



2023 AAA/CASCA Annual Meeting Program

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Wednesday, November 15

1-080

Alternative Food Movements and the Threat of Cooption

12:00 PM - 1:45 PM TMCC - 714 B

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Ryan Adams (Lycoming College, Anthropology Department)

CHAIR:

Ashley McLeod

PRESENTER:

Ashley McLeod ,Gerardo Hernandez (Indiana University, Bloomington, Department of Anthropology),Ryan Adams (Lycoming College, Anthropology Department),Natalie Marshall (University of California, Los Angeles),Eva Steinberg

DESCRIPTION:

Alternative food movements throughout North America (Los Angeles, Indianapolis, Minneapolis, the American South) and the Caribbean (Puerto Rico) take on a range of forms and ideologies to counter and decolonize the mainstream, capitalist food system. This panel examines the motivations, identities, structures, ideas, impacts and implications of those various forms and ideologies of resistance. We ask, to what degree are sustainable, decolonizing, urban/community, permaculture, food sovereignty and other alternative food movements able to represent a real alternative to the mainstream, capitalist food system? To do this, we examine seed saving movements drawing on the notion of “heritage”; urban agriculture aligned with a community center addressing food insecurity; native-led culinary organizations and Indigenous entrepreneurs, chefs, and activists who are starting their own food businesses to further decolonial agendas; various community gardens and how each comes to objectify different social, political, and economic goals; and how food activists, chefs and farmers navigate colonial conditions to bring about an agroecology alternative to the capitalist food system.

Decolonial Cuisine: Entangled Politics of Food Revitalization in Native-led Culinary Organizations: This

paper follows three Minneapolis-based Indigenous culinary organizations—a market, a culinary education non-profit, and an award-winning full-service restaurant—and examines how they are utilizing a variety of methods to internally decolonize their culinary offerings and business practices while supporting their communities in a collective effort towards food revitalization and sovereignty. Significantly, Native culinary organizations exist at a tenuous crossroads, for they occupy complex political spaces as expressions of Indigenous identity and decolonization, and yet, the businesses are also subject to colonial capitalist market demands. As these organizations find widespread mainstream success, they are also criticized for their specific “decolonial” methods by community members, employees, and patrons. In examining the complexities produced in this emerging arena, I offer new insights into how Indigenous foods and identities are being (re)defined and (re)interpreted by food producers and consumers alike. Presenter: Ashley McLeod

Hearing the Souls of the Hungry: How Community Centers Uplift Their People : American youth today are developing a sense of their personal identities in relation to their social contexts and their interactions within them—often becoming more conscious of how their social identities relate to how they eat and the kinds of foods they have access to. Looking through the lens of the Felege Hiytwot Center, a non-profit urban youth STEM Agriculture Farm, this study examines the role of community centers in addressing food insecurity and the intersection of urban agriculture, food identity, race, and ethnicity. Over the span of eight weeks in the summer of 2022, students participated in surveys and mindful journaling about food insecurity, where data was collected on 15 students. Pre and post-survey data is centered around three aspects: (1) Students' relationship with food and eating while at the center; (2) Community contributions through science; And (3) how the center has provided for these students during the summer program. These data demonstrates that the center has provided a source of fresh, healthy produce for students and helped to promote sustainable agriculture practices in the local Indianapolis community. Because these students are taught how to grow, water, and harvest, they learn about the responsibilities of cultivation. This, in turn, gives the students a better understanding of where their food is coming from and access to these more diverse foods

that they are producing. This study argues that community-based urban agriculture initiatives play an important role in addressing food insecurity and promoting sustainable food practices at the local level, particularly in underserved and marginalized communities. Presenter: Gerardo Hernandez (Indiana University, Bloomington, Department of Anthropology)

Capitalism and Local Food in Puerto Rico: The agroecology movement in Puerto Rico has several components, including farmers with a range of social and ecological motivations, traditional and new urban market organizers and vendors, activists that overlap with several other emancipatory social movements like LGBTQ+ rights, anti-gentrification activism, and the University of Puerto Rico student movement, as well as chefs and restaurateurs at high-end restaurants with a farm-to-table concept. Different elements of this movement are centered on capitalist, non-capitalist, and anti-capitalist ideologies, and that presents a dilemma in terms of the degree to which the movement is prone to cooption by the mainstream capitalist food system. Presenter: Ryan Adams (Lycoming College, Anthropology Department)

“We’re Growing Differently”: Urban Gardens as Sites of Divergent Forms of Resistance in Los Angeles: While the popularity of urban agriculture has risen significantly in the United States over the last two decades, the social, political, and economic goals that undergird these urban growing projects vary widely across sites. This paper examines the semiotic landscapes of three urban food gardens in Los Angeles – particularly in the Mar Vista, West Adams, and Elysian Valley neighborhoods – in order to understand how these sites come to objectify participants’ divergent ideologies about capitalism, community-building, land relations, and the role of the state in alternative food movements. This analysis particularly takes into account how these urban gardens and participants’ visions of systems change are animated by different relationships to histories of racism, (dis)investment, and food (in)justice in Los Angeles. Presenter: Natalie Marshall (University of California, Los Angeles)

Contesting Heirlooms: The Un/Making of Heritage Crop Varieties: Amid growing alternative food movements, “heirloom” has come to signify the antithesis to conventional agricultural products: non-GMO, not uniformly shaped or colored, and more flavorful than their mass-produced counterparts. Whereas heirloom crops are, in theory, the product of generations of carefully selected open-pollinated plants that carry with

them the histories and traditions of that variety and its stewards, in reality, they are treated as static, unchanging entities, readily available for commercialization and mass-production. Heirlooms are desirable for their role as representatives of small, local, and alternative food movements, but, consequential to their rise in popularity, the stories and legacies of these crops falls to the wayside. In a way, the co-option of “heirlooms” represents a dual alienation: of the crop from its history and of communities from their seeds. This begs the question: What is obscured when a variety is labeled an “heirloom”? This paper traces the heirloom food movement in the US, landing on the work of the Utopian Seed Project and the Experimental Farm Network, organizations that seeks to promote crop biodiversity by connecting communities, seeds, and farmers. Their work straddles seed saving and breeding, complicating the traditional notion of a “heirloom” as a fixed entity. I argue that emphasizing the dynamism of seeds and plants offers a way to reconceptualize and reclaim heirloom crops. Presenter: Eva Steinberg

1-470

Belonging and Undocumented Young People in Transition: A Conversation

12:00 PM - 1:45 PM Virtual - Room 2
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Francesca Meloni

CHAIR:

Stephen Rusczyk (Montclair State University)

PRESENTER:

Francesca Meloni, Stephen Rusczyk (Montclair State University), Paloma Villegas, Francisco Villegas (Kalamazoo College, Anthropology and Sociology Department)

DESCRIPTION:

Scholars have often described undocumented migrants' belonging in terms of liminality - an in-between stage where subjects are in transition from one state to another (Menjívar 2006; Zavella 2011; Gonzales 2015; Boehm 2012). They argue that migrants find themselves neither from here nor there: they no longer fit into the cultural group of origin, and they are excluded from the 'host society,' with nowhere to belong. For undocumented young people, who are highly exposed to hybridization of identities and self-transformation,

this condition is said to be even more acute (Durham 2000). From this perspective, however, the primary attribute defining the condition of young people becomes one of deficit: the deprivation of identity, the failure to become incorporated, a condition of being stuck in a liminal phase where they wait to become complete. Using Francesca Meloni's new book 'Ways of Belonging: Undocumented Youth in the Shadow of Illegality' (forthcoming, Rutgers University Press) as the point of departure, this roundtable aims to bring nuanced and different perspectives on the experiences of belonging and the 'in-between' spaces inhabited by undocumented young people across various settings. How can we reconceptualise young people's belonging beyond normative and deficit assumptions? What does it mean to belong and endure in contexts of existential and legal uncertainty? How are configurations of 'illegality' embodied and experienced across different national contexts and social spaces? How can we understand undocumented young people's agency and resistance? And, what is the role of ethnography in narrating the stories and the struggles of undocumented young people? By bringing together six scholars who have conducted extensive ethnographic work with undocumented young people in different contexts (Canada, US, France, UK), this roundtable invites us to think about different ways that scholars can engage with activism, and how they can respond to political, social crises, and systemic violences of our contemporary societies. Collectively, the panel will share our experiences, dilemmas, lessons learnt, and ways of mobilising in academia and beyond.

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Menjívar, Cecilia 2006. 'Liminal legality: Salvadoran and Guatemalan immigrants' lives in the United States.' *American Journal of Sociology* 111 (4):999-1037.
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1-121

Biomedical Objects: technologies, techniques, transitions

12:00 PM - 1:45 PM

TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Margaret MacDonald (York University), Matthew Rosen (Ohio University, Department of Sociology & Anthropology)

CHAIR:

Ellen Foley (Clark University, International Development, Community, and Environment Department), Margaret MacDonald (York University)

PRESENTER:

Janice Graham, Richard Powis, Bonnie Ruder, Adrienne Strong (University of Florida), Siri Suh (Brandeis University), Alexandra Widmer

DESCRIPTION:

The contemporary arena of global health is awash in innovative biomedical technologies: point-of-use drugs and devices, rapid diagnostic tests, personal monitoring devices for chronic illnesses, mHealth apps, new vaccines, hand-held imaging technology, and tech-enabled care such as telemedicine. This realm of objects also includes protocols, charts, checklists and audits. These biomedical objects are filling the new mandate for simple, high-impact, and low-cost solutions that can be scaled up without apparent need for health system infrastructure. Meanwhile basic biomedical technologies, supplies, and pharmaceuticals are often in short supply in health centres and hospitals across low and middle income countries, or missing in humanitarian medicine for reasons of policy and law. This Roundtable brings together medical anthropologists and critical global health scholars to discuss both so called 'innovative' and everyday biomedical objects – as well as the techniques and transitions of which they are a part. We seek to expand the notion of biomedical technology and challenge and nuance its positioning as a panacea in the inter-related projects of global health, health systems, and humanitarian medicine. While innovative biomedical technologies easily capture our attention, mundane materials are the foundation of strong health systems. How do medical anthropologists make sense of both innovative and mundane objects? What do we know about the ways in which biomedical technologies are present or absent, visible or invisible in formal and informal health care settings? And at the hands of various (public, private, authorised, unauthorised) providers? By what evidence, protocols, ideology, policy, funding, activism, regulatory regimes, commodity chains, market interests, 'relational

infrastructures' (Widmer 2023) and authoritative practice do they show up -- or not -- in health care settings? In this conversation we will also explore how biomedical technologies are entangled with the 'techniques' of biomedicine, particularly but not exclusively in the global South, that is, how the presence or absence, the use, non-use or improvised use of biomedical drugs and technologies might script and engender new subjectivities and transitions. We will also consider the role of users and co-designers who sometimes domesticate technologies and take them 'off script' in meaning and use. Roundtable participants will describe the technology or its absence they encountered in the field and explain how and why it captured their attention. They will address the intended, unintended, and improvised uses of emerging health technologies. Our conversation will attend to the conference theme of transitions by thinking about the clinical, social, cultural, economic, demographic, epidemiological or ideological transitions the health technologies may have been intended to join, create, or avoid in various settings. For instance, are they imagined as tools in the transition to reproductive justice? Or health equity? Or disease eradication? Or the creation of a regional centre of expertise?

1-040

Capitalism, Necropolitics, Life

12:00 PM - 1:45 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Andrea Muehlebach (University of Toronto, Department of Anthropology)

CHAIR:

Vinicius de Aguiar Furuie (University of Toronto, Department of Anthropology)

PRESENTER:

Carlota McAllister (York University), Michael Ralph (Howard University), Catherine Fennell (Columbia University), Cameron Hu (Research Institute for Sustainability, Helmholtz Centre Potsdam), Andrea Muehlebach (University of Toronto, Department of Anthropology)

DISCUSSANT:

Karen Ho (University of Minnesota)

DESCRIPTION:

This panel moves historically from the question of both

extinct and lively Patagonian life during colonial-capitalist expansion, and from the ways in which slave lives contributed in their vitality of early capitalist liquidity, to the contemporary era where 'zombie' and 'tax scavenged' houses in the urban Midwest allow for the tethering of questions of decay to financialization. We then move to the oil fields of West Texas, where immortalist petroleum corporations and the thousands of so-called 'zombie oil wells' they leave behind allow for an analysis of the uncanny energetics of capitalism's enduring destructive creations. We end with the necropolitical accounting of financialized urban water infrastructures and the ways in which 'water as life' rears up against it. Taken together, we ask what it means to call capitalism a 'simulacrum of life' and how capitalism mimics vitality while draining life of it; capitalizing on life while at the same time depriving life of life (Han 2022: 8). Working from the premise that capitalism is a necropolitical economy of organized destruction that cheapens and destroys life (Mbembe 2019), we analyze capitalism as necrotic force that simultaneously claims life and liveliness as its grounds (Sunder Rajan 2006). Capitalism, in short, does both – render the living dead as it renews its 'extractive-dispossessive form' in an era of financialized sovereignty (Gago 2015, 11) while at times rendering even the dead vibrant (in the form, for example, of financial instruments that allowed slaveholders to claim the value of dead or missing slaves and to thus profit from post-emancipation compensation schemes (Manjapra 2019)). What is alive – indeed immortal – is capital and the corporation alongside life; an immortality that finds new iterations in an increasingly authoritarian neoliberalism. The vitality of capitalism, in short, relies on the constant renewal of its necropolitical core; a vitality, as Byung-Chul Han puts it, where self-annihilation seems to be experienced as supreme aesthetic pleasure. Walter Benjamin described Fascism as an era where the threshold between the living and the dead collapsed – a collapse detectable in the violence of contemporary extractive capitalism as well. This point has long been made by indigenous movements that have long argued that extractive capitalism is a form of thievery that relies on the world's 'open veins' for sustenance (Estes 2019; Gómez-Barris 2017, xvii). It is this that social movements have long grasped when they speak, for example, of water as life; or of the contemporary era as a 'battle between Wall Street and Life.' What is at stake here are spaces and futures reclaimed; wrested from ruins and carved out alongside death. This panel seeks to explore this collapsing threshold, the grey-zone, the indeterminate living-dead order that is capitalism – its mechanisms,

aesthetics, violences, and politics. It also thinks through the life continuously arising out of and against it.

Life Itself: Darwin, Patagonia, and the Coming Catastrophe: As the site of centuries of successive processes of colonization and exploitation by European and United Statesian forces, Latin America has been iteratively mapped into hierarchies that are at once technoscientific and moral. Within these hierarchies, nature both separates scientific from political questions and acts as the ground of their encounter. At the southern tip of the Americas, the territory of Patagonia has long figured in imperial imaginations as the site of nature in its purest incarnation and thus as the ground for imperial theorizing about both the nature of the future and the future of nature. Charles Darwin's 1840s voyage on the *Beagle*, which was mapping trade routes for British merchants, brought him to his decisive encounter with Patagonia. Patagonia's extinct animal remains, along with what he perceived as its soon-to-be extinguished human populations, were critical to the development of his theory of natural selection and the understanding of life as an implacably evolving force that natural selection gifted to political theory in the age of global capitalist expansion. Darwin was deeply influenced by his senior contemporary Charles Lyell, the geologist who argued against Biblical catastrophism and for a steady state of nature over vast distances of time, and his theory of natural selection mapped life into this steady state. But both Patagonian territories and their human and more-than-human inhabitants refuse this grounding, manifesting both dramatic telluric activity and rapid species replacement through colonial rather than "natural" processes. This refusal in turn troubles the distinction between life itself and the ground from which it is thought to emerge and against which it is thought to operate. This paper uses these troubles to speculate on what resources Patagonian life might offer toward a newly political catastrophism, and what a politics of catastrophism might offer struggles against capitalism in Patagonia and beyond. Presenter: Carlota McAllister (York University)

Liquid Death (or, the Problem of Liquidity): This paper explores how merchants used the lives of enslaved and indigenous peoples to increase liquidity during the eighteenth and nineteenth centuries. Rather than conceptualizing human bondage primarily through the lens of commodification, this paper asks how slavery enabled new financial instruments and thus new financial possibilities and opportunities for economic growth. More specifically, I ask how and why merchants moving to the Deep South after the Transatlantic slave

trade was abolished in 1808 used slaves as collateral in mortgage agreements that gave them access to land in places like rural Virginia and Louisiana. In this context, a merchant's assets might include a woman he had purchased several years prior, and raped, as well as their bi-racial offspring; and, they might appear in public as a family. In other words, establishing families with enslaved people did not prevent planters from claiming them as financial assets. Wielding violence in the most intimate ways, these merchants capitalized on the commercial value of their children and intimate relations. Some of these planters would eventually draft wills that bequeathed assets to the women and children they simultaneously treated as family and held in bondage, fostering social and economic mobility for these newly freed people of color in a peculiar paradox. In this context, the lives—and, more specifically, the expertise—of enslaved workers became the basis for strategies merchants developed to increase liquidity. And, as I show, slave mortgages built on a novel conception of the mortgage that British colonists had developed with the dawn of the US colonies primarily as a strategy for dispossessing indigenous peoples. Presenter: Michael Ralph (Howard University)

Zombies, Scavengers and the Frontiers of Housing Financialization: The last American housing crisis gave rise to a strange figure in the urban Midwest: the Zombie House. Caught in between absentee occupants who had fled underwater mortgages but also absentee banks holding the mortgage who hesitated to take the property to deed, such houses moldered even as they became a locus of local anxieties concerning blight and unseemly activities. Subsequent policies have tamped down on the havoc associated with Zombie Houses, even as they have left largely intact a process that physically corrodes other precariously held residential properties: tax scavenging. In Cook County, Illinois, the annual Tax Scavenger Sale allows anyone to bid on and buy homeowners' outstanding property tax debt. Homeowners who already have difficulty navigating a regressive taxation system then become obligated to entities seeking to financialize municipal tax obligations. Based on ongoing research, this paper considers the Zombie House alongside the Tax Scavenged House in order to crack open the fraught relationship between house maintenance, decay, individualized responsibility, and the financialization of citizens' obligations to their commonweal. Presenter: Catherine Fennell (Columbia University)

Zombies: Corporate Immortalism and Extractive Necromancy: In the oil fields of West Texas, immortalist

petroleum corporations not only militate against the living but animate the dead. The world's most prolific fracking zone is beset by thousands of so-called 'zombies,' depleted oil wells abandoned by petroleum corporations over decades of extraction. Today, amidst the American shale revolution they are coming erratically to something like life. They corrode, rot, and ripen, erratically leaking hydrocarbons, industrial byproducts, and hazardous gases into water tables, landscapes, and atmospheres. In this paper, the undead stirrings of so much 'dead labor' in Texas summon a critique of corporate capitalism attuned less to cycles of creative destruction than to the uncanny energetics of its enduring destructive creations. Presenter: Cameron Hu (Research Institute for Sustainability, Helmholtz Centre Potsdam)

Wall Street versus Life: When water movements represent their struggle for water as commons as a 'battle between Wall Street and Life,' their represent the vitality of water and their struggles for it as buoyed by life and by the dependence of all life on earth on water. They also implicitly represent 'Wall Street' as necropolitical force that 'kills' life and violates its integrity and 'freedom.' The task of this paper is two-fold – first, to ask how financial instruments in the form of financialized water utilities generate the conditions for necropolitical life (by which I mean household indebtedness, infrastructural ruination, and pollution). Second, I ask how life – and the globally circulating slogan “Water is Life” – is articulated against this necropolitics across different scales and forms of political expression. Against the life-draining necropolitics of financialized accounting and forms of valuation, and against the simulation of vitality that is capitalism, water movements posit other modes of valuation and other modes of future making. As neoliberalism renews its “extractive-dispossessive form” in an era of financialized sovereignty (Gago 2015, 11), it renews its necropolitical core as well. And yet, it is also challenged by the vitality of the politics of water as life, now a rallying cry around the world. Presenter: Andrea Muehlebach (University of Toronto, Department of Anthropology)

1-145

Ecologies of War, Displacement, and Justice in More-than-Human Worlds

12:00 PM - 1:45 PM TMCC - 718 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Daniel Ruiz-Serna (McGill University, Department of Anthropology)

CHAIR:

Eleana Kim (University of California, Irvine, Department of Anthropology)

PRESENTER:

Daniel Ruiz-Serna (McGill University, Department of Anthropology), Bettina Stoetzer (Massachusetts Institute of Technology)

DISCUSSANT:

Karen Ho (University of Minnesota)

DESCRIPTION:

Recent approaches to war, displacement, and political violence underscore the way their afterlives recompose large communities of beings wherein humans and their orders are not the only ones. Counterintuitively, these approaches recast war and injustice as a generative structure, paying attention not just to what they prevent, hinder, or destroy but to their enduring condition and to the ecological re-configurations they entail. At the same time, projects that revolve around conservation, reparation, and citizenship turn topographies of fear into ecologies of hope but also of resistance, where new possibilities to understand justice, race, and environmental protection emerge. This roundtable brings together authors Eleana Kim (*Making Peace with Nature: Ecological Encounters Along the Korean DMZ*), Bettina Stoetzer (*Ruderal City: Ecologies of Migration, Race, and urban Nature in Berlin*), Munira Khayyat (*A Landscape of War: Ecologies of Resistance and Survival in South Lebanon*), and Daniel Ruiz-Serna (*When Forests Run Amok: War and its Afterlives in Indigenous and Afro-Colombian Territories*) to discuss how their respective ethnographic settings become unlikely conceptual and methodological neighbours. Situated in unsettled landscapes, these ethnographies discuss how the afterlives of war, displacement, and political violence are not only related to shrapnel and bullets but also to the way people, plants, animals, and places are simultaneously intertwined as objects and subjects of harmful political projects.

1-050

Enduring Colonialism under Authoritarian Regimes

12:00 PM - 1:45 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

**Ting Hui Lau (National University of Singapore,
Department of Sociology)**

CHAIR:

**Suvi Rautio (University of Helsinki, Social and Cultural
Anthropology)**

PRESENTER:

**Laura Menchaca Ruiz (Bard College), Jenanne Ferguson
(MacEwan University, Department of
Anthropology), James McGrail (Leiden
University), Marshall Kramer (University of Chicago,
Department of Anthropology), Ting Hui Lau (National
University of Singapore, Department of Sociology)**

DISCUSSANT:

**Dwaipayyan Banerjee (Massachusetts Institute of
Technology)**

DESCRIPTION:

In the contemporary world, democracies are deconsolidating and authoritarianism is rising. At the same time, the world is becoming more multipolar and, as it does so, scholars are recognizing various forms of non-Western and South-South colonialism. In this context, imagining new ways of resisting, protesting, collaborating, and building solidarity has never been more urgent. But colonized subjects living within authoritarian regimes have limited possibility for protest and pay a high cost for dissent. For such subjects, the sheer fact of endurance can form a pragmatic politics of resistance. This panel focuses on the politics of endurance in such colonial contexts within authoritarian regimes. It asks: What is the relationship between colonialism and authoritarianism? How do people endure colonialism under authoritarian regimes? What material, cultural, and psychic resources do people draw on to endure and persist under conditions of erasure? How does endurance haunt colonial and authoritarian realities and imaginations? In what ways might endurance usher in change or itself constitute a mode of transitioning? Conventional understandings of endurance tend to assume that the choice to endure represents compliance or reproduces structures of domination. This panel unpacks the underrecognized potentials of endurance by examining ethnographically how people persist and resist across authoritarian colonial contexts in China, Myanmar, Palestine, Russia, and Singapore. Focusing on these core themes, the papers in the panel span a diverse range of analytical

objects. Menchaca Ruiz analyses the quotidian way Palestinians living under occupation make motions toward futures that are being actively foreclosed. Ferguson examines how Sakha speakers in Northeast Russia deploy language to covertly resist Russian colonial rule. McGrail examines data colonialism in Singapore, investigating how the Muslim minority endures and imagines alternative futures under oppressive surveillance regimes. Kramer unpacks the complex politics of indigenous extraction economies in Myanmar and how these indigenous political economies create new political possibilities within and beyond the colonial nation state. Lau examines how the intimate politics of staying together allow Indigenous Lisu communities in China to maintain their ways of life under forces of colonial erasure. Together the papers invite discussion about the forms of life possible under authoritarian rule and ongoing colonialism. Examining ethnographically the knotty configurations of complicity and hope that emerge under these conditions, panelists pay attention to the roles of imagination, silence, and haunting in allowing people to create meaning, maintain openings, and imagine new futures under conditions of death and foreclosure.

Somewhere in Advance of Nowhere: Palestinian Survivance : This presentation considers two sides of Palestinian survivance (Vizenor, 1999)—the habits of refusal that are cultivated and deployed to maneuver the foreclosures of future brought on by the Israeli occupation, as well as the active creation of “homeplace” (bell hooks 1990) as a site of resistance. Both of these efforts emphasize the quotidian as a critical site of future-building. I consider several vignettes of daily Palestinian survivance that, when taken together, illustrate how Palestinians conjure and make motions toward future in a place where a (sovereign) Palestinian future is being actively foreclosed. In doing so, I invite us to be attentive to the small gestures of Palestinian life, and to the knowledge nestled in those gestures, revealing a careful optimism—a refusal to resign to what is, and instead, an investment in what could be—a “flickering illumination of the not-yet-here” amidst the “totalizing rendering of reality of the here and now” (Muñoz 2019). Presenter: Laura Menchaca Ruiz (Bard College)
The Risks of 'Accidental' Language: Pushing Back Against Ongoing Russification through Sakha : This paper examines how Sakha speakers in northeastern Russia promote Sakha language through popular music and related media (e.g., YouTube and social media video sharing) in the midst of Putin's authoritarian regime-- which has been reducing linguistic rights and pushing

for the embrace of ethnonationalist Russian-speaking and Russian-centric identity over the last 5-10 years. Inspired by de Certeau's (1984) discussion of tactics and strategies I look at micro-level language planning from an 'accidental' angle (Moriarty and Pietikainen 2011). While young Sakha creatives may not always set out to explicitly engage in language policy and planning, they still have an influence on language ideologies and practices—and thus resist ongoing colonization via the Russian federal government. Focusing on the period from 2014 to present, I examine recent Russian federal policy that works to stymie the promotion and valorization of Indigenous and minority languages, and reveal how some young Sakha are negotiating their non-Russian identities and language ideologies through attention to language usage in online media. I consider the broader project of minority/Indigenous language maintenance (and its decolonial aims) in light of how many citizens with non-ethnic-Russian, Indigenous identities are speaking out on the importance of decolonizing senses of belonging in light of the full-scale war in Ukraine. For some Sakha, these 'accidental' or covert acts of resistance by creatives are not enough, and their acts are juxtaposed with direct calls in recent months by activists to be less covert and speak out more overtly against Russian colonization and the war. Presenter: Jenanne Ferguson (MacEwan University, Department of Anthropology)

Enduring and Resisting Data-colonialism through Art in Singapore : In the digital age, authoritarianism and colonialism are not only the domain of states. Increasingly, large tech companies encroach on public and private space in a process of data-colonialism. In Singapore, state and industry work together to annex increasing amounts of private data. The Smart City, created by Singtel and Govtech, is also a surveillance city and Singapore's Muslim minority feel its effects acutely. Muslim futures in Singapore are associated with violence, which in turn justifies surveillance. Therefore, imagining alternative futures has become a vital form of resistance for Singapore's Muslims. However, protest can result in harsh punitive measures, in 2022 two activists were arrested for 'illegal procession' whilst wearing anti-capital punishment t-shirts. Some Muslims activists have looked to art, a widely dismissed cultural form, as a site to challenge foreclosed futures. For example, in 2021, Substation, a Singaporean art space, closed due to high rents and was taken over by state-run Nation Arts Council. Despite gentrification and state takeovers, Substation's annual Septfest event went ahead. This included a new play by Malay Muslim activist and playwright Alfian Sa'at: "The death of

Singapore Theatre as scripted by the Infocomm media development authority." The play recounts its own censorship. By sticking to the script Sa'at undermines the state's authority to write the future. How does endurance against ambivalence and censorship allow for alternative futures to be molded? This paper examines how art complies with and resists data-colonial visions of the future, not only through their content but through their will to endure. Presenter: James McGrail (Leiden University)

Settler Colonialism and the Endurance of an Indigenous Political Economy in Upper Myanmar: This paper considers the enduring place of indigenous communities in the inter-Asian resource extraction economy of Upper Myanmar. Where Myanmar has recently made news as its democratic government has again transitioned to military rule, this paper attends to the multiple, inter-Asian colonialisms and authoritarianisms that indigenous Kachin, Rvwang, Lisu and Tai communities have endured from within and across national boundaries and regimes. Departing from debates over whether or not Myanmar's long-persecuted, non-Bamar communities should be understood as races or ethnicity within the referential framework of a Burmese nation (Walton 2013, Ferguson 2015, Campbell & Prasse-Freeman 2019), I argue that communities in Upper Myanmar should be understood as indigenous communities placing emphasis on how conflicts with the state are shaped by struggles over resources, lands, and lifeways. Following scholars of inter-Asia (van Schendel 2012, Chang & Tagglicozzo 2014, Cederlöf et al 2022, Sarma et al 2023), and particularly the work of C. Pat Giersch (2006), I trace out parallels between the economic and social life in this region and the multipolar colonial milieu of the Americas, suggesting that Upper Myanmar (as well as neighboring regions of India and China) constitutes an enduring zone of inter-Asian settler colonialism. In conclusion I think with theorists of indigenous political economy (Menzies & Butler 2001, 2008; Coulthard 2014; Neville & Coulthard 2019) to consider how the enduring and multiple roles of indigenous communities in resource extraction industries—from the production of rare hardwoods and earths to herbal medicines and endangered wildlife—form an indigenous political economy that creates new political possibilities within and beyond the nation state. Presenter: Marshall Kramer (University of Chicago, Department of Anthropology)

Staying Together: Indigenous Survivance on the China-Myanmar Border : In the Nu River Valley on the China-Myanmar Border, a region officially part of China,

Indigenous Lisu farmers have long been grappling with forces of Chinese colonial development. Since the 1980s, the Chinese state has been compelling Lisu to give up their subsistence lifeways, move into urban settlements, and send their children to government boarding schools. These processes have been disrupting Lisu indigenous lifeworlds, resulting in many Lisu experiencing development as a form of death. Nonetheless, official Chinese discourses frame development as a gift which Lisu must gratefully accept. Under the current Chinese administration, Indigenous groups like the Lisu have little avenue for protest and must find creative ways to survive, live meaningfully, and build community. What does it mean to endure colonization? How do people maintain their cultural way of life in a context where survival is premised on assimilation and erasure? In this paper, I theorize endurance through the Lisu notion of “stay” or nie. I unpack how everyday practices like storytelling, care, play, and prayer constitute modes of staying together under circumstances of loss and severance. Through these intimate practices Lisu stubbornly sustain their relationships with the land, refuse reconciliation, remember the ancestors, and imagine alternative possible futures. Examining how seemingly compliant ethnic minority farming peasants maintain antagonistic or oppositional relationships toward authoritarian power structures, this paper contributes to discussions about colonial subjectivity by complicating the binary between complicity and compliance, on the one hand, and resistance and protest, on the other. Presenter: Ting Hui Lau (National University of Singapore, Department of Sociology)

1-085

Global Japans: Probing the National, Digital, and Transnational Movements in the World

12:00 PM - 1:45 PM TMCC - 715 B

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Suma Ikeuchi (University of California, Santa Barbara)

CHAIR:

Suma Ikeuchi (University of California, Santa Barbara)

PRESENTER:

C. Anne Claus (American University), Suma Ikeuchi (University of California, Santa Barbara), Josh Pilzer, Kimberly Hassel (University of Arizona)

DISCUSSANT:

Christine Yano (University of Hawaii, Manoa)

DESCRIPTION:

The relationship between the national and the transnational is fraught with ambiguities. On one hand, there are constant tensions between nation-states and transnational regimes, as we witnessed during the COVID-19 global pandemic. Although nation-states alone cannot solve complex global issues such as decolonization and climate change, nationalism still holds unwavering sway over the psyches of many political subjects. At the same time, transnational movements, often mediated by digital media, can also challenge the statist visions for national harmony built on racial and gendered hierarchy. Either way, the national and the transnational are often cast in an antithetical light in such discourses. On the other hand, transnational movements can also reinforce nationhood, rather than undermining it. From guest worker system to the Belt and Road initiative, there exist ample evidence to the fact that cross-border flows of people, goods, capital, and information ultimately serve the interests of powerful nation-states. The key factor, of course, is the global market, which has been entangling the globe together since the dawn of modern era. Thus, the national and the transnational work together symbiotically, rather than being at odds. Given the above complexity, a general inquiry into the relationship between the national and the transnational is of critical importance today more than ever. This panel offers just such an inquiry by adopting the framework of 'Global Asias.' As Anthropologist Christine Yano wrote, 'Global Asias refers to transnational, transhistorical, and transgeographic flows, whether of peoples, ideas, practices, goods, diseases, and environmental concerns of Asia and its related communities (both inside and outside Asia) across time and space... Global Asias focuses on the circuits themselves, on the oceanic flows and dynamic encounters' (Yano 2021, 851). In conversation with the idea of Global Asias, the curated papers together probe this central question: How does the national, transnational, and the glocal take shape in interaction with various regimes of race, mobility, capitalism, colonialism, and technology? Extending the notion of Global Asias to Japan, the panelists explore the interconnected and border-crossing 'Global Japans' from diverse angles: the challenges facing the seafood cooking culture in Japan in contrast with the broader transnational sustainability efforts (Claus); a critical comparison of Filipino migrant care workers and eldercare technologies in aging Japan, and their relations to the global capitalist market (Ikeuchi); the

stories and songs of 'Korea's Hiroshima' from Korean atomic bomb survivors and their children (Pilzer); the potential of viral justice in the digital activism by Black Japanese youth, as well as the opportunities and dangers of social media as a global space (Hassel). With these critical examinations, the panel will stimulate a conversation about the tensions and confluences between the local, the global, the national, and the transnational. While the focus is on Japan, the forces under analysis go far beyond its territorial borders and course through many other spaces that are physical, digital, and psychological. As such, the panel firmly situates 'Global Japans' in Asia and in the world, making it relevant to the broader discipline of anthropology.

Imagining a Future Without Fish? Transformations in Japanese Culinary Culture: Seafoods are an indispensable part of Japanese cuisine for transnational audiences. This status is enshrined in UNESCO's 2014 World Heritage distinction—one that declares fish to be an integral part of washoku. Within Japan, however, traditional culinary culture is in transition as the consumption of meat in recent years has overtaken that of fish. Alongside the decline in fish (because of over harvesting and climate change) and fishers (who are aging out of the profession), seafood cooking culture today faces an unprecedented crisis. Fewer cooks are willing or even able to process and cook fish at home, putting government agencies and chefs alike on high alert. How are seafood advocates attempting to address the ensuing intertwined ecological, gastronomic, and cultural transformations? Rather than a highly technocratic approach that oftentimes emerges in environmental projects, contemporary responses to these changing conditions have enlisted the help of cultural icons like Sazae-san, Sakana-kun, and traditional rakugo poetry. This paper analyzes one project designed to remake cultural tastes through the substitution of one undesirable fish for other more beloved species. Based on ethnographic research conducted in 2022-2023, the paper illuminates how the project was conceived and undertaken, and furthermore analyzes underlying assumptions about who is responsible for responding to large-scale cultural changes. Using this example, the paper then delineates how approaches to sustainable seafood in Japan contrast with broader transnational efforts, contrasting their structural approach with consumer-based advocacy elsewhere, in order to illuminate the connections and contingencies that mark this global issue. Presenter: C. Anne Claus (American University)

Between Emotional Labor and Productive Care: Migrant Caregivers and Care “Robots” in Aging Japan: Care is at once a circulating resource and a relational practice (Buch 2015). As such, it sits at the ambiguous intersection of market and intimacy that constantly remakes the conditions of kinship. This paper asks the following question by approaching kinship not just in narrow juridical and genetic terms but more broadly as “mutuality of being” (Sahlins 2013): How does the global market of care impact the kin-making potential of caregiving? Japan, the nation with the oldest population in the world, has been experimenting with multiple “solutions” to care shortage over the past few decades. On one hand, an increasing number of migrants—initially Filipinos and Indonesians but increasingly Vietnamese—work as caregivers in Japan today. The marketization of care in the age of globalization fuels the phenomenon of “international division of reproductive labour” and often exploits the surplus value of migrants’ work (Parreñas 2015). On the other hand, the Japanese government has been heavily subsidizing the development of service robots, as some politicians embrace “uniquely Japanese” robots more enthusiastically than “foreign” migrants (Robertson 2014, 2017). Although the savior-like portrayals of care technologies in the media may not be realistic (Wright 2023), national policymakers continue to invest in what they call “productive care” in the hope that such care robots can turn into a profitable export industry for the demographically declining nation. Based on a fieldwork about Filipino caregivers and care technologies, this paper offers some preliminary insights about the evolving meaning of kinship in the globalizing landscape of care. Presenter: Suma Ikeuchi (University of California, Santa Barbara)

Hidden Japans: Listening to “Korea’s Hiroshima”: What is “Korea’s Hiroshima?” It is Hapcheon, a county in rural Southeastern Korea where tens of thousands of Koreans were recruited during the Japanese colonization of Korea (1910-1945) to work in the munitions factories of Hiroshima; at the same time it is a gloss for Korean modern experiences of that city, its atomic bombing at the hands of the United States, the 35,000 Koreans who died as a result, and the losses and sufferings of Korean survivors of the atomic bombing and their descendants. “Korea’s Hiroshima” is one or perhaps more hidden Japans, suppressed precisely to tidy the borders of the nation-state and to consolidate Japanese ownership of atomic victimization. But survivors and their children tell

stories and sing songs that contest that tidiness and that ownership, and demonstrate the ways that the nation is itself a transnationally distributed entity, enfolded with others, born in the transnationality of empire and echoing in the transnational circulation of language, song, story, and people. These hidden Japans in the mountains of Southeastern Korea are also a hidden Korea, suppressed in that place in the interest of tidying national identity and excusing one of the worst atrocities in the history of the world. Listening to the voices of the generations of Korean victims of the atomic bomb, one can hear both nations upended at once in victims' calls for global and national recognition, justice, and a demilitarized peace. Presenter: Josh Pilzer

Are the Kids Alright? Digital Activism, Identity, and Viral Justice in Contemporary Japan : Although smartphones and Social Networking Services (SNS) are perceived to be universal, they are localized differently based on context. In the case of Japan—a pioneer of mobile Internet—the localization of these technologies has reconfigured sociality following the erosion of *ibasho* (places of belonging) brought about by the economic downturn of the 1990s and more recently by the COVID-19 pandemic. In this paper, I introduce the intergenerational discourse on SNS and smartphone usage in contemporary Japan, with a focus on perceived danger *vis-à-vis* opportunities for community-building and intervention. I highlight the (dis)connections between youth narratives, adult concerns, and societal measures for digital safety. While many adults focused on “addiction” and life rhythms, youths centered cyberbullying and mental health. Youths' discussions of smartphones and SNS as mediators in sociality were accompanied by deep reflections on what these devices can and cannot do—along with what these devices should and should not do. I incorporate Ruha Benjamin's work on viral justice, highlighting the potential of the digital in instilling change in Japanese society. I use the case study of digital activism among Black Japanese youths during the Black Lives Matter (BLM) demonstrations of 2020. Black Japanese youths on Instagram and Twitter used storytelling to contest racialized stereotypes, address misunderstandings of BLM, and raise awareness of the racism experienced by Black individuals in Japan. Ultimately, storytelling constituted an intervention against the perception that “racism does not exist in Japan”—a perception that stems from global and local imaginations of Japan as

“homogeneous.” Presenter: Kimberly Hassel (University of Arizona)

1-105

Keeping Place in Transition: Urban Places, Relations, and Resistance ´

12:00 PM - 1:45 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Jamon Halvaksz

CHAIR:

Amanda Micek (University of Texas, San Antonio, Department of Anthropology), Christina Frasier

PRESENTER:

Alisha Cherian ,Chun-Yu (Jo Ann) Wang (Stanford University, Department of Anthropology),Megan Sheehan (University of Arizona),Amanda Micek (University of Texas, San Antonio, Department of Anthropology),Christina Frasier ,Celeste Diaz Ferraro (Colorado College)

DESCRIPTION:

This session examines transitional urban places through the concept of 'place-keeping'. What does it mean to keep and maintain places in urban settings? How does one preserve stability in the face of rapid change? How do people preserve a sense of identity when facing urban issues like gentrification, rezoning, migration, state resettlement programs, pandemic transformations, and loss of important cultural institutions? How do communities maintain a sense of place when forced to migrate? Forces of change continuously exert pressure in urban spaces, and this session explores the relationships between people, entities, and contested places. We borrow the term place-keeping from urban planning in order to open a new space of thinking through the tension of phenomenological and post-structural ideas of the urban. Dempsey, Smith, and Burton (2015) define place-keeping as 'long-term and responsive management which ensures that the social, environmental and economic quality and benefits a place brings can be enjoyed by present and future generations' (13). While focused on governance and policy, the concept is also generative of quotidian consideration of what makes places loved and enjoyed. We use it to ask different kinds of questions of urban places: How are experiences of urban places, in this moment, kept meaningful in

spite of climate change, state agencies, corporations, racialized politics of planning, pandemic diseases, etc.? What sense of loss do people experience when their places succumb to commercial and governmental forces? What is the relationship between keeping place in rural and urban contexts? How do people use creativity to placekeep? Through placekeeping we will explore sites of resistance and struggle that maintain urban places and foster pockets of identity, relationality, and care. In keeping place, residents continue to make and remake their spaces as they wish by preserving tangible and intangible cultural practices. Placekeeping is also transitional, between being made and being taken away. More than just asking how we make places, this session explores how we retain them as part of who we are. Keeping place is a call to action, to fight for a shared space--for one's identity, as well as for the relationships that are valued by residents and their neighbors. While akin to counter-spaces (Lefebvre), placekeeping highlights the shared work of maintaining community, connecting to urban places as embodied and shared experiences. Placekeeping, for example, is the work of maintaining community spaces in the face of corporate and city planning. It is also where communities maintain local identity and heritages through performative work of community events, businesses, street art, murals, and sign painting practices. It is a language of place that resists the transition to hegemony and homogenization. Contributors to this session will highlight how we inhabit the city as lived places where values are at stake. But it also allows us to attend to urban places as sites of resistance to gentrification, food apartheid, state and local immigration policies, and social violence. By doing so, participants shift the focus from practices of making place to the ongoing routines of living in them.

The Right to Conviviality in the City: Indian Spaces in Interracial Singapore: Since its independence, the Singapore state has used a comprehensive strategy of racial integration to achieve racial harmony and maintain a certain racial hierarchy among its four official racial groups (Chinese, Malay, Indian, and 'Other'). The state ensures that Indian Singaporeans remain racial minorities demographically and politically through racial quotas in immigration and integrationist public housing policies. The latter in particular produce racially mixed neighborhoods, diluting the presence of Indian Singaporeans and other racial minorities across the island and designating much of public urban space as formally interracial and practically Chinese Singaporean. However, perceived, conceived, and lived (Lefebvre

1972) Indian spaces do exist as well. This paper focuses on the everyday (Low 2017) public spaces in Singapore that temporarily and routinely become 'Indian' through Indian social activity. This paper explores how Indian Singaporeans enacted a right to the city (Harvey 2008) as a right to conviviality against state policing, surveillance, and incursion as they reveled in two sets of spaces – the shared spaces of public housing estates known as 'void decks' and the annual festival spaces of Thaipusam in the city center. Through the social and phenomenological concept of 'making noise', this paper builds on urban scholarship on the sensorial (Hakins 2013, Kapoor 2021) and the ludic (Menoret 2014, Merabet 2014) as it attempts to gain a deeper understanding of the racial geographies of Indian Singaporean public life. Presenter: Alisha Cherian

Living Kampung in Taman: Reclaiming Chinese Rurality in Developing Malaysia : This paper disrupts race-based identification of social groups, occupations, spaces in colonial and post-colonial Malaysia, by exploring the overlooked and undertheorized reality of Chinese rurality in Pengerang, a small fishing village in Peninsular Malaysia. It does so by seeing the kampung (village) as multiple, overlapping processes of becoming rather than a self-evident administrative unit or ethno-religiously homogeneous community, and investigating the co-production of place and identity through discursive, practical, imaginative projects of dwelling. Specifically, it traces the development of multivalent yet situated semiotics of 'village' among the Pengerang Chinese Malaysians informed by pre-colonial and colonial frontier plantations, early post-colonial anti-communist incarceration camps, and contemporary oil development resettlement schemes. Post-colonial politics in Malaysia has focused on a project of creating 'New Malays' who are industrious and industrial, negating colonial identifications of race with particular occupations and spaces, i.e. Malays as rural agrarian workers and Chinese as urban commercial and industrial workers. This politics is apparent in the state-led, multi-billion dollar refinery and petrochemical development project that seeks to not only industrialize Pengerang, but also to urbanize it, i.e. relocating villagers from their kampung (traditional village settlements) to taman (modernized housing estate) that instantiates idyllic Islamic urbanism. In response to this forced resettlement, urbanization, and Islamization, relocated Chinese villagers creatively articulate a counter-space of the 'Temple Village' within the taman by

reappropriating pre-existing religious practices of rural sociality. Village reformations, this paper argues and ethnographically demonstrates, are place-keeping strategies in times of turbulent transitions for one to hold on to oneself, knit together past, present, and future, and imagine a good life. Presenter: Chun-Yu (Jo Ann) Wang (Stanford University, Department of Anthropology)

Multi-Local Place-Keeping: Venezuelan Migrants and Temporal Contestations of Place in Chile: Over the last three decades, Santiago, Chile has experienced rapid urbanization and exponential growth in migration. Migrants now account for 8% of Chile's population, up from just 0.8% in 1992 and 2.3% in 2012. Much of the post-2015 growth is linked to the influx of Venezuelan migrants. In this paper, I analyze Venezuelan practices of place-keeping and their contestation. Settling predominantly Santiago's historic core, Venezuelans engage with the city through daily routines, work, meeting everyday needs, and community activities. The cumulative impacts of making do illustrate how the "quiet encroachment of the ordinary" (Bayat 2010) can reshape urban places, highlighting the never fully defined or complete "city as a thing in the making" (Simone 2010:3). As migrants hang Venezuelan flags, play music and busk, gather at worksites, hawk typical street foods, form communities, and use public spaces, these uncoordinated actions transform the city from the ground up, presenting a participatory engagement with place-keeping. When Venezuelan migrants discuss their efforts to engage with these new urban sites, they often frame their actions in considerations of temporality (Bear 2014) and futural orientations (Bryant 2020). Reflections on their current neighborhoods, visited places, and communities in Santiago often link these sites to those they frequented in Venezuela. Practices of place-keeping, meaning making, and urban engagement are contrasted with reflections on the precarity, disuse, insecurity, and need for repair in places that they recall from their hometowns. Despite these often-unfavorable comparisons, many migrants voice their desire to return to Venezuela, thus framing their place-keeping practices as temporary engagements. I examine how the everyday practices of migrant place-keeping juxtapose reflections on past experiences and futural orientations rooted in Venezuela, highlighting migrant place-keeping as both multi-local and temporally uncertain. Presenter: Megan Sheehan (University of Arizona)

Rooted in Place: Community and Prison Gardens as Place-keeping Measures : In the face of change gardens remain rooted in place. They are a form of both place-making and place-keeping, meaningful spaces found in the midst of the rapidly changing urban world. Based on ethnographic research on the community gardens of San Antonio, Texas and the prison gardens of the broader Portland, Oregon area, I explore how garden spaces are sites of resistance. In this, I look at how dominant discourses related to food access and criminality are directly challenged through the place-keeping practices of gardening. While gardens were once common sites of ethnographic enquiry, they have largely been dismissed in recent years for being normative spaces that do not have revolutionary potential. Based on my fieldwork, I disagree and argue for a reconsideration of these spaces. An examination of gardens allows for a look at grassroots efforts to resist the subjugation of state and capitalist systems. Through participant-observation and interviews, I argue that gardens provide stability and a sense of home to individuals in transition: immigrants, those affected by the prison-industrial system, long term residents confronted with gentrification, etc. They are spaces where both individual and group identity are preserved when powerful outside forces push for their erasure. Presenter: Amanda Micek (University of Texas, San Antonio, Department of Anthropology)

Place-Keeping as Social Equity: Heritage and Gentrification in San Antonio, Texas: The process of gentrification exemplifies urban areas in transition. As the process of gentrification increases in San Antonio, Texas, people organize to resist changes in housing as well as the aesthetic changes in streetscapes that we see during gentrification. Drawing from space and place theory as well as value theory, this paper explores the relative value of streetscape aesthetics as markers of place and the effects of changes on the streetscape for community stakeholders. Social equity is at stake when residents, business owners, and places face gentrification. The paper advances anthropological theory by focusing on place-keeping practices, adding to space and place literature. To answer my research questions, I will be using ethnographic mixed methods to investigate these relationships. I will be engaging in ethnography-at-home with my field sites being San Antonio and Cameron County, which is located on the Texas-Mexico border. Presenter: Christina Frasier

Economic development as cultural preservation:
Combating gentrification for community well-being: San Antonio's largely Mexican-American "West Side" neighborhood is home to one of the poorest zip codes in the U.S., marginalized through a century of racial, political and economic oppression. The deeply-rooted community is fiercely proud of its many independently owned businesses, colorful murals, and vibrant cultural life that gave rise to the 1950s West Side Sound – music that "is to San Antonio what Motown is to Detroit." Yet despite being mere blocks from the Alamo – Texas' most prominent attraction – the West Side remained culturally and economically isolated from San Antonio's rocket-like growth. Small, locally-owned shops form a critical layer of the West Side's socio-cultural fabric, but when business owners achieve a measure of success they're often urged to leave the poverty-stricken area and relocate for greater opportunity in other parts of the city. The outflow depletes social and economic capital that might be reinvested in the neighborhood, driving a continual cycle of "up and out." In this paper, I explore the efforts of local business owners as they attempt to break this cycle while confronting San Antonio's economic success, which has crept into the West Side bearing all the hallmarks of urban gentrification. In response to the increasing displacement of businesses, homes and families, business owners reframed economic development as cultural preservation rather than economic growth. By recruiting investors for development of community assets and devising novel ownership schemes that placed neighborhood residents in control of how strategic land parcels would be developed, West Side business owners are championing place-based culture to retain local businesses while resisting the incursion of external developers. Thus, strategies of cultural preservation and placemaking are an attempt to upend neoliberal models of economic development and instead root economic growth in the well-being of community residents. Presenter: Celeste Diaz Ferraro (Colorado College)

1-045

Language, Practice, and Policy: The Discursive and Communicative Formation of Institutional Expertise

12:00 PM - 1:45 PM

TMCC - 606

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Yi-Ju Lai (University of Minnesota, Twin Cities)

PRESENTER:

Samuel Weeks ,Grace Cooper (Temple University),Martha Karrebaek (University of Copenhagen)

DESCRIPTION:

Language is central to the formation of expert subject, expertise, and institutional power. Papers in this panel will explore the diverse ways that language is central in the construction and formation of expertise and the reproduction of institutional forms of power.

Langue de bois, or, Discourse in Defense of an Offshore Financial Center: This paper brings together trends in Critical Discourse Analysis dating from the 1980s – which examine how language use and ideologies (re)produce social inequality – with current research in anthropology on neoliberalism and other emerging politico-economic formations. The paper addresses such a problematic with an empirical case: the language strategies, dubbed 'langue de bois,' that people affiliated with Luxembourg's offshore financial center employ to justify their practices. The contribution herein surveys the political rationality of the country's financial center by analyzing the 'langue de bois' that its representatives and boosters use. These language strategies, furthermore, enable Luxembourg's finance elites to socialize the domestic public's understanding of their activities. Presenter: Samuel Weeks

Building a Medical Sanctuary through Communicative Care: Undocumented Patients Socializing Medical Professionals into Structurally Competent Healthcare: Recent reports show a simultaneous decrease in U.S. life expectancy and an increase in healthcare spending; evidence suggests a correlation between these outcomes and exclusionary policies and practices within the healthcare system (Masters, Aron, and Woolf 2022). Some movement towards a universal system was made during the COVID-19 pandemic, including nationwide vaccine outreach, federal policies to cover pandemic-related medical bills for individuals and access to free COVID-19 testing kits through the United States Postal Service. While the Biden administration has stated the COVID-19 national and public health emergencies will not be renewed upon expiration in May 2023, it is clear the momentum for more inclusive, more effective, and less expensive health care will continue. The result of

this transitional period relies on the knowledge of experts traditionally understood within a policymaking context as those with experience in a field of study. In this presentation, I use a communicative care framework (Arnold 2016; Baldassar and Merla 2014) to underscore the expertise of undocumented and uninsured immigrant patients whose lived experiences with structural exclusion and health care stratification (Joseph 2017) offer medical professionals much-needed information about how to positively transform U.S. health care. I demonstrate how patients, through everyday forms of communication and collaboration, facilitate the language socialization (Ochs 1991; Stiver 2011) of medical professionals into structurally competent (Holmes 2013; Metzl 2011) health care. This presentation utilizes ethnographic data collected over five years of fieldwork in Philadelphia before and during the onset of the COVID-19 pandemic. Fieldwork included participant observation at a non-profit clinic for undocumented patients, in-depth patient interviews, and collaborations with medical professionals and community leaders. The research is grounded in methods, theories, and approaches from linguistic and medical anthropology (Black 2013; Buchbinder 2016; Clemente 2015) and responds to calls for more language-focused studies of care, health, and medicine (Arnold and Black 2020; Briggs 2020). We know undocumented patients are sophisticated and savvy navigators of exclusionary policies and practices within the U.S. healthcare system (Castañeda et al. 2015). Through an anthropological lens, we can recognize these skills as a form of expertise and identify how this knowledge manifests as forms of education and training within interactions between these patients and their providers. By explaining to their healthcare providers, the constraints placed on them through policies and other social forces, these patients offer valuable knowledge to these professionals and contribute to their capacity to practice medicine effectively in exclusionary social contexts. The goal of this presentation and the broader research is to offer alternative perspectives on the role of marginalized patient populations within healthcare and contribute ethnographic nuance to ongoing debates, discourses, and policymaking at the intersection of healthcare and immigration in the U.S. Presenter: Grace Cooper (Temple University)

Healthcare Danish for foreign educated healthcare professionals: Enregisterment through administrative texts, marketing texts, and language provision: Many wealthy countries experience a healthcare crisis due to a shortage of healthcare professionals, combined with

ageing populations and a subsequent increase in the need of healthcare services. A common strategy is to hire nurses and doctors trained abroad. The rise in global migration of healthcare professionals has been treated from various perspectives - structural, practical, ethical – in the social sciences (e.g., Bludau 2021; Heponiemi et al. 2018; Öhlander et al. 2000). However, we still know very little about the (socio)linguistic challenges of foreign educated professionals in the healthcare sector. This is particularly the case with regard to countries where the official language can be regarded as globally peripheral, as is the case in Denmark. In this paper, I will thus use language as an entry point to discuss a specific aspect of the phenomenon of healthcare migration, namely the linguistic register understood as necessary for working as a healthcare professional, and I will use Denmark as the national and social context of the study. The Danish welfare state guarantees free and equal access to healthcare for all citizens, and Danish citizens expect a high degree of service, including healthcare services, in return for the high level of taxation. Not the least for this reason, a crisis in the healthcare sector is of fundamental political significance. Currently, about 2100 foreign trained doctors work in Denmark, and it is argued that there will be a shortage of thousands of doctors and nurses within the next decade - so more foreign recruitment is seen as urgent, and it is also part of the current government's political strategy. Some foreign educated healthcare professionals are recruited directly, often through specialized agencies, others have migrated to the country prior to starting a procedure for getting accepted into the healthcare system, either as asylum seekers or seeking better job opportunities outside of their home country. One experience common to all non-Danes who wish to work as healthcare professionals is the need to learn the language. Various rules and regulations complicate the entry to the healthcare system, and some of these concern language. In general, communication and the creation of understanding is an important aspect of healthcare (Ellaham 2021), and language differences (or even barriers) have been shown to be a tremendous challenge for the provision of adequate healthcare (Ali & Watson, 2018; van Rosse et al., 2016; Bowen, 2001; Roberts 2009; Rasi, 2020). At the same time, we do not yet know what 'healthcare Danish' covers, i.e., what healthcare professionals are imagined needing to know in order to create understanding. We will use Agha's idea of enregisterment (Agha 2007) to analyse 'healthcare Danish'. We will approach the enregisterment of healthcare Danish drawing on administrative texts, marketing strategies from different

private companies which offer language tuition, and examples from teaching sessions. This paper thereby discusses language ideologies and imaginaries, and how these are used for administrative, economic, and instructional purposes. The data come from a project on foreign educated healthcare professionals in which administrators, doctors, nurses, language teachers and other stakeholders and relevant persons have been included. Presenter: Martha Karrebaek (University of Copenhagen)

1-065

Narrating Memory: Modalities of Being and Remembering

12:00 PM - 1:45 PM

TMCC - 707

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Judith Pine (Western Washington University, Department of Anthropology)

CHAIR:

Dominika Baran (Duke University)

PRESENTER:

Dominika Baran (Duke University), Shannon Ward (University of British Columbia, Okanagan), Jennifer Schlegel (Kutztown University, Department of Anthropology & Sociology), Colleen Cotter, Judith Pine (Western Washington University, Department of Anthropology), Sonya Pritzker (University of Alabama)

DESCRIPTION:

Narrative and memory are inherently and inseparably connected, and closely bound up with identity and the self, as has been observed by scholars across the humanities and social sciences since the beginning of what has been termed 'the narrative turn' (Riessman 1993). Giddens (1991) reflects on identity as rooted 'in the capacity to keep a particular narrative going' (54). Polkinghorne (1988), having defined narrative as 'the primary form by which human experience is made meaningful' (1), observes that narrative cannot exist without the plot, which 'functions to transform a chronicle or listing of events into a schematic whole by highlighting and recognizing the contribution that certain events make to the development and outcome of the story' (18-19). A similar point is made by Hinchman and Hinchman (2001): 'Through narrative emplotment, we organize, integrate, and seek an accommodation with temporality... emplotment

humanizes our experience of time, making its passage meaningful to us' (1). Within linguistic anthropology, Ochs and Capps (2001) observe that 'Putting the pieces of one's life experiences together in narrative is one way in which a human being can bring a sense of coherence and authenticity to his or her life' (252). In this panel, we focus on modalities of being and remembering, and how the narration of memories underscores, limits, or expands social identity and being in the past and present. Researchers of memory have pointed to numerous ways in which it is an ongoing and changing construct, a continuous re-invention and re-interpretation of the past rather than its precise recording (Schacter 1999, 2001; Schacter et al. 2003). For King (2001), collective memory and, correspondingly, collective forgetting, are both crucial for the construction of group identities and cultural belonging. Papers in this panel explore the narration of memories using the theoretical tools of linguistic anthropology. Presenters investigate how memories are co-constructed among Polish former refugee women/friends looking at photographs and places; how they create coherence in news narratives; how they highlight multilingual identities in ongoing Tibetan-Canadian community narratives; how language as a modality is intrinsic to Pennsylvania German community member identities; how the work of asserting indigenous identities in Lahu narratives may be accomplished through a semiotic transformation of geographic location; and how guided microphenomenological interviews create new routes for examining and instantiating social justice.

Encounters between past and present in Polish immigrant women's retelling of memories: This paper explores how memories of the past are told and collaboratively reconstructed while negotiating the present in the joint production of migration narratives among six Polish immigrant women living in Anglophone countries, who had met in an Italian refugee camp in late 1980s. The analysis examines data from interviews and conversations recorded in 2017 in Canada, in 2022 in Australia, and in 2023 in the US. Adopting Ochs and Capps' (2001) framework of narrative dimensions, and on Reyes and Wortham's (2015) approach to discourse analysis across speech events, I explore how the participants negotiate their present-day identities and group belongings as they move in time-space between their shared memories of life in Italy and subsequent experiences of immigration to the United States, Canada, and Australia, and the ongoing interactions during their reunions. Many co-told narratives in the data are launched while looking through old photo

albums; thus, the material objects – the photographs – become multimodal bridges between past and present as they link narrated events with narrating events and signal cross-event pathways (Reyes and Wortham 2015). I also discuss how the verb “to remember,” spoken in Polish and English, frames the re-telling of memories, and how multilingual practices intersect with how memories are re-told. By talking about photographs, about the people and places in them, as well as by invoking, questioning, and exploring their own acts of “remembering,” the women reshape and reinforce their present-day friendships and their individual roles within them. Presenter: Dominika Baran (Duke University)

Stories in Everyday Remembering: The Narrative Creation of Multilingual Selves in Early Childhood: In her memoir, Polish-Canadian author Eva Hoffman wrote, ‘The tiny gap that opened up when me and my sister were given new names can never be fully closed...but I begin to trust English to speak my childhood’ (1989, 273-4). Adults’ retrospective accounts demonstrate the challenges to forming a coherent self after losing one’s first language, and suggest that narrative can help reclaim the self in a new language. Complementary scholarly perspectives on self-formation emphasize the role of narrative in creating identities linked to particular codes (Koven 2007, Woolard 2011), and the grounding of codes in particular places through memory (Ward, Chow, and Ni 2022). We know less about how young children form their linguistic identities through everyday narrative remembering. Drawing from conversations between two Tibetan-Canadian siblings, this paper examines everyday narratives about linguistic identity to provide insight into language shift in early childhood. I ask: how do speakers narrate memories of using different languages? How do these narratives characterize the communicative competence of particular persons, especially based on age? By examining the stories that young children tell about languages, I demonstrate the real-time formation of selves tied to knowledge of the Tibetan mother tongue and the dominant language of English. I investigate the potential consequences of these everyday narratives of the self for language vitality and intergenerational relationships in immigrant families, while raising questions about the role of memory in creating multilingual selves in early childhood. Presenter: Shannon Ward (University of British Columbia, Okanagan)

“Everybody always used to talk Pennsylvania Dutch”: Remembering when: Using as data narratives from a Pennsylvania German dialect class and oral histories collected at an annual Pennsylvania German folk

festival, this paper examines how Pennsylvania Germans articulate individual and collective identities connected to an era when Pennsylvania German was commonly spoken and heard. Students and teachers in the dialect class provide narratives of the routine past and memories of dialect use consequential for language learning and articulating an authentic Pennsylvania German identity grounded in the mid-century era. Teachers may challenge student memories in ways that contest linguistic knowledge and cultural authenticity. At the folk festival, nonsectarian Pennsylvania Germans (also known as the Pennsylvania Dutch) provide oral histories about their daily lives “growing up Dutch.” They recollect changes in language use and farming practices in mid-century agricultural communities in southeastern Pennsylvania. Narrators invoke a collective identity of people who worked hard and “spoke the dialect” in rural communities where children were still educated in one-room schoolhouses during the primary years. Changes in agricultural practices, including the introduction of the combine, and the development of regional schools negatively impacted the use of the dialect, by restricting meaningful opportunities for its use. Speakers recount teachers critiquing or forbidding the dialect. This pivotal time of language shift is invoked in narratives from the oral histories and the dialect class interactions. These tellings reveal the schoolhouse of yore and the classroom of the ethnographic present as sites for the policing of language use and the contestation of authentic individual and collective Pennsylvania German identities. Presenter: Jennifer Schlegel (Kutztown University, Department of Anthropology & Sociology)

News narratives: How memory motivates news practice and reifies genre form: This paper examines issues of recurrence and circulation in news discourse and how it creates and is created by social memory alongside journalistic practice. I look at different levels on which news cyclicity can be studied: through the dynamics of text production, interaction, sources, ideology, and genre form, with a focus on the ritualization (cf. Goffman 1981) of genre form. The data show recurring news genre forms – seasonal stories, anniversary stories, and follow-up stories – and their function in reporting routines and the “specialized communicative role” (Goffman 1981: 2) that obtains from them both inside and outside the newsroom. A focus on news narratives and cycles in relation to genre shows how news is categorized by journalists in ways that are constituted by the textual and temporal circulations of genre form and practice, as well highlighting the collaborative memory-making process (Ochs and Capps

2001) that goes beyond the newsroom and frames the final outputs. This research relates to ethnographic investigations into other written domains and the iterative sourcing of text elements in news stories (e.g., Jacobs 1999, Van Hout 2010). Combining diachronic data and historical context directs our attention to the ways in which newspapers serve as repositories of social attitude, meaning, and memory, and, in the examples I discuss, how social memory can be located in and interrogated through the cyclicity of news discourse.

Presenter: Colleen Cotter

The place where it happened: semiotic geographies: The notion of indigeneity and its relationship to place is complicated in the Greater Mekong subregion, particularly but not exclusively the uplands of SE Asia and southwest China (Baird et al 2016, Leepreecha & Meixi 2019, Morton and Baird 2019). Assertions of indigenous identity cannot rest on the certainty of millennia of presence in geographic space predating the arrival of colonizing powers – the concept framed in the phrase “since time immemorial” often used in the US. The claim of autochthony does not, as a result, have the basis it has in those colonized spaces from which the modern political idea of indigeneity has emerged. Lahu, like other groups associated with the uplands and a past reliance on pioneer swidden cultivation, negotiate their identity with modern nation states from a position of disadvantage. Identity as indigenous people is an important element of this negotiation. Drawing on the retelling of the Lahu origin story in rural Yunnan and a life history narrative by a Lahu elder in northern Thailand, in which the work of memory places events in new places I will consider the way in which key locations (place of origin of a people and birthplace of an individual) may shift in response to political context, such that places themselves become complex semiotic operations indexing a relationship to place which, while distinct from the Western Apache place-relationships described by Basso, lay claim to an authentic indigeneity. Presenter: Judith Pine (Western Washington University, Department of Anthropology)

The Remembering Body: Narrating Pivotal Moments in Somatically Guided Interviews : This paper considers the collaborative narration of memory in the context of microphenomenological (MP) interviews, which draw upon a very specific set of non-inductive questions in order to somatically guide interviewees to investigate the micro-dynamics of a singular experience in the past (Petitmengin et al. 2019). Our data derive, specifically, from MP interviews conducted as part of a collaborative, ethnographic project entitled Living

Justice: Communication, Culture, and the Body in the Everyday Practice of Embodied Social Justice. This ongoing research investigates the ways in which over 50 global collaborators—all with significant training in the emerging field of embodied social justice (Menakem 2016; Johnson 2018; Haines 2019; Williams 2000, 2023)—seek to live (towards) justice in their everyday lives. Consisting of multiple conversations with collaborators as well as three collaborative ethnographic “time capsules” in which collaborators contributed photographs, video- and audio- recordings, and text-based reflections of moment-to-moment embodied experience, we specifically incorporated MP during initial interviews. Here, we engaged MP to further evoke embodied memories of specific moments that collaborators had emplotted, in their broader overall narrative, as “pivotal” in reconfiguring their understanding of themselves in the world. While attending to the multiple ways in which narrative practice shifts when interlocutors move into what has been described as an “evocation state” or during MP interviews, this paper also considers what the kind of embodied remembering that emerges in MP offers in terms of our theorization of the role of the body in narrating memory as well as the role of narrative in a person’s formulation of their embodied self in space and time. Presenter: Sonya Pritzker (University of Alabama)

1-475

Navigating Ethical Issues in Practicing Anthropology: An MPAAC Roundtable

12:00 PM - 1:45 PM Virtual - Room 1
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

Kerry Foshier

CHAIR:

Kerry Foshier

PRESENTER:

Robert Rubinstein ,Nathaniel Tashima ,Maureen Meyers ,Natalie Muyres ,Tanya Rodriguez ,Ken Anderson (Princeton University),Eric Gauldin (Texas State University, Department of Anthropology)

DISCUSSANT:

Lise Dobrin (University of Virginia, Department of Anthropology)

DESCRIPTION:

Building on past panels on ethical decision-making in practicing and applied anthropology, this roundtable will focus on examination of real, but anonymized, examples of ethical questions that have been raised by or about anthropologists who work outside the academy and identification of useful new resources or guideline updates. Anthropology has a robust literature associated with ethical conduct in traditional academic research and a history of asking penetrating questions about the ethical decision-making of anthropologists who work outside the academy. The American Anthropological Association (AAA) and the National Association for the Practice of Anthropology (NAPA) have made strides in developing guidelines and resources for applied and practicing anthropologists. However, resources and events that provide concrete answers to questions about how to think through and resolve ethical challenges are still needed. The roundtable will be divided into two segments. The first hour will focus on discussion of specific examples. Examples will be selected to address different work sectors and different types of ethical challenges, including those arising in the course of work activities other than research. Participants will examine each case in terms of the specific ethical questions raised, broader principles involved, relationship to disciplinary ethics guidelines, available resources, and strategies an anthropologist could use to navigate and address the issues involved. Discussion of cases will prioritize practical advice anthropologists can use to work through similar questions or challenges in their own careers. The second segment will focus on the identification of potential new resources that would be useful to applied and practicing anthropologists and whether or not updates to the AAA Principles of Professional Responsibility or NAPA Guidelines for Ethical Practice are warranted. This segment will be organized to maximize audience participation.

1-125

New Book Roundtable: Trust Matters: Parsi Endowments in Mumbai and the Horoscope of a City, by Leilah Vevaina

12:00 PM - 1:45 PM **TMCC - 713 A**
Roundtable/Town Hall - In-Person

REVIEWED BY:
Association for Political and Legal Anthropology

ORGANIZER:
Nada Moumtaz (University of Toronto)

CHAIR:

Namita Dharja (Rhode Island School of Design (RISD))

PRESENTER:

Leilah Vevaina (Chinese University of Hong Kong), Annelise Riles (Northwestern University), J. Barton Scott, Nada Moumtaz (University of Toronto), Scott MacLochlainn (Johns Hopkins University, Department of Anthropology)

DESCRIPTION:

Although numbering fewer than 60,000 in a city of over 12 million, Mumbai's Parsi community is one of the largest private landowners in the city due to its network of public charitable trusts. In *Trust Matters* Leilah Vevaina explores the dynamics and consequences of this conjunction of religion and capital, as well as the activities of giving, disputing, living, and dying it enables. As she shows, communal trusts are the legal infrastructure behind formal religious giving and ritual in urban India that influences communal life. Vevaina proposes the trusts as a horoscope of the city—a constellation of housing, temples, and other spaces providing possible futures. She explores the charitable trust as a technology of time, originating in the nineteenth century, one that structures intergenerational obligations for Mumbai's Parsis, connecting past and present, the worldly and the sacred. By approaching Mumbai through the legal mechanism of the trust and the people who live within its bounds as well as those who challenge or support it, Vevaina offers a new pathway into exploring property, religion, and kinship in the urban global South.

1-035

'Orgy of Destruction!' Green Wars and the Profitable Paradox of 'Human: World Destroyer/Saviour'

12:00 PM - 1:45 PM **TMCC - 604**
Oral Presentation Session

REVIEWED BY:
Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:
Nicolas Rasiulis

CHAIR:
Nicolas Rasiulis

PRESENTER:
Nicolas Rasiulis, Rebecca Witter (Appalachian State)

University), James Stinson (York University), Lee Mcloughlin

DISCUSSANT:

Rebecca Zarger (University of South Florida)

DESCRIPTION:

Humanity is waging 'war on nature,' 'becoming a weapon of mass extinction' in an 'orgy of destruction!' This allegation, exclaimed by UN SG Guterres at UN CBD COP 15 in 2022, doesn't only hearken the U.S. invocation of intelligence on 'weapons of mass destruction' in Iraq, which justified a U.S. military invasion, coup and occupation in Iraq. It also amplifies a chorus growing within global nature conservation: 'biodiversity loss is a security threat that should be addressed using military-security apparatus tools.' Proponents of this approach justify its violence (direct application or threat thereof) on the bases of the gravity of an array of threats posed by environmental apocalypse, and of some actors harming nature for profit (e.g. 'poachers' and 'illegal wildlife traders') being involved or implicated in drug/human/arms trafficking and/or terrorism. In a process which Lunstrum (2014) calls 'green militarization,' conservation endeavours incorporate lethal or non-lethal military and intelligence equipment and tactics, in some cases through partnerships with defence contractors and/or militaries. In tandem with the deployment of martial rhetoric in conservationist circles and media, green militarization is intensifying and transitioning to a point where the industry of focused and systemic violence has expanded into the market of 'green capitalism' (Sullivan 2009), a setting which Büscher and Fletcher (2018) call 'green wars.' Green wars marshal hard tactics (e.g. kinetic violence) and soft ones (e.g. counter-insurgency 'hearts and minds' community development and subversion, slow violence, etc.). As some green war fronts target 'threat finance,' we may speculate conservation finance is coalescing to some degree with defence and intelligence finance. Judging by the growing, conflictual and often siloed concerns with climate change, on one hand, and with current or proposed climate change policy (e.g. bovine downscaling in Netherlands; taxing livestock gastric methane in New Zealand), on the other, green wars are likely to continue intensifying and, perhaps, expanding into new domains and markets beyond the confines of parks. 'Orgy of destruction!' accounts for (in)conspicuousness of green wars at various scales. The panel engages with benefits and harms of green wars for humans and for the ecosystems we want to protect, as well as with the economic gains and losses green militarization enables, the (geo)political landscapes this fosters and by which it is fostered, and

the roles of ideology, morality, spectacle, finance and other power vectors in the valuation of beings, practices and narratives as worthy of either 'protected' or 'enemy' status. It situates green militarization within biosecurity more broadly, and in relation to states of exception, neo-imperialism, and psycho-colonization, themselves intensifying in a manifold, crisis-based transition helmed by post-COVID intensification of post-9/11 securitization of everyday life, and marked by war on most continents, namely in and around Ukraine, risking nuclear annihilation while forging what many (officials party to the belligerence, sober pol-mil analysts, and so-called 'conspiracy theorists' alike) call a 'new world order,' the outlines of which are yet to be determined. Ultimately, it grapples with existential, (geo)political-economic and ecological implications of heralding humanity as both world destroyer and saviour in an epoch of fetishized and capitalized chaos.

'Beyond that Hill lies the USA,' he joked: Reconnoitering/Upbraiding Eco-Militarization in Mongolia: Mongolian green militarization is soft. So subtle one can see it 8 years before noticing it—but palpable, pregnant with foreign power loci, sources, dynamics & applications, entangled with alien apparatuses & processes beyond only Mongolia. In the Mongolia–Russia borderland Taiga to which they are indigenous, Duha reindeer-herding hunter-gatherer households cohabit with 'endangered wildlife' & spirits co-entangled in shifting, nested webs of power & sovereignty, amid unequally profitable tourist & missionary invasions, & light infantry & park ranger patrols. IUCN-accredited Tengis-Shishged National Park (TSNP) occupies most of contemporary Duha territory. Marshalling (trans)local friend–enemy distinctions (generative of ambiguity-denying justifications of disparagement, & value increases of conflict-intensifying spectacle, commodities & securities) to manifest quasi-universal conservation incantations, U.S. "Sister Park" TSNP enforces mobility restrictions & de facto bans on hunting & foraging, imposed on Duha households by Mongolia in attempts to isolate perceived 'wilderness' from allegedly harmful 'humanity.' Dramaturgically, Duhas are discreetly laden with obverse personae: 'friend' & 'enemy' in the conservationist story of good vs evil that elides slow violence, & gives it sense & purpose in the hearts & minds of conservation agents & supporters, as well as in the PR & finance schemes of conservation apparatuses, & in the spectacular accumulation which produces & is produced by that story & that which incants it. This paper reports a reconnaissance of a fuzzy front of the green wars, tracing & upbraiding it up/downstream via: army &

ranger horse, reindeer & crowdsourced dirt bike patrols; surveillance scaffoldings; a park partner's spectacular, explicit identification of rangers with the defence of Mongolian lifeways, nature & nation in the footsteps of Mongolia's victorious WWII military toils; a Duha 'poacher' leaving the Taiga for mandatory military service. Presenter: Nicolas Rasiulis

The Conservation of MAN: Tracing continuity of conservation-related violence in Limpopo Borderlands: In the borderlands of Mozambique, South Africa, and Zimbabwe, the turn of the millennium implementation of transfrontier conservation aimed to achieve cross-border protections for biodiversity, sustainable economic development, and international peace and cooperation. Yet even as some aspects of the post-colonial and post-apartheid conservation labor force changed, heavy-handed and exclusionary practices remain. Over the past decade, the Great Limpopo Transfrontier Park became a hotbed of violence linked to a "war" on "poaching". In response to the rapid increase in the illegal hunting of black and white rhinoceroses, authorities securitized the border, recruiting "more boots on the ground" for stricter, sometimes lethal, monitoring and enforcements. Why this failure to transition? Political ecologists have traced green, violent responses to illegal wildlife hunting to institutions of coloniality, structural racism, and economic inequality, leaving all but unexamined, intersections with patriarchy and masculinity. Drawing from archival research, I trace the continuity of green violence in the Limpopo Borderlands to the priorities and practices defined and undertaken by generations of settler colonial men. Throughout the 20th century, Wardens and Rangers maintained power and authority through territorial practices of Othering; venturing and risk taking; and environmental care. In presenting a "Patriarchy of Conservation" in the Limpopo Borderlands, I am less concerned about an over-representation of men in conservation labor, and more concerned about the over-representation of MAN. To use Sylvia Wynter's phrasing, MAN is necessarily capitalized to show that 'he' is an ideological representation, albeit imbued with norms and practices that protect and socially reproduce green violence today. Presenter: Rebecca Witter (Appalachian State University)

Universal Ranger: SMART Environmental Subjects in the Biodiversity-Security-Technology Nexus: Over the past decade, linked processes of securitization and digitization have been working to create new regimes of biodiversity conservation at the intersection of an

emerging biodiversity-security-technology nexus. On one hand, the widespread reframing of the global biodiversity crisis, and specifically the impacts of the illegal wildlife trade, as an issue of national/international security, has led to a resurgence in militarized and enforcement-first approaches to conservation. At the same time, the growing involvement and influence of the technology industry in environmental governance has resulted in a proliferation of conservation-related digital platforms, technologies, and tools. Thus, rather than a simple return to earlier models of "fortress conservation," emerging modes of militarized conservation increasingly deploy the technologies and tactics of the smart city and platform/predictive policing. Based on a discursive and ethnographic examination of the Spatial Monitoring and Reporting Tool (SMART) and its use by park rangers in Belize, this paper explores how SMART is transforming the practice of conservation, relations of power and control within conservation organizations, and the production of "environmental subjects." We argue that SMART conservation is predicated on the creation of park rangers as "docile subjects," part of which involves a shift away from subjective modes of decision making that emphasize local/Indigenous knowledge, toward an emphasis on "objective data," automated decision trees, and algorithmic predictions. At the same time, we show how efforts to create SMART environmental subjects runs up against the skepticism and resistance of rangers themselves. Presenter: James Stinson (York University)

SMART Conservation? From Intimate Government to Algorithmic Ontopower in Belize: This paper presents a discursive and ethnographic analysis of the Spatial Monitoring and Reporting Tool (SMART) and its use in protected areas in Belize. SMART is a digital platform for conservation law enforcement that includes a desktop database, mobile and sensor-based data collection, and cloud-storage, making it possible to digitally to collect, store, share and analyze enforcement data on poaching, arrests and other events in close to real-time. The most recent update to the platform includes a predictive AI software program (PAWS AI), which predicts the location of future illegal activities, allowing for the automation of ranger patrol routes. In 2018, Belize adopted SMART as the country's official monitoring system for their protected area network. In this paper, we argue that the adoption and use of SMART in Belize has coincided with a shift away from disciplinary and neoliberal modes of deterrence and prevention of illegal activity, toward "post-panoptic" and automated processes of real-time detection, prediction and pre-emption, in line with

models of predictive policing. Framed as a transition from “intimate government” (Agrawal 2005) to algorithmic ontopower (Massumi 2015; Büscher 2018), we argue that efforts to expand conservation areas to meet the new CBD 30x30 target, combined with this shift toward the technological enforcement, particularly in the global south, could exacerbate conservation-related displacement and violence. We conclude by arguing for a move away from policing and enforcement-first approaches to conservation towards support for Indigenous rights and efforts to care for both people and the planet. Presenter: Lee Mccloughlin

1-075

Participating in NGO and Development Encounters (Part 1)

12:00 PM - 1:45 PM

TMCC - 713 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Scott Ross (George Washington University)

CHAIR:

Scott Ross (George Washington University), Sarah O'Sullivan (Capilano University, Anthropology Department)

PRESENTER:

Hannah Howard (Boston University), Julie Pelletier (University of Winnipeg), Indrakshi Tandon (American University in Dubai), Rachael Goodman (Mercer University, Department of International and Global Studies), Scott Ross (George Washington University)

DISCUSSANT:

Mark Schuller (Northern Illinois University, Department of Anthropology)

DESCRIPTION:

Since the 1970s, proponents of participation in development have insisted it is a transformative 'process of empowerment', whereby fostering the participation of target populations will increase their level of ownership, self-reliance, and commitment, leading to more 'sustainable' development. Indeed, one of the ultimate aims of the Sustainable Development Goals (SDGs), the global governance framework for guiding development policies worldwide, is to better involve the target populations of development interventions in decision-making at all levels. But what does it actually mean to participate in development

today? Who 'participates' and who 'develops'? For as long as participation has become the sine qua non of development practice, anthropologists and critical development anthropologists of development have been asking such questions. Scholars have demonstrated the ways that participation is more constraining than liberating (Cooke and Kothari 2001); shown how it endures regardless of whether it leads to material change (Green 2010); and explored the different ways 'participation' has been deployed across time, forming subjects along the way (Kelty 2019). Drawing on ethnographic insights into development programs from around the world, this two-part panel uses the encounter between development actors like NGOs and target populations as a springboard for thinking about the kinds of participation and possibilities that such an encounter engenders (Beck 2017, Olivier de Sardan 2005). Papers in this session show how participation in church kitchens in Greece enable or constrain social belonging; explore the 'myth' of participatory development and emerging notions of difference between NGO staff and aid recipients in India; show how international discourse about democracy get taken up in NGO work amid DR Congo's flawed national elections; critique the divide between NGOs working on Indigenous issues in central Africa and the Indigenous communities themselves; and unsettle development's colonial foundation through collaborative Indigenous community engagement.

Baking Belonging: Gendered and Racialized Participation in Two Church Kitchens: Contrary to development's focus on the “participation” of aid recipients in their own advancement, the various NGOs under the auspices of the Greek Orthodox Church in Athens do not easily lend themselves to such participatory action. Rather, it is the parish-level organizations – sometimes nominally or legally organized as NGOs but not always practically operable as such – that most readily inspire participation. In the kitchens of neighborhood churches, people gather to share coffee, prepare warm meals for those in need, and fill holiday care packages with pantry goods, but – perhaps more importantly – they also call attention to their own “fit” with the community, asserting their belonging to the Church and/or the city through their engagement. Based on my own fieldwork in various church kitchens, or *sussitia*, this presentation compares two case studies that highlight the possibilities of the aid encounter to create specific modes of being and belonging. In the first, neighborhood women contribute to the feeding of their own (relatively homogenous) community, creating a notably gendered mode of participation that reinforces

the liturgical life of the Church. In the second, the local parish in a highly diverse neighborhood sponsors a community kitchen but relies on migrant men for labor, inverting the common script for aid in Athens and enabling the men to facilitate their own – often contested – inclusion in Greek society. Presenter: Hannah Howard (Boston University)

Development in the Developed World: An Indigenous Example: Development models and projects focus primarily, if not entirely, on ‘other’ societies and countries and not on conditions in developed countries such as Canada and the U.S. Encounters between those identified as needing help and those who position themselves as helpers often play out the dynamics of ‘otherness,’ especially when aid workers go from their developed countries to underdeveloped countries. Sustainable Development Goals are conceived as relevant outside of the borders of the developed world. As the founding director of a master’s in development practice (MDP) degree in Canada that focuses on Indigenous development, I encountered attitudes ranging from incomprehension to hostility from others in the development field. The MDP in Indigenous Development challenges the standard approach to development by identifying and addressing development challenges in the developed world for Indigenous communities, by rejecting the one-size-fits-all solutions to development often touted by NGOs and national governments, by addressing the colonial foundation of inequality and oppression, and through a strengths-based approach to collaborative Indigenous community engagement. This paper provides an analysis of the MDP in Indigenous Development approach as well as a brief discussion of projects undertaken by MDP student development practitioners, offering a different look at development and development practitioners. Presenter: Julie Pelletier (University of Winnipeg)

Creating participation: development practices from central India : Participatory development projects are infused with the politics of participation and greatly influenced by its diverse social actors. Based on fieldwork conducted in central India, this paper argues that while the rationality of bottom-up and participatory approaches to better the conditions of farmers is undeniable, it is a mythical rationality. Often the primary achievement of such projects is to reproduce themselves rather than empower beneficiaries, as genuine participation would entail transfer of power and eventual withdrawal of development practitioners. Asking for participation from target communities is a complex process, as it is required and desired by NGOs,

but given warily, if at all. Yet, participation must exist to fulfill donor and state-agenda, and project implementers often resort to “creating” participation, which masks hierarchy, coercion and the true nature of bottom-up strategies in development. Therefore, despite promoting bottom-up and participatory approaches, popular development practice in India reproduces issues of elite capture, exclusion of the poor, and promotion of inequity (between men and women, and among women). This paper uses ethnographic data to elaborate on systems of relationships that exist in development activities, which define and influence project outcomes. These interactions between stakeholders are an illuminating commentary on agency and power politics in participatory development discourse. Presenter: Indrakshi Tandon (American University in Dubai)

A Different Difference: NGO Encounters Across Class, Region, and Nationality: At a non-governmental organization in India, now run and largely funded by Indians, new employees and interns expected to fundamentally understand the organization’s beneficiaries – the inhabitants of small rural villages in the foothills of the Himalayas. After all they were all Indian and most were Hindu. But what Indian workers found in their encounters with beneficiaries were difficulties in mutual understanding created by the experience of growing up in different places and class positions. From distinct views on water purification and proper dress to different expectations around relationships and family obligations, Indians were surprised and confused by how different they were from other Indians. Foreign interns and volunteers, on the other hand, were often less put out by the difficulties they encountered as they expected differences to be profound. The confusion and sometimes frustration at the lack of mutual understanding among fellow nationals illuminates not only the complexities of “localization” in development, but also the growing importance of different differences in a neoliberal globalizing India. While caste and religion were traditionally seen as the fundamental divisions in South Asia, today class and region of origin create equally and sometimes far more powerful differences in experience and orientation. Presenter: Rachael Goodman (Mercer University, Department of International and Global Studies)

Participating in NGO Democracy after the Democratic Republic of the Congo’s Rugged Elections: As part of a humanitarian intervention concerning security in northeastern Democratic Republic of the Congo, teams of NGO workers visit rural communities to host a series

of trainings culminating in the installation of two-way radios, connecting villages to a regional early warning network. Before the trainings can commence, however, humanitarians call a village general assembly in order to form—and elect local members to—a volunteer committee to safeguard the radio and implement NGO projects within the village. Drawing on ethnographic observations of these general assemblies that took place in the immediate aftermath of Congo’s widely disputed 2018 national elections, this paper shows the ways in which local Congolese villagers and Congolese humanitarians enacted, rearticulated, and played with the still developing concept of electoral democracy in the Congolese public sphere and the fetishization of electoral democracy as panacea in international post-conflict intervention. Humanitarians required elections to take a particular form, replicating and reinscribing the importance of procedure over democracy itself while simultaneously enacting progressive goals around representation and equity. At the same time, developments at the national stage around the elections’ disputed results and Félix Tshisekedi’s rigged victory filtered into these NGO-supervised elections as villagers and humanitarians alike joked about unrealistic results, avoided or failed to address problems of abuse of power and conflicts of interest, and otherwise tried to uphold electoral procedure amid national news of a stolen election. Presenter: Scott Ross (George Washington University)

1-095

Participatory Empire? Contemporary governance and its forms of legitimacy

12:00 PM - 1:45 PM TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Alejandro Paz (University of Toronto, Department of Anthropology)

CHAIR:

Francis Cody

PRESENTER:

Jessica Greenberg (University of Illinois, Urbana-Champaign, Department of Anthropology), Xenia Cherkaev, Sarah Muir (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies), Amahl Bishara (Tufts University, Department of Anthropology), Alejandro Paz (University of Toronto, Department of Anthropology)

DISCUSSANT:

Kabir Tambar (Stanford University)

DESCRIPTION:

Since the Second World War, legal, monetary and deliberative institutions have promoted participatory governing fictions, like the rule of law, freedoms of press and speech, free and fair voting, and free and rational markets. Political, media, market and legal institutions successfully stabilize these fictions through circulatory systems that have global reach. Mobilizing bureaucratic and infrastructural networks, participatory institutions gain their legitimacy, insofar as they have any, by drawing on ideas of popular participation that ground nation-state sovereignty. That is, another governing fiction has been that the period of colonial rule has successfully transitioned to a period of mass, popular participation enabled by these very institutions. Spurred by reflection on current democratic majoritarianism and authoritarianism, anthropologists and other scholars are increasingly skeptical of this transition, and have taken a new look at contemporary forms of colonialism and imperialism. While democratic forms of participation have been enjoyed by some, these entitlements are constitutively tied to inequality and dispossession for others. Moreover, McGranahan and Collins (2018) have noted in a recent volume that one characteristic of American imperialism is how it is obscured and never named as such. Could it be that this obscuring is a general phenomenon in the era of national sovereignty, where imperial practices are always legitimated as a form of popular participation? Is the rise of anti-democratic and illiberal political and economic forms an undoing of the post-Second World War consensus? Or are these participatory institutions morphing into mechanisms to uphold a new phase in imperial governance through, rather than against, the institutions of democracy, free markets and open media? This panel considers these questions across different participatory arenas and countries: markets, currencies, and monetary policy; judiciaries and legal protections; and journalism and other forms of cultural production. Papers will examine ties between participation and military and neo-imperial war-making—for example, the role of civic participation and ethical collectivist striving for Russian citizens support of the war against Ukraine or the marriage of military and judicial power in the name of democracy, in the case of the Israeli settler colonial state. Some examine the ways in which a language of participatory discourse and freedom of speech shape the exercise of and limits of human rights—for example the links between state sovereign violence, control over mobility and the

exercise of freedom of expression in Israel/Palestine, or the role of democratic proceduralism in justifying the exercise of sovereign state violence in human rights cases at the European Court of Human Rights. Others show the link between compulsory participation in imperial currency regimes, for example the dollar in Argentina or the links between rule of law and investment, in the Israeli case. In these examples, the right to participate as a consumer and citizen in a global economy shore up logics of imperial sovereignty through, not despite, the figuring of popular support and active engagement. Taken together these papers offer concrete, empirically grounded analysis of the links between ideologies of participation and the bureaucratic and infrastructural production of imperial and neo-imperial power.

Jurisdiction, empire, and sovereignty's procedural fix:
This paper analyzes the social and historical assumptions that shape proceduralism as an interpretive framework at the European Court of Human Rights. When legal actors at the Court invoke notions of “quality” procedures, it raises the question: how do people recognize quality when they see it. Looking at the landmark case of *Animal Defenders v. UK*, I argue that people discursively figure democratic qualities as a density of intertextual links to documents, parliamentary speech, and expert reports. The quality of discussion (thick, discursively figured) is in turn framed as evidence of a quality democratic process, through both overt and implicit linkages between democracy and liberal political institutions. In turn, these linkages are backstopped by implicit associations between Europeanness and democratic capacity. For example, links between culture, procedure and democratic maturity form the basis for common tropes throughout the Court and the Convention system. In this way, democratic practice is linked not only to formal politics and systems of governance but to levels of consciousness, or mentality. These tropes of cultural difference, legal consciousness and democratic maturity are part of a larger, shared register of East-West difference. But they also resonate with an imperial imaginary in international law, that links democratic capacity (through liberal forms) to the right to sovereignty. Taken together the analysis of procedure as an interpretative framework reveals how unspoken but materially palpable assumptions about culture and democracy shape judicial interpretation in the shadow of earlier imperial ambitions of international law.

Presenter: Jessica Greenberg (University of Illinois, Urbana-Champaign, Department of Anthropology)

Russia's 'Special Military Operation' and its ethical claims: That which many outside Russia call its war against Ukraine is internally narrated as a “special military operation” against NATO and Naziism. And despite the mobilization of untrained family men, staggering (under-declared) battlefield casualties, tremendous destruction and violence, this “special military operation” enjoys widespread public support. In this talk, I analyze how people make sense of its aims and claims. Drawing on my experience living and working in St. Petersburg since this undeclared war began, I show that public support is rooted in a particular logic of popular participation. Presenting imperial war as humanitarian effort, the state asks everyone to help out. And people do – not least because mobilized men (the unmobilized's husbands, fathers and brothers) regularly find themselves lacking such basic necessities as sleeping bags, bullet-proof vests, first-aid kits and socks. I see in such civic collectivism as demanded by Putin's “Russian World” an explicitly illiberal logic, echoed prior Russian and Soviet governance: like that of the “socialist democracy” that thrived in the Soviet Union on a commons of socialist property of which citizens' personal property was an inalienable part. It is a logic of a modern participatory democracy framed not as private rights and political freedoms but as personal ethical participation in a striving collectivist social. Presenter: Xenia Cherkaev

The U.S. Dollar as Medium of Empire, as Viewed from Argentina: In this paper, I explore the ambivalences that animate everyday engagements with the U.S. dollar in Buenos Aires, Argentina. The Argentine national economy has long been a highly inflationary one, and the current year-on-year inflation rate stands at over 100%. Within that context, individuals, households, corporations, and the government all rely on the dollar in several key ways. For example, the dollar is the medium of exchange for real estate and other large purchases. It also operates as a highly sought-after store of value and as an informal unit of account for prices of all sorts, from salaries to tomatoes. What is more, the dollar functions as the all-important asset that the national government manages to back its own currency, to service the foreign debt, and to enable exports and imports. These different engagements with the dollar coexist in considerable tension—even contradiction—

with one another, and their politics are the subject of heated debate. However, undergirding those contestations is a shared sense that buying and selling dollars is an utterly unavoidable act that configures one as participant in and agent of imperial power. Drawing on Judith Irvine's discussion of "shadow conversations" and the indeterminacy of participant roles, I sketch the emergent participation framework of situated dollarized interactions in Buenos Aires in order to conceptualize the dollar as medium of empire. Presenter: Sarah Muir (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies)

The Politics of Mobility & Expression across Participatory Empires : States that purport to be the bastions of free expression and democracy use restrictions on mobility—and fictions of sovereignty—to limit oppositional speech. Palestinians in the West Bank live with an authority that performs a "sleight of hand sovereignty," a system with some of the symbolic and repressive elements of the state but guaranteeing Palestinians no security or independence. While "sleight of hand sovereignty" would seem to be distinct to the Palestinian Authority as it operates under Israeli military occupation, in fact, a transnational system of control on mobility serves to use ideas of sovereignty and security to restrict expression in the very systems that should be global networks of free expression: the university and the world of human rights. In 2021 Israel declared six Palestinian human rights and civil society organizations to be terrorist organizations. As a result of this, the United States refused two of their leaders visas to the United States, limiting their ability to speak in important forums. In 2022, Israel announced new restrictions on visitors to the Occupied Territories that directly target Palestinian academic institutions. These restrictions on mobility are based on the prerogative of sovereign states to decide who can enter them; they also hinge on engrained racialized logics of the War on Terror. Under the guise of security and sovereignty, they enact and enforce Israeli settler colonialism and US empire. These cases expose sovereignty as a curtain for empire, and the ways in which mobility and expression are intertwined. Presenter: Amahl Bishara (Tufts University, Department of Anthropology)

Can there be a "People's Army/Economy" without Judicial Review in Imperial Israel? : The new Israeli government elected in November 2022 has been called variously the most right-wing or ultranationalist or

simply fascist ever. Its agenda includes overhauling the judiciary to ensure that the Supreme Court cannot have final say on government decision. The attempt to neutralize the remaining check on government power has led to intense contests to define democracy, with Prime Minister Binyamin Netanyahu's critics comparing his ploy to install himself as an elected dictator akin to Orbán of Hungary or Erdoğan of Turkey. The government's efforts also have led to widespread protest from the centrist secular population, and in particular from military reservists and high tech workers. This paper will consider the protest movement of these two sectors in particular, and what it reveals about the judiciary's role in supporting the Israeli state's settler colonial project. Important for military reservists is the legitimacy of judicial review, and the cover it provides for their actions against civilian populations, like Palestinians in the West Bank and Gaza. The much lauded tech workers drive up to 50% of Israeli exports and are crucial to Israel's reputation as the 'start up nation.' For them, the judiciary is central to international commerce. These sectors cannot win electorally, in part due to their inability to ally with Palestinian citizens. Yet they play an outsized role in the military and economy. The protests thus show how the Israeli imperial formation functions in part via the legitimacy it gains through institutions of citizen participation. Presenter: Alejandro Paz (University of Toronto, Department of Anthropology)

1-060

Pivots

12:00 PM - 1:45 PM

TMCC - 705

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Sareeta Amrute (The New School)

CHAIR:

Sareeta Amrute (The New School), Lisa Messeri (Yale University, Department of Anthropology)

PRESENTER:

Meg Stalcup (University of Ottawa), Hector Beltran, Lisa Messeri (Yale University, Department of Anthropology), Lilly Irani (University of California, San Diego), Sareeta Amrute (The New School), Christien Tompkins

DESCRIPTION:

Within the US tech industry, demands for growth have shaped the experience of working in tech. One consequence of this demand is the seemingly endless requirements for corporations, workers, activists, and societies writ large to 'pivot.' As tech industries and tech-adjacent AI researchers move from cryptocurrency to large language sets, from oversight boards to singly-owned social media spaces, from tracking pandemics to metaphorically describing misinformation as contagion, and from design with to redesigning communities, we ask: what kind of transition is a pivot? What kinds of politics do these pivots inaugurate and what histories do they erase? Pivots are often traced to particular movements within managerial discourse, like the 'lean' startup notion of continuous innovation. These canonical histories provide only one vector for understanding the social work pivots do to align bodies and the temporalities of computing technologies, and to align patterns of labor and subjectivities with the rhythms of digitally-mediated capitalisms. This panel aims to provide an account of the consequences of managerial orientations toward pivots along with a wider, more contextualized and embodied understanding of the pivot as a technology, a feeling, a timescape, and a narrative frame that delineates the shape of laboring bodies and computing technologies, both human and algorithmic. Pivots gesture toward both uncertain futurities of tech use and shifts in our own thinking about technologies. As we center the pivot as a method and as a social fact in technological worlds, we also seek to understand how this focus can help us produce theory from, with, and alongside communities that work in and are worked on by tech. A pivot can imply a direction, a moment in time, and a technological process. Exploring the temporal, the affective, and the narratological in the pivot, we hope to use the idea of the pivot to trace the relations of power entangled in current technological processes. Papers in this session will track the kinds of labor involved in a pivot, especially for women and BIPOC workers who are often placed in a position of power just as a particular tech innovation is coming under criticism, or community members who might be left to contend with the wake trailing behind a pivot away from social media governance and toward free speech absolutism, or from education in the moment to future-oriented education. We ask, is it possible to 'appropriate' the pivot? How do minoritized tech workers pivot their identities, their language practices, their presence and presentation of selves to think with the pivot but also against it? We also track the cultural imaginary of the pivot as it operates narratively to anchor an individual's move

from technology insider to outsider, or as a narrative of necessary personal growth. Do pivots mark particular kinds of transitions? Do these transitions work for certain individualized figures and not for others? Finally, we interrogate the nature of the transitions implied in the pivot to better understand the technical imaginaries that are enabled through such terms.

How Does a Platform Feel? Resonance, Rhythm and '72 hours more" on Brazilian WhatsApp: Who has not felt a chat get tense? Or sensed it become suffused with camaraderie? In this talk, I explore what it means to say that a digital space feels a certain way, and how are such feelings shared. Grounded in research in Brazil and on Brazilian social media platforms, I take up the curious case of the watchword "72 hours more" among supporters of extreme-right former president Bolsonaro. The day after his defeat in the second round of voting, they began protesting the result and at one, a police officer took the crowd's microphone. 'We have to hold out for 72 hours so that the president can take a stand," he told them, adding that a sage show of strength would get them the support of the military forces. A video of the interaction quickly spread. When Bolsonaro spoke only two days later, he did not explicitly concede, and, encouraged, his supporters began the countdown again. Over the next two months, the deadline lost its mooring in actual calendar days or time. Just wait '72 hours more" instead became a kind of pivot around which collective hopes for military invention turned in new insurrectionist directions. These led to 8 January 2023, when a Bolsonarist mob stormed and ransacked the seats of the three branches of government in Brasília. In analyzing this case, I suggest that rhythms and pivots such as those of '72 hours" can help understand how spaces feel and conceptualize what is often simply termed affective resonance. Presenter: Meg Stalcup (University of Ottawa)

Pivoting Across the Techno-Borderlands: "Pivoting Across the Techno-Borderlands" examines how people in the tech startup world think and move with "the pivot," a term that calls for changes to a software product that might better align it with market dynamics. I show how Mexican and Latinx hacker-entrepreneurs pivot their identities, their language practices, their presence and presentation of selves as they reconfigure the market logics of agility, competitiveness, and risk to creatively combine them with logics of hacking characterized by reinvention, playfulness, and resistance. I follow the trajectory of the founder of a

startup closely across the US-Mexico border to show how his project is first aimed at disrupting politics as usual in Mexico, then pivoted away into a pizza delivery platform after he becomes immersed in the cultures of Silicon Valley, but then ends up returning to global politics in surprising ways. I argue that this happens because he mobilizes migration as a type of hack as he learns to think with but also against the pivot across the techno-borderlands. Presenter: Hector Beltran

The Pivot Goes to Hollywood: Maintaining Expertise at the Entertainment-Technology Nexus : In 2018, I attended to community formation around virtual reality in Los Angeles. In the shadow of Hollywood, it was imagined that VR could find its potential as the next great media and technology platform. Production companies established VR branches; actors and producers entered the “immersive space.” In the southern Californian context, I observed how expectations scholars in the anthropology of technology often have for emerging technologies were refigured due to the influence of the entertainment industry. My research uncovered a different meaning of “tech” that circulated in LA, such that expertise native to Hollywood came to be seen as essential to VR’s success. And yet, in 2022, after spending a pandemic-length time away from the city and community, I returned to find that where conversations had once been about VR, they had pivoted to “web3.” In the LA Convention Center, which four years ago had hosted VRLA, NFTLA was taking place. As I reconnected with folks whom I had known from VR, they updated me on their NFT/crypto/metaverse ventures. This paper examines how, in LA, one emerging technology came to so fluidly replace another. I explore how “the pivot,” which in Silicon Valley emerged as a strategy for keeping startups solvent, played a different social role in Los Angeles. For those operating at the entertainment-technology nexus, pivots enabled individuals to maintain their authority and expertise in new areas. It affirmed the expansive meaning of “tech,” which kept the field open to those with expertise not often recognized as technological work. Presenter: Lisa Messeri (Yale University, Department of Anthropology)

Knowing Technology in the Times of Platforms and Pivots: This paper sketches an epistemology of technology drawn from the practices of residents, especially community organizers, attempting to know “smart city” projects in San Diego, a highly militarized

border city. I present two years participant-observation of the work of a 30-organization coalition that responded to San Diego’s acquisition of 3,000 surveillance-technology equipped streetlights by calling for oversight policies while also defunding several smart city technologies, including the “smart streetlights” and Shotspotter gunshot detection systems. Organizers’ task was not only to know the technologies’ present configurations but to speculate about target technologies’ future possibilities. In the logic of the technology platform, a technology might be used for many purposes. In the logic of a corporate pivot, a technology company may attempt to redeploy its installations, its production capacities, or the data it draws from people towards new lines of profit. To know technologies in times of platforms and pivots, organizers drew not only on documentation of or interaction with the technologies or technology companies, but personal and community histories of their interactions with the institutional sponsors of the technologies. This could mean the San Diego Police Department, the FBI, or Border Patrol, for example – the known or potential users of technology and customers of these technology companies. Residents’ histories of repression, enclosure, and extraction were how organizers attempted to know the probable futures of technology cast against other futurities of neighborhood, kinship, and lifecourse. Presenter: Lilly Irani (University of California, San Diego)

Demystification and Remystification: Tech Swerves and Activist Pivots: Big Tech companies have witnessed seemingly radical changes over the past several years, with ownership changing hands, rounds of layoffs, and new ‘revolutionary’ ideas like cryptocurrency losing cache in scandal, only to be replaced with newer, seemingly more revolutionary, technologies. Meanwhile, the effects of these swerves both mask ongoing structural problems created by these industries and produce cascading effects that ripple out from these changes. In this paper, I trace the aftermath of some of these swerves through the lens of demystification and remystification. I argue that, while much contemporary thinking on the power of digital and social media technologies unfolds through the idiom of revealing the underpinnings of technological enchantment, this narrative often serves to displace enchantment onto other sites of technological production. In other words, efforts to demystify the tech industry often simply remystify new formations of

technocapital. In place of a search for final causes or ultimate demystifications, I offer demystification and remystification as processes through which we might trace a technical object as it moves across territories, as it is seen from different subject positions, and as it comes to ground in particular locales. To do this, I offer an account of activists' ongoing work to raise the issue of caste hate speech and caste discrimination in tech companies. I argue that, even while changes in ownership and policy at these companies require activists to pivot, they have been able to create compelling narratives around caste-based discrimination by drawing tech companies into a wider ambit of debate that places these companies within labor and housing rights writ large. This story exemplifies the situated nature of tech mystifications: for those on the receiving end of caste-based hate, for instance, company products do appear straightforward. This case allows an analysis of how and for whom mystification operates. Presenter: Sareeta Amrute (The New School)

Pivoting To the Future Through Design in Post-Katrina New Orleans: In the years following 2005's Hurricane Katrina, an ambitious set of education reformers took the unprecedented step of converting an entire public school district over to publicly funded but privately operated charter schools. These moves were justified with reference to the so-called blank slate provided by the storm and the pre-existing emergency of failing schools and bad teachers. However, as this transformation approached ten years old the temporality of reform began to shift from one of emergency to an enduring encounter. The tabula rasa upon which pro-charter reformers had projected their visions of a district entirely composed of a privately managed portfolio of schools had become a mirror. As opposed to the immediate period after the levee failures, the recent past of schooling could no longer be described in terms of the "nightmares" of Pre-Katrina schools. Reformers had to answer for their own records and reckon with the consequences. In the words of a reformer turned entrepreneur, "New Orleans wasn't thinking about the future. We were only thinking about recovery..." This paper attends to the ways that a particular group of education reformers pivoted to design and design thinking as a way of breaking through a temporal impasse in the reform project and regain legitimacy in the eyes of the schooling public. This pivot is of a piece with a broader turn towards technological solutions to racialized education inequality in New

Orleans which relocate the skill and autonomy of educators into new firms dominated by settler interests and professional class collaborators. Presenter: Christien Tompkins

1-090

Post-Racial Transitions

12:00 PM - 1:45 PM

TMCC - 716 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Googie Karrass

CHAIR:

Googie Karrass

PRESENTER:

Julian Ross ,Mar Ovalle-Meda ,Cassandra Barnes (CUNY, Graduate Center, Department of Anthropology),Googie Karrass ,Jennah Thompson-Vasquez

DISCUSSANT:

Nicole Fabricant (Towson University, Department of Sociology, Anthropology & Criminal Justice)

DESCRIPTION:

Since the early 2000s, various anthropologists have analyzed the phenomenon of 'muted' and 'color-blind' racisms (Mullings 2005; Winant 2001; Bonilla-Silva 2006), while others focusing on the production of knowledge have pointed to how essentialized differences have migrated from the biological sciences to a more diffused logic in population sciences, genomics, and econometrics (Fullwiley 2011; Murphy 2017; Roberts 2011; Tamarkin 2020). All of these authors have gestured to a 'postracial' deployment of difference, or a denial of race's continued social salience that 'allow[s] race to continue to determine conditions of access and inclusion' (Amrute 2016: 59). Nevertheless, our contemporary illiberal moments' mainstreaming of white nationalisms, as well radical and progressive movements' continued insistence on racial violence and inequity gestures to a transition to a still-incipient, post-post-racial reconfiguration (Maskovsky 2017). This panel seeks to address what comes after the post racial moment: are these contemporary articulations reassertions of former, more overt forms of racism, or do they demand new ways of analyzing and identifying how difference confers in

bodies? How are people accounting for the receding possibility of a post-racial society? How are the racisms proliferating in this failed post-racial moment continuous with or divergent from past forms? By posing these questions, we seek to think through this moment as one of transition, or reiteration—a reproduction of old or moribund ways of packaging essential differences that is also a moment of genuinely novel rearticulation. Bibliography Amrute, Sareeta. (2016). *Encoding race, encoding class: Indian IT workers in Berlin*. Duke University Press. Bonilla-Silva, Edward. (2006). *Racism without racists: Color-blind racism and the persistence of racial inequality in the United States*. Rowman & Littlefield Publishers. Davis, D. A. (2007). *Narrating the mute: Racializing and racism in a neoliberal moment*. *Souls*, 9(4), 346-360. Fullwiley, Duana. (2011). *The enculturated gene*. In *The Enculturated Gene*. Princeton University Press. Tamarkin, Noah. (2020). *Genetic Afterlives*. Duke University Press. Maskovsky, Jeff. (2017) 'Toward the Anthropology of White Nationalist Postracialism: Comments Inspired by Hall, Goldstein, and Ingram's 'The Hands of Donald Trump.' *HAU: Journal of Ethnographic Theory*, vol. 7, no. 1, pp. 433-440. Mullings, Leith. (2005). 'Interrogating Racism: Toward an Antiracist Anthropology.' *Annual Review of Anthropology*, Vol. 34: 667-693. Murphy, Michelle. (2017). *The economization of life*. Duke University Press. Roberts, Dorothy. (2011) *Fatal Invention: How Science, Politics, and Big Business Re-create Race in the Twenty-first Century*. New Press. Winant, Howard. (2001). *The World Is a Ghetto: Race and Democracy Since World War II*. New York: Basic

Mourning the Racial Self: Jewish Social Reproduction in contemporary Germany. : I am examining the production of racial differences between secular practices of managing the Jewish faith and the social reproduction of Jewish life in Germany. In both cases, racial difference emerges as the unreproducible and/or untranslatable excess of these processes, pointing to a need to more closely examine where secularism and racial capitalism converges. At the same time, differences constituted by race present a unique challenge to Germany's long-standing (arguably the longest) commitment to post-racialism. Moreover, practices of social reproduction and political secularism anticipated post-racial discourse long before (that is, before 1945) its de facto, hegemonic status. I argue that this (re)racialization of Jewish life in contemporary Germany is both muted by, and points to a transition away from, post-racial articulations of difference. The latter of which is often expressed through an illiberal politics that, in a tenor commensurate with a post-

fordist mourning (Mühlbach and Shoshan 2012) of a compromised/lost post-racial future, redeploys racial politics that is affectively saturated with grief. Alongside an analysis of racial capitalism and secularism, then, this paper also explores the affective politics implicated in the transition away from post-racialism. Bibliography Muehlebach, A., & Shoshan, N. (2012). *Post-Fordist Affect: Introduction*. *Anthropological Quarterly*, 85, 317-343. Presenter: Julian Ross

National Security, Sovereignty, and Control of Lithium Commodity Chains: Transnational governance institutions and many of the largest multinational energy companies have articulated that a shift from the use of fossil fuels is necessary to mitigate the unfolding climate crisis. A common solution advanced to realize this transition is the production of renewable energy storage systems and batteries for technologies such as electrical grids and electric vehicles. Lithium is an essential component of the technologies currently envisioned as necessary. The largest known reserves of this critical resource are located in South America's Lithium Triangle, which encompasses parts of Chile, Bolivia, and Argentina, while most of the world's lithium processing capacity is controlled by Chinese companies. The actualization of the United States' and Europe's green energy futures necessitates navigating relationships with these governments. As incentives for investment in these technologies grow, discourses tying "national security" to "energy independence" and sustainability are proliferating in Global North countries. This choice in rhetoric contributes to the production of these Global South nations as potential obstacles to continued dominance by Global North countries. Through an examination primarily of US government energy policy and media reportage related to investment in lithium industrialization, this paper seeks to identify languages of state speculation of geopolitical competition over new frontiers of development to grasp at the ways state administrators construct an imagination around the North's threatened global standing. Presenter: Mar Ovalle-Meda

So Fat That You Can See It From the Front: Blackness, Beauty and the Medical Industrial Complex : In creating new bodily aesthetic realities for Black women and femmes, plastic surgeons and allied beauty industries are tasked with not only fulfilling the wishes of their consumer base but also enacting their "professional" and "medical" vision of the "perfected body". The achievement of this idealized form is not without complications as many of these aesthetic medical procedures carry high levels of physical rejection and

more disastrous outcomes. This paper endeavors not to explore the reasoning behind Black women and femmes choice to undergo precarious bodily augmentation, or the journey of such processes, but rather aims to examine how the medical industrial complex's promise of health under the guise of beauty contributes to Black death and Black feminine erasure via the promotion of an assumed post racial hyper feminine body. This body and its contours have Black femininities at its foundation, yet have largely become devoid of related historical signifiers depending on the race of the patient. This paper argues that these procedures are direct forms of cultural and gender affirmation for Black women and femmes yet the associated dangers and risks are normalized by social networks and medical professionals. The increasing access to such surgeries with a clear lack of heavier emphasis of its problematic nature continues the corporeal and racial disciplining of Black women and femmes reifying existing racial hierarchies in the United States. Finally, how can we hold the creation of the Black feminine and its oppression together in tension to more thoroughly delineate continued societal fears of Black women and femmes in the US? Presenter: Cassandra Barnes (CUNY, Graduate Center, Department of Anthropology)

The Politics of Hereditary Worthiness in the Speculative World of Techie Pronatalists: This paper explores how eugenic designations of worthiness are being transformed, rejected and reiterated in contemporary natalisms through an examination of a particular strand techno-optimist pronatalism in the United States. Focusing on the platform and online presence of an advocacy group who call themselves "the first true pronatalist movement," this paper probes how they conceptualize categories like wealth, intelligence, ability and race in relationship to heredity. This group, socially adjacent to Silicon Valley, is concerned primarily with predicted economic and civilizational decline brought about by a slowing birth rate. Their solution to this widespread concern is to encourage the most educated and wealthy among us to have as many children as possible, aided by assisted reproductive technology. They embrace the development of the most precise and complete, at this point highly speculative, technologies of embryonic polygenic testing to guide the creation of the smartest, 'best' offspring. This paper argues that this project overtly eschews racial categorization while embracing heredity as a central mode through which to envision and manage the future in ways that bears relevance to and refigures certain eugenic categories of worthiness and unworthiness. While this group presents a somewhat unique vision, their understanding of

demographic crisis, eschewal of racial categories, and speculative practices, financial, genetic and affective, are shared by wider publics and have potentially profound political effects. Presenter: Googie Karrass

Mongrel Moralities: Transforming Racializations, Disposability, and Care in California : This paper explores how California's eugenics movement of the 20th century set the foundation for progressive racial formations based on the idea of "protecting" the public and the state's resources from its growing Latine population. Specifically, I will look at how California's concurrent projects of sterilization, deportation, and "better breeding" came to be understood along the lines of race, gender, and physiology before articulating difference based on individual responsibility and morality (Stern 2016). This history shows that racialization is inextricable from the political subjectivity of Latine communities in the United States, as illustrated by continued narratives of illegality and criminality. I argue that while still stemming from California's eugenics project, beliefs of morality and meritocracy, as opposed to more outright racisms, are used to justify a subordinated Latine social position. To show this reconfiguration of race, I will trace, both historically and ethnographically, how the Latine presence within prisons and cannabis farms in California is predicated on logics of deviance and disposability. Additionally, in light of the harm and devaluation that cultivates a disposable Latine subject, I aim to lay out the ways these spaces also work to cultivate an interdependency based on well-being and autonomy. Bibliography Stern, Alexandra Minna. 2016. Eugenic Nation: Faults and Frontiers of Better Breeding in Modern America (version Second edition) Second ed. Oakland California: University of California Press. Presenter: Jennah Thompson-Vasquez

1-015

[Queer, Diasporic, Transnational Disruptions in Ethnographic Film: Transitioning-in Views from the Periphery](#)

12:00 PM - 1:45 PM

TMCC - Hall G - MI

Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Harjant Gill (Towson University, Department of Sociology, Anthropology & Criminal Justice)

CHAIR:

Fiona P. McDonald (University of British Columbia, Okanagan)

PRESENTER:

Harjant Gill (Towson University, Department of Sociology, Anthropology & Criminal Justice), Richard Fung, Zulfikar Hirji, John Greyson

DESCRIPTION:

This executive roundtable session brings together pioneering Canadian ethnographic filmmakers and visual anthropologists – Richard Fung (OCAD), John Greyson (York), and Zulfikar Hirji (York) to engage in a lively conversation about locating queer, diasporic, transnational perspectives in ethnographic film and visual representation facilitated by Fiona P. McDonald (UBC Okanagan). The three Toronto-based scholar-filmmakers will draw on examples from their current and past film and media projects to illustrate their critiques of ethnographic cinema, visual and multimodal anthropology. This roundtable discussion builds on larger ongoing projects of decentering Americanist perspectives and decolonizing visual anthropology including Harjant Gill's 2021 essay 'Decolonizing visual anthropology: Locating transnational, diasporic, queers-of-color voices in ethnographic cinema' published in *American Anthropologist* 123 (1): 36-49. Gill (Towson) will serve as a commentator and fourth panelist. Drawing on their vast knowledge and experiences as filmmakers and scholars, panelist will comment on the recent transitions in field of visual anthropology and documentary cinema towards multimodality (Collins et al. 2017), and how queer, diasporic, and transnational perspectives find a voice and locate themselves within this shifting landscape of film and anthropology. This roundtable panel is presented by the Society for Visual Anthropology in conjunction with the SVA Film and Media Festival which will run concurrently, showcasing films and media featuring overlapping themes and stories of transitional landscapes, transnational people, trans-identities, and so on.

1-020

Repair, Mending, Maintenance, and Care: Are They Political Activities?

12:00 PM - 1:45 PM **TMCC - 501 A**

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Petra Kuppinger (Monmouth College)

CHAIR:

Petra Kuppinger (Monmouth College)

PRESENTER:

Page McClean (University of Colorado, Boulder, Department of Anthropology), Kathleen Skoczen (Southern Connecticut State University), Petra Kuppinger (Monmouth College), Subhadra Channa (University of Delhi), Hope Reidun St. John (University of Washington, Department of Anthropology), Jimil Ataman (University of Pennsylvania, Department of Anthropology)

DESCRIPTION:

Recent years witnessed increased activities and activism in the sphere of repair, mending, upcycling, maintenance, and care of material items. After decades of being told to quickly discard items once they are even slightly worn, dirty, damaged, or simply out of style, growing numbers of consumers started to challenge toss-it and everything-needs-to-be-perfect-mentalities, and actively confront products' planned obsolescence. Individuals and groups request that companies produce fixable goods and provide repair manuals. On the hands-on side, people seek to make things last by way of individual and communal practices of care, maintenance, and repair. Repair cafés, open repair workshops, repair manuals and assistance, tool exchanges, or apps help consumers extend the lifespans of their belongings. Volunteers and helpers mend jeans, fix coffee makers, or restore bicycles. They teach mending and fixing skills or creatively upcycle products and materials. In addition to voluntary efforts there are commercial project with pursuing similar aims. Entrepreneurs created global repair businesses where especially electronics are fixed and then sold elsewhere. People join, volunteer, or professionally work in repair circuits across the globe in different capacities, by choice or for lack of other opportunities. With the insane abundance of material goods, global repair landscapes have proliferated at rapid speed. Until recently, this global scenery of repair and maintenance has received little attention from anthropologists and other social scientists. This panel takes an ethnographic look at diverse activities and activism in the realm of repair, mending, repair, recycling, upcycling, maintenance, and care. Papers explore concrete places across the globe where individuals or groups repair, mend, upcycling, maintain, and care for materials items in efforts to expand their use and lifespan. Panelists introduce people, places, materials, techniques, and technologies that work to make things last in very different contexts. Concretely, panelists introduce the

complex domestic world of sari/fabric reuse and repurposing in India, practices of doing slow fashion in the United States, repair cafés in Germany, the rural economy of the repurposing and gifting of discarded items in the Dominican Republic, and the complex material and creative scenery of the rescue and repair of old film cameras in the United States in Canada. Theoretically this panel engages small-scale ethnographies of repair in larger contexts of critical landscapes of consumption, anti-consumerism, make-do, and political activism. Papers theorize repair activities beyond their immediate material context and situate them in the realm of political activism and subversion. Panelists argue that repair efforts are political acts that challenge the dominance and detrimental nature of dominant global hyper-consumerism. One fixed vacuum cleaner, restored bicycle, upcycled bed sheet, or visibly mended sweater might not make a dent, but the sum total of the vast scope of repair activities makes a tangible material difference (it diverts tons of materials from landfills), and very crucially it makes a powerful political and economic statement by prolonging the lifespan of goods and profoundly confronting dominant toss-it economies. Repair and care activities can make powerful statements about capitalist consumerism and possibilities of a different future.

Rural Resistance: Ingenuity, Value, and Repair in Patagonia: For rural Patagonians, repair and mending are not new activities. However, their persistence in spite of increasing infrastructural connection to central Chile suggests that they may be acts of cunning and resistance to the pressures of Chilean neoliberal values imposed on their communities. Ingenio, the ingenuity required to solve problems with what is at hand, has become a tactic to resist the transformation of their communities and cultures into what they see as an undesirable foreign set of ways. This paper will discuss various acts of ingenuity that seek to repair the disconnections to land, identity, and community brought by so-called “connectivity.” After providing a historical overview of why repair, repurposing, and mending were critical forms of survival in a place without a road, I will discuss how maintaining these skills takes on a new political meaning today. Holding on to what Chileans might call “junk” provides an insurance policy against the imperative to buy new things that have arrived with the road - things that are designed to break and increase consumption. The use of compost to “repair” soil that has recently been dismissed by outsiders and state agricultural experts as poor quality enables food sovereignty, a link to local

foodways, and independence to choose what one grows and eats without relying on the packaged foods that arrive by truck. Through their actions and in conversation, people’s forms of reuse and repair contrast with their examples of breakdown they use to critique the state and its disposable economic values. Presenter: Page McClean (University of Colorado, Boulder, Department of Anthropology)

Transitioning Dominican Reusing, Repurposing, and Recycling Networks in a New Economy: Among development experts in the Global South there is much concern about, and considerable investment being made in, teaching people how to recycle their trash. The visible, overwhelming, and destructive presence of garbage leaking into ecosystems is an environmental crisis. In small cities and rural areas of the Dominican Republic (DR), residents may not understand questions about recycling or composting. Assumptions that these practices do not exist however, are premature. While there were no terms or labels for recycling or composting, with ethnographic research one finds a broad range of practices surrounding reusing, repurposing, and recycling. It is true that the concept of garbage has fundamentally transformed with the widespread introduction of nonorganic trash. As wealth has expanded in the DR so too has commercial consumption which now resembles North American patterns, with fancy supermarkets and their version of dollar stores. Items are now made of plastic, wrapped in plastic, or both. Communities are inundated with plastic trash. While dealing with this nonorganic material may pose mounting challenges, one does not need to look far to see long-established and impressive networks of reusing, repurposing and recycling. Despite the lack of terminology for these practices, rural areas of the DR have had a gift economy whereby discarded waste of all types, bottles, cans, metal, cardboard, food waste, etc., has been recirculated. Ethnographic research from the northeast DR suggests that the vast networks are likely to transition and adapt to these new challengers rather than disappear. Presenter: Kathleen Skoczen (Southern Connecticut State University)

Saving the world one toaster at a time? Notes on repair cafés: Most consumer goods come with planned obsolescence that makes them quickly dysfunctional and largely impossible to fix. Things are to be used, discarded, and rapidly replaced without much questioning. Many individuals have become frustrated with this reality that is profitable for corporations but detrimental to people and the planet. Recent years

witnessed the emergence of quests to lengthen the lifespan of material items through repair, mending, or repurposing. This paper examines the global initiative of repair cafés and how it seeks to make ecological, political, and economic contributions with the repair of household appliances, electronics, bicycles, or textiles. With over 2500 local chapters, repair cafés fix more than 47,000 things across the globe every month (www.repaircafe.org). Based on one year of ethnographic fieldwork at a repair café in Stuttgart, Germany, this paper introduces the work of this initiative and analyzes its contribution to social and ecological urban sustainability. I explore the motivations of volunteers who work at repair café events, and visitors who bring their possessions for repair. I describe exemplary work processes and social encounters at these events where interesting debates about “stuff” and the politics and economics of material goods unfold. Theoretically, this paper engages debates about grassroots environmental politics and movements, and questions of how effective small initiatives can be on a larger scale. I show how repair cafés are located in larger networks of similar small-scale activities and activism that add up to increasingly more powerful ecological and political voices. Presenter: Petra Kuppinger (Monmouth College)

The Immense Possibilities of Six Yards of Cloth: Power within the Indian Domestic Domain : South Asia embodies a culture of conservation, recycling, repair and restoration. It would not be an exaggeration to say that almost nothing gets thrown away unless it has been recycled multiple numbers of time. In this universe of cyclical objects, there is one article that provides immense possibilities to the otherwise marginalized category of women, especially those who are confined to the space of the home and have little independent existence outside of the patriarchal space that stifles them. This paper explores the six yards of cloth that is the most common article of clothing for a majority of women in India (also South Asia) and provides a resource that may be recycled and reworked to provide possibilities both economic and aesthetic to its wearers. I introduce a woman’s world of barter and exchange where it also plays a key role. Depending upon the material and design (there is an immense variety) a sari can be converted to anything from a babies nappie (clothes diaper), menstrual cloth, alternative articles of clothing, items with commercial value, to articles of artistic imagination to being bartered for other household items (with female partners). The decision making, the exchange networks and the possibilities that are imaginable to recycle it fall entirely within the

female domain where men have no role. It therefore provided a space of freedom that is in itself a power resource stretching limits of patriarchal gate keeping. Presenter: Subhadra Channa (University of Delhi)

Mechanical repair and chemical consumption: Entanglements of rescue in contemporary film photography: Rescued from estate sales, attics, and thrift stores by photography hobbyists and professionals alike, aging film cameras have become unanticipated benefactors of the resurgent interest in film photography over the last decade. Once resigned to being a casualty of technology’s digital turn, film cameras the world over have become targets of renewed attention and care amidst the repopularization of analog media formats like celluloid film and vinyl records. While the re-enlivening of previously unwanted technological objects may initially appear to be a byproduct of proliferation of anticonsumerist socialities rooted in practices of care, repair, and making do, contemporary film photography offers a more complex case study in the interplay between repair, reuse, and consumption. Although the functional life of a film camera may be extended through practices of rescue, recycling, and repair, this extended life facilitates potentially contentious material consumption in other ways through the reliance on environmentally harmful chemical reagents in the production of light-sensitive emulsions and film developers. Simultaneously enmeshed in photographers’ resistance to technological obsolescence, creative practice, and active chemical consumption, contemporary film photography draws into focus the complex and contingent entanglements between caring, consumptive, and creative practices through which relationships between material and imagined worlds are enacted. Drawing from ethnographic fieldwork with photographers in Seattle, USA and Vancouver, Canada, this paper argues for a situated understanding of material care that is attuned not only to practices of care as forms of resistance, but also to their entanglements within ongoing practices of creative labor and aesthetic production. Presenter: Hope Reidun St. John (University of Washington, Department of Anthropology)

Making an Ethical Life: Slow Fashion as a Practice of Care : “Slow fashion” encompasses a burgeoning social movement, grassroots clothing industry, and thriving community that collectively aims to unstitch the global systems of fast fashion by weaving together everyday practices, alternative models for fashion production, and an online community. In this paper I draw on 18 months of ethnographic research I conducted on the

slow fashion community across Seattle, Washington, Portland, Oregon, and on Instagram. I will trace ways slow fashion invites practitioners into a hands-on practice of doing slow fashion; here skills-based education processes centered around learning about the political economies of clothing and well as how to make and mending clothing are being practiced and performed as a kind of lifestyle politics. To do this, I position slow fashion within the broader landscape of consumer-activist movements. Here, slow fashion advertises itself as a mode of feminist political action where the 'personal is political.' Practitioners are then mapping how and why they do slow fashion onto a broader framework for ethical living. I show how slow fashion practice is intended to (and in some cases does) repair the waste-driven, profit-seeking inequitable and unjust system(s) that produce and sustain contemporary fashion. Ultimately, this paper will explore the possibilities and contradictions that emerge when doing slow fashion is used as a practice of caring-for and caring-about the human and nonhuman actors that are entangled in the fashion industry. Presenter: Jimil Ataman (University of Pennsylvania, Department of Anthropology)

1-070

Social Media and Social Movements

12:00 PM - 1:45 PM

TMCC - 709

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Frederick Nadeau

PRESENTER:

Eric Henry ,Benjamin Staple ,Elliot Montpellier (University of Pennsylvania),Isabelle Henrion-Dourcy (Universite Laval),Dorian Juric

DESCRIPTION:

This panel coalesces around themes of social media ethics, virtual and non-virtual communications in both performances of cultural continuity and transgressions, and methodological conundrums. The role of song is explored among the Tibetan diaspora and -along with poetry and rumour-migration in Bosnian-Herzegovina. Social media 'attacks', anonymity, and explorations in media 'piracy' and computational ethnographies are punctuated with concerns over how to represent and ethically engage with new emerging forms of cultural data.

My Death Threat: Digital Anonymity, Institutional Frameworks and Malicious Discourse: In 2022 I received an email sent to my university account with the ambiguous subject 'Disgusting' which proceeded to call me a plague and promised I would not last long. In this paper, I present an autoethnographic account of how this email was received and then circulated through various bureaucratic institutions: academic, legal, security and human resources frameworks. I will discuss how discourse is transformed and recontextualized through these various frameworks, gradually dulling its immediacy and illocutionary force. These processes are in turn embedded within emerging technologies of virtual communication, raising new media ideologies regarding how discourse is understood and interpreted through various communicative channels. Gendered and racialized dimensions also affect how institutions evaluate and act to resignify such messages. Institutional discourse, in other words, becomes the agentive force in such real world issues, disengaged from the actions and voices of human actors. Presenter: Eric Henry

Outlaw (Re)production: Digital Media Piracy as Transformative Cultural Tradition: Called thieves and trespassers, digital media pirates ply the currents of cyberspace, negotiating a dangerous and sometimes ambiguous course between law, morality, and identity. This paper is based on ethnographic research with the now-defunct pirate community Kickass Torrents, shortly before it was seized and shutdown by the US Department of Homeland Security in 2016, and explores the cultural dimensions of digital media piracy as an everyday tradition of resistance. Lacking legitimacy, pirates collaboratively create their own virtual communities and internal systems of valuation. Within its own techno-moral frame, piracy becomes a 'weapon of the weak' (Scott 1985) as pirates practice resistance to laws they perceive to be unjust. In responding to copyright laws, geo-blocking, and digital enclosure (Boyle 2003), pirates find agency in the illegitimate and illegal. Pirates create themselves through practice and discourse, by the act of infringement and by drawing on traditions of historical maritime piracy (Graeber 2023) and legends of outlaw folk heroes, such as Robin Hood (Hobsbawm 1969). Like outlaw folk heroes, pirates are marked by moral ambiguity and ethical relativity. Through transgression, pirates see themselves as working in the public good by offering access to and preservation of otherwise inaccessible art and culture. Piracy is a transformative process in which software is 'cracked,' its code materially modified and symbolically

stripped of etic values, before being reproduced and re-valued as an almost-identical copy, or translation, in a pirate gift economy. I argue that piracy is a traditional practice of folk appropriation that transforms legally-enclosed commercial goods into illegally-accessible 'pirate versions,' and, in doing so, translates them into an underground virtual commons. Presenter: Benjamin Staple

An Ethnographic “Thick and Thin” Redux: crossmediality, user-generated content, and proprietary data: Taking up the call for an itinerant approach to ethnography for the crossmedial televisuality (Hine 2011), this paper argues for greater engagement with digital humanities (DH) approaches to incorporate computational methods in the ethnographic study convergence cultures (Jenkins 2006). As surveying tools, DH methods can be paired with careful analysis of particularities of communication and media use. Such methods can help track changing trends in specific television drama pages commercial use over time, identify moments of contestation, and locate diachronic shifts in the qualia of user-viewer engagement with shows' themes and their digital (after)lives (Chumley and Harkness 2013). This approach puts into practice Marcus' call to stick to ethnographic ideals around the description of cultural practices across mobile and multi-sited space (Marcus 2010). His metaphor of 'thick and thin' is useful for thinking about how to approach thinly-descriptive datasets produced by user-viewers of dramas' social media sites in descriptive fashion. With a proliferation of user generated content (Gauntlett 2011) and burgeoning anthropological focus on data and attention (Pedersen, Albris, and Seaver 2021; Douglas-Jones, Walford, and Seaver 2021) questions of access and how to parse large quantities of content and proprietary cultural datasets – within narrow social media corpora linked to one culture industry – are vital. Methodological experimentation is critical to developing a thick descriptive approach to data (Wang 2013; boyd and Crawford 2012). With a focus on informal labor of creative professionals experiencing rapid digitalisation and distinctive platformization, the paper situates ethnographic experimentation through multi-valanced data from Pakistan, the diaspora, and online. Presenter: Elliot Montpellier (University of Pennsylvania)

Targeting the youth: Traditional Opera in a disintegrating Tibetan diaspora: 'Are we finished as a people?' The Tibetan diaspora that has settled in South Asia since 1959 has often be hailed as an example of cultural resilience and cohesiveness, as well economic success and relative political visibility. But with the

intensification of repression in Tibet since the 2010s, and the hemorrhagic migration of Tibetans in South Asia to Indian cities and Western countries, there is a growing feeling of despair among exile Tibetans, over the very survival of their language, religion and culture. Tibetan enrollment in monasteries and schools in India has dropped sharply, replaced with monks and pupils sent from borderland Himalayan regions in Ladakh, northern Nepal and Arunachal Pradesh. Tibetan refugee anxieties about the future transpire in the current official injunction to save against all odds the most emblematic, yet demanding, Tibetan performing art: traditional opera (ache lhamo). In this presentation, I shall examine the Tibetan exile policy and practice of Tibetan opera, as they played out in the Shoton (Yoghurt festival devoted to Opera) in South India in March 2023. Out of the ten opera troupes present, four were made up of teenagers: an innovation, since the acting techniques require a lot of time to be mastered. They felt mandated to 'save Tibetan culture', while most of the other troupes and the audience were composed of elderly people. I will analyze how the transmission of this art form required several transitions on and off the stage, including simplification, digitalization and transnationalization of the pedagogy. This will lead to a final reflection on the imbrication of youth, cultural preservation, and YouTube in a fragmenting diaspora. Presenter: Isabelle Henrion-Dourcy (Universite Laval)

Gazija or Guzija? Crossing the Line of Hate Speech in Bosnian Anti-Migrant Nativism: In 2018, when flows of migrants were re-routed through Bosnia-Herzegovina and bottle-necked in the north-western Bosnian Krajina region, there was a local outpouring of support and voluntarism. Growing subsequent waves of migrants, acts of criminality and chaos, and a lethargic state response quickly soured relations and precipitated the emergence of a number of small networks of nativist activists. While not as extreme as similar groups in other regions of the Balkans who turned militant, these networks fought for a return to normality in their region while sending a clear message that their new guests were no longer welcome. In this presentation, I explore the role that rumour, conspiracy theory, folk poetry, and song played in motivating and escalating nativist activism and conveying anti-migrant messaging in the heat of the crisis, as well as how those sentiments obscured the complex realities of on-the-ground human interactions. Presenter: Dorian Juric

1-150

Stir: Porous Silos and Unsettling Collaborations in Art-Science-Anthropology

12:00 PM - 1:45 PM **TMCC - 801 B**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Timothy Choy (University of California, Davis)

CHAIR:

Michael J. Hathaway (Simon Fraser University)

PRESENTER:

Jen Rose Smith (University of Washington), Morgaine Lee, Keith Williams, Suzanne Brant, Shiho Satsuka (University of Toronto, Department of Anthropology), Timothy Choy (University of California, Davis)

DISCUSSANT:

Zoe Todd, Iván Sandoval Cervantes (University of Nevada, Las Vegas, Department of Anthropology)

DESCRIPTION:

This roundtable critically and creatively explores the potential of re-mixing art, science and anthropology. Recently, a variety of stimulating projects combining art, science and anthropology have emerged, as the limits of siloed disciplinary practices for engaging with the complexity of life become increasingly apparent to practitioners in those fields and in the world at large. The panel explores the possibilities of agitating and re-mixing art and science, while also asking, how might anthropologists and other practitioners in these conjoined spaces understand and work non-innocently with the openings that 'art-science-anthropology' collaborations offer in the present moment without reproducing the colonial worldings that gave us those categories and modes of interest as such? Panelists will approach these questions based on a variety of situated engagements with art, science and anthropology, including: philosophical and artistic exploration with fish, speculative elaborations of lichen biology, explications of the colonial aesthetics of ice in Anthropocene arts and sciences, culinary arts of huitlacoche, beadwork following mushroom forms, curatorial collaborations with artists employing pursuing art-science projects, and enrollments of fungi as filmic collaborators. We ask not only how the specificities of organisms and materials alter what is brought to the table for practitioners and projects - whether

conceptual vocabularies, repertoires of technique, or inventories of material - but also how differently situated practitioners negotiate the terms by which phenomena might register as 'life,' 'matter,' and 'form' in the first place. What methods, we ultimately ask, are available or might be made for holding art, science, and anthropology in tension, for grappling in a situated way with coloniality, knowledge, and creativity while working closely with other living beings and rethinking ways of connecting, sensing, and knowing? While reckoning with the colonial legacy of the division between arts and science, panelists approach these questions without seeking romantic unity or anthropological holism. Rather, they tune into the resonance and dissonance generated by re-mixing and stirring these realms. Might non-innocent stirrings of art, science and anthropology support transitions towards repair of ongoing colonial relationships and practices?

1-010

Student Discourse on College Mental Health: liminal spaces and liminal roles in interdisciplinary research with college students

12:00 PM - 1:45 PM **TMCC - 717 A**

Conversation/Debate - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Alicia DeNicola (Emory University, Oxford College, History and Social Sciences Division)

CHAIR:

Alicia DeNicola (Emory University, Oxford College, History and Social Sciences Division)

PRESENTER:

Alicia DeNicola (Emory University, Oxford College, History and Social Sciences Division), Cody Nelson (Emory University), Julia Kwak, Gracie Wilson

DESCRIPTION:

Much has been written on the liminality and transitory nature of the American undergraduate experience. In recent years, there has also been a significant uptick in stories about undergraduate counseling and the epidemic of mental health issues plaguing colleges. What happens when you teach students to interview and code and they begin asking themselves and their fellow students how they talk about their own mental health? What happens when the Director of Counseling and Career Services gets involved and anthropology and

psychology begin to translate for each other? What happens when the college experience literally transitions into a research experience? The proposed roundtable includes three students, an anthropology professor and the Director of Counseling and Career services at a small liberal arts school in the south. We discuss 1) the ways in which the ethnographic experience allows for overlaps between students and researchers, teachers and students, psychology and anthropology and 2) how these liminal spaces serve students--not just as research but also as transformative experiences in students' own ideas of mental health (whether for those interviewed or those coding the data).

1-140

The (Im)possibility of Work/Life Balance — A Roundtable on Parenting and Academia

12:00 PM - 1:45 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Bambi Chapin

CHAIR:

Bambi Chapin ,Christine El Ouardani

PRESENTER:

Christine El Ouardani ,Pinky Hota ,Janie Lee ,Camee Maddox (University of Maryland, Baltimore County, Department of Sociology, Anthropology, & Public Health),Caroline Melly (Smith College, Department of Anthropology),Sara Vieira (University of British Columbia, Okanagan),Talia Weiner (University of West Georgia, Department of Anthropology)

DISCUSSANT:

Elise Berman (University of North Carolina, Charlotte, Department of Anthropology)

DESCRIPTION:

This roundtable calls together anthropologist-parents and others who care for children to share their struggles and challenges in performing both roles simultaneously, a seemingly impossible balancing act, as well as to share how we have and can organize within academic institutions. The COVID-19 pandemic brought parents' increasingly untenable work-life balancing act into sharp relief. However, even before pandemic-related shutdowns brought our classrooms into our homes, faculty parents-particularly parents who identify as women and especially women of color-faced significant

barriers in the workplace (Dapiton et al. 2020; Harris et al. 2019; Hunter and Leahey 2010). These academics carry the physical and emotional stress of shouldering the majority of childcare/housework at home along with what is often a disproportionately heavy service load and unrecognized/uncompensated mentoring and DEIA labor at universities and professional organizations---all on top of basic teaching and research responsibilities. Many of our institutions foreground efforts to work toward gender and racial equity and promote a 'work-life balance' to their employees. However, the primary responsibility for separating and performing competing roles at work and at home is born by the individual. Further, policies put in place to support faculty parents are often inadequate and do not account for diminished research productivity, especially for primary caregivers, parents of children with special needs, and those who are seen as the 'more flexible' caregiver in their family units, caregiving which often extends to others beyond their children. Taking advantage of university policies when they are in place leads to diminished wages with each tenure clock stoppage, exacerbating pay inequities and insufficiencies. Pay constraints contribute to difficulties in obtaining childcare, reliance on co-parents and informal supports who may live and work far away from our campuses. When these parenting academics are also in marginal positions as graduate students, adjunct instructors, and what the AAA calls 'un/underemployed,' there are even fewer institutional supports and assurances. This roundtable brings together panelists, each with our own parenting projects and academic trajectories, to share frustrations, struggles, strategies, and complaints (Ahmed 2021) as we have worked to balance these roles in conflict. Our panelists come from diverse racial and ethnic backgrounds, occupy academic positions ranging from contingent to tenured, have differing citizenship statuses, and are part of a variety of family configurations including queer and differently abled families. We look forward to a lively conversation about how these intersectional identities have shaped our experiences and careers. In keeping with recent work that has called for us to turn our anthropological lens back on our own institutions to analyze our own problems, recognizing that equity work starts at home, these panelists will share our encounters with institutional and disciplinary practices and policies that sometimes help and often don't.

1-130

The Ethics of Reflecting on Ethical Practice

12:00 PM - 1:45 PM **TMCC - 714 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Paige Edmiston (University of Colorado, Boulder, Department of Anthropology)

CHAIR:

Katie Kilroy-Marac ,Carole McGranahan (University of Colorado, Boulder, Department of Anthropology)

PRESENTER:

Alexandra Dantzer ,Kelly Fayard (University of Denver, Department of Anthropology),Angela Jenks ,Tomas Matza (University of Pittsburgh, Department of Anthropology)

DISCUSSANT:

Paige Edmiston (University of Colorado, Boulder, Department of Anthropology)

DESCRIPTION:

In 2022, American Ethnologist published a new online series, 'Your Sincerely, An Uncertain Anthropologist' (Dantzer and Edmiston 2022). Aiming to create a space for collective reflection without reproducing the straightening effects of standardized ethics, this ongoing series invites anthropologists to discuss the ethical dilemmas they encounter in every aspect of their work. Playing with 'advice column' in form, 'An Uncertain Anthropologist' publishes ethical questions from anthropologists alongside responses from their colleagues who can speak to grappling with similar uncertainties. If we agree that collective reflection on our ethical practice is a useful way for dwelling in productive uncertainty about the ethics of what we do, what then does this collective reflection entail? In the process of developing and editing this series, we (the editors of 'An Uncertain Anthropologist') have encountered our own ethical uncertainties: How do (and could and should) we decide which questions merit discussion and whose voices are elevated in response? How can we be accountable, as editors, for the effects our decisions produce? In short, how do we ethically edit a series on ethics? Using 'Yours Sincerely, An Uncertain Anthropologist' as a grounding case study, this roundtable invites an open exploration of the uncertainties, practicalities, and possibilities of convening 'ethical discussions' within anthropology (Wynn 2017).

1-120

The Ethnography of Reading at Thirty: Opening up to Moments of Transition

12:00 PM - 1:45 PM **TMCC - 712**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Margaret MacDonald (York University),Matthew Rosen (Ohio University, Department of Sociology & Anthropology)

CHAIR:

Ellen Foley (Clark University, International Development, Community, and Environment Department),Margaret MacDonald (York University),Seema Golestaneh (Cornell University, Department of Anthropology),Britt Halvorson (Colby College)

PRESENTER:

Janice Graham ,Richard Powis ,Bonnie Ruder ,Adrienne Strong (University of Florida),Siri Suh (Brandeis University),Alexandra Widmer ,Charlotte Christiansen ,Line Dalsgård (Aarhus University, School of Culture and Society),Jonathan Boyarin ,Rashmi Sadana (George Mason University, Department of Sociology & Anthropology),Amina Tawasil (Teachers College, Columbia University, Department of International and Transcultural Studies),Andrew Brandel (University of Chicago)

DISCUSSANT:

Ingie Hovland (University of Georgia),Shinjung Nam (Sungkyunkwan University)

DESCRIPTION:

The proposed roundtable brings together an international and interdisciplinary group of scholars who have approached reading not as a bounded event but as a succession of moments of transition, moving back and forth, between words and life. Rather than operating from universalist assumptions about how people interact with and make meaning from written texts, each of the session participants has drawn on the legacy of The Ethnography of Reading (Boyarin 1993) to explore new relations between language, meaning, memory, imagination, and practice. Bringing together scholars who have kept their ears tuned to the voices in and around the texts they encountered and constructed in the process of bringing the ethnography of reading

into the twenty-first century, the proposed roundtable will explore meaningful points of overlap and divergence in recent ethnographic reader studies, including the multimodal reading practices of adolescent girls in Singapore (Loh); how texts move through translation and commentary (Brandel); emergent forms of Confucian classical education in China (Zeng); collective reading and social critique in South Korea (Nam); antiracist reading practices promoted by political activists in Brazil (da Silva); connections between reading and materiality in Christian (Halvorson and Hovland), Islamic (Golestaneh), and Marxist (Kanna) textual communities; embodied and intersubjective effects of shared reading in Denmark and Norway (Christiansen and Dalsgård; Fagerlid); and reading the urban now in Delhi (Sadana), Tirana (Rosen), and New York City (Tawasil).

1-025

The Space In-Between Marriage in Law and Marriage in Practice

12:00 PM - 1:45 PM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Maryam Roosta

CHAIR:

Katherine Lemons

PRESENTER:

Maryam Roosta ,Uzma Zafar ,Srimati Basu (University of Kentucky),Siobhan Magee ,Aobo Dong (Emory University),Amy Brainer

DISCUSSANT:

Rose Wellman (University of Michigan, Dearborn, Department of Behavioral Sciences),Katherine Lemons

DESCRIPTION:

By dwelling on the in-betweenness of marriage as a regulated institution and marriage as deployed relations in life, this panel aims to understand the unexpected effects of legal categories of marriage. The articulation of marriage as law produces prescriptions and prohibitions and defines legitimate sex acts by showing us whose relations and which desires can receive recognition (Povinelli 2002). Both anthropological theory and the law emphasizes the role of culture in specifying the modality of relations between sexes (Borneman 1997) to ensure order and the existence of groups. Marriage is treated as a tool for regulating and

governing the family life as the core institution of nation-state. However, the legal recognition of marriage protects a particular form of marriage and family, generating certain inclusions, exclusions, and boundaries (Borneman 1996; Franklin and McKinnon 2002). Modern legal frameworks conjure these exclusions and inclusions as natural and immobile (Butler 1999). Nevertheless, changes in marriage challenges the immobility of concepts of family, kin, and gender. Individuals could manipulate marriage regulations to secure their desirable relations and family arrangements. In practice, the law does not simply clarify categories and cases; through its inclusions and exclusions, it creates a room for ambiguity and in-betweenness. This panel embraces the spontaneity and unpredictability of relations by exploring the in-betweenness of legal categories of marriage and the ways people build their relations of intimacy. Rather than simply fixing marriage in law, the panel is interested to explore the interplay between marriage law and people's strategies around it to excavate the potentiality of relations. We attend to in-betweenness where individuals navigate between marriage laws and their own desires to ask these questions: what strategies are employed by individuals around marriage laws to receive the mark of legitimacy? And how do these strategies configure their gendered subjectivity? Various papers of the panel look at the contested terrain of marriage laws in China, India, Iran, Pakistan, and USA to go beyond the analytical frames of western and non-western kinship concepts and achieve a comparative understanding of blurriness of marriage and law. This panel opens up the possibility to rethink marriage as law in the face of ongoing transitions and uncertainty by underlining contestations and negotiations around the complexities of marriage.

Women Navigating Verbal Temporary Marriage Contracts in Iran: Blurred Marriage Law Boundaries: Temporary marriage, also known as mut'ah or sigheh, is a form of marriage in Shia Islam that allows for a time-limited contractual relationship between a man and a woman. The duration of the marriage can range from a few hours to several months, with a predetermined end date specified in the contract. In contemporary Iran, legal experts and women's rights activists widely believe that sigheh creates legal loopholes because, contrary to permanent marriage, does not require a witness nor registration. Moreover, in 2007 the government removed the legal requirement to register temporary marriages. Women's rights advocates mainly discuss the consequences of not registering sigheh by highlighting the loss of legal and financial safeguards for women and

children resulting from such marriages and formalizing sex work (Osanloo 2015). Based on ethnographic fieldwork conducted in Tehran between 2021 and 2022 with various NGOs and Telegram channels which connect individuals seeking temporary marriage, I examine the challenges and opportunities of removing the legal obligation for registering temporary marriage. The shift towards entirely verbal temporary marriage contract has also created a complex situation for women who enter them as it can be difficult to prove that their relationship fell under the umbrella of a temporary marriage in case of any legal disputes. Despite the challenges, the loopholes caused by verbal temporary marriage contract engender unintended potentialities for women which could obscure the boundaries between marriage law and non-marital relations. This paper explores how the blurriness of temporary marriage law is navigated, strategized, and experienced by women. Presenter: Maryam Roosta

Non Legal 'In Laws' and Re-formations of Khandaan in the Marriages of Pakistani Transmen: This paper explores the (in)significance of NGO activism and the Transgender Persons (Protection of Rights) Act 2018 for transmen, and their pursuit of shara'ih nikahs for marital legitimacy in Pakistan. As legislation which recognizes all rights but their right to marry, the TPA 2018 imagines trans persons to be citizens devoid of sexuality while simultaneously providing sexed citizenship options in the category of khwaja sira (transwoman and transwomen) and khunsa-i-mushkil (hermaphrodite and intersex persons). Transmen reckon with a plurality of legal narratives around marriage to which they are invisible, such as shara'ih nikahs before imams of the local neighborhood and court marriage under Muslim Family Laws Ordinance 1961. I follow their kinward orientation in relationships with their partners as they cocreate intimate conjugal lives across chasms of legality. Specifically, I look at how transmen use symbolic terms of kinship organization such as 'biwi', 'bahu' and 'bhabhi' for their partners as strategies of the everyday to legitimize their non-legal marriages within familial networks. I explore how this reshapes the traditional meaning of 'khandaan' (family) and being 'khandaani' (family-oriented) for them. In looking at the kin-aesthetic activities (Bradway and Freeman 2022) around being 'biwi', I parse moments of longitudinal possibility in lived marital bonds that stretch the traditional modes of participation in the 'joint' family system. I trace transmen's marriages as apertures of visibility into psychic lives of intimacy beyond legal marriage through an exploration of approaches to avoiding traditional practices of arranged marriage,

nikah ceremonies and rites entailing conjugal transparency. Presenter: Uzma Zafar

Monstrous Wives and Beleaguered Husbands: The Politics and Poetics of Indian Men's Rights Activists: Nivedita Menon (2012) suggests that the intense ferment in gender relations in contemporary India, prominently including the legal domain, portends an "implosion" in marriage, meaning an irreversible shift in the expectations and entitlements implied in a normative marital contract. This paper traces accusations of "imploding" marriage in contemporary India through the contentions of a group of men with legal troubles who claim that marriage is a bad faith contract, weaponized by their wives, feminists and the State: antifeminist Men's Rights Activists campaigning for changes to laws of marriage and gender-based violence. This presentation will focus in particular on some of their creative representations of the crisis – including poetry and posters -- drawing on my ethnographic work with MRAs in several Indian cities. These examples portray the imaginaries of those who seek to re-code marital duties and obligations: ascribing greed and naivete, critiquing gendered dependencies inscribed in law (as a mark of their own progressiveness), while simultaneously protecting structural privileges of labor and resources that are corollaries of the same normative contract. Such just-so resistances to marriage involve a modern makeover, rather than a challenge to the logic of "traffic" in sex-gender systems (Rubin, 1973). Presenter: Srimati Basu (University of Kentucky)

'The state in the street': marriage and the persistent life of 'community feeling' in Virginia: In the groundbreaking Public Vows, Nancy Cott used 'community feeling' to denote how, in the beginnings of the US, people's relationships were informally policed by those around them. Communities could, for example, support or denounce interracial couples. This context added further texture to the multiple and overlapping meanings of US marriage law: federal, state, religious. More recently, in debates in the run up to Marriage Equality, 'community feeling' was scaled-up into 'public opinion', but the core dynamic prevailed- marriage was not just an intimate issue but a social one and, of course, a key civil rights issue. In this paper, based on fieldwork in 2017 and 2018 Virginia, I argue that community feeling persists as a key touchstone in local conceptions of legally-recognised marriage. Drawing on ethnography with married couples, religious leaders, lawyers, and wedding professionals, I analyse frequent references to how couples will be treated in public

spaces, writ large as ‘the street’. In what I call ‘the state in the street’, my interlocutors often cast community feeling as both cause of potential danger and a source of support for their marriages - with implications for local conceptualisations of policing and justice. I denaturalise ‘safety’ and ‘protection’ as local idioms for conceptualising kinship. I discuss how these ideas play out when, although ‘threat’ has always been central to US political discourse, attention to potential danger in public spaces is heightened. Presenter: Siobhan Magee

Gamifying Marriage: Utah, Zoom, and Chinese LGBT Couples beyond Nominal Marriage : In 2019, the clerks at Utah County south of Salt Lake City allowed issuing marriage licenses completely online, thanks to a particular interpretation of marriage statutes in the state of Utah. During the pandemic, this tech-driven initiative inadvertently designated Utah county the virtual destination of online weddings for couples around the globe, including hundreds of LGBT couples from mainland China. Despite the illegality of same-sex marriage back home and the remnants of same-sex marriage opposition in Utah, these gay and lesbian Chinese couples were able to take advantage of the legal loopholes – getting married on Zoom with an officiant located in Utah, where the state’s Constitution continues to define marriage heteronormatively.

This paper continues the study of the performativity of marriage and kinship underlying “form” (nominal) marriages between a gay man and a lesbian in China. It argues that both nominal marriage and Utah online weddings have served as creative outlets for Chinese LGBT couples facing societal marginalization and familial pressures under hegemonic gendered norms. But unlike other more idealized means to circumventing heteronormative expectations, these Chinese LGBT couples must often involve a hegemonic “third party” as a precondition to their happiness or survival. The two phenomena also demonstrate how hegemonic marriage systems could be gamified or hijacked by queer people – such that the Foucauldian games of truth underlying these systems could become challenged by and imbued with new power relations and symbolic interpretations previously unexpected. Presenter: Aobo Dong (Emory University)

Finding ‘the one’: Romanticizing (queer) marriage and naturalization in a settler colony: This talk places queer marriage migration to the United States in the context of ongoing settler colonialism and the supporting ideology of US exceptionalism. Through this lens, the talk explores how a ‘bona fide’ marriage and naturalization are co-constructed as lifelong dreams that

romanticize and sanitize both institutions of their violent histories. My focus will be on ways that queer binational couples absorb, react to, and resist this storying of their lives together as they perform it for state officials. The talk draws from fieldwork online and offline with binational same-sex and different-sex couples in which one or both partners is LGBTQ+ or holds another non-normative sexuality or gender.

Presenter: Amy Brainer

Discussion: Discussant: Rose Wellman (University of Michigan, Dearborn, Department of Behavioral Sciences)

Discussion: Discussant: Katherine Lemons

1-480

Trans Latinx Methodologies: Storywork and Spirit Praxis

12:00 PM - 1:45 PM

Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Aimee Villarreal (Texas State University, Department of Anthropology)

CHAIR:

Andrea Bolivar (University of Michigan)

PRESENTER:

Marcia Ochoa ,Aimee Villarreal (Texas State University, Department of Anthropology),Andrea Bolivar (University of Michigan),Kerry White (University of Michigan, Ann Arbor),Macario Garcia (Kennesaw State University, Department of Geography & Anthropology)

DISCUSSANT:

Sarah Luna (Tufts University)

DESCRIPTION:

It has been said that ethnography is love, our capacity to demonstrate love, generosity, respect, and reciprocity to share communal space. Ethnography is an offering or ceremony that brings multiple energies together, mends fractured knowledges, and brings differences into relation, into a balance with one another. Ethnography is the lifeblood of anthropology, what we offer to the world through words, dialogue, images, sounds, translations, and conversations. What, then, are the possibilities of Trans Latinx Anthropology? As a nascent field that is still in graduate school for the most part, Trans Latinx Anthropology brings in Latinx Studies and Transgender Studies, exploring intersections between

Latinidad and transgender identities, communities, experiences, and artistic productions. Trans Latinx ethnography, in particular, may offer novel theoretical and methodological interventions that productively challenge, expand upon, and transform anthropology by opening interdisciplinary conversations between scholars working in Latinx Studies, Transgender Studies, and other related fields such as Queer Theory, Chicana Studies, and Feminist Chicana Studies. Ethnographers who engage trans Latinx studies work closely with communities outside of academia, such as trans Latinx artists, performers, and activists, and thereby offering new ways of thinking outside binaries and across disciplinary boundaries. At this juncture, the possibilities for Trans Latinx Anthropology are endless. This panel sets out to begin to define or at least contour some of the major questions or interventions that trans Latinx Anthropology offers, with a focus on the theoretical, methodological, and political possibilities of ethnography in particular. What is trans Latinx ethnography? Or, in other words, what can it be and do? What contributions might trans Latinx ethnography offer to Latinx Studies, Transgender Studies, Trans Latinx Studies, and Anthropology more broadly? What methodologies are inspired by trans Latinx ethnographic undertakings, collaborations, or explorations? How might trans Latinx ethnography be uniquely situated to answer crucial questions about race, gender, and sex in the current moment of anti-trans and anti-drag legislation in conservative states? Each panelist will share an offering—which may be ethnographic, artistic, or imaginative in nature -to engage the aforementioned provocations.

1-115

Transferring and Transplanting: Ethnographies of Responsibility and Complicity in Biotechnical Interventions and Institutions

12:00 PM - 1:45 PM

TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Krisjon Olson

PRESENTER:

Yehuda Goodman ,Krisjon Olson ,Alexandra Frankel (York University),Chloe Wong-Mersereau (University of Toronto, Department of Anthropology),Monir Moniruzzaman

DESCRIPTION:

The presentations convened in this session share a fundamental concern with paradoxes, promises, and unintended consequences of techniques for transferring and transplanting bodily substances. Based on ethnographic research in a range of geopolitical, cultural, and institutional contexts, they demonstrate that the health and social motivations, institutions, regulations, and technologies that make such events possible are never value-neutral or disengaged from local and global forces of power. These ironies and hierarchies are evident in discourses of donation, assumptions about the linearity of illness and the life course, hegemonic assumptions about individual responsibility, and abuses of power among medical professionals.

Ironic Bodies: Competing Discourses in a Weight Loss Surgery Clinic: Fieldwork around consultations between doctors and patients at a weight-loss surgical clinic (WLS) in Israel reveals profound tensions that problematize the dominant biomedical discourse. First, although WLS works according to biomedical logic and is represented as a 'biomagical' procedure that alters the body, surgeons also work along the lines of a neoliberal logic that assumes patients are solely responsible for the surgery's success. Second, applying a multidisciplinary approach that invites additional experts to guide patients' diets and lifestyle diffuses the responsibility among the diverse experts. Third, family and peers' support is crucial for the surgery's success, thus pointing to the multiple actors and contradictory perspectives that guide the treatment. Hence, WLS is worked out through a series of deep ironies: Underscoring the importance of the biomedical intervention yet revealing its shortcomings in modifying patients' bodies; glorifying the surgeon's work but at the same time emphasizing patients' responsibilities and the role of other experts; and perpetuating dependency on experts yet stressing the power of patients' significant others. These ironies destabilize both the power of biomedicine and the neoliberal assumptions of autonomous individuals. Presenter: Yehuda Goodman

Disability Politics and Sternotomy Scar Sociality: The Transition from Pediatric to Adult Care for Young People with Congenital Heart Disease: Disability Politics of Sternotomy Scar Sociality: The Transition from Pediatric to Adult Medical Care for Young People with Congenital Heart Disease My recent research investigates the impact of technology dependence and organ transplant on the identities of youth with congenital heart disease (CHD) as they transition from pediatric to adult

healthcare. While advances in surgical and medical interventions have led to an increase in life expectancy for children with CHD, many survivors (40% of the 1.4 million in the United States) face lifelong disabilities. (Chowdhury et al. 2021) The healthcare system is often unprepared for the complex medical needs, communication challenges, and care requirements of child survivors. Consequently, up to 62% of survivors drop out during the transition from pediatric to adult congenital cardiac care, resulting in high-risk surgical procedures, ICU admissions, or premature death. (Moons et al. 2021) Survivors face a disability-health paradox as they age into a system of care that was not designed to meet their. Many receive advanced therapies (e.g., heart transplant, mechanical support, stents) children, but an estimated 83% of survivors suffer severe early physical and psychosocial complications, accounting for 10% of healthcare spending in the United States. (Briston et al. 2016; Chen et al. 2011) My research draws on five years of fieldwork in two pediatric cardiac intensive care units to explore how advanced therapies are transformed into rights, gifts, and entitlements in adulthood. By conducting ethnographic research in two hospitals, three clinics, device manufacturer training programs, and survivor networks, I demonstrate how patterns of clinical care, rules, and procedures for new technologies (e.g., mechanical circulatory support, artificial hearts, ventricular assist devices, and pacemakers) introduce disability politics into survivorship. My study sheds light on the ways in which the healthcare system fails to address structural and personal transition in child survivors of congenital heart disease and the implications over their life course which widen gender, racial, and ethnic disparities. Presenter: Krisjon Olson

Bifurcated logics: Struggles with Distress and Bodymind Experience in Transplant Medicine: Solid organ transplantation is often considered a pinnacle of achievement in contemporary biomedicine, and transplant programs are frequently high-profile sources of innovation, expertise, and funding for hospital systems. But as transplantation draws on metaphors of 'rebirth,' the 'gift of life,' and hopeful futurities, medical and psychosocial complications are common and span the transplant temporal frame. In a number of centers, recognition of the importance of psychosocial support for transplant recipients has led to transplant teams' collaboration with psychiatric consult liaison (CL) services, establishing vital avenues for support while in hospital. Increased attention to psychosocial experiences potentially recognizes imbrications of physical and mental wellbeing. But bifurcated logics of

self/other, mind/body persist in the field of transplantation even as its practices disrupt these logics. This paper unpacks attempts to recognize mental health and psychosocial challenges in transplant medicine and the unintended consequences of how such recognitions unfold in the field. Through observation of transplant CL psychiatry clinic rounds, on transplant wards, and interviews with patients and healthcare practitioners, this paper traces efforts to cultivate bodymind care, examining how these can have the paradoxical effect of glossing CL interventions as exclusively 'minded.' This glossing can yield unintended material consequences: annexing mental distress in relation to bodied/physical experience, and labelling any distress as psychiatric rather than interrelated biosocial processes that engender bodymind harm. Here, electronic Medical Records (EMR) and charting practices play a role in the production of frictions surrounding psychosocial support in transplant medicine, as digital infrastructures that generate and foreclose opportunities for reinterpretation and re-examination of different approaches to emotional distress. These frictions have critical, material implications for how and what kinds of care are administered. Taking a critical disability studies lens, this paper asks how the bodymind concept might be made meaningful and legible in the context of transplant medicine. Presenter: Alexandra Frankel (York University)

The Specter of Cure: Transforming Liver Transplant Narratives and Temporality Through Multimodal Digital Storytelling: Conventional biomedical narratives of the liver transplant experience follow a linear temporal structure with a distinctive before, during, and after transplantation. Transplant recipients however, express something closely akin to a pantemporal experience of illness in which transplant time is multiple, disjointed, and patchy. Drawing on the theoretical framework of hauntology, this research study examines the friction between what is present and what is absent within transplant narratives. I aim to complicate singular narratives using ethnographic interviews and short digital stories co-created by long-term liver transplant recipients to expand our understanding of the transplant experience. Digital storytelling as a method allows us to capture what is phenomenologically difficult to translate into words through the layering of images, sound, narration and rhythm. Linear transplant narratives place illness in the past and promote a future free from illness and disability. This affectively flattens the transplant experience into a singular narrative that does not attend to the complexities of long-term liver transplant survivorship. What emerges in the analysis of

the digital stories is the presence of a curative spectre that is ever present and yet absent. The digital stories bring forward the affects of uncertainty that come with the transitions of living long-term with a liver transplant and chronic illness. These stories expand biomedical narratives that circulate in relation to liver transplantation by attending to the pantemporal rhythms, and affective spectres that are layered into the digital stories. Presenter: Chloe Wong-Mersereau (University of Toronto, Department of Anthropology)

“We are not the Police and our Job is not to Spy on Our Patients”: The Role of Medical Professionals in Human Organ Trafficking: While organ trafficking is outlawed in almost every country in the world, the trade in vital organs, such as kidneys, livers, and corneas from malnourished bodies of marginalized populations has continued in various parts of the world. Scholars have investigated how the business of buying or selling organs centers around major actors, such as brokers, recipients, and sellers, however little is known about the role of medical professionals in the organ trade. As the trade cannot be carried out without the involvement of medical professionals, in this presentation, I examine how a group of transplant doctors, laboratory technicians, and hospital staff has been involved in the organ trade in Bangladesh and elsewhere. They do not directly participate in this trade, but they put a blind eye on it, thus this business advances in the plain sight in national, transnational, and international settings. These medical professionals are complicit to organ trade as they accumulate individual profit from it, although their professional codes of conduct prohibit them to participate in this trade. Medical professionals therefore play a dubious role, while their greed overtakes their principles, motivates them to make more money, and in turn aid to advance this trade. If their covert business is exposed by media outlets, these professionals proclaim that they are not the police and their role is to provide health services to the ailing patients, instead of spying on them and investigating the organ trade. Predominantly, medical professionals are silent to identify, monitor, and report this illicit practice; as a result, organ trade remains as if it is business as usual. I argue that medical professionals play a complicit role in the organ trade and that contributes to bioviolence, exploitation, and suffering against the poor. The secrecy and silence of the physicians reveals that they are the beneficiaries of this trade, while the poor are tricked or coerced to sell their organs for the benefits of the privileged few. Presenter: Monir Moniruzzaman

1-485

Transforming “Application” - Revisiting the Intersections Between Medical Anthropology and Clinical Practice

12:00 PM - 1:45 PM

Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Paula Martin (University of Chicago)

CHAIR:

Paula Martin (University of Chicago), Joshua Franklin (University of Pennsylvania, Department of Anthropology)

PRESENTER:

Zehra Mehdi (Columbia University), Joshua Franklin (University of Pennsylvania, Department of Anthropology), Michelle Munyikwa (University of Pennsylvania), Kristi Ninnemann (Case Western Reserve University, Department of Anthropology), Carter Carter , Laura Duncan , Paula Bronson

DISCUSSANT:

Na'amah Razon (University of California, Davis)

DESCRIPTION:

There is currently an intensifying attention to the intersection of anthropology and clinical practice. The discipline has never been isolated from clinical work. However, multiple factors have contributed to a renewed interest in anthropological engagements with clinical practice: critiques of disengaged anthropological theorizing, material concerns with the viability of anthropology within higher education, persistent demand from clinical disciplines for critical perspectives as well as demands from students and informants to be accountable for the practical implications of our research. This roundtable brings together scholars trained in both anthropology and health professions to interrogate how the practice of clinical work shapes the practice of anthropology. Medical anthropology as a subfield has a complex and shifting relationship to the health professions. Nancy Scheper-Hughes argued over three decades ago: 'Clinical medical anthropology has become a new 'commodity,' carefully sanitized, neatly packaged, pleasant tasting (no bitter aftertaste)--the very latest and very possibly the most bourgeois product introduced into the medical curriculum' (1990, 191). While this simplified framework oriented around 'cultural competency' (Kleinman and Benson 2006)

remains a dominant image of anthropology's role in clinical disciplines (Franklin and Munyikwa 2021), in this roundtable, we move beyond this unidirectional lens, or a narrow view of anthropology's potential 'application,' to explore the more expansive theoretical, methodological, and ethical relations that we suggest emerge from the dual practice of anthropology and clinical care. At the same time, we look to integrate clinical disciplines such as nursing, social work, psychology, and physical therapy, which are often marginalized both in medical anthropology and healthcare more broadly. Inspired by scholarship that has queried the relationship between researchers and their objects of study in feminist, indigenous, and queer contexts (for example, TallBear (2014)), we focus on scholars working at the intersections of anthropology and clinical fields by virtue of their own training and practice within a clinical discipline. In this roundtable, we ask each other: How does clinical practice shape anthropological thinking and work? What affordances exist within clinical work for anthropological thinking? What limitations? What conceptual frameworks exist at this intersection, beyond structural competency (Metzl and Hansen 2014) or critiques of 'medicalization' (Rose 2007)? How does clinical training and practice affect our understanding of anthropology? What political or ethical commitments are built, or challenged, by clinical engagement (Sue 2022, Sufrin 2022)? Is there a difference in this regard between clinical training and practice? What happens if, or when, we share commitments with those who would otherwise be relegated to the role of interlocutor? What analytics, outside of 'application' might illuminate these personal and disciplinary entanglements?

1-030

Transition for queer refugees in Northern Europe: In-between in inclusion and exclusion

12:00 PM - 1:45 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Gudbjorg Ottosdottir (University of Iceland)

CHAIR:

Árdís Ingvars

PRESENTER:

Árdís Ingvars ,Maja Hertoghs ,Gudbjorg Ottosdottir (University of Iceland),Linda Sólveigar Guðmunds.

DESCRIPTION:

In this session, we discuss preliminary findings from an Icelandic research project: Queer Refugees in Queer Utopias: Inclusions and Exclusions and engage with the theme of transition. The project aims to generate knowledge on social experiences of people who flee persecution because of their sexual orientation or gender identity and expression (SOGIE, of reception, integration, and deportation in Iceland and in a transnational context, with a particular focus on Italy and Greece, countries Iceland commonly deports SOGIE refugees to. The project seeks to generate knowledge regarding their identities and lived experiences and includes a comparative lens with research in the Netherlands, as both countries tend to be heralded as gender and queer social utopias in northern Europe. Current knowledge highlights that migration and sexuality intersect to create multiple intersecting relations of power, including with social status regarding 'race', class, gender, geopolitical location, and citizenship. Ideas of SOGIE refugee identities being false and requiring an extra burden of proof are pervasive in asylum systems and influence professional practices. The majority of SOGIE refugees tend to be deported to countries known for homo- and transphobic hate crimes. A sense of connection and belonging to each new location is thus often fraught with complex attachments and feelings. SOGIE refugees must socially navigate conflicting social and cultural discourses on gender, sexuality, race, and ethnicity, which characterize the varied social and digital spaces they are involved in, such as the LGBTQ+ community, ethnic community, community of formal reception and services, as well as general society. In transnational perspectives migrants remain in-between national contexts, rather than simply moving from one context to the other. When linked to queerness, queer migrants that move to one national location from another will not necessarily have to avail themselves to the kinds of 'queerness' available to them in the country they relocate to; contacts with their country of origin and with various diasporas across diverse socio-cultural and queer spaces allow them access to 'other queerness'. Migration research has tended to overlook experiences in relation to sexual and gender identity processes through processes such as migration. For queer refugees, the transmigration of queerness potentially entails juggling different sexual and gender identities that afford different kinds of privileges and opportunities in different national and social contexts, and managing how these identities interconnect. Transmigration of queerness thus involves the translation of the belonging, privilege, politics and imaginaries that make up various sexual and gender

identities. In addition, socio-spatial locations are intricately linked to relations and distributions of power and, consequently, to hegemonic, compliant, marginalized and subordinated queerness, categories that percolate queer experiences. The session engages with transition through exploring identity processes, space and belonging drawing on preliminary findings in the project in four presentations, on experiences of Sogie refugees, deported Sogie refugees, professionals in Iceland and prior research in the Netherlands. We draw on perspectives of transnational migration, space and queerness.

Crafting queer time in buckled up temporalities of Dublin regulated SOGIE refugees : The Dublin III regulation requires irregular refugees to state their case and submit asylum application in first European country they enter. Yet people who can seek protection due to fear of being persecuted because sexual orientation and/or gendered identities and expressions (SOGIE), often fear disclosing intimate lives or sexual curiosities in early immigration encounters. In times of nationalistic upheavals and contested refugee laws, queer applications can further be met with distrust. Thus, in fear of repatriation, some move onwards to countries where LGBTQI+ rights are nationally celebrated, only to be sent back. This paper builds on semi-structured interviews and walk-along discussions with nine Dublin-returned SOGIE refugees, as well as documented conversations with eighteen local stakeholders, conducted in Italy and Greece in 2022. The SOGIE refugees in this study described their first experiences of European queer lives as liminal and temporal. When denied protection due to the Dublin agreement, they became dependant on the black market and were put under ambiguous surveillance. After being forcefully or voluntarily deported to the first European country of entry, they discover their cases lost or dismissed. With assistance from queer organization, they re-applied but under the stigma of feigning their queer identities to finally get asylum. In this sense, the promise of queer curiosity and alternated future, was buckled up once more. In such times, however, they crafted a hybrid meaning of queer temporalities, recounting masculine bravery and endurance, articulating queer belongings through transnational languages and alter-assembling reciprocity in digital and real queer worlds. Presenter: Árdís Ingvars

The state's sexual desires. The performance of sexuality in the Dutch asylum procedure: The facticity of sexuality is a key driver of the asylum procedure in LGBTQIA cases, where non-heterosexual identities can be

grounds for gaining a 'status' as refugee. Underlying the process, is a conception of sexuality as a fixed, invisible but ever-present identity. Sexuality is operationalized in the asylum procedure in ways very much akin to what is commonly called an infrastructure; sexual identity becomes an infrastructure of personhood. The veracity and facticity of this infrastructure can only be ascertained in live encounters during the asylum procedure, i.e. through interviews in which the asylum seeker must present as non-heterosexual and, as such, as threatened. The procedure becomes a test of sexual veracity and facticity by means of a truthful performance. This performance is primarily discursive, but it is also bodily in terms of the way bodily comportment is considered indicative of a 'true story'. The procedure operates with a conception of truth that is strictly procedural, referring to facts but these are fundamentally beyond the reach of the asylum administrators. Facticity is rather one of trustworthiness and narrative and performative believability. Believability hinges on the presence of 'details' (which stand in for facts) and on the existence of a linear sexual storyline (of awareness, coming out, and persecution). The procedure offers a prime case in which states and governmental apparatuses sort and sanction sexual identities by means of a procedural kind of 'truth game' (Foucault). This paper highlights the specific kinds of gender and sexual performance legitimized and sanctioned. We show that 'giving an account of oneself (Butler) in the context of the asylum procedure is very much informed by the state's desires in the realm of sexuality. Presenter: Maja Hertoghs

Working with queer refugees in queer utopia: Social worker's experiences: People who flee persecution because of sexual orientation or gender identity and expression (SOGIE) constitute a vulnerable group of refugees. Research highlights that migration and sexuality intersect to create multiple intersecting relations of power, including social status regarding 'race,' class, gender, geopolitical location, and citizenship (Luibhéid, 2014; Ehrkamp, 2017; Wright, 2018; Llewellyn, 2020). The majority of SOGIE refugees tend to be deported and their sense of connection and belonging to each new migration location is fraught with complex attachments and relationships in conflicting social, cultural, and political discourses which characterize everyday social and digital and transnational spaces they are in, such as the LGBTQ+ and ethnic communities, community of social services (Murray, 2014). Research has focused on the legal experiences of SOGIE refugees but much less on their social experiences, including those pertaining to social

support services involved in their lives. In the presentation I discuss preliminary findings on the experiences of social workers of working with SOGIE refugees, based on 15 semi structured interviews. The research is part of the larger project on lived experiences of Sogie refugees in Iceland, exploring their inclusion and exclusion. The findings indicate that social workers experience a number of issues and challenges in engaging with sexual and gender identities of SOGIE refugees which relate to limited knowledge and awareness of differently gendered and sexual realities, needs and issues facing SOGIE refugees. Experiences were mixed and shaped by number of factors, such as their personal identities, knowledge and perceptions of sexual and gender diversity, professional training and perspectives, work culture and policies of inclusion informing their practice and roles. In the presentation I discuss and reflect on the implications findings may have for social work practice with SOGIE refugees. Presenter: Gudbjorg Ottosdottir (University of Iceland)

SOGIE refugees' transitional existence: Belonging and exclusion in Iceland: Sexual migration (Cantu, 1999) refers to transnational movements of migrants who seek to distance themselves from oppression in the countries of origin. It queries into what kind of transitions occur in sexual self-definitions and practices, when people cross borders, regarding issues of sexual normativity and the histories of these new destinations (Carillo, 2004). In theory, SOGIE refugees are 'welcome' once they withstand intensive asylum procedures set up by Western states, to test if a person is 'genuinely' and 'properly' gay/queer (Hertoghs & Schinkel, 2018). But, when SOGIE refugees have formally/legally become part of the nation-state, they often do not feel welcomed or a sense of belonging within that context. In the past decade Iceland, and more specifically Reykjavik, has increasingly been branded as a 'gay paradise' (Ellenberger, 2017), which is a recreation of older images of Icelandic 'exceptionalism'. This has led to the country being portrayed as a commercialized 'pink destination' for tourists and citizens alike. Selected quota SOGIE refugees are, for example, invited to take up residence in Iceland and ceremonially welcomed by the prime minister. Accompanying homonationalist notions in the queer community and the wider Icelandic society, it the fact that, Iceland's connection to racism is in many ways characterized by demonstrations of innocence, as the country did not participate directly in the colonial projects. Nonetheless, Icelandic national identity has been constructed in close dialogue with both colonialism and racism and is embedded in whiteness and masculine characteristics (Loftsdóttir,

2011; 2014). Examining experiences of affective belonging and the politics of belonging regarding SOGIE refugees and asylum seekers allows for a critical understanding of the contradictory modes of 'exclusionary moments' vis-à-vis the image of Iceland as the perfect destination for queers around the globe. Presenter: Linda Sólveigar Guðmunds.

1-110

Transitions in Death and Dying (Part 1)

12:00 PM - 1:45 PM

TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Sabrina Lessard (McGill University)

CHAIR:

Sylvie Fortin

PRESENTER:

Sylvie Fortin ,Caitlin Cassady (Wayne State University),Louise Chartrand (University of Manitoba),Marie-Eve Samson (University of Montreal),Alyson Stone ,Rachel Cummings

DISCUSSANT:

Ellen Badone (McMaster University, Department of Anthropology)

DESCRIPTION:

Dying and death are both times of transition and liminality (Jordan et al., 2015). Without clear markers establishing the threshold at which a person begins to die (Kaufman and Morgan 2005), we can identify several transitions that mark the non-linear trajectories of people who are on these paths: a time of illness, a time of end of life (hours, days before death), a time of death (Fortin, Le Gall et al. forthcoming) and a time beyond death (Lavoie et al., 2009). These transitions take many forms: social, changes between different states of being (Turner 1977; van Gennep 1909); physiological, decrease in physical and cognitive capacities, progression of the disease; spatial, between places such as home, home of a relative, hospital, long-term care center, hospice (Leibing, Guberman and Wiles 2016); relational, disruptive for loved ones (friends or family). These liminal states are at the same time bearers of uncertainty, suffering, hope, renewal and transformation for the (terminally) ill persons and their loved ones. They are also states of permeability where life and death become one. This panel invites presenters to explore these end-of-life transitions for ill

persons (of all ages) and their loved ones, reflecting on what can be celebrated or denounced in the 'in-between' time, exploring these liminal spaces, documenting the markers (and decisions or decision paths) that shape these transitions or the ethical and moral challenges they raise as well as how these transitions shape or reshape social relations and relationships and, in fine, how death and life are entwined. Fortin, S., Le Gall, J, Samson, M-E, Lessard, S. & Mathiot. B. (forthcoming). La bonne mort. In S. Fortin et J. Le Gall (Ed.). *Expérience de fin de vie dans un Montréal pluriel*. Montréal, Presses de l'Université de Montréal. Jordan, J., Price, J., & Prior, L. (2015). Disorder and disconnection: parent experiences of liminality when caring for their dying child. *Sociology of Health & Illness*, 37(6), 839-855. Kaufman, S. R., & Morgan, L. M. (2005). The anthropology of the beginnings and end of life. *Annual Review of Anthropology*, 34, 317-341. Lavoie, M., Koninck, T. & D. Blondeau. (2009). Frontière entre la mort et le mourir. *Laval théologique et philosophique*, 65(1), 67-81. <https://doi.org/10.7202/037941ar> Leibing, A., Guberman, N., & Wiles, J. (2016). Liminal homes: Older people, loss of capacities, and the present future of living spaces. *Journal of Aging Studies*, 37, 10-19. Turner, V. (1977). Variations of the theme of liminality. In S. F. Myerhoff & B. G. Moore (Eds.), *Secular ritual* Van Gorcum. pp. 36-53 Van Gennep, A. (1909). *Les rites de passage: étude systématique des rites de la porte et du seuil, de l'hospitalité, de l'adoption, de la grossesse et de l'accouchement, de la naissance, de l'enfance, de la puberté, de l'initiation, de l'ordination, du couronnement des fiançailles et du mariage, des funérailles, des saisons, etc* (Vol. 5). É. Nourry.

Transitions, Good and Bad Deaths: Dying as a Temporal Sequence : Based on pre-pandemic research conducted in Montreal with relatives who supported a child, an adult or a senior through illness and end of life, this paper discusses the time of dying as a temporal sequence. Identified as the (long) time of illness, the time of end of life (hours, days preceding death) and the time of death, each time of this temporal sequence will have its bearing on the good and bad death as perceived by the relatives. When people refer to bad death - are they referring to the time of illness, the time of end of life or the time of death? We wonder whether a gap between these three times is or can favor a bad death. Can the time of illness be 'stolen' by an accelerated time of end of life? Is it this fear that prevails when loved ones or the patient refuse pain relief or euthanasia (as practiced in Quebec), this latter

practice introducing a pace that alters this this time of dying and end of life to that of death? The imbalance between these different times or, on the contrary, their concordance seems to give rise to a bad perception of death or, on the contrary, a good death at the heart of 'dying with dignity' discourse. As recalls the French emeritus professor Sicard (2012), this dignity does not belong to those who suffer or enjoy, but to those who see, i.e. the look of the other. Presenter: Sylvie Fortin

Time to Death in Medical Aid in Dying: Creating Best Practices on the Margins of Medicine: Medical aid in dying (MAiD) is practiced uniquely in the United States where terminally ill persons wishing to hasten death can only do so legally by self-ingesting lethal medications. Self-ingestion (instead of intravenous administration) means absorption somewhere in the digestive tract. This results in a range of what MAiD physicians call "time(s) to death": the liminal period in which the person is unconscious but not yet dead, where loved ones hold vigil. The work discussed here extends Kaufman's (2005) time for dying by examining how MAiD physicians form subjectivities about a good death in order to create best practices on the margins of medicine. On the surface, shortening time to death fits with the oft cited quest for control over dying; and clinicians typically want to meet the expectations of most seeking MAiD: a quick, painless release from suffering (or the anticipation of it). However, analysis of ethnographic data from a MAiD national conference and physician practice narratives (n=19) call into question the value of an ever-shorter time from ingestion to death. Physician narratives of "beautiful deaths" often describe loved ones warmly reminiscing or making loving connections during the time the person is dying. Yet, the physicians practicing MAiD, insist that the primary goal is shorter timeframes to death and more certainty about when it will occur. This paper examines how physicians attempt to create best practices by making sense and meaning out of the time to death and considers implications for the "good death". Presenter: Caitlin Cassady (Wayne State University)

Situated Identity: A Week in Margarita's Life: Technology has been a known to blur the boundaries when it comes to life and death. The ventilator more commonly known as life support is one of those technology. When a person is mechanically ventilated, the person becomes 'betwix' as Margaret Lock explained, between life and death. However, to get out of this state, either the

person recovers, or the person dies. At times, neither of those scenarios happens, and a decision of whether to keep using the ventilator becomes an enigma. In this paper, we will describe a week in the life of Margarita. Margarita was a 92-year-old female that was put on the ventilator because of a pneumonia. Through her story and her weeks journey, we would like to introduce the notion of situated identity, were we argue that knowledge about Margarita's state and wishes depends on who and when this knowledge is shared. For some, Margarita was suffering and should be removed from the ventilator immediately so that she can have a dignify death. For others, Margarita was a fighter, therefore using mechanical ventilation to maintain her living condition was legitimate. For others, at the beginning of the week the used of the machine was legitimate but then became deleterious with additional medical knowledge. However, only a few of those voices are heard when decision of life and death are being made, the rest will stay silent always wondering if they could have done something different that might have changed the outcome. Presenter: Louise Chartrand (University of Manitoba)

Revisiting the Notion of Filial Piety in Elderly Care: Moral Dilemmas and Generational Transitions: This presentation revisits the notion of filial piety in a migratory context, in light of moral dilemmas lived between generations in elderly and end-of-life care situations. Authors have shown how filial piety has undergone various transformations both in Asia and in the migratory context (Ikels 2004; Ferrer et al. 2017). This presentation builds on this literature and on the case of elderly people of Cambodian, Laotian and Vietnamese origins in Montreal (Canada), and of their loved-ones involved in care. On the one hand, it shows the increasing social isolation of some elderly people as they age, the difficulties for younger people to communicate and truly understand the experiences of their ageing parents and the possible moral breakdown (Zigon 2007) that occurs at the end of life, as the responsibility of care becomes almost unbearable but institutionalization remains inconceivable. These results challenge familialist views towards immigrant families, and particularly those of Asian descent, which influence access to health and social services (Buch 2015; Brotman 2003). Presenter: Marie-Eve Samson (University of Montreal)

Having a "Lifetime" of Treatment Left: The Liminal Space of Advanced Cancer: This paper is broadly concerned with the transitions that make up everyday life and what happens when a person is in a transitional state that is not recognized by society. Specifically, I focus on the transitions that patients with advanced cancer go through as they move forward from their diagnosis. Patients regularly shared stories that demonstrated their desire to get past treatment. Although for most patients, being 'done treatment' signals an important step away from the hospital and towards 'normal life,' for the patient with advanced disease, treatment is never over. Drawing on ethnographic fieldwork in a Canadian cancer hospital, I argue that it is this specific context of a "lifetime" of treatment – the availability of modern cancer treatment in terms of what can be done and for how long – that has produced the liminal space of advanced disease. In conversations with patients facing serious cancers, it seemed to me that they inhabited a kind of 'middle ground' between, on the one hand, the world of oncology and its culture of cure and survivorship, and, on other hand, the world of palliative care and its culture of death and dying. I draw on the classical literature examining liminality in anthropology and expand on it by showing how incurable cancer presents a unique kind of prolonged liminality. I argue that we cannot see patients with advanced disease because they are structurally invisible, and deviate from the recognized figures of the Fighter, the Survivor or the person who lost her battle. Presenter: Alyson Stone

Spiritual Transitions at the End of Life: 'Deathbed phenomena' are the surprisingly common spiritual experiences that happen at the end of life: visions of dead relatives, beautiful gardens and bright lights or observing coincidences at the time of death (clocks stopping, dogs barking) (Fenwick et al 2007; Claxton & Dunnett 2018). Routinely discussed within palliative care circles but little-known beyond (Kessler 2010; Lamb & Finucane 2022), they are an under-recognised source of liminality at the modern day deathbed. Such extraordinary events mark transitions from life to death. They represent a move away from the rational, modern world towards an unknown other. They open a liminality in time, suspending its linear, mechanical progression and entangling present-day dying with past deaths. In doing so these experiences reshape social relations: they often mark meaningful changes in relations between the dying and their loved ones, and profoundly

impact the experience of grief (Benning & Rominger 2016). Crucially, they also remake professional relations of care. How do clinicians - socialised in materialist biomedicine - respond to reports, or even personal experiences of such events? Based on ethnographic research of a hospice in-patient unit in south London this presentation will consider how these experiences open a liminality in the role of carer at the end of life: somewhere between professionalism and affective relation. It will attend to the ethical and moral challenges this middle ground poses, and ultimately ask what kind of care becomes possible in the interstitial moments these extraordinary events create. Presenter: Rachel Cummings

1-055

Transitions in the Anthropology of Global Christianity: The Next Generation?

12:00 PM - 1:45 PM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Alana Sá Leitão (University of Toronto, Department of Anthropology)

CHAIR:

Alana Sá Leitão (University of Toronto, Department of Anthropology)

PRESENTER:

Alana Sá Leitão (University of Toronto, Department of Anthropology), Devaka Premawardhana (Emory University), Sarah Riccardi-Swartz (Northeastern University, Department of Sociology & Anthropology), Sophia Omokanye, Valerio Di Fonzo (University of New Mexico, Department of Anthropology)

DISCUSSANT:

Simon Coleman (University of Toronto, Department of Anthropology)

DESCRIPTION:

Transitions in Studies of Global Christianity: A New Generation? At the beginning of the 2000s anthropologists such as Joel Robbins (2003), Fenella Cannell (2006), and Matthew Engelke and Matt Tomlinson (2006), were inviting us to consider the development of an Anthropology of Christianity. Of

course, the anthropological study of Christians had been conducted for decades already; but at that intellectual moment the proposal emerged to reimagine this field as a self-conscious comparative project. Two decades later, when the viability of the sub-discipline has now been demonstrated by that generation of scholars, this panel considers the relevance of their project for new scholars making fresh contributions to the study of Global Christianity. Different forms of Christianity have seen a large expansion in parts of the world, including Latin America, Africa, and Asia. With the importance of and Christianity becoming clear in a period of globalization and post-secularity, the establishment of a more dialogical enterprise for thinking about Christianity as its own subfield has been welcomed by many. It has also helped contribute to larger debates in Anthropology relating to social continuity and discontinuity, the category of person, and, more recently, political theologies. In 2014, almost ten years ago, Joel Robbins reflected on the development of a 'middle aged' Anthropology of Christianity and where it might be going. How long would it last? What mistakes were made in the past? What were the new trends? As one more generation of scholars engages in the study of Christianity, these questions are again relevant. In recent years, researchers have encountered new challenges, questions, and changes in the world and in their fieldwork. As Christian movements express ambitions at multiple scales they challenge the fieldwork choices of a new cohort of scholars. Recognizing how heterogeneous Christianity is, scholars have begun increasingly and self-consciously to investigate many different varieties of adherent. This panel brings together young scholars from different universities who have worked in different parts of the world to discuss their distinctive inputs to new trajectories in the study of Christianity.

Global Christianity? Challenges in the Comparative Study of Contemporary Christian Churches: The Anthropology of Christianity as a subfield has been constituted by a disproportionate number of studies on Pentecostalism, with attention directed in a large extent to Latin America and Africa. In this sense, The Universal Church of the Kingdom of God in Brazil has attracted many researchers impressed by its growth in members and its social importance in different parts of the world. This presentation contributes to a more recent discussion on the development of the Anthropology of Christianity, questioning not only why mega Pentecostal churches like the UCKG are often favored as a research field, but also what we can and cannot learn by

investigating this kind of Christianity. Drawing from my own research with the UCKG in Brazil and Canada, I discuss how the field that I and many others chose to helps us understand how themes important to anthropology, such as politics, community, and self, are developing in contemporary society. Nevertheless, I go on to demonstrate the importance of showing how a larger variety of “Christianities” interact with these themes. I also show the significance of investigating how different forms of Christianity are unfolding with new dynamics in regions where this topic has still not caught the attention of many researchers, such as South and South East Asia. We need to be attentive to new contexts in order to keep developing a comparative project and understand the importance of Christianity as a multi-faceted tradition. Presenter: Alana Sá Leitão (University of Toronto, Department of Anthropology)

Too Much Christianity in the Anthropology of Christianity? : In this paper I draw on Samuli Schielke's (2010) 'farewell to the project of an anthropology of Islam' to ask, paraphrasing Schielke's own provocation: is there too much Christianity in the anthropology of Christianity? To address this question, I survey the live debates within the anthropology of Islam between those who emphasize piety and perfection and those, like Schielke, who emphasize ambiguity and ambivalence. I also look to the anthropology of Buddhism and anthropology of Hinduism as resources for alternate theoretical models anthropologists of Christianity could have, but mostly did not, pursue. While the anthropology of Christianity's attention to highly committed Christians in highly expansive churches has served a valuable purpose—namely, that of making Christianity a legitimate topic of anthropological inquiry—there is now good reason to recalibrate: not to rebury Christianity but to decenter it. The aim of this paper is not to bid farewell to the anthropology of Christianity, but to spotlight what has long been a blind spot: half-hearted and multiply religious Christians who engage the religion in relation to other religions and other world-making projects. Such people are unlikely to be captured by anthropologies predefined as being 'of Christianity,' and yet Christianity does still matter. How to attend to Christianity as a shaper, though not a determinant, of people's everyday lives should be, I suggest, a question of central concern for a next-generation anthropology of Christianity. Presenter: Devaka Premawardhana (Emory University)

Historical Treatments and Future Placings of Orthodox Christianity in Anthropology: As a theoretical contribution to the current history of anthropology and its intellectual futurity, this paper explores the prior and contemporary place or inclusion of Orthodox Christianity as a neglected sub-field in the anthropology of Christianity. In doing so, I consider the marginalized stance of (Eastern) Orthodox Christianity, questioning why Orthodoxy is a “Christianity of alterity” that is often viewed as distinct from Catholicism and Protestantism, and is thereby often subject to Orientalist approaches. Rather than trying to resolve the tensions in the anthropology of Christianity that result from a long dismissal of eastern forms of Christianity, I seek to provide a contextual intervention for Orthodoxy by tracing the Protestant bias that has shaped our discipline and showing emerging intersectional and interdisciplinary trends in the new literature of the field. Finally, as an anthropologist of Orthodox Christianity in the United States, I aim to grapple with the theoretical and methodological challenges I have encountered in the field and the academy. At the same time, I will also offer alternative ways that we might approach the study of Orthodox Christianity; gesturing to the capacious possibilities we can utilize for understanding better the social life worlds, geopolitics, and moral economies of Orthodox Christians in both local and global contexts. Presenter: Sarah Riccardi-Swartz (Northeastern University, Department of Sociology & Anthropology)

Exploring Christian Heterogeneity and Place-making strategies of Nigerian Pentecostals: As the anthropology of Christianity continues to self-consciously explore new forms of Christianity (Robbins, 2014) and the way Christian traditions shape anthropology as a discipline itself (Canell, 2005;2006; Bialecki et al., 2008), more and more work explicitly focuses on issues of space (Schieffelin, 2014; Bandak, 2014; Huang, 2014). Despite the critiques that Pentecostalism continues to be the chief recipient of anthropological attention (Howell, 2003; Hann, 2007), I understand the invitation to study Christian heterogeneity (Bialecki et al., 2008) in an alternative way of studying Nigerian Pentecostal place-making strategies with a self-reflexive perspective as a Christian thinker. Drawing on ethnographic methods, I identify spatial, social, and cultural strategies deployed by religiously motivated migrants of Nigerian Pentecostalism as they both target and aim to transform Toronto's suburban landscapes into places of strong religious as well as ethnic identification. Focusing on the

central role maps play in Pentecostal religious practices (Knibbe 2009) and the way they provide strategies through which city-dwelling believers contest, negotiate, reimagine, and transform urban, suburban and ex-urban spaces, the aim is to juxtapose more official, “secular” demographic maps showing where migrant populations are concentrated with specific Pentecostal constructions of a religiously informed cartographic visibility in relation to the city. These multi-scalar, multi-media processes of “mapping, building and inhabiting” (Tweed, 2006, p. 82) combined with a self-conscious perspective are likely to take the research beyond old “territorial warfare models” of Pentecostal mission to uncover a much more nuanced negotiation of identity and citizenship within one of the most ethnically diverse cities in the world. Presenter: Sophia Omokanye

Who is the Catholic Church? Examining the Practices of a Jesuit NGO in the Peruvian Amazon : A methodological problem, when conducting research with the Catholic Church, is how to define our object of study. What or who are we examining when we look at a tradition that assumes many different institutional forms? I discuss this problem through my ethnographic research with the Jesuit mission in the Nieva, Cenepa, and Santiago districts, in the province of Condrocanqui, Amazon region, Peru. There, the Jesuits have a school, a radio, a botanical and spiritual center, and a NGO that promotes sustainable development and political consciousness. These institutions include non-indigenous and Awajún indigenous personnel, and only few of them self-identity as Catholics. Influenced by liberation theology and the doctrine of incarnation, missionaries were encouraged to 'incarnate' themselves in native society. At present, the Church looks to Amazonian indigenous peoples for inspiration with respect to policies of 'eco-theology'. The Jesuit NGO, Agricultural Service for Research and Economic Promotion (SAIPE), combines theological statements, ideas of sustainable development, and indigenous knowledge. Here, I ask to what extent these dimensions can be seen as emerging from “heterogeneous and unequal encounters” between Jesuits, state officials, national and international Catholics and lay institutions, and indigenous communities. In this way, the paper presents the Catholic Church not as a homogenous religious institution but as complex entanglement of disparate religious and lay individuals, discourses and practices.

Presenter: Valerio Di Fonzo (University of New Mexico, Department of Anthropology)

1-100

What (Un)Makes the Space? Unsettling the Safe and the Unsafe

12:00 PM - 1:45 PM

TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

A.J. Faas (San Jose State University)

CHAIR:

A.J. Faas (San Jose State University), Caela O'Connell (University of North Carolina, Chapel Hill, Department of Anthropology)

PRESENTER:

Skyler Inman ,Caela O'Connell (University of North Carolina, Chapel Hill, Department of Anthropology),Irena Leisbet Ceridwen Connon ,Jake Dean (University of California, Santa Barbara, Department of Anthropology),A.J. Faas (San Jose State University)

DESCRIPTION:

In this panel, we are interested in exploring how space is materially, institutionally, socially, and semiotically constructed as alternatively 'safe' and 'unsafe.' We are also interested in the potential for alternative reconstructions of 'safe' and 'unsafe' spaces. Each of the contributors find that those-humans and nonhumans alike-who live in those spaces often express alternative visions for those spaces and thereby unsettle dominant scientific and political logics of the safe and the unsafe. We are interested in what we might learn by placing investigations of a range of spaces deemed safe/unsafe according to various calculi in conversation. Contributors reckon with the un-making of refuge in transnational refugee experiences with the state and structural violence, contending political visions of risk and Nature, multispecies encounters with 'green' capitalist development, and plural and intersectional perceptions and experiences with a changing (and increasingly extreme) climate. Each contributor works through the problems associated with working through multiple forms and nested layers of inequality and alterity towards alternative visions of the good to guide projects of reconstructing safe/unsafe spaces.

Un-Making Refuge: Urban Affect and the Afterlives of Bureaucratic Violence in Israel: The “asylum seeker” is

often portrayed as inhabiting an in-between space: a temporal and bureaucratic middle-ground that is located between the unsafe and the safe. The emplotment of the soon-to-be refugee, therefore, is a story of arrival, processing, and eventually integration. While this is a tidy narrative, it does not always materialize. In Israel, where the political and bureaucratic establishment is deeply invested in maintaining a majority-Jewish citizenry, non-Jewish asylum seekers are suspended in a bureaucratic holding pattern. In this paper, I focus on the personal narratives and experiences of Eritrean asylum seekers in South Tel Aviv, a community that has lived in a state of semi-permanence since arriving between 2006-2013. My interlocutors live in Israel without refugee status—some having done so for almost two decades—and their lives are punctuated by multiple forms of bureaucratic violence. The burdensome policies under which they live aim to prevent assimilation and incentivize what the government calls “voluntary deportation.” Based on ethnographic fieldwork conducted from 2021 until the present day, I analyze the afterlives of these forms of exclusion and coercion. Eritrean asylum seekers often narrate the landscape of Tel Aviv as dangerous and uncertain—an experience that is deeply tied to the bureaucratic violence they face. While the state’s actions cast doubt on the possibility of achieving asylum, I investigate the ways in which members of this community fashion safety within what they perceive as an otherwise unsafe space. Presenter: Skyler Inman

Coastal Communities, Adaptation, and (Un)Making Safe Futures: Drawing threads from ethnographic work in the Caribbean and North and South America (St. Lucia, the Galapagos Archipelago, Gulf Coast, Texas, and Ocracoke Island, North Carolina). Among these diverse locales sit communities each proximate to national and global environmental conservation preserves and living with climate change, flood risks, and extreme weather. This paper takes up the question of the roles of safety and its absences—presumed, measured, and perceived and the tension within the designation of spaces as safe or unsafe. I examine whether this tension opens up an alternative means of future-making that might reconcile longstanding inequalities or at minimum be inclusive of the human-environmental interdependencies that span our past, present, and futures in the spaces that we inhabit, the homes in which we dwell, and the ecosystems that we impact and depend on. What does adaptation and safety look like for multigenerational farming knowledge when confronted with shifting flood patterns that break with traditional ecological knowledge and render safe spaces hazardous? Who is

safe in the future if making homes safe in the present disrupts communities and unmakes legacies? What does it mean to mitigate risk from large-scale natural hazards but endemically exposed to chronic waste or slow onset disasters? I bring tensions between environmental assessments and participants’ perspectives on past, current, and future risks and community-based adaptation into conversation with one another looking across cases and cultures to muddle assumptions of safety and displace essentializing narratives that can foster inequality and subvert successful adaptation strategies. Presenter: Caela O’Connell (University of North Carolina, Chapel Hill, Department of Anthropology)

‘Who’s (Still) Laughing in the Face of Danger?’ Encountering Extreme Weather in Rural Scotland: This paper examines diversity in encountering un/safety the Scottish rural extreme weather context, highlighting the complexity of the relationship between safety and risk. Drawing on relational theory, it explores how narratives of people from rural Scotland affected by extreme weather reveal how perceptions of and responses to un/safety and risk can be understood as situational processes involving people and particularities of place. Furthermore, examining differences in affective responses to extreme weather amongst long-term local residents and more recent migrants shows how differences in responses are rooted in divergences in cultural norms that shape and are shaped by the intersections of people and places, and which thus mediate encounters with extreme weather, perceptions of being and feeling safe, and responses to risk. In the case of long-term residents, gender-specific norms can be seen to influence encounters with weather, which reveals important insights that also help explain why more recent encounters with worsening extreme weather were more likely to have been associated with loss and alienation than encounters with extreme weather in the past. The paper concludes that perceptions of un/safety in the extreme weather context do not merely result from engagement with weather-related risks, but reflect broader affectual responses to and negotiations with risk, which emerge from multiple relational entanglements with weather, landscape, people, institutions, and memories, embedded upon and shaped by specific cultural norms, and which exceed one-dimensional binary definitions of safety and unsafety and simple conceptual linear relationships between safety and risk commonly used in official policy and practice. Presenter: Irena Leisbet Ceridwen Connon

Sanctuary, Ecotourism, and Green Capitalism: 'Safe' Spaces for the Pacific Gray Whale: While spaces are designated as 'safe' and 'unsafe' for humans with respect to disaster and ecological crisis, humans also designate spaces 'safe' and 'unsafe' for more-than-human beings. My research on conservation-as-development projects for Pacific gray whales at Laguna San Ignacio and Laguna Ojo de Liebre in Baja California Sur finds that the advertisements of environmental NGOs (E-NGOs) and ecotourism camps alike place immense focus on the 'safety' of whale-watching experiences for whales themselves. Thus, it comes as no surprise that these lagoons are collectively designated as the 'Whale Sanctuary of El Vizcaíno' by UNESCO. The irony of this attempt at 'greening' the capitalist development of tourism is that the act of whale-watching is contributing to 'unsafe' conditions for gray whales. The carbon emissions of tourists' plane flights and car rides to these lagoons contribute to the cycles that melt Arctic ice—changing the currents and stability of benthic gray whale feeding zones. The sonar pollution of boats has been shown to demonstrably change whale behavior. So, who decides whether whale sanctuaries, whale-watching zones, and conservation areas are actually 'safe' for Pacific gray whales? Should actors with vested economic and ecological interests in ecotourism and conservation get to decide for whales the safety of Laguna San Ignacio and Laguna Ojo de Liebre? This paper interrogates the claims of E-NGOs and ecomodernist proponents of conservation zones, problematizing the proposition of this sanctuary. I argue that the term sanctuary, the ecotourism industry, and the idea of whale 'safety' have been weaponized as one tool to revive hope that capitalism can masquerade as the very solution to its own problems. Whale-watching as an allegedly ecologically sensitive form of consumption is instead a neoliberal transformation from material commoditization to a service-based one (Neves, 2010), not any true representation of safety for the gray whale. Presenter: Jake Dean (University of California, Santa Barbara, Department of Anthropology)

Convivir in a High-Risk Zone? Contested Political Designations of Space in the Ecuadorian Highlands: Following the 1999 and 2006 eruptions of stratovolcano Tungurahua in highland province of Chimborazo, Ecuador, the state designated areas in the vicinity of the volcano as “high risk,” which they often struggled to bound and justify the zones due to fluctuations in the reach of ash and pyroclastic material. These designations went largely uncontested until recovery and resettlement programs from 2006-2009 failed to develop economic opportunities and campesinos

resettlers began returning to their home villages on the volcano to cultivate and raise animals. This process revealed two themes in the politics of designating risk zones. The first was that the designation barred both public investment in devastated infrastructure (roads, bridges, water) and bank credit for agricultural inputs. The second was that the risk zone designation aided and abetted a thirty-year project of urbanizing the canton, itself an extension of a 400-year colonial project of settling the region. Since 2011, campesinos have contested this designation of space, at once unmapping both its politics and the scientific claims that underwrite them. Instead, they have organized their return to their home villages and, in place of the “high risk” designation, have proposed an alternative logic for remaking and sustaining life in the shadow of the volcano, *convivir* (co-living). *Convivir* is at once a principle for co-living with a more-than-human community, above all with the volcano they regard as *abuela* (grandmother) and a range of operations and collaborations for rebuilding and emergency operations. In this paper, I discuss the productive tensions between these contrasting political processes for (un)making (un)safe spaces. Presenter: A.J. Faas (San Jose State University)

1-275

“The only lasting truth is change”:
Transdisciplinary Perspectives on Novel
Approaches to Socially Embodied Difference'

2:15 PM - 4:00 PM

TMCC - 705

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

**Gabriel Torres Colon (Vanderbilt University,
Department of Anthropology)**

CHAIR:

**Dr. Jada Benn Torres (Vanderbilt University,
Department of Anthropology)**

PRESENTER:

**Sopheha Seng (California State University, Long
Beach), Yesmar Oyarzun (Rice University, Department
of Anthropology), Rebeca Gamez, Benjamin Schaefer
(University of Illinois, Chicago, Department of
Anthropology), Victoria Massie (Rice University,
Department of Anthropology)**

DISCUSSANT:

Gabriel Torres Colon (Vanderbilt University, Department of Anthropology)

DESCRIPTION:

In her seminal fictional series, *Parable of the Sower* and *Parable of the Talents*, the Nebula and Hugo award-winning author Octavia E. Butler writes, 'The only lasting truth is Change,' commenting on the regularity and persistence of social and cultural change. This story chronicles the chaos of social upheavals and the emergence of new ways of being. Beyond fictitious worlds, the necessity of change is also central to our understanding of life. As initially articulated by Charles Darwin and Alfred Russel Wallace in the 19th century, evolution is the explanatory framework behind how species emerge, change, and go extinct over time. As a late-nineteenth-century discipline, anthropology and its practitioners have also changed over time. From a discipline that served eugenic and imperialistic agendas towards a field more concerned with anti-racist and social justice movements, change within the discipline has been both consistent and critical. With recent calls for letting anthropology burn and decolonization, the seeds for further changes to anthropological praxis have already been sown. In this panel, anthropologists from across the subdisciplines provide emerging perspectives on new approaches to address questions about the body: how we study it, how we describe it, how it meaningfully demarcates difference, and how it is an experiential vessel for subjectivity. Panelists propose novel approaches for understanding materiality in social life, the corporeal body, biological experiences, relational become(ings), and embodied epistemologies. Crossing intra- and inter-disciplinary boundaries that include medical anthropology, queer theory, bioarchaeology, Latinx theory, critical race theory, and autoethnography, panelists critically engage avenues for a cross-cultural and theoretically eclectic approach to the study of socially embodied differences. Inspired by solidarities, collaboration, and coalitions of marginalized peoples in response to our changing discipline, ultimately this panel is called to envision a decolonized and anti-racist anthropology.

At Home?: Rethinking the Repatriation of Anthropology as an Asian American Ethnographer: The anthropological turn to reflexivity in the 1990s ushered discussions on the gendered and racialized makeup of the field. While the call for studying up inferred the repatriation of anthropology by examining lateral structures of power in the Global North (Gusterson 1997), for many anthropologists of color, the field was already at home. In her landmark ethnography *Mules*

and *Men*, Zora Neale Hurston was working at home in Florida. Narayan (1993) and Zavella (1993) further complicated the insider/outsider race and class boundaries in a field that is presumed to be elsewhere in the discipline. Nonwhite anthropologists have experienced at home differently through ethnographic encounters where locals try to emplace them. Williams (2021) who identifies as African American in the US, was racialized as white in Venezuela. Chinese American Lee (2021) found that in the Andes, though she was not perceived to be a gringa, structurally she was representative of the institutions of the Global North. In my autoethnographic paper, I revisit this body of literature on the field and social difference through my embodied experiences at the start of the global pandemic. For me in the field in Italy from September 2019-March 2020, I found that depending on the situation, being Asian American seemed to be constructed around cold war discourses of the model minority myth while also often verging on the abject figure attached to gendered and racialized notions of the yellow peril. Presenter: Sophea Seng (California State University, Long Beach)

Re-Thinking Skin Color: A Material Feminist Approach to Race in Dermatology: Dermatology is the medical specialty dedicated to the management of skin disease. The first part of this disease management process generally involves identifying disease, often by visualizing, describing, and classifying lesions in order to come to a potential diagnosis. In this process, color of both the lesion and the patient's "constitutive" skin color can be crucial factors for determining a diagnosis. How, in a country where skin color is a quintessential marker for racialization of the body, do or can dermatologists engage with a diversity of patients with varying skin tones without reproducing racialized disparity? What can anthropologists learn from the methods being forged in dermatology to do so? In this paper, I draw on fieldwork among dermatologists and trainees in the US to show how these professionals navigate understanding skin color as a difference that matters in terms of disease prevention, detection, and treatment, while attempting to move away from commonly held notions that connect skin color to race and thus to whole sets of assumptions about behavior, character, disease status, and more. My research suggests that one way we might understand embodied difference apart from race is by thinking about the practical (sometimes biological, sometimes not) ways in which embodied difference matters. Bridging this anti-racist theory with feminist theory, I draw on feminist materialist thinking (Roy and Subramaniam 2016) to

destabilize how we think about skin color and race together and to forge a new path forward. A material feminist approach to skin has significant race-liberatory potential. I suggest that one path forward is to think the body materially in a way that is neither racial nor descriptively biological. I turn to function and use melanin as a case study in thinking about embodied difference. Material feminism may give us a “grammar” (Spillers 1987) for talking about difference in skin color without relying on the tropes of race or racism.

Presenter: Yesmar Oyarzun (Rice University, Department of Anthropology)

Palimpsestous Analyses: Mapping Geographies of Racialized Encounters using the “New Latinx South”: In this conceptual article, we advance the palimpsest as a heuristic and tool of inquiry for analyzing the competing, multiplicitous, layered, and relational becomeings of Latinidad(es). Contributing to timely theorizations about (un)ruly Latinidades that insist on theorizing Latinx in ways that push back against marginalization, oppression, and erasure within and outside of Latinidad, the palimpsest offers an important spatial lens to this scholarship. Grounded in critical Black, Latinx, and Indigenous geographic thought, we argue that the palimpsest foregrounds the possibility of the versatile and dynamic, rather than linear, assimilative and bounded, (path)ways to examine, intervene toward, and fight the erasure of constellations of (multiplicitous Latinx) relations that are always already seeping through, bleeding into, writing over, and reproducing previous relations. Using El Sur Latinx as a case to demonstrate the significance of the palimpsest, we draw on research vignettes, media documents, and other cultural texts about Latinx-driven demographic change in the South - what we call palimpsestuous moments - to show how critical spatial thinking adds significant layers to discussions about the construction, contingency, and complexity of Latinidad(es). We contend that a palimpsestuous lens grounded in Black and Latinx geographies opens up broader theoretical questions about the study of and ethno-racial experiences of Latinidad, as well as foregrounds unexplored research opportunities for the study of Latinidad more generally. (Co-authored with Timothy Monreal, University at Buffalo) Presenter: Rebeca Gamez

Body by Colonialism: Engaging the (False) Sex Binary in Biological Anthropology: The influence of feminist and queer theorists on (bio)archaeological research has been significant, as they challenge the notion that opposition to the normative is exclusively linked to sex

and gender categories. Scholars such as Blackmore (2011), Geller (2016), and Voss (2000) have contributed to this perspective. The term 'queer,' derived from the German word 'quer,' has various translations, including 'askew,' 'crosswise,' and 'transverse,' and it represents a critique of normalized and legitimized aspects of analysis. As emphasized by archaeologists who use feminist and queer theory, such as Arden (2008), Blackmore (2011), Geller (2008), and Hollimon (2011), incorporating a queer analysis does not involve discovering ancient 'homosexuality,' but rather prioritizes those who are often marginalized or ignored in academic research. When studying ancient populations, Bioarchaeologists and Skeletal Biologists often rely on the skeletal remains to draw scientific conclusions. Although the analysis follows standard protocols established by Buikstra and Ubelaker (1990), many of the methods employed in this field are not strictly binary. This paper aims to explore how queer theory influences and transforms knowledge about the human body and its biological experiences within biological anthropology. By treating the body as a complete and fixed entity, it becomes difficult to investigate human behavior and physiology beyond the binary framework. This study challenges the traditional categories and approaches to biological research and acknowledges that questioning these categories does not erase the significance of biology. On the contrary, by critically analyzing biology, it is possible to reject the false binary that limits [bioarchaeological] research. Presenter: Benjamin Schaefer (University of Illinois, Chicago, Department of Anthropology)

Assia: An Anti-Racist Call to Abolish the Body: In the postgenomic era, our approaches to questions of racialized difference are increasingly being forced to be rescaled: The whole corporeal body is replaced by the biospecimen; the biospecimen is replaced by the creation of information; and, in our current phase of big data, where investment firm Blackstone, LLC can be a majority stakeholder in Ancestry.com through a \$4.7 billion investment deal, information is being proprietarily defined divorced from technical, scientific, and biomedical expertise through increasingly rhetorical articulations of doing “good,” and likewise challenging our ideas of how to approach an anti-racist approach to racism becomes embodied different through critical engagement with biology. This paper will draw on fieldwork on genetic reconnection programs in Cameroon, this paper using the concept of “Assia,” a phrase articulating the recognition of shared loss, to shed light on how modes of kinship making in Cameroon, which includes correcting genetic ideas of

belonging in order to make African Americans potential kin. In doing so, this paper aims to build on the anti-racist work of Sankofa paradigms developed that challenge Western approaches to how power unfolds in processes of scientific knowledge production. However, by considering loss as a grounding framework, rather than recovery, this paper also aims to consider how an anti-racist approach to embodiment requires us to abolish the whole corporeal body as the grounding force for an anti-essentialist critique today. Presenter: Victoria Massie (Rice University, Department of Anthropology)

1-280

Activism Through Submission? On the Question of Foregrounding Piety in Political Work

2:15 PM - 4:00 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Connie Gagliardi (University of Toronto, Department of Anthropology)

CHAIR:

Hannah Mayne ,Usmon Boron

PRESENTER:

Connie Gagliardi (University of Toronto, Department of Anthropology), Hannah Mayne ,Fatima Siwaju ,Victoria Sheldon (University of Toronto, Department of Anthropology), Meaghan Weatherdon (University of San Diego)

DISCUSSANT:

Amira Mittermaier (University of Toronto, Department of Anthropology), Seth Palmer

DESCRIPTION:

This roundtable seeks to interrogate how contemporary ethnography can trouble otherwise common conceptual distinctions between religion, activism, and politics. Following the work of Saba Mahmood (2005; 2012), our session engages with forms of religious submission and/or living according to religious tradition that trouble the analytical closures that often undergird academic engagement with the political work of activism. Taking seriously the role that religious practices and modes of being can play within political landscapes (Hirschkind 2006), we ask how to foreground the place and role of God (Mittermaier 2019) when studying pious political action. How do we position action that is both

ethical and political at once, while simultaneously avoiding a structuring hierarchy that privileges politics and relegates piety to functionality? To do this, we probe the 'cross-fertilizations' between religious ways of being and political imaginations; places where 'a collective political imagination may be spurred by ethical acts of pious submission' (Palmer 2021: 65). Here, our engagement expands upon Mahmood, as we query how religious people, through or with their piety, explicitly seek to transform the socio-political order in which they are living. Citing our respective research, we will discuss diverse examples of religious life that lead people into explicit acts that make changes in their society on a political scale. In this comparative vein, we explore how efforts to do 'political work' can be carried out through piety and/or ritual. We conclude our queries by holding open the possibility for an alternative conceptualization of 'politics,' whereby any action intent on shaping the conditions of one's collective existence can be deemed 'political' (Hirschkind 2006: 8). To frame our discussion and foster conversation, our roundtable will be structured around three questions, to which each presenter will respond: 1. If, and how, does your research look at religious actors who, through or with their piety, come to work on socio-political scales? What are the 'cross-fertilizations' of religious ways of being and political imaginations (Palmer 2021)? 2. What are the pious practices with which one tries to affect change on a social and/or political level? Is there a critique of the use of such practices, and of conceptions of 'piety' more broadly, when we pay attention to work focused on the socio-political level? 3. How does a focus on pious action engender an alternative conception of what we consider 'political'? What are the temporalities of (religious) activism? The presenters on this roundtable each engage in research on actors working in pious and political contexts, but in a diverse array of places and spaces: Palestinian Christian iconographers in Bethlehem (Connie Gagliardi); female Orthodox Jewish protestors in Jerusalem (Hannah Mayne); Cree youth of Whapmagoostui engaged in walking the law (Meaghan Weatherdon); Black Muslim women of the Colombian Pacific (Fatima Siwaju); and ecumenically-disciplined public health activists in Kerala, South India (Victoria Sheldon). The roundtable will also feature Amira Mittermaier and Seth Palmer as discussants, and Usmon Boron as chair.

1-160

Affinity and the Work and Play of Membership

2:15 PM - 4:00 PM

TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Daniel Rosenblatt (Carleton University)

PRESENTER:

Daniel Rosenblatt (Carleton University), Nicole Taylor, Ine Beljaars (University of British Columbia), Toneille Bent (Anthropology), Gabriel Jderu, Michael Anranter (University of Vienna, Department of Social and Cultural Anthropology)

DESCRIPTION:

This panel is focused on social identity, interrogating how membership is performed and what it can mean.

The Freedom of the Slopes—Skiing as a Cultural Complex: In this paper I provide an overview of a project that tries to describe and situate the 'culture of skiing' and discuss some of the methodological and theoretical concerns raised by such an ethnographic object. Why do an ethnography of skiing? The short answer is in order to explore the ways North Americans imagine alternatives to seeing life as a quest for stability and economic success. Although outsiders often see skiing simply as a pastime of the rich and semi-rich, within the cultural world that surrounds skiing in North America there is a recurrent theme of skiing as something that draws people away from the path they are 'supposed' to be on and towards a more fulfilling life. This follows from a widely accepted understanding among skiers that skiing is the 'best thing in the world.' More profoundly, although people do not always say so in so many words, an important part of what draws skiers to skiing is that they see it as a way to experience 'freedom.' Obviously, there is much to unpack in such statements. This paper begins such an unpacking but also tries to say something general about the theoretical and methodological lessons we can take from the attempt to understand this kind of ethnographic object. What is a 'cultural world' in the sense of something at least partially shared by some people within an encompassing entity like 'North American society'? How do we understand different people's relationships to such a world—the ways they come to be a part of it and the varied ways in which they talk and think about it? Since when we talk about valuing success and stability we are talking about what we might term 'class culture,' how do we talk about class in relation to individual preferences, pursuits, and understandings? Since the pleasure and freedom associated with skiing are embodied, how can we talk about the relationship

between the way the meanings of physical activity are shaped by some combination of culturally available meanings, individual experience and what we might term the bodily affordance of certain activities?

Presenter: Daniel Rosenblatt (Carleton University)

Body Positivity on Social Media: Implications for Self-Image: Co-author: Mimi Nichter, PhD, Professor Emerita, School of Anthropology, The University of Arizona Social media has intensified body image dissatisfaction as it encourages frequent comparisons and a heightened awareness of others' evaluations. Prior to the emergence of social media, images and advertisements in print media provided consumers with subtle and overt messages on how viewers, particularly women, should look, and the ads changed infrequently (i.e., once a month) with the publication of a new magazine. Fast forward to today's media environment, where people are highly interactive consumers and producers of carefully curated, rapidly changing content. Young adults, many of whom report spending hours a day online, continually view social media posts from friends, influencers, and advertisers, all of which serve as sources of comparison and reminders of how they should look. Additionally, feedback mechanisms, such as likes and comments, make it all too obvious which body ideals and body 'assets' people consider attractive. This presentation explores, from the perspectives of college women in the US, how the body positivity movement is influencing body image ideals, social comparison, and body acceptance. In recent years, body positivity posts have grown exponentially on social media. The focus of this movement, which has its roots in the fat liberation movement, is about accepting one's body and rejecting narrowly defined and largely unobtainable body ideals. In principle, the body positivity movement challenges assumptions that fat bodies are not active and fit and recognizes that women can be healthy and beautiful at any size. We explore key themes that emerged from interview and focus group discussions on body image - authenticity, self-branding, surveillance, and the arduous work of beauty and identity - within the broader context of the body positivity movement and its effects on body image ideals and self-esteem for young women. Findings emerged from ethnographic research with more than 100 college students over the course of three years (2017 – 2020). Our methods for this study included in-depth interviews, focus groups, writing prompts, and long-term participant observation in college students' social media sites. Presenter: Nicole Taylor

Transitions in Motion: A Cultural History of Salsa in the Netherlands: The salsa dance scene in the Netherlands emerged from a transnational network of cultural exchange and migration that linked the Caribbean, South America, North America and the Netherlands. Introduced to the Netherlands by immigrants, travellers and international students, salsa first materialized in Amsterdam in the mid-1970s, where it quickly gained popularity among a diverse group of people. It subsequently spread to other parts of the country. As people from different cultural backgrounds adopted and adapted salsa to their cultural movement repertoires, salsa in the Netherlands saw the transfusion of styles, such as the idiosyncratic Antillean and zouk-salsa in the 1990s. The birth of the global salsa dance festival industry in 1997 marked a significant shift in the Dutch dancescape. To 'dance with the world,' internationally established dance styles were adopted and largely faded away local styles. Significantly, the transformation of cultural practices facilitated the formation of hybrid identities whereby salsa dancing served as a vehicle to negotiate cosmopolitan modernity, subjectivity and belonging in the Netherlands. Through a combination of archival research and interviews with key figures in the Dutch salsa community during the COVID-19 pandemic, this paper traces the development of the salsa dance scene in the Netherlands from its emergence in the mid-1970s to the turn of the millennium, focusing on its transoceanic connections that shaped the emergence of salsa as a popular dance form. By analyzing the critical role of individuals and their transnational and diasporic connections, media technology, music venues, dance schools, and salsa festivals in the early Dutch salsa scene, this paper contributes to studies of cultural globalization and cosmopolitan identity formation. Presenter: Ine Beljaars (University of British Columbia)

Club Quarantine During the Pandemic: Social Identities and 'High Vibrations!' in an Instagram Music Community: The global COVID-19 pandemic sent the world's citizens into a tailspin. In the United States, beyond the challenge of the pandemic, a surreal backdrop of social unrest, racial violence and political strife presented. Safety and peace seemed challenging to locate, and fear and loss dominated worldwide. In March of 2020, a virtual and musical space of community, refuge and healing emerged in the form of a phenomenon known as Club Quarantine. 'CQ' was birthed when Derrick Jones, a former rapper and music producer-turned-DJ began playing live sets via his Instagram page. From 200 friends and followers, the community grew to draw 100,000 visitors to the virtual

club at its most strongly-attended set. CQ was not only a space for virtual concerts, it was also a space for storytelling, fundraising for key causes, merchandise sales and advertising. The result has been a sort of 'digital intimacy' (Ulfstjerne, 2020) among the attendees and DNice. Through the pandemic times of uncertainty, fear and loss, I explore my own experience of the ways CQ provided sanctuary. What have I learned through my time immersed in this virtual music space? This is an autoethnographic presentation based on my participant observation of CQ sets on Derrick's live Instagram page from 2020-2022, a review of DNice's archived sets, and my own ongoing reflections. I incorporate ritual theory (Vendenberg, Berghman & Schaap, 2020) to discuss the ways that CQ became an ongoing part of my everyday life and the lives of others, as well as the meaning this ritual had for me and those whom I witnessed in this space. In addition, I use Bourdieu's theories related to cultural, social and symbolic capital to discuss the ways I witnessed personalities interact and social identities, mine included, form in this virtual space. My autoethnographic account reveals many instances of growth, awareness and education about my identity and the identities of others in this virtual space based on the CQ rituals and different forms of capital deployed and employed. Presenter: Toneille Bent (Anthropology)

Moto-mobility, gender, and repairs: How do female motorcyclists maintain and repair their motorcycles?: The association between motorcycle and masculinity has been a cultural reality in the 20th century, but things are changing rapidly. Drawing on ethnographic data collected from 2012, I discuss the cultural complications generated by the entrance of women into the world of motorcycles. If one approaches maintenance and repair as heterogeneous networks of human actors and non-human actants, I ask how do female motorcyclists stabilize such networks to keep their bikes functional? What kind of labor do they need to deploy, what objects and actors do they need to enter into a relationship with, what sites do they need to visit, and what knowledge do they need to master in order to keep their bikes in a functional state? The ethnographic material reveals that the female bikers whom I got to know approach repair primarily in three ways: as emotional laborers and dependent participants inside male biker groups; as apprentices who gravitate around repair shops, where they often perform minor repairs and support the social reproduction of the male mechanics; and, finally, as actors seeking maintenance and repair autonomy in order to perform minor and major repairs by themselves. These three strategies reflect female motorcyclists' responses to the gendered

nature of moto-mobility and generally reproduce male domination in motorcycling. Presenter: Gabriel Jderu

Between Trust and Mistrust: (Mis)trust at a Bulgarian Rest Stop (and at Home).: Only in recent years, have anthropologists paid greater attention to trust and mistrust, shaping them into distinct and clearly delineated concepts based on ethnographic records of social interaction. Since then, trust, once understood as a rather desirable state, has been translated into heuristics and actions. Mistrust, distrust, and suspicion, once considered antonyms of trust, became practices of exceptional detachment, but also creativity and productivity (Carey 2018; Mühlfried 2018, 2022; Osella 2022). For this paper, I propose to accept trust and mistrust as independent but interrelated concepts of social interaction. In the midst of both, however, I add (mis)trust to describe what takes place in-between trust and mistrust. Using conversations and interactions about offering, selecting, ordering and serving food and drinks at a rest stop in north-western Bulgaria (2019-2021), I argue that what changes the social fabric is attributable to neither trust nor mistrust. Instead it links to the disorientation, overwhelm, and emptiness that finds expression when shifting from an assumed regulatory inherent in mistrust to the flexibility inherent in trust. In fact, respective sensations strengthen an experience with creative potential for reading, interpreting and changing interpersonal relationships. The paper closes with a note on how (mis)trust situated between trust and mistrust may deserve greater attention not only as a concept for explaining social interaction, but also as a guide for conducting ethnographic research. References: Carey, Matthew (2018): Mistrust: An Ethnographic Theory: HAU Books. Mühlfried, Florian (Hg.) (2018): Mistrust. Ethnographic Approximations. Bielefeld: transcript-Verlag. Mühlfried, Florian (2022): Unherrschaft und Gegenherrschaft. Erste Auflage. Berlin: Matthes & Seitz Berlin. Osella, Filippo (2022): The Unbearable Lightness of Trust: Trade, conviviality, and the life-world of Indian export agents in Yiwu, China. In: Mod. Asian Stud. 56 (4), S. 1222–1252. DOI: 10.1017/S0026749X21000214. Presenter: Michael Anranter (University of Vienna, Department of Social and Cultural Anthropology)

1-285

Anthropologists in Environmental Assessment

2:15 PM - 4:00 PM TMCC - 803 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Jessica O'Reilly (Indiana University, Bloomington)

CHAIR:

Jessica O'Reilly (Indiana University, Bloomington)

PRESENTER:

Ben Orlove ,Elizabeth Marino ,Kathleen Galvin (Colorado State University)

DESCRIPTION:

Scientific assessments emerged in the early 1900s as a tool and a process for providing expert advice to decision makers. Assessments accelerated over the past century, as seeking scientific advice became an enshrined value of technocratic governance. In turn, assessments became more formalized and increasingly distinct from related academic exercises like conferences and workshops. This roundtable brings together anthropologists who have worked as authors in massive national and international environmental assessments, including United States National Climate Assessments, Intergovernmental Panel on Climate Change assessment reports, and reports of the Intergovernmental Science-Policy Platform on Biodiversity and Ecosystem Services. Presenters will discuss their role as anthropologists in interdisciplinary teams, the process of writing and communicating anthropological knowledge in environmental assessments, and the possibilities and limitations of environmental assessments as decision-making devices.

1-165

Changing Concepts of Parenthood, Families, and Reproductive Technologies

2:15 PM - 4:00 PM

TMCC - 606

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Anaïs Martin

PRESENTER:

Sabrina Zeghiche ,Anaïs Martin ,Anureet Lotay (University of Victoria, Department of Anthropology),Kiran Jyoti Kaur

DESCRIPTION:

This session brings together papers that examine changing family structures. Papers examine not only the changing dynamics of reproductive technologies and

donor-conceived offspring, but the changing family structures and dynamics among migrant Punjabi families abroad and those that are left behind. The loneliness of left-behind parents in Punjab is juxtaposed with the construction of families and reproductive lives in the migrant diaspora. In the technology realm, the changing roles of anonymity and reproductive fraud create new forms of legal, medical, and social scrutiny.

'My existence lies on a deception' – The experience of donor-conceived adults in the context of insemination fraud: For several years, concerns about third-party reproduction have been evident in many countries. However, despite growing concerns, several loopholes remain in the legislation governing sperm donation. For example, important issues (such as collecting, maintaining and updating donor records, verifying donor medical history, carrying out genetic screening) are left to the discretion of sperm clinics and sperm banks or are the subject of professional recommendations only, with no requirement that these recommendations be implemented or monitored. This state of affairs has led to a number of abuses, such as insemination fraud, which occurs when the physician performing an insemination knowingly substitutes a different sperm sample (from another donor, another patient (father-to-be) in the clinic, or the physician himself) for the sperm sample chosen by the parents without their knowledge or consent. Today, approximately 50 physicians were found to have committed such acts in North America, Europe, South America and Africa. Although these cases have received significant media attention, they have largely gone un-addressed by academia. This paper presentation aims to broaden our understanding of insemination fraud by examining the experiences of donor-conceived adults affected by it. More specifically, our aim is to focus on what insemination fraud implies at the personal and relational level. At the personal level, we want to examine what it means for donor-conceived adults to discover that the intended progenitor was deliberately swapped by the doctor. At the relational level, we want to examine if and how insemination fraud reshuffles genetic ties and how this may impact (kinship) bonds. A qualitative study was conducted, involving semi-structured interviews with 17 participants (13 women and 7 men) who discovered they were conceived with the sperm of a different man than the one intended by their parents. Participants were aged between 23 and 60 and came from different countries: USA (9), Canada (6), England (1), Ecuador (1). A thematic analysis was conducted on all the transcripts, using the NVivo qualitative data analysis software. Three themes were

identified: 1) a (temporary) identity realignment; 2) the reshuffling of genetic ties; and 3) a feared or real weakening of (kinship) bonds. More specifically, the analysis showed firstly that the discovery of insemination fraud induced in participants an identity misalignment since their sense of identity rested partially on an erroneous genetic lineage. Secondly, it showed that insemination fraud led to both a shrinking and an expansion of genetic ties since former genetic ties 'disappeared' while new ones were introduced. Lastly, it showed that insemination fraud, by revealing the absence of genetic ties with the father, induced in some cases a disconnect between family members. In conclusion, insemination fraud can have profound repercussions on donor-conceived people, both at the personal and at the relational level. Therefore, it is important that this phenomenon receive the medical, legal and social scrutiny it deserves and that we move away from the silencing or the trivialisation response that it has received so far. Presenter: Sabrina Zeghiche

From Anonymity to Availability: Exploring Contacts Between Formerly Anonymous Gamete Donors and their Donor Offspring: Co-author: Isabel Côté (Full Professor, Holder of the Canada Research Chair in Third Party Reproduction and Family Ties, Université du Québec en Outaouais, QC, Canada). Third-party reproduction has opened new possibilities for infertile couples. It has long been subject to donors being unknown: anonymity was supposed to protect all parties by preventing donors from being invested as parents. However, over the past 30 years, that rule has been increasingly criticized for its detrimental impact on donor conceived people. Several countries have lifted anonymity; and where it still prevails, many donor offspring have circumvented it by using commercial DNA-testing. Unforeseen contacts have thus been made between sperm or egg donors and the people they helped to conceive. Those contacts are likely to become more and more frequent. Yet, little empirical research is available on the matter, especially from the point of view of donors. From an anthropological standpoint, the phenomenon raises questions relating to new family forms and multi-parenthood, namely what it means to have more than two people participate in conceiving a child and how it challenges the central role procreation supposedly plays in Euro-American kinship. This paper presentation will therefore examine the following questions: how do the men and women who donated anonymously experience being contacted by their donor offspring? How do they position themselves towards those donor offspring? The presentation will draw on data from an on-going qualitative study based on in-

depth interviews with anonymous gamete donors who were contacted by a donor offspring (9 sperm donors and 1 egg donor from Australia and the US as of March 2023). Participants have mainly been recruited on social media. All have donated in a clinic, a gamete bank or a doctor's office between the 1970s and the 1990s. The majority was first contacted by a donor offspring in the last 6 years, through a DNA-testing website or a State-register. All current participants have responded to those contact-requests and built a relationship with at least some of their donor offspring. The presentation will describe the transition these donors have experienced from being anonymous to being known. The transition is informed by changes in the meaning donors have given to their donation: personal events (such as becoming parents) and the evolution of the sociopolitical context regarding anonymity have shed new light on their role as donors throughout their life course. As a result, while most study-participants were originally comfortable being anonymous, they now express their wish to 'be available' for their donor offspring. They state the importance of sharing information about themselves when requested, and they emphasize their willingness to be present when donor offspring need and ask for it. From those results, the presentation will discuss how the idea of 'being available' forms a specific kind of connection between donors and donor offspring, that puts them at the edges of mainstream definitions of kinship. Presenter: Anaïs Martin

Phulkari: Reproduction, Family, and the Fabric of the Punjabi Diaspora in Canada: Diasporic subjectivity is defined by diversity and hybridity, as it blurs the boundaries of nation, ethnicity and homeland by negotiating simultaneous, ongoing attachments to multiple identities (Brazier and Mannur 2003). While globalizing economic and political macroprocesses shape these diasporic identities, it is individuals, households and families that are key to understanding constructions of home and belongingness in diasporic communities. This paper presentation will discuss the results of my doctoral study which looks at how Punjabi Canadian families experience pregnancy loss, asking specifically how the cultural complexity of a diasporic identity in a globalized world can affect responses. As Rapp (2001, 469) writes 'pathologized or otherwise stigmatized reproduction can be used as a red thread' to more clearly bring globalized stratifications into view (Hough 2010). I extend this textile metaphor to understand pregnancy loss among the Punjabi diaspora in Canada allowing for the examination of the reproductive lives of women and families against the

shifting norms of the ideal family, womanhood, motherhood, and national identity in transnational contexts. I use theories of diaspora, identity and belonging to show how diasporic Indians inhabit liminal spaces where memory and ideology collide, and cultural and political terrains are contested, to fashion a multiply-constituted ethnic identity. Using textile metaphors indigenous to Punjabi culture, I examine the microlevel, the embodied, and the everyday migrant subjectivities and practices that allow diasporic Punjabis to be 'here', 'there' and in-between to better understand how families and reproductive lives are constructed in the diaspora. Presenter: Anureet Lotay (University of Victoria, Department of Anthropology)

Transnational migration and the changing lives of left-behind parents: A case study of village Khizarabad, Punjab (India): The state of Punjab has a long and continuing history of migration and its roots are embedded in the Punjab region of undivided India. In the contemporary times, a humongous craze is seen among Punjabis to go abroad. Slowly and steadily the process which started of something to fulfill the needs of an individual has become a trend and a status symbol. Mobility of the migrants to other nations has significantly affected their lives as well as the lives of their families who are left-behind in their country of origin. The dynamics of family has changed because of the migration process. The present study is an attempt to understand the changes experienced by the left-behind parents in their lives after the migration of their children. As it is difficult to comprehensively study the changes in all the areas hence in the study an attempt has been made to study the transformation on economic and emotional front. The study was conducted in village Khizarabad located in district Sahibzada Ajit Singh (S.A.S.) Nagar of Punjab (India). Primary data for the present qualitative study were collected from 30 left-behind parents using in-depth interview method. Couple interviews were considered as one parent and one interview. Snowball sampling technique was used to identify the households. All the changes which were experienced by the left-behind parents on the economic and emotional front were documented using narratives in the present study. The study found that the lure to migrate internationally is very strong among the Punjabis. Often the cost of this lure is paid by the left-behind parents. After the migration of a young adult from a family, he/she is expected to support their left-behind families in the home country financially. Migrants support their left-behinds financially and send them remittances from time to time. These remittances have elevated the

financial conditions of these left-behinds. There were cases where left-behind parents did not want their children to send large sum of money back home. Instead, they want their children to save that money and use it for their settlement in their country of migration. The findings of the study also revealed that the emotional cost suffered by the left-behind parents was quite high. The remittances received by the left-behind parents have elevated their financial condition but at the same time has decreased their emotional support. For them migration is an emotionally exhaustive process which has left a void in their lives. On the emotional front, parents suffer from empty nest syndrome, which is a condition and not a disorder in which a feeling of sadness and loss is experienced by the parents after their child leaves home. This syndrome was observed especially among the mothers of the emigrants as they are considered as the primary care givers. Parents dream of sending their children abroad but they themselves grapple with loneliness after their migration. Parents try to compensate the absence of their children by different means like talking to the migrant children over mobile phone, by visiting their relatives and by engaging themselves in different activities. Another reason for increasing loneliness among the left-behind parents was the emergence of nuclear families. After the migration of their children and in the absence of joint families left-behind parents have nothing to fill that void. Presenter: Kiran Jyoti Kaur

1-170

Dwelling with Others: Re-Conceptualizing Otherness and Its Political and Ethical Horizons

2:15 PM - 4:00 PM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Pablo Seward Delaporte (Stanford University, Department of Anthropology)

CHAIR:

Talia Katz (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Pablo Seward Delaporte (Stanford University, Department of Anthropology), Talia Katz (Johns Hopkins University, Department of Anthropology), Sonia Rupcic (Center for Healthcare Organization and Implementation Research, Veterans

Affairs), Sojung Kim (Johns Hopkins University, Department of Anthropology), Aaron Neiman

DISCUSSANT:

Lawrence Cohen (University of California, Berkeley, Department of Anthropology)

DESCRIPTION:

This panel invites papers that experiment with alternative modes of conceptualizing otherness, asking how moving away from state-sponsored categories of difference may expand political horizons and possibilities of expression. A robust literature has examined how concepts of otherness that structure anthropological knowledge are embedded in histories of imperial expansion and colonialism (Asad 1973; Fabian 2014 [1983]; Leistle 2015; Trouillot 2003). More broadly, how we understand others is inevitably tainted by loaded categories of political, ethnic, racial, class-based, and gendered difference (e.g., Feldman 1991; Malkki 1995; Aretxaga 2005). At once indebted to the aforementioned literatures and also in search of different ways of describing how violence marks relations, this panel invites papers that suspend these categories and attend to conceptualizations of otherness as they emerge in everyday forms of language and life in contexts of violence. We are especially interested in papers that use ethnographic description itself to theorize processes of thinking, relating, wounding, and desiring between people and communities across difference, thus expanding our conceptualization of politics and ethics (e.g., Das 2020; Garcia 2010; Han 2020; Pinto 2019; Stevenson 2014). The papers gathered together on this panel engage the following core questions: How and drawing from what genealogies or resources do people live with, question, or transform categories of otherness? Where and under what conditions do we witness the hardening of the boundaries around others? How do categories of otherness change in time, as 'we' become 'others' and 'others' become 'us'? What intellectual, political, and ethical work might it do to consider not only an 'external' other, but the other within? By addressing these questions, the panel attends to the unfoldings and unmakings of categories of otherness in everyday life, thus inviting new political engagements with otherness amid new configurations of difference and violence. Aretxaga, Begoña. 2005. *Shattering Silence: Women, Nationalism, and Political Subjectivity in Northern Ireland*. Princeton University Press. Asad, Talal. 1973. *Anthropology and the Colonial Encounter*. Ithaca Press and Humanities Press. Das, Veena. 2020. *Textures of the Ordinary: Doing Anthropology After Wittgenstein*. Fordham University Press. Fabian, Johannes. 2014

[1983]. *Time and the Other: How Anthropology Makes Its Objects*. Columbia University Press. Feldman, Allen. 1991. *Formations of Violence: The Narrative of the Body and Political Terror in Northern Ireland*. The University of Chicago Press. Garcia, Angela. 2010. *The Pastoral Clinic: Addiction and Dispossession along the Rio Grande*. University of California Press. Han, Clara. 2020. *Seeing Like a Child: Inheriting the Korean War*. New York: Fordham University Press. Leistle, Bernhard. 2015. 'Otherness as a Paradigm in Anthropology.' *Semiotica* 204: 291-313. Malkki, Liisa. 1995. *Purity and Exile: Violence, Memory, and National Cosmology among Hutu Refugees in Tanzania*. The University of Chicago Press. Pinto, Sarah. 2019. *The Doctor and Mrs. A: Ethics and Counter-Ethics in an Indian Dream Analysis*. Fordham University Press. Stevenson, Lisa. 2014. *Life beside Itself: Imagining Care in the Canadian Arctic*. University of California Press. Trouillot, Michel-Rolph. 2003. *Global Transformations: Anthropology and the Modern World*. Palgrave Macmillan.

Uncanny Encounters: Undoing "Migration" Through Practices of City-Making in Chile: Over the last decade, Chile has become the main destination for Latin American immigrants. In a self-fashioned "white mestizo" nation, the "sudden" appearance of predominantly Black and Indigenous people from Haiti, Venezuela, Colombia, Peru, and Bolivia has led to intense debates concerning "immigrants" as a whole. This paper combines notes from archival and ethnographic research on what I conceptualize as "uncanny encounters" that happen in the northern border city of Antofagasta across changing racial, ethnic, classed, and gendered categories of difference surrounding what we today call "migration." Antofagasta is an industrial city constituted in the twentieth-century by the "immigration"—never termed as such at the time—of recently "Chileanized" Indigenous and "mestizo" indentured laborers. I show that uncanny encounters with the "ragged" bodies of these laborers as they settled in the urban peripheries eventually led national elites to establish one of the earliest and strongest welfare states in Latin America to protect the "weakened" "Chilean race." Today, the city is gripped by xenophobic authorities and vigilante groups claiming that "immigrant" settlements put "Chileans" at risk by exposing them to crime and claiming their already limited access to means-tested social services. Ethnographic depictions of three uncanny encounters—between Black and Indigenous women jointly building their settlements; Andean Indigenous performers in the

settlements and Antofagastinos with long-suppressed Indigenous roots; and "immigrant" and "Chilean" working-class "pobladores" struggling for housing rights—offer an account of otherness that can erode the hold that xenophobic discourses have on nationalized subjects in Chile and elsewhere. Building on Latin American decolonial theories of otherness that draw from Levinas' ethics of intersubjective responsibility, I ask what a liberatory politics of migration might look like today. Presenter: Pablo Seward Delaporte (Stanford University, Department of Anthropology)

"May You Continue to Grow in My Worn Womb": Hoping, Mourning, and Desiring the Bi-National Child: This paper describes a creative act of mourning, "Shiva Mevuyemet Le'zikhrah" (Directed Shiva for Her Memory), that congealed in the contingencies surrounding the untimely death of my friend and interlocutor, Pnina. Pnina was founder and director of the Lod Theatre Center in Israel, a theatre which operated in a municipal bomb shelter and bridged therapeutic impulses from psychodrama with aesthetic influences from Poor Theatre. According to Jewish religious law (halakha), first-degree relatives may not sit shiva (a mourning ritual) should their loved one pass away immediately before a holiday. In the absence of communal mourning opportunities in Pnina's case, her theatrical ensemble organized a "Directed Shiva" in the form of an open-mic night as a way to mourn without trespassing rabbinic law. Close attention to the acts of the open-mic night thus reveals how theatre becomes a space for the stitching together of life and death in a context saturated with violence. I illustrate this through an ethnographic analysis of my entrance into Pnina's "Pregnancy Diaries" on this night, poems she wrote for her then unborn son Noury during the seventh month of her pregnancy which coincided with the May 2021 war and pogroms. During the years that I knew her, Pnina frequently spoke to me of having two children – her theatre and her Noury. Showing how Pnina's friends lent their bodies to the expression of her desire for a "bi-national child" during her theatrical shiva, I suggest that there is something particular in the tone of mourning that developed which may be key for thinking through what it is to make this form of life inhabitable rather than jettisoning a violent everyday (Das 2016). Locating the twin births of Noury and the Theatre Center "in the crevices between the everyday and crisis" (Das and Han 2016), I consider the ethical and political stakes of Pnina's birthing of a different mode of

dwelling with others. Presenter: Talia Katz (Johns Hopkins University, Department of Anthropology)

Othering the Ordinary: Boundary Parenting and the Making of “Safe” and “Unsafe Adults”: Boundaries have emerged as a critical site of ethical parenting. In the digital worlds of what I refer to as “Boundary Parenting,” child safety educators enjoin (mostly) mothers from around the world to shore up the psychic and physical boundaries of their children in order to prevent their sexual victimization. The goal of Boundary Parenting is nothing less than to upend rape culture, not by dismantling patriarchy, but by empowering children. The movement sees sexual violence stitched into the fabric of everyday childcare encounters: in hugs imposed by grandma, in compulsory hygiene, in mixed-age daycare settings. Mothers who ascribe to Boundary Parenting teachings seek to recruit a community of “safe adults” around their children. What distinguishes “safe adults” from “unsafe adults” is not the propensity for committing sexual abuse *per se*, but a demonstrable commitment to attending to age-based power differentials while honoring children’s capacity for agency. In this talk, I explore the deliberative practices that go into differentiating “safe adults” from “unsafe adults.” In contrast to earlier generations of child abuse prevention, these othering practices are not leveled at strangers in white vans or pedophile groomers, that is, at an otherness that is ineffable. Rather, they other the ordinary, by challenging intimates whose practices of caregiving, while conventional, are understood to create conditions in which children are vulnerable to abuse. This notion of “unsafe” broadly applies to any behavior a child is compelled to undertake, even as it smuggles in connotations of deviant forms of sexual predation and naturalizes children’s fear of difference. Drawing on three years of fieldwork carried out in virtual parenting groups, digital Boundary Parenting workshops and as part of coparenting with others in the fleshy world, I examine the political and ethical possibilities of making “safe adults.” Presenter: Sonia Rupcic (Center for Healthcare Organization and Implementation Research, Veterans Affairs)

Inordinate Knowledge of Kinship: North Korean Migrant Women’s Voices in the Domestic: This paper contemplates on the boundaries of otherness in the realm of kinship by exploring how inordinate knowledge of kinship is endured in the everyday life of North Korean migrant women living in South Korea. The North

Korean Famine in the late 1990s induced a massive influx of North Koreans into northeast China, mostly low-income young women. After forming families in China, upon declaring themselves to the South Korean state, however, North Korean migrant women’s kin relations are deemed illegitimate, and women are compelled to found new households. It allows state’s surveillance of kinship relations, and criminalizes contact between kin across national borders. Through scenes of family rituals held by North Korean migrant women, whose transnational kinship relations are marked by the violence of the Partition of Korea and women’s multiple migrations, this paper examines in the context of the ongoing war what it is like to live with others in the absence of kin. What are kinds of intimacies achieved (and corroded) in the domestic as women migrants navigate multiple legal regimes, economic precarity, and obligations to dispersed kin under the pressure of state surveillance? This paper brings an ethnographic lens and archival research to bear on the question of how the imagery of political disorder into which immigrant lives of women are placed folds into disorders of kinship in the intricate intermeshing of the political and the domestic, the public and the private. Being attuned to voices of women on their genealogies, gesturing towards reinhabiting relations with others whom they call kins and families, this paper suggests ethnographic attention to women’s experiences of homes and intimacies may shift the focus on North Korean migrant women from the geopolitics of North and South to ways in which disordered politics emerge in everyday life. Presenter: Sojung Kim (Johns Hopkins University, Department of Anthropology)

“Everybody Has Mental Health”?: Australia’s Offshore Refugees and Psychic Nonbelonging: Among the many ways which refugee Otherness is violently constituted, offshore detention stands out for its brutal logic of “deterrence” of would-be asylum-seekers. For humanitarian and practical reasons, such a policy of detaining undocumented boat arrivals outside the target country has rarely been implemented— save for a handful of wealthy Western nations including, perhaps most notoriously, Australia. For more than twenty years, thousands of men, women, and children have been indefinitely detained and tortured in Australia’s offshore processing centers, located in the sovereign countries of Nauru and Papua New Guinea in exchange for foreign aid. I give background on the extraordinary deprivation

in these camps and subsequent widespread psychiatric violence experienced by the detainees within them. I then turn to original ethnographic fieldwork with a group of professional therapists from mainland Australia who volunteer to provide crisis counseling to these individuals— whose legal right to a mobile phone has been upheld in Australian courts— via WhatsApp. Drawing upon interviews and participant-observation with this group, I show how they use the affordances (and limitations) of messaging apps to deliver care under extreme circumstances, and how they attempt to create genuine moments of interpersonal belonging which attempt to counter this social death. I conclude by drawing attention to a bitter irony: increasingly, domestic public mental health campaigns call upon everyday Australians to inquire after the Other, to ask, “are you okay?” and to consider the nation’s mental health at the population level. The case of my informants suggests that there are major exceptions to the growing refrain that “everybody has mental health.”
Presenter: Aaron Neiman

1-175

Education in Raciolinguistic Transitional Spaces

2:15 PM - 4:00 PM

TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Hilario Lomeli (Vanderbilt University)

PRESENTER:

Thierry Elin-Saintine (Stockton University, Department of Sociology and Anthropology), Char Ullman (University of Texas at El Paso), Hilario Lomeli (Vanderbilt University), Jia-Hui Stefanie Wong (Trinity College), Jordan Corson (Stockton University, Department of Sociology and Anthropology)

DESCRIPTION:

This oral presentation consists of papers that critique and counter raciolinguistic hegemonic norms in institutional spaces. In some papers, creative practices, which include counternarrating, demonstrate not only resilience but also the potential for change. The first paper, *A Revisionist History of Mathematics Education*, using the case of a successful Black student, Kawhi, spotlights the identity work that some Black and Brown students engage in daily and continually in order to

formulate, articulate, and, at times, navigate different ways of belonging to traditions and academic practices, like mathematics education, that never considered their under-representation a problem or that are typically derogatory of them. The second paper, *The Importance of Recognizing Identities in Teaching and Beyond*, shows the ways the employees and policies of a Florida school district were listening subjects who re-formed student and parent identities within the added confines of the electronic records system—codifying and reproducing raciolinguistic enregisterment and colonialism, inhibiting families' access to resources and education. The third paper, *Being and Researching in the Third Space Embracing Cultural, Linguistic, and Professional Hybridity*, focuses on the learning experiences and identity development of Facundo, a Chicax doctoral student who began his life in Ciudad Juarez, Mexico, grew up in Chicago, and returned to the borderland for his master's and his doctoral work. Using a communities of practice framework (Lave & Wenger, 1991), this study shows the challenges and experiences through which minoritized students develop their skills and identities as qualitative researchers. The fourth paper, *The Violence of Redemption*, based on ethnographic fieldwork with Latinx youth in an alternative school in Houston, Texas, this study reveals the ways youth felt unwanted, tossed aside, and ignored, illuminating a systematic process of disposability taking place within the everyday order of U.S. schooling. The fifth paper, *Centering Counternarratives of Communities of Color*, draws on data collected in Connecticut, after a law was passed to require high schools to offer a Black and Latinx course. The author examines how one Black educator engaged her mostly Black and Latinx students in recognizing dominant narratives and centering counternarratives of Black and Latinx communities. The last paper, *Education on the Move*, follows nine youth at a newcomer school and documents their creative educational practices (informal education), inside and outside of the school, that are not bound by the institutional schooling context that they are a part of.

A Revisionist History of Mathematics Education: Managing and challenging stereotypes about “who” and “what” is a math person: In the midst of the preponderance of data on the academic failures or underperformance of Black and Brown students in mathematics, this study's participant, Kawhi, particularly stands out. As the product and inheritor of a rich legacy and often untold history of BIPOC families socializing their kids to view and use schooling as a rebuke to enduring negative race-based stereotypes, he epitomized the idea of 'Black pride' and was fully

committed to repurposing the classroom as an anti-racist project. Indeed, he graduated college with a Bachelor's in accounting and currently works as a staff accountant for a prestigious firm in Philadelphia. However, reducing Kawhi's journey from Oxford high school—an under-resourced, racially and socioeconomically isolated public school—to working at a world-renowned accounting firm to another 'success' story can do more harm than inspire. Such interpretation can further the 'urban education tale': the specious characterization of those who go on to lead so-called productive lives as 'survivors' or 'gritty', and the continued denigration of others, pushed or pulled out of school, as anti-intellectuals or too lazy. This critical ethnographic study of Kawhi's math identity construction pushes against the urban education tale; it complicates the assumed one-dimensional and unidirectional relationship that exists between classroom success and academic identity. Using the concept of epistemic oppression—the limitation of who can be knowers and what counts as legitimate knowledge—and its corollary epistemic agency, this study shows that Kawhi's history of success in math classrooms and his perceived social responsibility to 'prove them wrong' did not shield or immunize him from the depths, pervasiveness, and policing powers of prevailing racial ideologies in academic learning. I contend that Kawhi, similar to other Black and Brown academically identified learners for whom negative academic stereotypes exist, had to perform a kind of stereotype management that entails revising and rewriting history just enough to allow space to reflect on, wrestle with, and imagine beyond the longstanding and widespread assumptions about the intellectual and cultural superiority of White men that dominates mathematics and other academic disciplines. He engaged in revisionist mathematics history so that it could provide an alternative to euromodernity, a better and more inclusive explanation for the under-representation of people who look like him in STEM fields. This study spotlights the identity work that some Black and Brown students engage in daily and continually in order to formulate, articulate, and, at times, navigate different ways of belonging to traditions and academic practices, like mathematics education, that never considered their under-representation a problem or that are typically derogatory of them. Presenter: Thierry Elin-Saintine (Stockton University, Department of Sociology and Anthropology)

Being and Researching in the Third Space Embracing Cultural, Linguistic, and Professional Hybridity: This paper is drawn from a larger ethnographic study that foregrounds the stories and perspectives of doctoral students from minoritized backgrounds, including those who identify as Latinx, Black, differently-abled, and queer. Study participants were taking a year-long course in which they learned about and actually conducted an ethnographic case study. Working in research teams, the doctoral students were dropped into an already-set-up field site, a first-year composition course that almost all undergraduates take. There, these cub ethnographers attempted to understand the co-construction of identities, ideologies, and texts, while they were simultaneously learning about ethnography. The larger study from which this paper was pulled sought to identify how the processes of learning to conduct ethnographic research underpin doctoral students' success, confidence, and persistence in the academy. The larger project also considered the challenges and experiences through which minoritized students develop their skills and identities as qualitative researchers, using a Communities of Practice theoretical framework (Lave & Wenger, 1991). Here, I focus on the learning experiences and identity development of Facundo, a Chicana doctoral student who began his life in Ciudad Juarez, Mexico, grew up in Chicago, and returned to the borderland for his master's and his doctoral work. Facundo saw himself in third space theory, convincing his teammates that they should use it to analyze their data, which they did. Throughout the first semester of the year-long course, Facundo frequently fell back onto his internalized model of research from his master's work in history, where he had focused on oral history. I analyze the kind of back-and-forth movement in his learning to conduct ethnographic research. Reflective about his own learning process, Facundo learned to take in written feedback from his professors and oral feedback from his teammates throughout the course. And perhaps because oral history and ethnography have some things in common, this similarity led to his thinking that he could build on the approach that he knew so well in the case study course, which turned out not to be true. Currently, Facundo is on his way to earning a doctorate. But Yosso (2013) reminds us that there are 'very serious leaks in the Chicana/o educational pipeline' (p. 4). Racism is implicit, explicit, and systemic, and it starts in elementary school and continues throughout Chicana

students' lives. She makes clear if we start with 100 Chicana elementary students, 'less than one will receive a doctorate' (Yosso, 2013, p. 4). Facundo is on his way becoming part of that tiny group. Presenter: Char Ullman (University of Texas at El Paso)

The Violence of Redemption: Racialized Disposability, Alternative Schooling, and Latinx Youth: Following Moten and Harney's (2021) call to ask what lies beneath and beyond institutions of control, this paper explores the experiences of Latinx youth in alternative schools, which are often seen as a last resort for youth labeled 'at risk' in U.S. schools. Situated as places of correction and redemption for criminalized youth, these sites of organized abandonment (Harvey 1989) instead warehouse youth cataloged as disposable, serving as a critical technology of the state to manage surplus groups of racialized, immigrant, and/or disabled subjects. Deploying an anthropology of becoming framework (Biehl & Locke 2010; 2017) that renders both subjects and institutions as open-ended, ongoing, and incomplete, the paper traces the lives of youth as they navigate the inter-locking institutions of immigration, schooling, and policing. Based on two years of fieldwork with Latinx youth in an alternative school in Houston, Texas, the ethnographic methods (e.g. interviews, observations, pláticas (Fierros & Bernal 2015)) reveal the ways youth respondents' claims of feeling unwanted, tossed, aside and ignored illuminated a systematic process of disposability taking place within the everyday order of U.S. schooling. Drawing on theories of disposability (Evans & Giroux 2015) and social death (Cacho 2012), the ethnographic study demonstrates how disposability distinctly functions as a mechanism of white supremacy, impacting not only particular schools, but also ghettoized communities that live the wake of Houston's toxic petrochemical industry. The production of racialized Latinx youth as at-risk subjects was central to the ways they were routed into under-resourced, disciplinary spaces where little was expected of them beyond compliance. This work acts as a call to reassert the indisposability of youth—not just in educational practice, but as a broader ethical framework of care that challenges the often uncaring, inequitable systems that vulnerable youth exist within. A politic and education system that believes in student indisposability is fundamentally one that cares about all youth—and that abolishes the normative metrics of value, as well as the institutions that reinforce them. Presenter: Hilario Lomeli (Vanderbilt University)

Centering Counternarratives of Communities of Color: Teaching and Learning Black and Latinx Studies in Connecticut: Since the 1960s, activists have advocated for ethnic studies education that includes the histories, cultures, and experiences of communities of color. Beginning in 2022-23, Connecticut requires high schools to offer a Black and Latinx Studies course. This state legislation is the first of its kind, and offers possibility to schools and communities for needed expansions of social studies curriculum. Drawing on data collected as part of a larger ethnographic study that explores the experiences of high school teachers and students of Black and Latinx Studies courses in the Hartford, Connecticut area, this paper examines how one Black educator engaged her mostly Black and Latinx students in recognizing dominant narratives and centering counternarratives of Black and Latinx communities. The paper draws on critical race theory (CRT), especially its concept of counterstories. CRT emphasizes that analyses of inequity in U.S. society often fail to fully consider the role of race and racism, and highlights the value of experiential knowledge and counternarratives, particularly those of people of color (Bell, 1992; Ladson-Billings & Tate, 1995; Solórzano & Yosso, 2002). This approach gives voice to stories that have historically been ignored or silenced, values their experiences and knowledges, and thus challenges dominant ways of thinking (Delgado, 2000; Dixson & Rousseau, 2005). I analyze ethnographic data collected in the 2022-23 school year, which included participant observation in high school Black and Latinx Studies classes, interviews with teachers and students, group reflection sessions with teachers and students, and document analysis of state curriculum and teacher-created class materials. I argue that by teaching students to identify and analyze dominant narratives and counternarratives, this teacher supported her students of color in seeing themselves and their communities as central in U.S. history and society. Students also developed the skills to critique and challenge dominant narratives in ways that destabilized their status as dominant. They came to see themselves as current and future activists working to continually challenge master narratives and offer fuller portrayals of history and current society. Furthermore, I argue that while the new state requirement and curriculum for Black and Latinx Studies offer opportunity and create the conditions for this critical teaching and learning, significant work is required by teachers, schools, and/or districts to ensure that the

course deeply engages with counternarratives. Engaging with this year's theme of Transitions, this paper offers an example of how teachers and students are navigating a new state requirement to offer Black and Latinx Studies in high schools. At a time when teaching about race and racism in K-12 schools has become a social and political touchpoint of increasing national attention, it is essential that critical educational scholarship go beyond simply responding to attacks and instead shift focus to places like Connecticut, where there are efforts to increase curricular content around issues of race and racial oppression. By highlighting an educational space where Black and Latinx voices are centered, this paper contributes to conversations about what type of education is needed in schools, resists pressure to allow right-wing perspectives to dictate such discussions, and reclaims narratives about why teaching about race and racism is necessary. Presenter: Jia-Hui Stefanie Wong (Trinity College)

Educations on the Move: Countless reforms and interventions have sought to improve academic outcomes for immigrant-origin students, with labels like 'at-risk' rushing forth to solve the 'dropout crisis.' And yet, even in culturally and linguistically affirmative environments, youth still fall to the educational margins. This paper studies with nine youth who attend a newcomer school in New York City. Moving across schools, nonformal education spaces, and everyday life, these youth's educational practices verify that they are not simply waiting for school reforms. Their educational lives are not bound to institutional spaces or the logics of schooling. Instead, they routinely take up educational practices that are intellectually rigorous, joyous, rebellious, and fulfilling. These practices reveal educations that are not held to a single place or purpose. Instead, they are present in schools, on subways, at museums, in neighborhoods, across many other places, and always on the move. Building on theories of resistance, equality, and ungovernance, this critical ethnographic work playfully studies with recently-immigrated youth as they engage and explore their educational practices in distinct spaces and how these practices shift across time and place. The paper also interrogates the relationship between educational practices and spaces. Rather than scientifically mapping educational life and bringing it into existing schooling logics, the paper moves through affective surges, sensing and feeling practices bubbling to life. In school hallways, walking through neighborhoods, riding the

subway, youth took up unauthorized learning and speculative, resistant forms of collective study. The paper sees educational worlds made and negotiated as part of ongoing spatial flows, ones that challenge dominant conceptions of education. Learning, unlearning, becoming, and unbecoming are always at work and on the move. The paper ultimately challenges researchers and educators to consider how education might be reconceptualized to better respond to marginalization and exclusion and, in the process, provoke new understandings of education itself. Presenter: Jordan Corson (Stockton University, Department of Sociology and Anthropology)

1-180

Embodiment and social identity in the archaeology of the Americas

2:15 PM - 4:00 PM

TMCC - 712

Oral Presentation Session

REVIEWED BY:

Archaeology Division

ORGANIZER:

Madison Aubey

PRESENTER:

Madison Aubey ,Alba Menéndez Pereda ,Diane Slocum (University of North Carolina, Chapel Hill, Department of Anthropology)

DESCRIPTION:

This session addresses the archaeological study of phenomenological and embodied experience, both past and present, and considers various forms of social identity, such as gender, race, and class. Case studies span North America, Mesoamerica, and South America.

Identity and Resistance in the Material Culture of Black Mobile: As the second most prolific exporter of cotton in the mid-19th century, Mobile, Alabama was built by enslaved laborers. As such, after the Emancipation Proclamation, there was, necessarily, a dramatic reordering of both economic and social structures. Facilitated by the Freedmen's Bureau, newly freed Black Mobilians sought out education and employment by the thousands. In addition to this new economic landscape, newly emancipated Black people gained geographic autonomy, with the ability to invest in land and live far from the prying eyes of a former overseer or enslaver. By doing a comparative analysis of the archaeological material found at the Perryman house

near Magnolia Cemetery and the Peter Lee house in Africatown-two free Black sites in what was at the time unincorporated Mobile-I explore the different ways in which 'free' Black life was carried out in the American South directly after Emancipation. The two sites-the family home of a respected Black midwife whose family had been enslaved for generations and that of a Fon nobleman of Dahomey who had been aboard the last slave ship to reach the United States from Africa in 1860-offer insight into those aspects of material culture that were unifying to the Black experience in Mobile at the time, as well as the ways in which different Black families materially expressed their unique heritage counter to notions of a monolithic Black experience. Additionally, as I engage with these two sites through collections already excavated, I discuss the value of collections-based research in the archaeology of marginalized communities and the phenomenological experience of handling such materials as a form of care. Presenter: Madison Aubey

Making Sacredness: Female Religious Specialists in the Inca Empire: The Inca Empire, known at the time as Tahuantinsuyu (ca. 1440-1532), was an Andean society characterized by gender parallelism and gender complementarity. At the head of this imperial entity was the Sapa Inca whose dominion over the men inhabiting the territory subjugated by the Inca was complemented by that of his sister-wife, the Coya, who governed over the female subjects of the empire. Regarding the leadership for the imperial religion, a male so-called high priest, known as Vila Oma, is known to have lived at the religious complex of the Coricancha in Cuzco. Nevertheless, the female counterpart of this figure is missing from the documentary, artistic, and archaeological records. It is possible that the Inca did not possess a dual system of religious authority parallel to their political one. Yet, the overall absence of evidence for female religious specialists within the Inca Empire is striking. Ethnohistoric sources record the participation of women in activities that supported the Inca imperial religious industry, including the *accha*, or 'chosen women,' who wove fine textiles and brewed the maize beer to be consumed at religious and political events, or women who served as healers and diviners. Colonial-period chroniclers, of Indigenous and European origin, labelled these women as nuns, sorcerers, and vestal virgins, denoting cultural biases, lack of understanding, and language limitations. With a few notable exceptions (see, for example, Artzi 2016, Nair 2020, Silverblatt 1978, and Vieira Powers 2000), within modern scholarship, the role of women within Inca state religion has been largely overlooked and, when it

has been discussed, the focus has been on these women's enclosed lifestyle and the control imposed on their sexuality by the Inca government. Focused on the capital of Cuzco as the religious center of this vast empire and adopting a gendered anthropology of religion approach, in this paper I examine the role women played in the creation of sacredness in the heartland of the Inca Empire through the knowledge they possessed and the ceremonies they led, within which their presence was critical. Often described as agents playing a significant role in Inca religious ceremonies yet in a service position, in this paper I argue that the women who contributed to the running of Inca religion operated as specialists in their own right, not as support personnel, nor as attendants, but as religious leaders. Presenter: Alba Menéndez Pereda

Assigning Gender to Elite Maya Burials: A Case Study from Xunantunich, Belize: Perceptions of gender categories and associated material correlates have altered in recent decades leading archaeologists to question the extent to which modern beliefs influence interpretations of gender roles in the past. This paper shows how Western assumptions that link physical activities and specific material culture to maleness prevent identification of female rulers in the Maya region. Archaeologists have long equated Classic-period Maya rulership with men and considered female rulers as exceptions. In this paper, I explore the notion that Classic-period elite Maya women have been overlooked in the archaeological record due to presumptions including 1) that there are specific material culture proxies for masculinity and 2) that all robust skeletons are men. Drawing on an example from Classic-period Xunantunich, Belize, and deploying a feminist approach, I consider constructions of gender based on Maya cultural perspectives and bioarchaeology to demonstrate contradictions in Western binary views of gender identity. This analysis is applied to an elite burial, originally misidentified as a male, to illuminate evidence for physically powerful female rulers at this time. Presenter: Diane Slocum (University of North Carolina, Chapel Hill, Department of Anthropology)

1-185

Environmental Justice Organizing: Linking Community-based Research to Policy Advocacy

2:15 PM - 4:00 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

E. Christian Wells (University of South Florida)

CHAIR:

Abby Vidmar (National Association for the Practice of Anthropology), E. Christian Wells (University of South Florida)

PRESENTER:

John Mathias (Florida State University), Pasama Cole-Kweli (University of Kentucky, Department of Anthropology), E. Christian Wells (University of South Florida), Abby Vidmar (National Association for the Practice of Anthropology), Krista Harper (University of Massachusetts, Amherst, Department of Anthropology)

DISCUSSANT:

Antoinette Jackson (University of South Florida, Department of Anthropology)

DESCRIPTION:

Recent federal funding initiatives in the U.S. are contributing massive resources to assist communities with environmental justice challenges, including the Bipartisan Infrastructure Law that invests \$5.4 billion in cleaning up legacy pollution at Superfund and brownfields sites and the Inflation Reduction Act that invests \$3 billion for environmental and climate justice. Similar initiatives have emerged in other countries. However, research demonstrates that many frontline and frontline communities involved in environmental justice organizing efforts at the grass-roots level are unprepared to take advantage of these resources. Anthropologists have become adept at building important bridges between research and policy advocacy and are thus uniquely positioned to build capacity with community partners seeking environmental justice. This panel explores opportunities and challenges of environmental justice organizing with global case studies focused on interventions based on participatory and outcome-driven research. The greater goal of this panel is to examine the prospects for expanding integration of anthropological and social science considerations in environmental justice organizing and how anthropological concepts might inform these efforts more broadly.

Following Activists, Following Injustice: Strategies for Contributing to Environmental Justice: John Mathias How can anthropological research contribute to environmental justice? Based on fieldwork in Kerala, India and the southeastern US, I consider two contrasting approaches and analyze the challenges I have faced in taking each. In the first approach, an

anthropologist can seek out people who are already fighting for environmental justice and study what they do, looking for opportunities to contribute to their struggle. This is a widely recommended approach in “engaged” and “activist” anthropology. In the second approach, the anthropologist can use research to identify environmental injustices and develop recommendations or tools for rectifying these injustices. This is a standard approach to applied social science in social work, a field in which I am also trained. These two approaches are not mutually exclusive and can be complementary, but this paper focuses on how and why anthropologists may choose to foreground one strategy over the other. Critically examining key moments from my fieldwork, I describe how each approach presupposed different meanings of environmental justice, afforded different kinds of collaboration, and resulted in different kinds of empirical material. While one’s approach may often be shaped more by circumstance than by choice, careful consideration of their differences can help anthropologists to be mindful of the limitations of our contributions to environmental justice. Presenter: John Mathias (Florida State University)

Protecting Rural Black Futures: Land, Legacy, and Environmental Justice in the Lowcountry: Pasama Cole-Kweli For over twenty years, Beaufort County, South Carolina, has upheld St. Helena Island’s Cultural Protection Overlay (CPO)--a zoning ordinance established to protect the ‘living culture’ and coastal resources that form the foundation of this rural historic Gullah Geechee sea island community. However, a recent development proposal for a luxury golf course has placed this ordinance under contention, igniting a robust local response that (re)invigorates critical conversations about racial inequity, climate vulnerability, and environmental justice in the region. St. Helena Island’s fight to protect the CPO is one of many ongoing land justice efforts in the Gullah Geechee Cultural Heritage Corridor, where exclusionary policies, land dispossession, and climate change increasingly threaten African-American ecological relationships that have endured for centuries. This case study offers an entry point into a broader conversation about the complex social dynamics and relations of power that underscore rural environmental justice organizing efforts and anthropology’s usefulness for untangling these dynamics. Drawing from two years of engaged ethnographic fieldwork in St. Helena Island and surrounding areas, this paper considers how anthropology, informed by transdisciplinary scholarship, can translate the experiences and outcomes that

emerge from community organizing efforts into equity-driven policies that protect both people and place. Presenter: Pasama Cole-Kweli (University of Kentucky, Department of Anthropology)

Environmental Justice Organizing for Chronic Contamination: The Case of Tallevast, Florida: E. Christian Wells and Grey W. Caballero While there are a growing number of success stories where communities with environmental justice challenges have been able to achieve procedural, distributive, or even restorative justice, what happens in situations of chronic environmental contamination where hazardous substances persist for prolonged or unknown periods, or where remediation is impossible (e.g., “Cancer Alley,” Rocky Flats)? In these cases, environmental justice organizing expands to include coping with contamination and creating strategies for resilience. In this paper, we examine the racially segregated community of Tallevast in the central Gulf Coast of Florida, where we have been working with a community-based nonprofit to advocate for environmental justice in the wake of groundwater contamination caused by the American Beryllium Company and its subsidiaries since the 1960s. Oral histories documented from community residents indicate that their environmental justice organizing has evolved to include not just the human and environmental health impacts of the contamination but also the social, political, and economic determinants of health and persistence in the community. The research also underscores the important role of Black women as leaders and activists in the environmental justice movement. By leveraging feminist tactics, such as collaborative research and coproduction of knowledge, Black women in Tallevast have been successful at developing and asserting their own knowledge base to fight against not only public health threats but also the interwoven systems of race, class, and gender oppression that (re)produce those threats. Presenter: E. Christian Wells (University of South Florida)

'Saying No to Nopetro': Environmental Justice Activism in North Port St. Joe, Florida: Abby Vidmar Across the country and under the Biden administration, the liquefied natural gas (LNG) industry is expanding as demands for alternative fuel sources increase due to global socio-political tensions. On the panhandle of Florida, the community of North Port St. Joe, a historically African American community that has a history of racial segregation and environmental contamination, is the proposed site of the latest LNG export hub facility. In the past few years, North Port St.

Joe residents have banded together to combat the history of environmental injustice, and recently were awarded three EPA grants to address high levels of toxins, resident health and wellbeing, jobs, and community stakeholder collaboration. The proposed LNG facility runs counter to the goals of environmental justice activism that North Port St. Joe residents have been fighting for. Recently, community activism across the city of Port St Joe has erupted in response to and against the proposed LNG facility. Residents who had previously been absent in environmental justice activism in the community are now joining North Port St Joe activists due to their shared opposition of the facility. This presentation will examine the ways in which shared opposition over environmental threats resulted in partnership and activism that crossed political and racial binaries and histories in Port St. Joe. Finally, the benefits and challenges of these newer partnerships and my role as an anthropologist and activist working with North Port St Joe residents will be discussed. Presenter: Abby Vidmar (National Association for the Practice of Anthropology)

Co-designing Research and Solutions for a Just Energy Transition: Krista Harper, Nicholas Caverly, Charlie Sullivan, and Teniel Rhiney The Inflation Reduction Act of 2022 invests \$369B in clean energy infrastructure and attempts to promote a more just energy system through the “Justice40” initiative that sets a goal of prioritizing disadvantaged “energy communities” for 40 percent of benefits from federal investments. This presentation addresses tensions that emerge in efforts to design energy research and policy implementation that support the desires of environmental justice communities now framed as “energy communities.” In particular, we discuss a key dilemma shared by researchers and advocates: how to reckon with historical and ongoing “slow violence” of environmental injustice in ways that move from a “damage-centered” to a “desire-centered” research paradigm. We draw on an ongoing, interdisciplinary community-based participatory research partnership created to co-design equitable pathways to the renewable energy transition. Our paper emerged from the author’s experiences as “actants” in sociotechnical collaboration with engineers and community organizers, especially in CBPR design processes that navigated divergent understandings of energy justice, varied identities and values that people bring to knowledge production, and the process of developing research priorities with community partners to redress legacies of extractive research practice. These processes highlighted how members of local EJ communities desired the stated goals of a just energy

transition—clean, beautiful, and accessible environments for everyone. And yet, based on lived realities of injustice at intersections of race, language, gender, and class, many also feared that research and policy implementation designed to achieve their desires would ultimately exclude them in new ways. We suggest that linking community-based research and advocacy relies on holding complex and competing desires of EJ communities in common view. Presenter: Krista Harper (University of Massachusetts, Amherst, Department of Anthropology)

1-290

Exploring Activist Anthropology in “Fighting to Breathe: Race, Toxicity, and The Rise of Youth Activism in Baltimore” and “Laboring for Justice: The Fight Against Wage Theft in an American City.”

2:15 PM - 4:00 PM **TMCC - 714 B**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of North America

ORGANIZER:

Rebecca Galemba (University of Denver)

CHAIR:

Nicole Fabricant (Towson University, Department of Sociology, Anthropology & Criminal Justice)

PRESENTER:

Nicole Fabricant (Towson University, Department of Sociology, Anthropology & Criminal Justice), Rebecca Galemba (University of Denver), Mubbashir Rizvi (American University), Nicholas Copeland (Virginia Tech), Mariela Nuñez-Janes

DESCRIPTION:

Charles Hale (2001) defined activist research as that which helps us better understand the root problems of inequality, oppression, and violence; is carried out as a collective alongside those who are subject to such conditions. Activist anthropology has often been used to transform the conditions of structural inequality. For years, anthropologists have done activist anthropology. However, the hyper-individualism of the academy and the gendered, classed, and racialized assumptions undergirding the focus on the solo, intrepid fieldwork, limit how many young scholars, especially scholars of color can work within this framework. For example, Berry et al. (2017: 558) highlight how activist anthropologists have largely neglected the racialized,

gendered, and embodied experiences of the ethnographer, which limits its potential to dismantle 'extractivist forms of knowledge,' erases the violence they experience, and operates to reinforce existing power hierarchies within the discipline. This roundtable brings together experts in activist anthropology to discuss new developments, opportunities, and tensions through two recent ethnographies, 'Fighting to Breathe: Race, Toxicity, and The Rise of Youth Activism in Baltimore' (Nicole Fabricant, University of California Press 2022) and 'Laboring for Justice: The Fight Against Wage Theft in an American City' (Rebecca Galemba, Stanford University Press 2023). Both books offer opportunities to think through the importance of activist anthropology within their own respective cities. Each scholar saw research, teaching, and activism as part of holistic practice of building collective spaces of reflecting, thinking, and action. Both authors struggle to capture the daily tensions, unequal power dynamics, positionalities, and their relationship to and within these movements for justice. As activist ethnographers move beyond the lone scholar model to working with and alongside communities, this panel pushes anthropologists to explore the challenges and benefits of this model especially in a moment of multiple and intersecting crises. Finally, the roundtable encourages panelists to draw on their own work, pointing to how collaborative anthropology can articulate a more responsible and self-reflective praxis of solidarity and justice alongside social movements.

1-295

Gendering Documents: Passport Entanglements and Feminist Scholarship on Mobility

2:15 PM - 4:00 PM **TMCC - 713 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Heath Cabot (University of Bergen)

CHAIR:

Sahana Ghosh (National University of Singapore)

PRESENTER:

Nicole Constable (University of Pittsburgh, Department of Anthropology), Rachel Silvey (University of Toronto), Radhika Mongia

DISCUSSANT:

Sealing Cheng (The Chinese University of Hong Kong), Mahmoud Keshavarz (Uppsala University)

DESCRIPTION:

This roundtable asks how to attend to the ineluctable, but always incomplete, power of documents and bureaucracy in both facilitating and regulating mobility. Since the late 1990s/early 2000s, documents have emerged as crucial topics of ethnographic investigation (see Brenneis 1996, Hull 2003, Riles 2000). Scholars of mobility, of science and technology, and political and legal anthropologists alike have foregrounded how documents variously reassert and disrupt projects of control and capture (Riles 2006, Vismann 2008). Bureaucratic materialities (Cabot 2012), aesthetics (Keshavarz 2018), and procedures are thus rich fields of research that highlight the omniscience, but also indeterminacy, of institutions of power. For border crossers, documents convey regimes of surveillance while also enabling certain mobilities, denoting boundaries and 'gray zones' between legality and illegality (Coutin 2000). Documents also inscribe racialized and gendered exclusions (Mongia 2018, 2003), with often intimate effects: on labor, sociality, kinship, friendship, desire, and love (Cheng 2021, 2011; Faier 2009; Tadiar 2004). Nicole Constable's new book, *Passport Entanglements: Protection, Care, and Precarious Migrations* (UC Press 2022), builds on her extensive corpus of work to examine how identity documents—specifically, passports—both facilitate and render precarious the mobility of domestic workers in Hong Kong. Constable's scholarship (like Silvey's and Ghosh's) has explored the gendered, racialized aspects of this form of mobility, with a feminist attunement to issues of marginalization, the (often invisible) care work these women take on, and the lives and relations that women weave even in such contexts. In her earlier work, Constable stood clearly alongside (and on the side of) her migrant interlocutors. But her latest book demanded that she attend to passports' transnational entanglements in sometimes nefarious dimensions of bureaucracy and more ethically ambiguous actors, such as government officials and migration brokers (Lindquist 2017). This dilemma reflects the complex ethical fields of bureaucratic infrastructures, and documents' entanglements in diverse sites and contexts. Using Constable's book as a springboard, and drawing on their own extensive work on these topics, participants will discuss how to approach bureaucracy through a feminist concern for issues of invisibility, marginalization, and their intimate effects; while also considering the incompleteness and unpredictability of bureaucratic projects of capture.

1-190

How (not?) to love your country: Patriotism in post-transition Russia

2:15 PM - 4:00 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Aleksandra Simonova (University of California, Berkeley)

CHAIR:

Matteo Benussi (Ca' Foscari University of Venice)

PRESENTER:

Matteo Benussi (Ca' Foscari University of Venice), Ed Pulford (University of Manchester), Dmitriy Oparin, Aleksandra Simonova (University of California, Berkeley), Maria Sidorkina (University of Texas at Austin), Dominic Martin (University of Oxford)

DISCUSSANT:

Nancy Ries (Colgate University)

DESCRIPTION:

How is the 'current situation' in Russia to be approached analytically? Has post-socialist 'transition' ended, and is Putinism the inevitable outcome? Can 'patriotism' – one of the most obscure and, at the same time, discursively fecund Russian concepts – be made sense of in the wake of the war? We envision this session as an opportunity to discuss the state of affairs in Vladimir Putin's Russia through the heuristic of patriotism, with its attendant constellation of emic terms and practices. We propose this undeniably loaded term as a flexible framing device, which as such can and should be probed and pushed against, rather than a normative a-priori. Our panelists bring forth ethnographic and critical perspectives from Russian and Russia-adjacent peripheries and borderlands (the Far East, Sino-Russian contact zones), occupied areas (Crimea), ethnic regions (Tatarstan), and social margins (political and religious minorities). Throughout Russian history, patriotism has gone through multiple declinations, embodying different ideas of attachment to the state. The Soviet state employed patriotism as an alternative to ('bourgeois') nationalism, linking it to the moral-military duty to defend the fatherland. In the 1990s, patriotism was employed by the Communist party, which, in its strategic alliance with the Russian nationalists, formed the 'patriotic opposition.' If the early transition era has been marked by a 'patriotism of despair' (Oushakine

2009), subsequent phases have been marked by something at once more optimistic and more sinister. When Putin came to power, he placed patriotism as the core of his 'traditional values' project. Since 2014, patriotism has been recast as unquestionable support of the Kremlin's adventurism but also reclaimed by many of Putin's critics. Scholars have explored the many declinations of transition-era Russian patriotism, in its 'glamorous,' 'orthodox' (Kanzler & Scharlaj 2017), or 'blockbuster' (Norris 2012) forms, and in its interlockings with modernization (Dufy 2015), consumption (Goode 2016), and mobilization (Stockdale 2016). While this scholarship has furthered our understanding of the functions, aesthetics, and modes of engagement with the state in Russia, much work remains to be done in light of the rupture of February 2022 – which appears to have ended one chapter of the post-Soviet era and ushered in something new and as yet undertheorized. Through this session we investigate the relationship between individual subjectivities and collective formations in wartime Russia, as well as the temporalities, genealogies, and territorialities underlying Putin's 'special military operation' – including the questions of when wartime 'actually' began, and what its 'actual' scope (regional or universal) is? Our panelists explore a variety of crucial periods and turning points in Russia's transition era – the 1990s, the 2000s, 2014, and 2022 – and take our collective analytical effort across multiple scales, from the local (Oparin, Martin, Simonova), to the national (Sidorkina), to the geopolitical (Pulford) and the 'cosmic' (Benussi). Our contributors provide a bird's eye view of the multiple versions of internalized relation to the state under Putin, encompassing fervent loyalty (and transnational sympathy), tacit condemnation, escapism, all the way to open criticism, allowing us greater insight into the peculiar affective and political matrix of Russian patriotism at a time of crisis.

Truth is with us: Universalist nationalism and simulacral messianism in wartime Russia: It has been observed that Putin-era Russian nationalism possesses "cosmic," "eschatological," or "civilizational" connotations, setting it apart from "typical" European nationalisms and providing a moral justification for Vladimir Putin's attempts at imperial world-making (or remaking) in Ukraine. This universalist dimension transcends ethnic and state boundaries in what is cast as a continental – if not global – redemptive embrace, all the while coexisting with exclusionary supremacism, xenophobic parochialism, and often racialized ethnic hierarchies. This paper attempts to explore the seemingly paradoxical gap between insular nation-mindedness and

messianic universalism in Russia by looking closely at a key emic category: pravda, or "truth." Although pravda's relevance to Russian political life has been recognized since at least the Soviet times, the ways in which the Putinist project weaponizes verity require further investigation. This paper argues that notions such as "post-truth" are useful to understand some aspects of Putin's Russia, but insufficient to capture the regime's positive, triumphalist claims to verity. Drawing on the thought of Alain Badiou about truth and simulacra, as well as ethnographic material from Tatarstan and Russia "proper," this contribution argues that Putinist Russia's cosmic/messianic nationalist ethos relies on an ontological ambiguity between "genuinely" universal truth-events and truth-projects – religious Revelation and political Revolution – and their factional, simulacral appropriations, from the Baptism of Rus' to the WWII victory. This ambiguity makes aspects of Putinism's ethos resonant even beyond the ethnic Russian demographic, but ultimately works to reinforce an unambiguously neo-imperial, reactionary regime. Presenter: Matteo Benussi (Ca' Foscari University of Venice)

Great states and the boundaries of Eurasian power: Chinese ethnology of the Russia-Ukraine conflict: Outside interest in Chinese responses to the post-2014 Russian invasions of Ukraine has been extensive. Broad questions around "what China thinks" have overlaid more specific enquiries: might Beijing act as peace-maker? How does the invasion square with the Chinese Communist Party's longstanding insistence on the sanctity of sovereignty and each state's right to its own "internal affairs"? Studies of texts from PRC-based thinkers and policymakers have sought to answer these questions, but the ethno-national, and thus crudely anthropological, analysis inherent in them has been less explored. This paper engages with how PRC establishment intellectuals have digested Putinist justifications for the invasion on the basis of Ukraine's existential illegitimacy, and specifically Putin's complaint that first Lenin's division of Soviet peoples into "nations" and later Kyiv's "derussification" policies created the fiction of Russian/Ukrainian distinctness. Such ethnicity-rooted thinking adds intrigue to mostly supportive official perspectives from China. On one hand, PRC actors cannot wholly disavow the Leninist legacy of ethnic categories given its importance to China's own minzu system. On the other, Chinese arguments that Russia has legitimate interests in Ukraine might imply agreement that Russians and Ukrainians are somehow "the same" (and thus that no "interference in internal affairs" occurred?). But if so, where might the limits of

sameness lie? And if each great power (daguo) – according to official views – has its own ethno-national “interests,” then are ethnicising or racialising paradigms and the foundations of patriotism in e.g. China, Russia or the USA simply incommensurate with one another? Amid shifting geographies of Eurasian power and identity, this paper asks – and offers tentative answers to – questions about how far a Chinese intelligentsia accepts Putin’s ethno-national revisionism and a patriotism that demands the slaughter of supposed co-ethnics. Presenter: Ed Pulford (University of Manchester)

Heritage-related activities before the war and now in Russia: Escapism, Opposition, or Patriotism? : This presentation focuses on non-state practices aimed at saving, preserving, and popularizing Russia’s architectural heritage in the shadow of war. In the Soviet period, dealing with heritage was, on the one hand, external to the political domain (sometimes explicitly), but, on the other hand, it signaled a certain social and political positionality. Heritage work within public organizations or academic institutions often implied a latent opposition to the state’s political line, especially if the focus was on pre-revolutionary, religious or bourgeois heritage: work (research and restoration) on such monuments was one of the few legitimate ways to talk about “old Russia” and faith. In the “transition era,” heritage preservation practices were often in opposition to destructive, corrupt state policies and semi-legal business interests. More recently, there has been a boom of interest in both pre-revolutionary and Soviet architectural heritage. One of the most striking manifestations of a growing grassroots involvement in heritage work is a series of successful civil society projects for the purchase and restoration of peasant houses, noble estates, and city mansions. The war in Ukraine didn’t stop such projects. Has February 2022 changed the moral attitudes of heritage promoters? How do Russia’s heritage-makers see the future of their activity in the face of war? How have they adjusted their relationships with local administrations and communities? Are grassroots preservation projects a form of escapism? I suggest that even before the war, an adaptive and resistant alternative form of patriotism was created through non-state heritage activity, expressing itself in a particular focus on the local, sometimes at the expense of broader social and political problems. Presenter: Dmitriy Oparin

Corporeal patriotism and cross-temporal imagination in contested Crimea: In this paper, I explore the cross-temporal imagination and experience of “in-

betweenness” in the contested territory of Crimea, annexed by Russia in 2014. Crimea has a complicated historical past and a central role in multiple wars including the latest invasion of Russia to Ukraine. The status of the contested territory raises the question of “feeling to belong” to one or another state through time. It challenges the classic idea of patriotism as devotion to one country. While national belonging has been a scene of vigorous debates, I observe the sense of attachment to the state through people’s relation to the past. I discover the ‘corporeal knowledge’ of local residents, which is collaboratively performed through the reenactment of past wars. While looking at ways people relate to the past, I have discovered a vibrant scene of historical war reenactment (also called “living history”) and military simulation games, which I explored as a way to dig into the experience of belonging to the local community, in post-2014 reality. In particular, I focus on the reenactment of the Soviet—Afghanistan war of 1979 — 1989. The last Soviet war in Afghanistan is a turning point in Crimean history, which after the Soviet Union collapse ended up being in a status of contested territory between Russia and Ukraine. Going back there is a way to repeat battlefields of the past to incorporate this experience to the current life. The current war in Ukraine and the forced alliance of people with the Russian government blocked many historical debates directly by the state or indirectly by the dominant public opinion. In a situation when a verbal discussion has become impossible, I rely on visualized corporeal knowledge and visual metaphors to explore the appearance of the past in the present and people’s lives in between times, spaces, and patriotic attachments. Presenter: Aleksandra Simonova (University of California, Berkeley)

Patridiots vs. Libtards: Searching for a “Critical” Patriotism in the Wreckage of (Culture) War: The post-transition 2010s in Russia began with Russian flags brandished at “For Fair Elections” rallies – in the name of anti-authoritarian mobilization and cross-political solidarity – and ended with the regime’s triumph over the opposition. One touchstone that Russia observers have used to explain the regime’s public dominance in the past decade has been the Kremlin’s skillful mediatization of the “two Russias” culture war. This imaginary has pitted an anti-liberal, conservative silent majority against a liberal, cosmopolitan “beau monde” in a battle over “values” (tsennosti). One such value was patriotism, whose “uncritical” version became associated with “uncultured” bodies (the vatniki or “patridiots”). Those who opposed this “uncritical patriotism” were themselves caricatured as the unpatriotic, liberal opposition (liberasty or “libtards”).

Was there ever a political register that could publicly articulate a “cultured” or “critical” patriotism, evading the terms of the culture war? Who tried to elaborate this kind of patriotism before February 2022, and what is left of it? Presenter: Maria Sidorkina (University of Texas at Austin)

Pseudo-patriotism: An Old Believers’ critique: As the war in Ukraine continues, the Russian leadership has sought to strengthen the common identity between state and family. President Putin in his speeches invokes a sacred connection between mother-/father-land, God, and the family that justifies the patriotic sacrifices of each for all. Russia’s streets, meanwhile, are bedecked with posters that declare the motto that “we won’t leave our own (svoi) behind”. Though the identity of “our own” (svoi) is left underdetermined, the import is of an all-encompassing totality that includes those currently “protected” in Donbas and Ukraine. Yet some ordinary Russians find less than convincing the image of Russia as one big organic family-motherland for whose aims they or their families should willingly sacrifice themselves. Their everyday experiences of the neoliberal state often leave the impression of encountering anything but a beneficent family-like agent. This paper describes a group of Orthodox Old Believers in the Russian Far East who cast doubt on this wartime patriotic discourse. As family-centric believers in Russia’s messianic vocation, the Old Believers contrast their own stance with (what they see as) the state’s pseudo- or “schizo-” patriotism. The paper draws out the implications of their immanent critique by way of the anthropological theories of Maurice Bloch and Louis Dumont. Presenter: Dominic Martin (University of Oxford)

1-195

Island-ing and Archipelagic Thinking: Ethnographic Reflections on Island Field-sites

2:15 PM - 4:00 PM

TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Ipsita Dey

CHAIR:

Ipsita Dey

PRESENTER:

Yanina Gori (University of California, Los Angeles), Gillian Bogart (University of California, Santa

Cruz, Department of Anthropology), Alyssa A. James (Columbia University, Department of Anthropology), Sarah Bruno

DISCUSSANT:

Amelia Moore (University of Rhode Island)

DESCRIPTION:

'To most ethnologists the island is a mere locus, not the focus of study, and as locus it is generalized to the extent that it becomes substitutable to just about any other place' (Ronström 2013), perhaps even continental in image and representation. This panel responds to Ronström's challenge and invites anthropologists working across diverse subfields, geographical areas, and methods to think critically about their field-site as an 'island,' foregrounding the experimental, theoretical, and ethnographic material that this orientation opens. Islands are many things, but most often considered: fetish objects of fascination and exploration, metaphorical places of possibility and promise; sites of colonial expansion, because 'islands, unlike continents, look like property' (Edmond and Smith 2003); regarded (especially in early anthropological scholarship) as 'discrete' and 'bounded' cultural laboratories, where archaic and mythical cultures survive; and borderlands for colonial powers, always the site of encounter, in the periphery, as politico-strategic outposts to guard territories (Greverus 1997). In these ways, islands are important because they are how the West comes to know itself, through fantasy, images, ideas, and representations. But in this paradigm, islands are almost always construed in relation to the mainland, 'regarded merely...as metonyms of imperialism, rather than as specific locations generating their own potentially self reflective...metaphors' (Edmond and Smith 2003). Drawing from Hau'ofa's (1993) seminal claim that 'a sea of islands' far better describes the varied field-sites explored in this panel rather than 'islands in a far sea', how can anthropologists use archipelagic thinking (Glissant 1997) to reframe, rethink, and reconsider our theoretical engagements and interlocutors' experiences? If, like Benítez-Rojo (1996), we consider islands in unbounded and intimate relation to one another, producing repetitions that 'unfold and bifurcate...where every repetition is a practice that necessarily entails a difference', what epistemological frameworks emerge? Keeping in mind that 'islands beg and resist interpretation...they are at once microcosm and excess, the original and the supplement of continents' (Edmond and Smith 2003), each panelist offers an answer to the question: why and how does it matter that our ethnographies occur on islands?

Isolation and Solidarity: The Art of Transition in Cuba: As economic, political, and ecological disasters intensify in their repetitions, archipelagos like the Caribbean are privileged site for inquiring into questions of historicity, colonial trauma and sovereignty, resistance, resilience, and solidarity (Bonilla 2017, 2019, 2023; Trouillot 1992, 2003, 2021). In this presentation, I explore how artists of the oldest LGBTQI+ cultural center in Cuba's provinces mediate and remediate 'disasters,' from Hurricane Irma to Covid-19. El Mejunje, the Concoction, was founded in the 90s, at a moment of historical 'transition,' when the dissolution of the Soviet Bloc and the continuation of US sanctions economically isolated the island. As a result, the State's infrastructures of provisioning of food, electricity, and medicines broke down and people, particularly queer artists, acquired a central role in the infrastructure of provisioning of those affective goods and services (Simone 2004, Garth 2020, Brotherton 2012). I trace how artists at the Concoction, in the 90s and its haunting repetition in the present, cultivate forms of solidarity that activate people as a form of infrastructure, mediating and remediating lack through their performances. By engaging with the past and present of this queer community, I highlight how Cuba, as a "repeating island" (Benítez-Rojo 1996) is made, unmade, and remade through movement between "centers" and "peripheries," between the city of Santa Clara and the countryside, between Cubans residing within and outside of the island. Presenter: Yanina Gori (University of California, Los Angeles)

A View from the Coast: Oceanic perspectives guide us to perceive islands in relation to other islands and to vast, watery worlds often characterized by fluidity, mobility and movement. This paper builds upon oceanic and archipelagic thinking to experiment with a coastal perspective. I consider coastal livelihood practices on Timor, a Lesser Sunda Island of Eastern Indonesia, to show how coasts exist as part of a continuum that links aquatic and terrestrial realms, as well as different moments across time. I emphasize how the island's coast is made up of dynamic intertidal ecosystems, interstitial places shaped by political processes, and sites of contemporary and historical commercial intercourse. Presenter: Gillian Bogart (University of California, Santa Cruz, Department of Anthropology)

Island Feelings Across Time and Space: In Martinique there is a popular belief that the volcanoes La Soufrière in Saint Vincent and Mont Pelée in Martinique share magmatic storage reservoirs. In 1902, just weeks after an eruption of La Soufrière, Mont Pelée erupted and sent shock waves through the world as it leveled Saint-

Pierre, formerly the capital city dubbed 'The Paris of the Caribbean.' The heat, smoke, and ash of this pyroclastic eruption killed 30,000 people within seconds, making it the third deadliest volcanic eruption in history. The eruption of La Soufrière in 2021 activated concerns about a potential eruption in Martinique, as both volcanoes simultaneously showed signs of increased activity at the end of 2020. The state and media response has been the proliferation of scientific discourse through the Volcanological and Seismological Observatory of Martinique and interviews with scientists and elected officials that emphasize there is no connection between Caribbean volcanoes. Yet, these assertions have been no match for Martinicans' feelings that these volcanic islands are linked. In this paper, I will discuss the ways Black forms of archipelagic feeling are illegible as scientifically grounded in colonial, normative discourses. Despite attempts to reinforce Continental epistemologies that construct islands as isolated and separate, Martinicans use history, experience, and collective memory to feel themselves into relation with the greater Caribbean and world at-large. Presenter: Alyssa A. James (Columbia University, Department of Anthropology)

Unbounded Nation: Archipelagic Verve in Puerto Rican Anthropology: "After [Hurricane] Maria, bomba had more fire." - Indigo Waters Bombera from the Bay September 2019 Bomba is not the only thing that has had more fire in Puerto Rico, the oldest genre of Afro-Puerto Rican dance and music stands alongside the stringent critiques of local and imperial governances and the mutual relief between the States and archipelago. Puerto Ricans are moving stateside to join the "Diasporican," or Puerto Ricans in the diaspora conglomerate, due to colonial conditions put in place long before Maria exacerbated their austerity (Bonilla & LeBrón 2019). Bearing in mind the more public vested interest in studies around Puerto Rico post-Maria and in the wake of Puerto Rico's Summer 2019 uprisings, this paper asks what there is to learn about diaspora and archipelagic ontologies that were made to weaken colonial subjects but instead forge together multiple vectors of strength. Using the theoretical framework of emotional dexterity (Bruno 2022), I see how the ingrained and perceived rupture of a body of islands is sutured into a beating rhythm of archipelagic ways of enduring and thought. This paper draws on ethnographic field research and current and past discourses surrounding Caribbean transnational organizing. It stands alongside others on this panel to ask and witness what there might be to learn from small places bounded together by nationalism. I aim to offer a

meditation of how a group of separate bodies (of land) might provide a better understanding of how solidarity is maintained and built. Puerto Rico has had its place in anthropology's past and also, and it can push the discipline's future. Presenter: Sarah Bruno

1-300

Justice, Racism, and Grace in our Ethnographic Engagements

2:15 PM - 4:00 PM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Karen G Williams (Guttman Community College, CUNY)

CHAIR:

Chelsi West Ohueri

PRESENTER:

Chelsi West Ohueri ,Mieka Polanco ,Karen G Williams (Guttman Community College, CUNY),Maggie Dickinson (CUNY, Graduate Center),Shanti Parikh (Washington University in St. Louis)

DISCUSSANT:

Andrea Morrell (Guttman Community College, CUNY)

DESCRIPTION:

In this roundtable we will examine the concept of justice: how our own understandings of justice shape our research and work-and, simultaneously, how our ethnographic encounters shape our understandings of justice. While the participants in the roundtable are grappling with similar questions in our attempts to ascertain what justice looks like in practice (rather than in theory or in the law), we come to these questions from an array of research perspectives: social anthropology on race in Eastern Europe, prison research in the US, gender-based violence work in International Development, food justice and hunger in the U.S. The ethnographic peculiarity of our different projects allows us to linger on the unique tones each project brings to the question of justice, pause to identify through-lines, and highlight the creative tension that emerges from our different perspectives. Rather than offering a definitive framework for the anthropology of justice, this roundtable encourages an expansive, iterative perspective on justice as a practice. The questions that animate our work—and that will organize our conversation are: What do we mean by justice? What does it look like in our research, methods, and analysis?

What roles do liberation, feminism, antiracism, decolonization, and/or abolition play in shaping our understanding? How do our ethnographic encounters—including the social realities and unique interlocutors we encounter—help us develop a more complex and nuanced theory of justice? What role does grace have in our work? Can we center love and extend grace while staying true to a rigorous theory of justice and to our personal commitments to working toward justice? Do we call this work feminist? What does our work contribute to feminist theories of justice? Recognizing that we are inevitably works-in-progress, how have our intellectual journeys shaped our own evolving understandings of and commitments to justice? How do we work on justice (criminal, social, affective)? Chandra Mohanti reminds us that 'ideas are always communally wrought, not privately owned.' (2003:1) This roundtable invites participants to co-create the answers to these questions, in solidarity, and through our differences, in order to deepen and expand our communal ideas about justice.

1-200

Knowing, Narrating, and Engaging with Nature

2:15 PM - 4:00 PM TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Seunghyun Woo

PRESENTER:

Seunghyun Woo ,Cristina Ciocirlan ,Jean Chia (University of Toronto, Department of Anthropology),Ernest Olson (Wells College, Department of Sociology and Anthropology),Katherine Richardson Bruna (Iowa State University),Heather Barnick

DESCRIPTION:

Papers in this panel explore a wide range of ways in which people know, learn, share, and relate to ecologies and landscapes. They explore the role of play in environmental education and activism, and the power of historical narratives and contemporary practices in shaping ecological relationships. Papers address engagements with underwater worlds among freedivers, agritourism in Sardinia, historical narratives of urban infrastructures and ecologies in Singapore, gardeners' efforts to preserve cultural heritage and sustainability in the U.S., forms of pro-environmental

action that lie outside the framework of 'environmental activism,' collaborative efforts to convey scientific knowledge to public audiences, the role of gaming in shaping environmental knowledge and action.

The art of immersion: forging ocean-human relations through freediving: In this paper, I investigate freedivers' everyday experiences coping with the underwater world and vernacular knowledge forged by accumulated sensory and lived practices. Freedivers rely on a single breath and no supplemental oxygen to swim into the depths of the ocean. They train for years to master the risky art of oceanic immersion. In each journey below the surface, freedivers contend with the physical and physiological limits of the human body. Through ethnographic research among freedivers in Dahab, Egypt, renowned for the 'Mecca of diving,' I will discuss how freedivers experience and deal with the disturbance from the depths of the ocean, what encourages freedivers to endure the discomfort and risk and keep pursuing freediving journeys, and how do accumulated practices potentially affect freedivers' environmental awareness, knowledge, and value. 'Being in underwater worlds disturbs' humans (Picken and Ferguson 2013, 333; Raycraft 2020, 312). Under the water, human bodies are hindered by unfamiliar statuses such as lagged movement, different senses of weight and orientation, and strengthened or weakened capacity of eyes and ears (Merchant 2011, 223; Picken and Ferguson 2013, 334). Humans can never fully 'dwell' in the sea amid other oceanic actants and thence experiences alienation (Jue 2020, 57; Picken and Ferguson 2013, 333). To stay longer, deeper, and most importantly safer in the ocean, most contemporary freedivers begin their journey through skill training. During months of intensive training, they learn kinetic movements, mental adaptation, and safety protocol. However, their skill is not limited to physical or mental capacity. Instead, accumulated diving practices potentially enculturate freedivers to other-than-human agents in water and to 'particular relations with the environment, equipment, and other people (Downey 2022, 104).' To understand these processes. I specifically focus on formal skill training as a shared experience of becoming a freediver. I plan to conduct participant observation at AIDA 3 course to delve into how freedivers pragmatically cope with the ocean. To be certificated, freedivers are required to safely swim deeper than the depths of neutral buoyance – where divers neither rise nor sink – and free fall – where divers

begin to plummet without minimal movements. Thus, I expect to glimpse the sensorial and lived experiences that compose the art of immersion. Ultimately, I will argue how freedivers begin to forge vernacular knowledge of ocean-human relations as a first step of the art of immersion, the work of freedivers as they strive to become a part of the ocean. Downey, Greg. 2022. 'Not Breathing Together: The Collaborative Development of Expert Apnoea.' In Collaborative Embodied Performance Ecologies of Skill, edited by Kath Bicknell and John Sutton, 93–108. Bloomsbury. Jue, Melody. 2020. Wild Blue Media: Thinking through Seawater. Duke University Press. Merchant, Stephanie. 2011. 'Negotiating Underwater Space: The Sensorium, the Body and the Practice of Scuba-Diving.' *Tourist Studies* 11 (3): 215–34. Picken, Felicity, and Tristan Ferguson. 2013. 'Diving with Donna Haraway and the Promise of a Blue Planet.' *Environment and Planning D: Society and Space* 32 (2): 329–41. Raycraft, Justin. 2020. 'Seeing from Below: Scuba Diving and the Regressive Cyborg.' *Anthropology and Humanism* 45 (2): 301–21. Presenter: Seunghyun Woo

A look at Sardinian agritourism through sea-green lenses: A look at Sardinian agritourism through sea-green lenses Giacomo Del Chiappa, Ph.D. Associate Professor of Marketing & Management University of Sassari, Italy Cristina E. Ciocirlan, Ph.D. Associate Professor of Management Elizabethtown College, USA
ABSTRACT Agritourism is a sustainable form of tourism, a tool to protect natural resources, cultural identity, and the biodiversity of a region. It is a subset of rural tourism and an antidote to mass tourism, where the tourist becomes embedded in the local community and connects with the place and people at a deeper level. Agritourism is often practiced in socially vulnerable settings, such as rural Sardinia, where it is run by small and medium-sized family farms. By diversifying into agritourism, small farmers contribute to biodiversity, landscape conservation, and environmental management. In contrast to traditional tourism (Venice, Paris, Rome), agritourism has the potential to increase biodiversity, reduce deforestation, and contribute to human health. However, the environmental sustainability of agritourism is the least studied in the literature. In Sardinia in particular, agritourism research has focused heavily on the sociological and economic aspects, and insufficiently on its environmental aspects. To bridge this gap, this study uses the Theory of Planned Behaviour (TPB), enhanced with environmental

awareness and knowledge, to analyse the beliefs and behaviours of agritourism farmers in rural Sardinia. Our study is unique in several ways. This is the first time in the literature that the TPB is employed to examine the environmental sustainability of agritourism in Sardinia. A timely and exploratory topic, the study also analyses farmers' perceptions of the link between environmental sustainability and human health. The recent pandemic has intensified attention to environmental sustainability across the world, as many of the root causes of climate change also increase the risk of infectious diseases. Our study also uses a mixed methodology, under-utilized in tourism research. We first collect qualitative data via in-depth interviews, to understand farmers' indirect beliefs (behavioural, normative, and control beliefs). Second, we collect quantitative data via surveys to evaluate the direct and indirect variables of the TPB. By using a solid two-part methodology based on mixed methods, our study belongs to a minority of TPB articles characterised by methodological rigor (Yuriev et al., 2020). Third, in contrast with the majority of TPB studies, we pay particular attention to measuring the indirect variables (behavioural, normative, and control beliefs), and thus leverage the main advantage of the TPB theory. We also adapt the indirect variables to the specific context of Sardinian agritourism, and we enhance the TPB with domain-specific variables, i.e., environmental awareness and environmental knowledge. Such variables are essential for the design of interventions to enhance sustainability. Future studies should determine whether these additional variables will consistently determine behaviour to the extent that they can be considered a permanent addition to the theory. Presenter: Cristina Ciocirlan

Buried waters: heterochronous infrastructure and abandoned railway tracks in Singapore.: A 26 kilometre stretch of disused railway tracks that cut vertically down into Singapore's downtown core remain an oddity in the built-up metropolis. In land-scarce Singapore, its suspended development affords a long stretch of uninterrupted space where animals, people, water, canals and conversation interact and co-exist. The tracks were built by the British to connect Singapore's port to its resource rich and much larger neighbour, Malaysia. It now serves as one of the island's few remaining links to its rural past. The country's rainfall rich meteorology shapes its geomorphology, and I draw attention to unnoticed bodies of water in and around

the railway and the hydraulic infrastructures built to contain it. I describe walks with informants, where the presence of unexpected bodies of water elicit social memories and demonstrate the ways in which water richly engages memory and the senses (Limbert 2001). Heritage activists have also inserted themselves into this landscape, producing their own sense of legitimacy and identity around water. Hydraulic infrastructures on and adjacent to the land chronicle the development of the island and provide an entanglement with temporality that counter the distinct socio-temporality of illimitability suggested by infrastructure construction elsewhere on the island. At the same time, the affective qualities of water (Strang 2004) create ecologically embedded relationships that crosscut geographies and time. Together, water and infrastructure provide fruitful terrain for exploring the temporal and spatial dimensions of living with the expectation of continual change, an experience constitutive of being Singaporean. Presenter: Jean Chia (University of Toronto, Department of Anthropology)

Transitions of Garden and Culture: Vandana Shiva asserts that cultural diversity works well when communities are free to manage their ecosystems and use them sustainably for the common good (Shiva 2022). This paper presents ethnographic research on gardeners in Central New York and Montana who have participated in semi-structured interviews-with particular focus to gardeners' thoughts about their efforts to preserve cultural heritage, promote social wellbeing, and built ecological sustainability. Our two research sites offer a significant contrast between different geographic regions, namely population size and climate. Montana offers a sparse, mostly rural population; a decidedly arid 12-15 inches of yearly moisture on average, and short frost-free time period; by comparison, Central New York has a much more urban environment, double the annual moisture, and a significantly longer growing season. A comparison between the two regions allows for a more fine-tuned consideration of the challenges and benefits of gardening in a range of contexts. Following such activist scholars as Shiva, the research project examines significantly different geographical regions to gage the possible interconnections between gardening and community sharing, gardening and cultural diversity, and gardening and ecological sustainability. Put another way, the research considers the degree to which gardening ties gardeners to the social norms of a

community and culture and fosters practices of cooperation and social well-being (Valle 2022). Above all, in looking to the future, the research explores the possibilities for the garden to be a site for creative, sustainable change. Presenter: Ernest Olson (Wells College, Department of Sociology and Anthropology)

Making Mosquitoes SUCK!: Engaged Anthropology for Engaging Science Comics: Climate change is altering mosquito habitats in ways that make community participation in control and prevention imperative. Cities in warmer regions of the country are experiencing higher rates of mosquito-borne disease, suggesting that mosquitoes and their pathogens are adapting to climatic temperature shifts. This risk is particular; it varies by neighborhood. Mosquito samples collected from less wealthy areas, ones characterized by infrastructure issues such as abandoned structures, have more and larger mosquitoes than wealthier areas. This makes mosquito control and prevention an environmental justice issue. The CDC itself has warned that the need for mosquito control is beyond the capacity of public health departments. This poses the question: How do you cultivate a local sense of public health responsibility when scientists, like entomologists, are not trained in translating their specialized knowledge to everyday audiences? This presentation focuses on a collaboration between an educational anthropologist and a medical entomologist resulting in the Mosquitoes SUCK! science comic. In our NIH-funded Urban Ecosystems Project, the entomological focus on the urban ecosystem was mosquito-human interaction, particularly control and prevention. Because of the project's connection to a university-based promise program, the anthropological focus was on a local urban ecosystem as a site of aspiration and attainment with respect to college-going. Working together, our purpose was to use the theme of mosquitoes and public health to enhance the teaching and learning of science in partner communities, especially empowering the youth to be local agents of health and education change. Delivering two-week summer day camps, after school programming, family outreach events, and school-based professional development for teachers, we created the Mosquitoes & Me curriculum. In 2022, drawing on activities with a subset of Mosquitoes & Me youth enrolled in a weekend Comic Book Club, we published Mosquitoes SUCK! as a way of conveying essential aspects of that curriculum and amplifying public education around the critically important but not widely

understood content of mosquito science. Science comics, we believed, provided one answer to the complex question of how to translate science to broad publics. In and of itself, using science comics for public science communication is not necessarily noteworthy. Research, for example, has documented the effect of visual features on cognition. What makes Mosquitoes SUCK! noteworthy is the way that it captures the particularity of its origin arising out of the place, people, and purpose of our larger project. The presentation will describe four steps to the robust creation of comics for public science communication. First, the narrative has to be driven by a clear conceptual foundation. Second, the narrative has to be grounded in a scientifically relevant setting. Third, there have to be engaging characters moving the narrative forward. Fourth, these first three steps need to work together to advance a compelling storyline. This presentation will use these characteristics to demonstrate the responsiveness of Mosquitoes SUCK! to the particularities of its people, place, and purpose-driven origin and provide suggestions for others who want to use comics to convey scientific, or anthropological, information to the public. Limited complementary copies of Mosquitoes SUCK! will be available. Presenter: Katherine Richardson Bruna (Iowa State University)

“Playing for the Planet”: Exploring Daoist Environmentalism and Shentai Wenming (Ecological Civilization) through the Greening of China’s Online Games: The video game industry has largely escaped scrutiny in discussions about corporate accountability and environmental ethics surrounding climate change, even while the data centres needed to power online games are substantial contributors to ecological degradation and global CO2 emissions (Mills et al., 2019). In 2019, the United Nations launched the Playing for the Planet Alliance, which called on video game studios to reach more than 1 billion players worldwide with environmentally friendly 'green game' scenarios. In 2021, two large studios from mainland China, Netease and TiMi (a subsidiary of Tencent), joined the Alliance and entered the UN sponsored Green Game Jam competition with activation scenarios in games like Honor of Kings (王者荣耀). These scenarios frequently make use of a Daoist inspired collapsing of the boundaries between humans, animals, and natural phenomena. While imaginary spaces in video games evoke Daoism to cultivate an ecological sensibility in players, the deployment of traditional Chinese culture in

the name of environmentalism belies other corporate interests and political aims lurking underneath. This paper describes what is happening inside and outside the imaginary spaces of China's 'green games'. I investigate what kinds of eco-friendly attitudes and behaviours these games encourage among players. I also trace the contradictory aims and ambitions contained in official rhetoric emphasizing a harmonious and synergistic relationship between the global expansion of China's technology companies, environmental sustainability, and the state's official political doctrine of 'ecological civilization', shengtai wenming (生态文明). Presenter: Heather Barnick

1-305

Landscapes of Pain Care: New Conversations in and Beyond Oncology Care in Africa

2:15 PM - 4:00 PM **TMCC - 711**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

CHAIR:

Megan Cogburn (University of Florida, Department of Anthropology), Adrienne Strong (University of Florida)

PRESENTER:

Emma Hanley, Jacob Roman (University of Florida, Department of Anthropology), Mohamed Rafiq (New York University, Shanghai), Megan Cogburn (University of Florida, Department of Anthropology)

DISCUSSANT:

Adrienne Strong (University of Florida)

DESCRIPTION:

In and around Africa, pain remains the driving force behind the motivation to seek oncological care in biomedical hospitals and health facilities. Oncology care begins and ends with pain, yet the caring for pain, and its associated linguistic and social worlds, has received less attention in the anthropological and public health literatures. Moreover, while pain care and oncology have a rich history in Africa (e.g. Livingston 2012, Mika 2021) we also seek to explore landscapes of pain care in and beyond the cancer ward, considering other chronic illnesses and their associated physical, social, psychological, and spiritual pains. Across Africa, there is a growing need for palliative care, with one of its primary goals to improve quality of life by acknowledging and managing these different landscapes

of pain through biomedical and social means. In this roundtable we seek to open up new conversations on the social, linguistic, and biomedical landscapes of pain care both as related to and extending beyond cancer. We take a linguistic approach to talking about pain and cancer, understanding that these cultural lexicons and idioms are unfolding and important sources of knowledge for addressing these topics. Moreover, we look at different global to local scales in the production of social, linguistic, and biomedical knowledge surrounding pain care, as well as cancer, including international partnerships, donor relations, and global policies impacting cancer care provision and understandings and practices of pain care. For the roundtable, to start this conversation, we will pose questions to the participants including: How do people talk about pain, cancer, and their associated relationships? How does a new way of speaking about pain and cancer shape what practices count as care, and in turn how do existing care practices inside and outside of health facilities shape local lexicons surrounding pain and cancer? How do we measure pain? How are scales used and understood in different places? How do nurses and physicians in sub-Saharan Africa talk about pain? What are the driving forces behind those living with chronic pain inside and outside of the oncology ward? What are gendered dynamics of pain care? We know that cancer is social, in what ways is pain social? How are evolving policies and donor priorities related to healthcare services, cancer, palliative and pain care impacting care practices and opportunities, as well as assemblages of care on the ground in various sites?

1-155

Living with Ghosts in Transitional Times

2:15 PM - 4:00 PM **TMCC - Hall G - MI**

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Rosanna Dent

CHAIR:

Emma Kowal

PRESENTER:

Jennifer Brown, Jenny Davis (University of Illinois, Urbana-Champaign, Department of Anthropology), Trevor Engel, Rosanna Dent, Eden Medina, Vivette Garcia-Deister, Emma Kowal

DESCRIPTION:

Times of transition attempt to make the present history.

The last half-century has seen a plethora of transitions towards social infrastructures that are intended to benefit Black and Indigenous people, women, queer people, people living with disability, and other groups who those in power have historically considered less than human and subjected to violence of all kinds. In many societies, policies, laws, practices, and structures of authority have been remade and renewed in efforts to make the world less harmful. These efforts are always uneven and incomplete, beset with vulnerabilities and erasures. But even if social change were flawless, this would not avoid a larger problem: the past is often resistant to being left behind. This executive panel examines how the ghostly traces of the past exert their presence, often at the precise moment they are believed to have been left behind for good. We draw on a promiscuous range of accounts of haunting, from Derrida's hauntology of 'absent presences', to Gordon's ghosts of gendered and racialized violence that demand a 'something to be done', to Youngblood Henderson's 'postcolonial ghost dancing' as a method of uncovering ongoing colonial practices. Settler colonies, in particular, abound with ghosts. So-called postcolonial societies that depend on the repression of the violent colonial past and the ongoing denial of Indigenous sovereignty make for constitutively uncanny places, at once homely and unhomely, settled and unsettled, familiar and strange. Ghosts and spirits are an everyday presence in many Indigenous communities, reflecting the porousness of the categories of human, non-human, land, self, living, dead, past, and future. In colonial times, some of these ghosts have become highly syncretic, providing resources for comprehending a confusing present. Liberal, multicultural, anti-racist and decolonial efforts to create more liveable worlds are also rife with the ghosts of their equally well-meaning predecessors, including proponents of assimilation and eugenics. And objects of all kinds are liable to haunting, with museums a favourite haunt for ghosts. Papers in this session examine the ghosts of scientific and anthropological practice in varied contexts across the Americas, Europe, and Australia. We also consider the limits and possibilities of hauntological methodologies. When our fieldsites and archives contain ghosts of one kind or another, we must decide how to approach them. We can seek to understand their haunting presence in the lives of our interlocutors, or account for them directly as non-human actors in a pluriversal politics. Ghosts can also be teachers, showing us how to fashion accounts of the social that haunt existing disciplinary frameworks. Learning to live with ghosts is an imperative in worlds wracked by violent pasts and presents, and in transition to more just futures.

Decay and Renewal: The Spectral Nature of Human-Salmon Relationships in Southeast Alaska: In a shaky video from early in 2022, a semi-circle of stones arises from the bottom of the ocean floor. The camera moves through water filled with the skeletons plankton to reveal an 11,000-year-old stone fish weir in Shakan Bay, just west of Prince of Wales Island in southeast Alaska. This finding illustrates both the importance of human-salmon relationships to Alaska Native peoples and the impact of climate change, since this weir was found 170 feet below the surface of the ocean. Specters of fish provide deep and tangible connections for Alaska Native peoples to time immemorial. We have always lived with ghosts. Just miles away from Shakan Bay, salmon return to small streams and tributaries to spawn and ultimately die. Many present-day Alaska Native people spend late summer and early fall gathering and preserving salmon for eating and sharing throughout a long winter. In this paper, I examine the spectral relationship of Alaska Native people to salmon. I show how traces, like an 11,000-year-old salmon weir and carcasses of salmon on the rainforest floor, influence federal and state wildlife management policies while acting as ghostly portents of climate change. The remnants of Alaska Native life found on an ocean floor reinforce oral narratives of traditional salmon management and have been used as evidence related to policy changes on subsistence fishing. Similarly, these ghostly stones illustrate coastal changes related to climate change and remind us that Alaska Native people have survived and thrived through many cycles of decay and renewal. Presenter: Jennifer Brown

Accountability to Ancestors: Attending to the Ghosts of Anthropology: In their Glossary of Haunting, Tuck and Ree tell us "Decolonization must mean attending to ghosts and arresting widespread denial of the violence done to them" (2013: 647). Looking around the halls and classrooms of Anthropology departments and museums, one might assume that the work of addressing the field's harm to Indigenous people was already complete—if it weren't for the ghosts. More than thirty years after the passing of the Native American Graves Protection and Repatriation Act (NAGPRA) more than 100,000 Ancestors remain unrepatriated in US institutions. This paper explores what research and repatriation ethics could look like if, instead of answering to department heads, tenure review committees, granting agencies, or journal reviewers, Anthropology attended fully to and for its ghosts. To do so, I discuss my own accountability as an Indigenous anthropologist to Ancestors as a framework,

and fuel, for addressing non-compliance with NAGPRA; working to repatriate ethnographic and linguistic collections; and in conversations toward developing ethics in biological Anthropology. Here attending to what haunts us, to Indigenous Ancestors, provides a framework for longitudinal, multi-generational accountability, ethics, and planning. Far from a discussion of far-gone, past practices or something other subfields should attend to, I argue that if anything still connects the four fields of Anthropology, it is what haunts us and the shared obligations to attend to them. Presenter: Jenny Davis (University of Illinois, Urbana-Champaign, Department of Anthropology)

Haunting Afterlives: What can Indigenous bodies in museum collections teach us: In this paper, I look to the haunting afterlives of bodily objects in nineteenth-century anthropological and anatomical collections, particularly those from Indigenous and/or disabled bodies. Historical bodily collections are among the most haunting and haunted institutions of knowledge-making due to the thousands of bodily objects that were stolen and preserved for Western scholars' study and consumption. What do these ghosts tell us? They are the legacy of generations of transinstitutionalization, a process that pressed people through punitive institutions in life and then into museum collections in death. They sound echoes of eugenic and hierarchical classification by anthropologists and anatomists that deemed Indigenous peoples as less than human. They show how scientists conceived of "disability" as an attractive feature to promote the "curious" and "extraordinary" characteristics of bodies, thereby justifying their collection and study. These ghosts pose the question, can current attempts of (some) museums to reconcile their bodily collections by situating them within the historical context in which they were collected sufficiently account? Or, do they simply serve to reify the violence of settler colonial states against Indigenous peoples? Using scientific texts, collectors' papers, and Chinookan writings about Chinookan "flattened" skulls in the United States and Germany and additional research on Indigenous bodies in Rudolph Virchow's collection of in Berlin, I will explore how the various "ghosts" and voices that inhabit these collections came to be. By identifying these ghosts, we can better understand what should haunt our minds when we think about these collections. Presenter: Trevor Engel

Haunting Returns: Spectral/Digital Archives : Anthropologists leave their own kinds of ghostly presences. Academic ancestors—lively, present, loved,

and loathed—frequent the places they made into fieldsites. Their memory may haunt the people and Peoples they studied with questions about their work, its circulations, and the ways scholars profited from time in the field. Anthropological scholarship, consolidated into what Audra Simpson calls regulatory bodies of knowledge, can extend the violence of past depictions into the present. The enduring presence of anthropologist-ancestors may also adhere to the material traces of their work. This paper explores the spectral qualities of digital returns of photographs, audio recordings, and other scientific materials. It is grounded in a collaboration between a group of A'uwẽ (Xavante) Elders, leaders, and community members and a group of non-A'uwẽ academics, including myself. As we build a digital archive to return documentation, A'uwẽ are reunited with images and sounds of their ancestors. But simultaneously, in the well-intentioned project of return and its alluring promises of justice, we are forced to reckon with the ghosts of social and physical anthropologists past. By bringing anthropological ancestors back as a subject of our collective work, what can we learn about living with ghosts? This paper inquires into the transitions that digital returns facilitate for knowledge-making and scientific sovereignty, and asks, where might calling up ghosts fall short? Presenter: Rosanna Dent

Forensic Ghost Stories: Science and Haunting in Chile's Democratic Transition: In 1991 the Chilean government exhumed 126 sets of remains from the largest anonymous burial site used by the Pinochet dictatorship to hide the bodies of those it had disappeared and executed. By 2002, the Chilean government had identified and returned 96 sets of these remains to their families. In 2006 it came to light that at least half of these identifications (48) were wrong. In the book *Ghostly Matters*, sociologist Avery Gordon uses the idea of haunting as a way to uncover individuals, things, or ideas that historical conditions banished, but that continue to persist at the margins. Scholars such as Banu Subramaniam in the field of STS show how scientific practices can also be a place where ghosts remain, including the ghosts of eugenics in present day studies of biological variation. In this paper I build on the work of scholars such as Gordon and Subramaniam to illuminate how things that are pushed to the margins reappear and persist in the domain of scientific practice. These hauntings shape how scientific findings are mobilized to create accounts of the past that people may (or may not) accept as true. Such hauntings shaped Chile's transition to democracy in the aftermath of dictatorship. The misidentifications extended the violence of the regime by revictimizing families who had

lost loved ones. They cast further doubt on the commitment of the state to goals of truth and repair and while illuminating the elusiveness of emotional and historical closure. Presenter: Eden Medina

Knowing Without: There are enough disappeared persons reported in Mexico's national registry to fill the entire Estadio Azteca, which is the largest football stadium in Mexico, and the third largest stadium in the Americas. Construction of this stadium—with a capacity for 110,000 people—overlapped with the beginning of Mexico's "dirty war" in the 1960s. The victims of disappearance from this period still haunt the national registry, and more names are added every day to the specters of those who disappeared in the previous century. At the same time, over 52,000 bodies remain unidentified in Mexico's forensic services. How can we produce knowledge of what is not there? This paper proposes 'knowing without' as an epistemology that is different from agnotology (the structural production of ignorance). 'Knowing without' is distinct in that absence of knowledge is not the object of interest. It works both as philosophical dictum (absence as starting point to produce knowledge) and ethnographic mode (being without, working without). It is also different from absentology (the sociology of things that are not there) because although 110,000 people have disappeared, their absence is not empty and leaves something behind that can be felt, experienced and known. Drawing from my experience fieldnoting death and disappearance in Mexico, I approach these haunting presences by offering elements for an epistemology of 'without'. Presenter: Vivette Garcia-Deister

Haunting Biology: Genomics and Justice in Indigenous Australia: Indigenous-led genomic science promises to unlock the benefits of genomics for Indigenous people in a way that protects them from the harmful legacies of racial science. In Australia over the last decade, genomics has become a common tool in studies of Indigenous health, with several 'Aboriginal reference genome' projects in progress; ancient DNA studies of deep Indigenous history have proliferated; and growing numbers of Indigenous people are using direct-to-consumer genomic ancestry testing to inform their family history and identity. Many of these projects are led by Indigenous scientists and/or are under Indigenous governance but are still haunted by earlier modes of knowledge production that used Indigenous biological difference as a tool of oppression. This paper considers how biological difference is understood within twenty-first century Indigenous genomics. Is it a racist ruse, a stubborn residue of racial pseudoscience? Is it

something that exists but that should not be allowed to have social or political relevance? Or is it a potentially empowering force that can be unlocked by newly accurate science? Or by being under Indigenous control? I propose these questions can be usefully framed as questions about ghosts. Are the ghosts of past efforts to define Indigenous biological difference a helpful presence? Or should we aim to exorcise them? Can an Indigenous-led genomics escape these ghosts? And are there better and worse ways to be haunted? I consider existing approaches to ghostliness and argue for an alternative way of interacting with the ghosts of racial science: living with them. Presenter: Emma Kowal

1-205

Natural Resources: De/industrialization, Community Action, and Environmental Futures

2:15 PM - 4:00 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Mark McIntyre

PRESENTER:

Mark McIntyre ,Gabriella Santini ,Nakeyah Giroux-Works (Université Laval)

DESCRIPTION:

These papers examine processes of industrial exploitation and deindustrialization and the economic and environmental impacts in their wake. From the formation of 'environmental subjects' among the Masai facing land privatization in Kenya, to the transition of industrial farming on the Canadian Prairies, forest conservation in Quebec, and the aftermath of coal mining in Cape Breton, presenters elaborate on how people have come together to create both new 'communities' and futures.

Fielding dreams: exploring hopeful practices in Glace Bay's Number 11 neighbourhood: Processes of deindustrialization have informed much of how Glace Bay residents construct and perform their life making projects. Glace Bay residents have been navigating processes of deindustrialization and the resultant precarity since before the closings of the last of Cape Breton's major coal mines and steel plant. In 2023, approximately 22 years after the shutdown of these last major industrial plants, residents are still grappling with the challenges of making life within the frameworks of

deindustrialization, marked by unemployment, poverty, out-migration, community and infrastructure ruination, and general precariousness. Yet, despite continued engagements with a precarity stemming from the processes of deindustrialization, communities within Glace Bay continue on. Within this context, I have been interested in the practices and tactics (1) that Glace Bay residents take up within the current framings and experiences of deindustrialization, as well as those constellations of practices that emerge within the work of planning and hoping, for individual, familial, entrepreneurial, ecological, and community futures. While Glace Bay has experienced much loss and despair in the last two decades, in recent years several neighbourhood community organizations have formed with an aim to take up revitalization projects around the region that might foster community well being, as well as fuel imaginations of hope and future for current Glace Bay's residents and subsequent generations. This paper engages one of these community organizations, the Number Eleven Volunteer Society (NEVS), and their work to take a derelict and abandoned baseball field, owned by the Cape Breton Region Municipality (CBRM), in their neighbourhood and transform it into a mixed-use, outdoor athletics facility and community hub for the Number 11 community and other Glace Bay residents of all ages. Number 11, named for the Dominion No. 11 coal mine [Emery seam] from which the district formed around, is recognized within Glace Bay as marginalized and low socio-economic status neighbourhood. While Glace Bay as a whole has faced great struggles through experiences of precarity, Number 11 is known as being particularly impacted by high poverty rates, inadequate housing, and intergenerational cycles of poverty and addictions. Within this, I look at how hopeful community practices are taken up as tactics to reconfigure diminished aspirational capacities (2) to those that engage imaginations of optimistic futures and build worlds that reflect ideas of the good life within otherwise precarious life-ways. Further, if hope is a radical temporal reorientation of knowledge (3), hopeful practices offer a space to consider what this knowledge is for: (potentially) agency; capacity; construction of self and the world. 1: de Certeau, Michel. 1984. *The Practice of Everyday Life*. University of California: Berkeley. 2: Appadurai, Arjun. 2004. *The Capacity to Aspire: Culture and the Terms of Recognition*. In *Culture and Public Action*. Rao, V. and Walton, M., Eds. Stanford University Press, Palo Alto, California, pp. 59-84. 3. Miyazaki, Hirokazu. 2004. *The Method Of Hope: Anthropology, Philosophy, and Fijian Knowledge*. Stanford: California. Presenter: Mark McIntyre

Land Subdivision and Shifting Environmental Ethics in the Maasai Mara, Kenya: Community-managed areas such as Maasai group ranches in Kenya have succumbed to land individuation and privatization in recent decades, causing a portion of the land in former group ranches to undergo considerable degradation. The subdivision of former Maasai group ranches into individualized private titles, in conjunction with the growing monetization of rural livelihoods and increasing demographic pressures, has often led to land enclosures and unsustainable harvesting, adversely affecting formerly community-managed natural resources such as forests, grassland, and wildlife. This paper is a case study of Oloirien Group Ranch, which was recently subdivided in 2017 - a process which was riddled with corruption and inequality. How did this process affect the way Maasai understand and engage with the environment? In cases where community members are indeed adopting environmentally damaging practices, what might be done to help the formation of environmental subjects, or 'people who care about the environment' (Agrawal 2005)? First, this paper explores how the rapid transformation in land tenure has led Maasai community members to reorient their engagement with the environment and to change their conceptions of their interests. Then, drawing from Agrawal's work on 'environmentality,' this paper explores avenues for the formation of a more sustainable Maasai environmental subjectivity in a post-subdivision context. This paper will be based on a preliminary analysis of the data collected during doctoral fieldwork, which took place from January to October 2023 among Maasai communities in Oloirien, Kenya. Over the course of nine months, participant observation was conducted, semi-structured interviews were carried out and oral testimonies were collected. Archival research has also been conducted to verify the accuracy of some historical events recalled in testimonies. Presenter: Gabriella Santini

Agrochemical Transitions on the Canadian Prairies: Resurfacing Fields and Farms: Dryland grain farmers of the Canadian Prairies find themselves in the midst of an important transition. Challenges to the high-input chemical systems, which rely heavily on herbicides for weed control and synthetic fertilizers for soil nutrient replacement, force farmers to rethink a farm management system that has dominated the region since the mid-1990s. The purpose of this paper is to highlight the main challenges to this high-input system, including herbicide resistant weeds, chemical residue regulations, crop diseases, and greenhouse gas

emissions. Additionally, I will provide historical context for how the high-input system came to dominate the Prairies, which represents another major transition in grain farming that began in the 1930s and continued through the 1980s. This transition involved the replacement of field tillage practices for weed control with herbicide weed management. Finally, I will describe alternatives to this dominant system including organic farming, pasture restoration, and perennial crops. With each transition in farm management style, farmers engage with their soils in different ways. They create different types of surfaces on their fields, which creates different ways of being in and knowing this landscape. Check:

Construire et réfléchir autrement à l'espace forestier. Ethnographie d'initiatives citoyennes et collectives de plantation d'arbres au Bas-Saint-Laurent, Québec.: Réfléchir à l'avenir de la forêt implique d'interroger les réalités de son exploitation industrielle, telle que la perte de biodiversité associée aux conditions de son exploitation, et les stratégies gouvernementales instaurées pour assurer la durabilité de ses ressources, incluant les aires protégées et les programmes de reboisement. Cela implique aussi de retracer les initiatives alternatives aux modèles de la conservation forestière néolibérale, soit celles développées dans une perspective de transition sociale et écologique. De tels projets proposent une réforme des rapports sociaux, politiques, économiques à la forêt, et s'engagent dans des approches de la conservation basées sur des actions citoyennes, communautaires et collaboratives. Dans cette présentation, j'examine deux stratégies de mises en valeur de la forêt utilisées par des organismes, des citoyens-nes et des collectifs de la région du Bas-Saint-Laurent : les aménagements comestibles appelés « forêts nourricières » et les plantations d'arbres à des fins de compensation carbonique, que j'ai nommé « plantation climatique ». À priori non liées, ces pratiques de plantation de végétaux proposent de rebâtir des liens sociaux autour d'espaces oubliés et dégradés, de multiplier les communs forestiers au sein des milieux de vie et de déployer de nouvelles manières de « faire communauté » avec le monde végétal. Cette communication vise donc à ouvrir une fenêtre inédite sur les façons dont des espoirs écologiques d'une meilleure cohabitation avec la forêt se concrétisent par des expérimentations sociales innovantes qui bousculent les représentations conventionnelles de la forêt. Presenter: Nakeyah Giroux-Works (Université Laval)

1-210

Negotiating Reproduction: Global Politics, Rights and Activism

2:15 PM - 4:00 PM

TMCC - 717 A

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Kelli Finn

PRESENTER:

Kelli Finn ,Holly Dygert (Bryant University),Diah Irawaty (SUNY, Binghamton University, Department of Anthropology)

DESCRIPTION:

The study of reproductive justice for anthropological inquiry requires a renewed lens given the ways reproductive freedom is threaten from the local to the global scale. This panel explores global politics and reproductive rights across different geographic locations taking account the stakes of reproductive choices, life, and survival. Panelists discuss interconnected yet diverging topics related to motherhood, religion, abortion, migration, and transnationalism. Regions represented include Mexico, U.S., Ireland, and Indonesia.

Abortion Access in America: An Analysis on Mexican Abortion Groups Providing Care to Residents in a Post-Roe United States: In June 2022, the United States Supreme Court overturned the legal precedent set in Roe v. Wade, which protected a person's constitutional right to abortion care on a national scale. This decision has led to each state's ability to decide the legal status of abortion care for themselves. Several months prior, the Mexican Supreme Court decriminalized abortions within the country. At the moment, two U.S. states that share a border with Mexico have outlawed abortion while one Mexican state has now legalized the practice. The change in legal status, and the increased popularity of medication abortion, has led to Mexican abortion networks reshaping their organizations to provide abortion medications to individuals in the United States and aiding Americans seeking abortion services in Mexico. In this paper, I use news articles to examine how Mexican organizations aid Americans in accessing abortion care after the overturning of Roe v. Wade. I argue Mexican groups providing abortion care are examples of transnational solidarity through identification of a shared struggle against unjust state power. This resistance has led to the shared goal of

subverting oppression and seeking political change.

Presenter: Kelli Finn

Rights Against Justice: An Ethnographic Examination of the Workings of “Reproductive Rights” in an Indigenous Ñuu Savi (Mixtec) Village in Mexico: As a reproductive rights paradigm gained traction in international circles in the 1990s, BIPOC feminists pointed out that the approach fell short of achieving reproductive justice, especially for marginalized populations. Reproductive rights and reproductive justice have since come to be seen as divergent activist projects tethered to the particular social locations of more (in the case of rights) and less (in the case of justice) advantaged populations. In this article, I consider the relationship between rights and justice from a different, ethnographic vantage point. Based on data collected primarily during eighteen months of research in the early 2000s, a time when the reproductive health and rights of women and adolescents became prominent in Mexican public health efforts, I examine the workings of 'reproductive rights' in an Indigenous Ñuu Savi (Mixtec) village in southern Mexico. The paper shows how Mexican public health providers used liberal assumptions about rights-bearing subjects to promote the reproductive 'choices' of some while deeming others too culturally encumbered to make such determinations. Moreover, they drew from this distinction to justify coercing women they perceived as culturally-encumbered to undergo tubal ligation procedures. This work thus shows how the shift to a 'reproductive rights' paradigm produced new social distinctions in which and through which reproductive injustices were differentially inflicted on villagers. Presenter: Holly Dygert (Bryant University)

Negotiating Motherhood and Family: The Politics of Money and Gifts among Indonesian Transnational Mothers: Being engaged with the anthropological study of money and gifts, I examine the growing feminist political consciousness among women from the grassroots level as a newly formed local feminism through the reproduction of new meaning on the practices of sending money and gifts they are involved. Based on my doctoral fieldwork in West Java and West Nusa Tenggara, the two largest sending areas of female transnational migrant domestic workers in Indonesia, this paper elaborates on how Indonesian transnational mothers who work as domestic workers leverage their migration experience to reclaim their new identity and power and instrumentalize and strategize the money and gifts they sent as a novel modality and to (re)claim the identity, rebuild connectivity, and exercise agency in various settings, modes, and modalities. Through their

understanding of money more politically, transnational female domestic workers show their transformation by reconceptualizing and practicing new forms of non-prescriptive and non-mandatory 'tainted' motherhood and a deviant model of family practices. The ethnography closely observes how grassroots women can construct a political meaning of money and approach it to challenge the existing gender and family norms. This paper explores how these transnational mothers are capable of utilizing their experiences of being transnational domestic workers to not only negotiate the persistent traditional gender and motherhood and family norms but also challenge the state's gender ideology of motherhood and the family in Indonesia. They practice the transformative and strategic resistance and even subversion face-to-face the pervasive and entrenched discriminative and unjust gender, motherhood, and family norms to disrupt, upset, and destabilize the ingrained patriarchal social orders and cultural-religious norms. Presenter: Diah Irawaty (SUNY, Binghamton University, Department of Anthropology)

1-215

Negotiation Agricultural Transitions: Case Studies in Change and Adaptation

2:15 PM - 4:00 PM

TMCC - 604

Oral Presentation Session

REVIEWED BY:

Culture and Agriculture

ORGANIZER:

Megan Styles (University of Illinois Springfield)

PRESENTER:

Mohammad Ainul Haque ,Michael Dunford (Australian National University, Department of Anthropology),Hector Fletes Ocón

DESCRIPTION:

The papers in this panel explore how farmers navigate periods of agricultural transition – from commons to uncommons, local to global, traditional to modern, and (sometimes) back again.

Maintaining the Local in a Globalized World: Recording the Experiences of a Homesteader from Ochre Pit Cove of Newfoundland and Labrador, Canada.: In recent years, homesteading becomes popular in the urban and rural areas of Newfoundland and Labrador, Canada (NL). Homesteading encourages a lifestyle of self-reliance involving people in sustenance agriculture and the minimal production of clothing, craftwork, textile and so

on. The increasing number of people engaged in subsistence farming has begun to get attention across the province. Modern urban homesteading in NL has flourished with a 'back-to-the-land' approach reflecting a desire to go back to the simplicity of the past and resist the mechanical life of consumerism and globalization. Scholars have analyzed the potential of modern urban homesteading in maximizing independence, self-sufficiency, food security and financial solvency. However, homesteading could be rewarding in placemaking, connecting an individual to family histories and apprehending his/her position within the local and global food culture. This paper is an outcome of a semi-structured interview conducted with Kyle Dew from Ochre Pit Cove of Newfoundland and Labrador. Concentrating on Kyle's ten years of homesteading experiences, this paper examines how intra-provincial movement affects Kyle's sense of place and belonging and how he creates meaningful experiences in the new place through homesteading. It also analyses homesteading as a means of materializing family history and maintaining the local culture in a globalized world. This research is informed by the folkloristic understanding of place, region, and memory as well the cultural theory of migration and globalization. Presenter: Mohammad Ainul Haque

Tree cycles as labor cycles in Myanmar's Ta'ang Hills: In Myanmar's tea-producing highlands, tea cultivators ascribe a traditional division of labor to tea trees at different life stages: saplings are excused from work; middle-aged trees produce leaves; favored older trees produce seeds. This traditional pattern of 'tree work' is undergoing a massive transition: in the last decade, newly erratic weather patterns (especially hailstorms) have disrupted this division, leading many farmers to purchase seeds and saplings from specialist nurseries. My paper will show how this commodification of seeds and saplings indexes a simultaneous transition in human tea labor, which is newly commodified: traditional reciprocal arrangements between highland tea producers and lowland agricultural communities have been increasingly replaced by intra-highland wage work. Data for this paper was collected by the author via interviews and participant observation, as well as in collaboration with two indigenous Ta'ang researchers, who helped guide the author's research process. Presenter: Michael Dunford (Australian National University, Department of Anthropology)

Challenges of the agroecological transition. Policies and experiences from Chiapas: The social and environmental degradation of the global food system has led to

reflections and actions on its reconstitution. The pressures for change have come mainly from small farmers and peasants (many of them grouped in the *Vía Campesina* organization). But also from public organizations, some on a global scale such as the World Bank or the FAO. Multinational corporations that participate in different segments of the food system, such as production of inputs, seeds, fertilizers, transformation and distribution, have also joined this process, with their own interests, discourses and strategies. A transformation program in which some of these actors converge (with different perspectives) refers to agroecology. Valuing and recovering the ancestral knowledge of peasants throughout the planet, agroecology is established as a (transdisciplinary) science, a practice and an action program. It tries not only to transform agriculture but also the food system as a whole and the social inequality that prevails in marginalized sectors of rural and urban spaces. The Mexican government established in the 2018-2024 Administration a focus on the agroecological transition. For this, it has established different programs. It has also opened spaces for research/advocacy oriented towards this transition. This communication discusses the scope and challenges faced by this program. The importance of examining this process from the perspective of agroecological reconfiguration, which addresses different material and immaterial dimensions of agroecological change, is discussed. Finally, some preliminary results of a project financed by Conacyt, oriented to the agroecological transition, are examined, taking up the achievements and the heterogeneity of the perspectives with which the small producers of Chiapas appropriate these initiatives. The presentation is complemented by an analysis of the own research experience for the agroecological transition, considering the challenges of communication, accompaniment and knowledge between actors. Presenter: Hector Fletes Ocón

1-220

Neopagan Aesthetics

2:15 PM - 4:00 PM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Logan Elson

CHAIR:

Roger Lohmann (Trent University)

PRESENTER:

Logan Elson ,Roger Lohmann (Trent University),Barbara Jane Davy ,Sabina Magliocco (University of British Columbia, Department of Anthropology)

DESCRIPTION:

Neopaganism denotes reconstructions of idealized past religious beliefs or customs from research on folkloric, literary, ethnohistoric, and material sources. The original 'Pagan' indigenous religions that Neopagans use as inspiration are typically associated with particular peoples and lands, as they were before they were overwhelmed or destroyed by later influences and developments such as conversion to Christianity. In this session we analyze Neopagan cases in terms of the aesthetics with which participants appreciate and express beliefs, behaviours, and artifacts associated with particular traditions. Here aesthetics refers to styles and patterns of imagery in art, ritual, lore, and other forms of expression that characterize and are favoured by particular tastes of beauty. Neopagans, like other human groups, use aesthetic styles to demarcate identity and differentiate communities. Some characterize the entirety of their religious experience in aesthetic terms. Their aesthetics can be manifested in a variety of forms. These include material culture such as jewellery, clothing, and ritual implements; and performance, as in ceremonies, celebrations, and literary productions. Aesthetic distinctions are also found in the beliefs and moral ideals of practitioners. All three are often present together as components of Neopagan religious experience, each forming part of a cohesive whole. Individuals may be drawn to particular Neopagan traditions for their aesthetic values: for example: folks in search of strong, Eurocentric masculine representations may be drawn to the bearded muscle-man aesthetic of Germanic Heathenry. In contrast, the mother earth goddess of sexuality-centric Wicca appeals to those searching for powerfully feminine aesthetic. Some are drawn to nature motifs and ecological engagement. Others are drawn to counter-cultural aesthetic experience and identity. While aesthetic commonalities draw Neopagans together into communities, Neopagans use aesthetic differences as the basis for distinguishing other groups and traditions from their own. Eclectic and reconstructionist aesthetic modalities can compete and generate conflicts. This panel examines manifestations and ramifications of aesthetics in Neopagan communities. We use these cases to theorize the role of aesthetics in religion and human organization more broadly. Questions of notable interest include: how aesthetics inform or encourage engagement with Neopagan community; how Neopagan aesthetics offer a

mode of identity construction both within the community and outside of it; and how aesthetics encourage ways of interaction with not only other Neopagans and the dominant culture, but also with the non-human world.

Emergent Aesthetic Production of Place in an Ontario Heathen Sacred Enclosure: Place-making involves associating localities with elements of lore and wisdom. These associations are evoked by existing features of real or virtual spaces, or developed by altering the space. People make places in accord with aesthetic ideals sourced from past and contemporary traditions that accord with present desired potentials. I trace these characteristics of place-making among Germanic Neopagans, also known as Heathens. Heathens recreate an aesthetic of religious experience inspired by ancient Germanic cultures. They do this by interpreting historical and mythical texts and mobilizing these interpretations in religious practice. In current Heathenry, it is common to create sacred places, usually in the form of altars, enclosures, or other stationary objects placed in inspiring localities on the landscape. A case in point is an outdoor enclosure called the Vé, dedicated to the worship of Odin, Thor, and other Heathen gods at Raven's Knoll in Eganville, Ontario. This Vé is enclosed with nine wooden poles, symbolizing the nine realms of Heathen cosmology, and decorated with figurines, animal furs, and other ritual implements associated with Heathen deities. Both its original construction and its subsequent removal to higher ground reflect ancient Germanic aesthetics drawn from the archaeological record, historical sources such as the Icelandic sagas, and current designs and motifs. The combination of these elements generates emergent aesthetic productions that bear similarities to place-making in other cultural contexts, including among ancient Pagan Icelanders, modern Western Apache, and even inhabitants of online environments such as Second Life. Presenter: Logan Elson

Why Once a Wiccan: How Intermingled Beliefs, Identities, and Aesthetics Propel and Repel in Neopagan: This autoethnographic essay demonstrates how beliefs, identities, and aesthetics can be analyzed to describe, measure, and compare religious orientations. I trace how they figured in my adoption, participation, and abandonment of Wicca as a university student in the 1980s. Although these three factors infiltrated one another, I was primarily attracted by aesthetics and repelled by beliefs; Identify followed suit. Early on I found Wiccan beliefs acceptable because they were presented as optional and they contrasted

favourably with dominant religious notions in my culture. Neopaganism offered exciting identification with my distant ancestors and social connections with contemporaries. Most attractive were the aesthetics like robed and naked rituals in forests beneath full moons, seeing a nature goddess in earth and moon, interlace motifs, and feeling magical power flowing. These resonated with my ecotopian ideals. I participated in multiple Wiccan groups' activities, read Wiccan authors, and used Wiccan categories for spiritual development. I continued to enjoy Wiccan aesthetics, but increasingly found the beliefs problematic. As a self-described nature religion, I had naively assumed its tenets, despite artistic license, were reality based. Yet supernatural notions like reincarnation and the physical reality of magical "energy" were literally accepted by most around me. Even beliefs I found appealing, like the idea that trees have spirits, lost their lustre as I recognized they were unsupported by evidence. I could not be party to willfully promoting misinformation; but I retained wistful appreciation for Wiccan aesthetics, now sullied by association. Presenter: Roger Lohmann (Trent University)

Tyr Tales from the European Bronze Age to Contemporary Heathen Offerings.: In Old Norse literature the god Tyr appears as warrior god, the only one brave enough to place his hand in the mouth of the monstrous wolf Fenrir to trick him into being fettered in an effort to stave off Ragnarok and the destruction of the Aesir gods. Snorri Sturluson's Prose Edda tells this story of how Tyr's courage to serve as a guarantor of the Aesir's word that they will free Fenrir resulted in the warrior losing his right hand. Contemporary Heathens revive religious traditions associated with the gods featured in Old Norse literature, including Tyr. Tyr has a complicated history, interpreted variously as a god of war by Cornelius Tacitus, an Indo-European sky god by Max Müller, a god of law by Georges Dumézil, and more recently as an invention of Sturluson by Marteinn Sigurðsson. Contemporary Heathens who hold inclusion as a central value, such as those of Raven's Knoll in eastern Ontario, present a striking innovation in regarding Tyr as a wounded warrior, disabled immigrant, and model of service to community. This study of changing ideals of masculinity and valuation of the warrior ethos in contemporary Heathenry builds on a two-year study of the Heathens of Raven's Knoll from 2018-2019 and ongoing participant observation and interviews in association with a ritual dedicated to Tyr at Raven's Knoll in 2023. Presenter: Barbara Jane Davy

Vernacular Heterotopias in the Anthropocene: Aesthetics and Ethics in Fairy Gardens: This paper examines the aesthetics of fairy gardens: assemblages of fairy-themed figurines and related objects typically constructed in public-facing outdoor areas, such as parkways, front gardens, and parks. Designed to attract public attention, these assemblages combine mass-produced and hand-crafted items, juxtaposing them in ways that create new meanings and invite community participation. Drawing on cultural historian Luke Morgan's reading of Foucault (2015:36), I argue that these assemblages constitute vernacular heterotopias, disrupting cultural binaries by both reproducing and inverting them. Building on my earlier work with Neopagan iconography (Magliocco, 2001), I apply the principle that aesthetics often reflect ethics. The aesthetics of fairy gardens unsettle the urban and suburban landscape with seemingly animated beings possessing personhood and agency, suggesting notions of enchanted nature rooted in the "new animisms" (Harvey, 2019) that include eco-critical perspectives. Yet they also reflect gender role stereotypes and convey subtle messages about race and class, reflecting nostalgia for a precolonial, preindustrial past, a fantasy world in which the climate crisis is also non-existent, and fairies continue to enchant a pristine environment. I argue that fairy gardens are a vernacular aesthetic response to climate grief, environmental degradation and collapse, creating landscapes of longing in which magic permeates the sense of place. Presenter: Sabina Magliocco (University of British Columbia, Department of Anthropology)

1-225

Participating in NGO and Development Encounters (Part 2)

2:15 PM - 4:00 PM

TMCC - 713 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Scott Ross (George Washington University)

CHAIR:

Scott Ross (George Washington University), Sarah O'Sullivan (Capilano University, Anthropology Department)

PRESENTER:

Sarah O'Sullivan (Capilano University, Anthropology Department), Gabriela Morales (Scripps College), Alyssa

Paylor (University of Notre Dame), Austin Bryan (Northwest University)

DISCUSSANT:

Cal Biruk (McMaster University, Department of Anthropology)

DESCRIPTION:

Since the 1970s, proponents of participation in development have insisted it is a transformative 'process of empowerment', whereby fostering the participation of target populations will increase their level of ownership, self-reliance, and commitment, leading to more 'sustainable' development. Indeed, one of the ultimate aims of the Sustainable Development Goals (SDGs), the global governance framework for guiding development policies worldwide, is to better involve the target populations of development interventions in decision-making at all levels. But what does it actually mean to participate in development today? Who 'participates' and who 'develops'? For as long as participation has become the sine qua non of development practice, anthropologists and critical development anthropologists of development have been asking such questions. Scholars have demonstrated the ways that participation is more constraining than liberating (Cooke and Kothari 2001); shown how it endures regardless of whether it leads to material change (Green 2010); and explored the different ways 'participation' has been deployed across time, forming subjects along the way (Kelty 2019). Drawing on ethnographic insights into development programs from around the world, this two-part panel uses the encounter between development actors like NGOs and target populations as a springboard for thinking about the kinds of participation and possibilities that such an encounter engenders (Beck 2017, Olivier de Sardan 2005). Papers in this session follow how former inmates in northern Uganda attempt to navigate new lives amid post-conflict society's expectations; demonstrate Indigenous Aymara residents wielding of complaint as a strategy to hold Bolivian institutions accountable; investigate the politics of vulnerability among HIV-positive savings and loan members in northern Uganda; explore the politics of participation in controversial Palestinian-Israeli peacebuilding initiatives; and show how sexual and gender minorities in Uganda use HIV/AIDS programming to sustain more diverse queer projects.

Forbidden Vulnerability: HIV and development in post-conflict northern Uganda: This paper explores a community-based NGO's development project for an HIV-positive Village Savings and Loan Association (VSLA)

in the post-conflict Acholi subregion of northern Uganda. VSLAs are self-sustaining savings and loan groups that have become popular among development organizations for how they are imagined as addressing Acholi aid-dependency following 20 years of war and forced displacement into camps. The end of the war in 2006 coincided with the scaleup of antiretroviral therapy (ART) that transformed HIV into a "chronic yet manageable" condition. Today, an HIV-positive status is no longer enough to render someone "vulnerable", making them ineligible for material aid despite the fact that living with HIV and maintaining ART adherence continues to be extraordinarily difficult. It is within this contemporary post-conflict and imagined post-HIV vulnerability context that this paper contextualizes the vastly different intentions and expectations that motivated the NGO and the VSLA to participate in this development encounter. For the NGO staff, the project had the potential to foster personal responsibility, self-sufficiency, and "positive living" among beneficiaries. For the VSLA members, participating was a technique to safeguard against future health-related crises. Through publicly participating in this development project, the VSLA members were demonstrating their virtuousness and deservingness of care and support from others, ironically, precisely because of the heightened uncertainty that HIV brought to their lives. Presenter: Sarah O'Sullivan (Capilano University, Anthropology Department)

Participatory Planning and the Practice of Complaint in Bolivia: This talk centers on complaining (*renegando*) as a form of political engagement and possibility in Bolivian participatory planning spaces. During Evo Morales's presidency, state policymakers, aided by NGO workers, promoted community participation in local health policy planning. While neoliberal reformers first enacted popular participation policies in the 1990s (Cameron 2009; Postero 2007), the Morales administration repositioned participatory health planning as part of a more progressive agenda: local participation would grant a central decision-making role to social movements and contribute to decolonizing the national health care system. I turn to how, as health services continued to fall short, Indigenous Aymara residents of a rural highland town engaged in practices of verbal complaint during planning meetings. Bolivian state officials and NGO workers sought to manage complaints by changing the subject or reminding participants of all that institutions were doing on their behalf. Taking up

Sara Ahmed's call to "giv[e] complaint a hearing" (2021: 3), I point to complaint as a strategy for holding Bolivian institutions accountable to their promises of decolonization. Like resentment and contention, complaint in participatory spaces rejected liberal settler moves toward reconciliation and commensuration (Coulthard 2014; Simpson 2014, 2016). Instead, it opened up possibilities for participants to generatively rework – and sometimes rupture – their relationships with state and development agencies. Presenter: Gabriela Morales (Scripps College)

"āḥnā mawḡūdyn!" Presence as an Index of Respect in Israeli-Palestinian Peacebuilding: Peacebuilding practitioners in Palestine-Israel seek to measure their work through public presence and calculate the number of individuals in a room to demonstrate the impact of their programming. Many peacebuilding initiatives in Palestine-Israel are designed using Gordon Allport's (1954) socio-psychological theory of contact which posits that when equal sized groups meet and get to know one another, violence is reduced. Yet evidence of participation in peacebuilding programs creates problems for Palestinians who refuse to have their presence documented in photos and will tell family that they are studying or going to training to avoid perceptions that they are engaged in a Palestinian taboo of taṭbī' or normalizing Israeli occupation. This paper draws upon eighteen months of ethnographic fieldwork, interviews, and document analysis from 2018-2023 to explore how presence and participation are used by Palestinians as an index of respect and to make a claim to moral superiority. I examine how the double meaning of "āḥnā mawḡūdyn" (we exist; we are present) complicates notions of participation as either agency or cooptation in peacebuilding practice and elucidates how participation takes on multiple meanings as it is measured, competed for, and claimed by individuals engaged in different projects of political claim-making. Presenter: Alyssa Paylor (University of Notre Dame)

Owning Aid: Queer Liberation Through Disease in Uganda: In Uganda, where queer people are regularly arrested by the Uganda Police Force (UPF), sex workers are murdered and disappeared, and the operations of non-governmental organizations (NGOs) are raided and halted, criminalized communities of sexual and gender minorities are sustaining the politics of their broader movements for liberation by affixing their work to one of Uganda's largest annual development aid budgets:

HIV/AIDS.1 Using disease to gain a seat at the table of state agencies that previously ignored their criminalized identities, a national network of community-based organizations serving "key populations" for HIV/AIDS engages in high-level technical meetings with the Ugandan Ministry of Health, Uganda AIDS Commission, and officials of development aid agencies where they monitor the accounting of HIV/AIDS funding and advocate for investment in the "full financing" of HIV. Drawing on long term ethnographic fieldwork² from Kampala, Uganda (2015-2022) with "key population" HIV activists and workers of NGOs and state aid agencies, this paper traces the way HIV exceptionalism³, in its second decade, has transformed not only the politics of Uganda's social movements for sexual and gender liberation but also the relations of 'ownership' criminalized communities have with HIV/AIDS foreign assistance. 1 In 2019 Uganda's annual budget for HIV alone was over \$490 million, while its general healthcare budget was a mere \$318 million. 2 The ethnography in this paper highlights the weeks before, during, and after a "Community Led Monitoring" workshop (2022) where for the first time criminalized "key population" HIV activist assembled and presented their accounting on where multi-million-dollar HIV funds targeting "key populations" in the country were invested. 3 HIV exceptionalism, in which HIV is positioned as an exceptional disease requiring a unique health and socio-legal response, has garnered funding that has saved millions of lives Presenter: Austin Bryan (Northwest University)

1-230

Pedagogies of Oppression: Violent Imaginaries and Racialized Visions in Police Training Worlds

2:15 PM - 4:00 PM

TMCC - 715 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Christina Aushana (University of California, Santa Barbara)

CHAIR:

Christina Aushana (University of California, Santa Barbara), Jessica Katzenstein (Harvard University)

PRESENTER:

Christina Aushana (University of California, Santa Barbara), Jessica Katzenstein (Harvard University), Hayal Akarsu (Utrecht University), Britni Moore (Society for the Anthropology of Work), Marie-Louise Glebeek (Utrecht University)

DISCUSSANT:

Aisha Beliso-DeJesus (Princeton University)

DESCRIPTION:

Ethnographies of policing have long focused on the patrol field as the primary site in which to study police epistemes. Anthropologists of police (Barker 1999; Cabot 2018; Salem and Larkins 2021) and interdisciplinary ethnographers of state violence (Alves and Vargas 2017; LeBrón 2019), often using the dominant modality of the police ride-along, have invited us to the streets of Paris where refugees are policed (Fassin 2013), to the back-alley beats of Taiwanese officers (Martin 2019), and elsewhere. Yet, as Tyre Nichols' highly mediatized death at the hands of five Memphis police officers once again reveals in the long citational chain of anti-Black police violence, what happens in the patrol field is not merely evidence of a unitary 'police culture' that can be corrected through diversity efforts, body cameras, or more effective training programs. Focusing the ethnographic gaze solely on sites of 'real life,' street-level police work leaves unaddressed the imaginaries of racialized violence inscribed in training. Scholarship on the possibilities and limits of police reform, both within and outside the U.S. (Akarsu 2020; Babül 2017; Hornberger 2011), suggests the need to transition toward a model of police ethnography that necessarily encompasses sites beyond 'the street.' This panel adjusts the aperture of the anthropological lens to examine how police trainings and paradigms shape the methods, objects, epistemes, and ethics of police, as well as those of the ethnographer. We build on the work of anthropologists like Aisha Beliso-De Jesús (2020) for whom the training worlds of police recruits and instructors cannot be extricated from the settler colonial fantasies and metaphors that render racial imaginaries of violent Black, Brown, and Indigenous neighborhoods shareable, inhabitable, and mobile before recruits enter the patrol field. Such imaginaries are visible today in the ongoing police killings and state abandonment of Indigenous Canadians, the 'Cop City' training facility in Atlanta, and anti-Black and anti-immigrant police violence worldwide. Our panel engages with the following questions: -What do ethnographies of police training allow us to understand that ethnographies of 'real-life' policing do not? What forms of racialized and

gendered violence do they clarify and obscure? What metaphors, temporalities, and performances of 'reality' do they produce? -What conceptual and political distinctions/convergences emerge in comparing (or comparative) studies of police training globally? What do (mis)translations across contexts produce? - How should we parse the politics of anthropologists' engagement in police training, both broadly as a form of 'dirty anthropology' (Jauregui 2013) vis-a-vis our imbrication in state violence, and specifically as a space that seems to compel involvement in 'improvement'? What does such involvement in ethnography's 'double binds' (Zilberg 2016) open and foreclose? - Lastly, by revealing the tacit, teachable models that mobilize policing's racial/izing optics, how might 'studying up' (Nader 1972) in sites of police training offer the anthropology of policing a route to resist the reformism of minor repairs?

Racial (Re)Visions: Staging Anti-Black Optics and "Reasonable Force" in Police Training Scenarios: Police reform remains a contentious strategy for disrupting the crisis of repetition that marks the extralegal murders of Black and Brown Americans by police in the U.S. For scholars of abolition, reform cannot address how these acts of anti-Black and anti-immigrant state violence are not aberrations or exceptional, but rather foundational to policing and, I argue, inscribed into routine encounters between patrol officers and civilians. Based on more than five years of fieldwork with patrol officers and training officers in East County, San Diego, my research takes up these concerns – principally, to find a grammar otherwise to articulate the ordinary anti-Black violence of police-civilian encounters – by ethnographically examining the performance scripts that shape officers' and recruits' training and professional vision in interaction. As a performance ethnographer and volunteer role-play actor in San Diego's police academy, I follow these scripts from academy to patrol field to illustrate how police violence emerges as performative acts of citation that render racialized violence a tacit expectation of training rather than an object of its address. In this talk I will demonstrate how visual logics embedded within these theatrical simulations are constitutive of sociolegal categories like "reasonable force" as recruits and actors improvise scenes together. Performance ethnography in police training sites offers the anthropology of policing an ethnographic view of the racial (re)visions enforced in staged conflicts of asymmetrical threat while suggesting reperformances can visualize the mobility of

performative citations sustaining the asymmetrical conditions of anti-Blackness in and beyond the police academy. Presenter: Christina Aushana (University of California, Santa Barbara)

Officer Safety Time: The Racialized Temporalities of U.S. Police Scenario Training : U.S. police reform advocates often press police departments to shift away from fear-laden “warrior” survival trainings and toward reality-based or scenario trainings, which involve immersively role-playing scenarios such as making an arrest.

Scenario trainings promise to teach officers to suppress fear, counter racial bias, and calibrate uses of force.

Drawing on 16 months of ethnographic research with police officers in Maryland, this paper explores the racialized temporality of scenario trainings. In these trainings, police learn to “think threat first,” enacting a purportedly colorblind temporality of survival whose ultimate imagined adversary is the poor Black civilian. Moreover, scenario trainings that use virtual reality technology—often vaunted as a cutting edge of police reform—tend to produce an airtight conviction that threat could have been present, rendering inevitable the force required to stop it. I examine the legally sanctioned radical presentism of threat perception, in which trainings seal antiblack violence into a single decision point evacuated of history. I also explore the subjunctive certainties—that danger could always exist—that are reinscribed, contra reformist aspirations, through scenario world-building. Finally, I argue that reality-based trainings cement a racialized temporality I call officer safety time, which forecloses the desired futures imagined by reformism. Presenter: Jessica Katzenstein (Harvard University)

The Police/Citizen Inside Out : How do police officers, not just as implementers, but as educators, students, thinkers, and knowledge producers, engage with the question of policing and police violence? As part of my ethnographic research on the implementation of police reforms in Turkey, I followed the 2016 cohort of Turkish Police Academy trainees over a year, sitting in on all of their classes at the reformed Academy. In addition to showing how new security frameworks crept into police education and training curriculums, pedagogies, and routines, my ethnography in the Academy revealed trainees' contradictory ethical and political reflections on 'reform' and “police violence,” accounting for the multiplicity of policing cultures that this process produces. This talk will focus on the ways that soon-to-

be police officers discuss, theorize, and negotiate their role in society, with a particular emphasis on changing fantasies of 'terrorist enemy' and 'good citizen' in the classroom settings. By capturing the trainees' personal stories, aspirations, and classed, gendered, and racialized backgrounds, the talk provides a unique window into the process of becoming state-subjects. I argue that ethnographies of police training and police worldmaking practices are essential, not complementary, for understanding policing in its 'real-life' context. With police reforms turning the police inside out, I propose that anthropologists focus more on police knowledge practices and the pedagogical/dialogical space of their transition from 'ordinary citizens' to 'the police.' Presenter: Hayal Akarsu (Utrecht University)

The Room of Becoming: Where Recruits Learn to Be Cops: Police officers are known to be highly acceptant of rape myths (false beliefs about rape, its victims, and its perpetrators) while investigating sexual assault (Estrich, 1987; Rich, 2018). To probe the impact training can have on reducing this acceptance, I conducted a 2-year ethnographic study at a progressive American police academy. After attending lectures that directly address some key rape myths, recruits are challenged to enact their newly formed police identity and expertise (Agha, 2005; Summerson Carr, 2010; Urciuoli, 2008) in a role-play with an actor-as-rape-victim. The recruits are expected to utilize discursive practices established in the institution of policing (Hall, 1985), merged with the training at this specific academy, as a way of passing the “professional scrutiny” they are about to undergo by trainers (Goodwin, 1994). Using various discourse analysis methods grounded in linguistic anthropology (Bucholtz, 2001; Duranti, 1997; Hymes, 1986; Wortham, 2005), patterns quickly emerged across all recruits. During the role-play the recruits allow for a broader understanding of what rape is and who can be raped, reproducing their training. However, outside of the interviews themselves, recruits rely on their prior ideas on rape, including rape myths, to make statements about victims. By closely analyzing the recruits' linguistic constructions of rape and rape victims both in and out of the role-plays it becomes evident that deeply held rape myths are still prevalent amongst the recruits even after explicit training- an insight only available through ethnographic research at an academy, because of the allowance for comparison of ‘the ideal’ enregisterment of the cop identity to the enactment by the recruits, and

to the performance of their non-cop selves. Presenter:
Britni Moore (Society for the Anthropology of Work)

Two Decades of Police Training in Guatemala: When the peace accords were signed in Guatemala in 1996, a civil conflict of 36 years was ended and created a new civil police force, the National Civil Police (Policia Nacional Civil, PNC). From the start a very important aspect of the police reform process was police training and therefore a new police academy (APNC) was opened in 1997. Police training was almost non-existing before and the low educational level of the police personnel was subjected to criticism and worries. With the help of a multitude of foreign donors' police education was developed at the police academy. This paper discusses the highlights of almost thirty years of police training in Guatemala. It will exam the initial police training given by the Spanish Civil Guards and the United Nations Verification Commission in Guatemala (MINUGUA), the training programs provided by the Dutch Organization for Internationalization in Education (NUFFIC) in 2000s, and the more recent U.S. State Bureau of International Narcotics and Law Enforcement (INL) training. It will show that over the years different donors and different educational models were implemented at the police academy, often blueprints of policing models implemented in other countries. Those programs were not very well adapted to the Guatemalan situation, there was little ownership of the training programs by the Guatemalan PNC or the government and no long-term sustainable police training programs were developed. Presenter: Marie-Louise Glebeek (Utrecht University)

1-235

Plural Governance and Contestations of Power: Multiscalar Approaches

2:15 PM - 4:00 PM

TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Salwa Hoque

PRESENTER:

Salwa Hoque ,Matthew West (George Mason University),Stefan Aykut ,Júlia Savarego (Federal University of São Carlos (UFSCar)/University of

Edinburgh),Raja Swamy (University of Tennessee, Knoxville, Department of Anthropology)

DESCRIPTION:

This panel brings together anthropological approaches to instances of plural governance. Paying attention to the dynamics between actors, institutions, and issues playing out at multiple distinct scales, the papers in this panel grapple with hybrid governance, blurred jurisdictions, and relations between the digital and legal realms.

Applying Legal Pluralism in the Digital Sphere: There is a global trend to digitize law with the assumption that it will improve the implementation of justice. For instance, digital legal databases are used extensively by lawyers and researchers worldwide to gather information as they are assumed to save time and hold all-inclusive resources. This paper documents the shortcomings of digital legal databases in a comparative analysis of Bangladesh's urban secular state courts and rural Islamic non-state courts (shalish) to note how digitizing law reinscribes asymmetrical distributions of power that impacts subaltern Muslim women in the global South in specific ways. I conducted fourteen months of ethnographic fieldwork in Bangladesh to study plural legal systems, archival research to study court records, and semi-structured interviews with Supreme Court lawyers, legal aid NGO workers, rural women, and figures that run shalish: community leaders, religious figures, village elders, and local politicians. The concept of legal pluralism permits conceptualizing law outside a state-centric perspective and broadens the scope to include alternate legal systems that are prevalent in society (Moore 1973; Merry 1988; Tamanaha 2008). I argue that applying the concept of legal pluralism in the online space allows us to 'see' how the current practice of digitizing law relies on modern legal epistemic frameworks and only one version of law – state courts; it erases Islamic legal thought as well as rural Muslim women's understandings of law and their socio-legal experiences. Digital legal databases are neither neutral, nor exhaustive. I develop the term 'neocolonial digitality' to explain how modern epistemic frameworks intimately connect the spheres of the law and the digital, reinforcing racialized and gendered forms of discrimination against rural women in Bangladesh. This work contributes new insights on how technologies replicate historical forms of discrimination as well as generate newer forms of power and exclusion that are not overtly visible. In this paper, I explain two aspects that are visibilized when applying legal pluralism to study digital legal databases. First, the concept of neocolonial digitality emerging from this study provide

new ways to understand prevalent questions of archives and the politics of knowledge. There is much research on how colonial archives can recycle hegemonic narratives, but also provide grounds for counter-narratives (Spivak 1988; Trouillot 1995; Gandhi 1998; Stoler 2010). There is, however, much less research on how legacies of colonialism and neocolonial power can operate through digital archives and disproportionately disseminate knowledge that can harm marginalized communities in postcolonial states in the global South. Second, analyzing digital databases is critical since they provide the datasets that artificial intelligence (AI) is trained on. If the digitized data is biased, then the automated outputs will inevitably generate skewed results. I focus on how AI Judges – that is using artificial intelligence to generate legal verdicts – are trained to replicate the judgements made by elite state courts. While AI is considered neutral, applying legal pluralism in this context demonstrates how such tools are trained to follow only one form of legal reasoning, which might not align with alternate frames of justice. Hence, the biases employed by elite state courts are reinscribed in legal automation. Presenter: Salwa Hoque

'From Pirates to Patents: A Story of Structure, Chinese Values, and Transitions between Secrecy, Property, and the Nation in Taiwan': This paper tells the story of two transformations centered on the making of Taiwanese patents. At a micro-level, it tells the story of the making of property out of corporate secrets as patent engineers translate technical skills from the lab into the logical language of the law. Secrecy is a boundary-making process and the Taiwanese semiconductor company I conducted participant observation fieldwork in abounded in instruments to protect such knowledge from dispersal. Patents, on the other hand, though emerging from corporate secrets are almost an inversion of them; while preventing the exercise of knowledge, they also disclose that knowledge broadly. The process of transitioning from one to the other in a way that gives future owners power to influence global supply chains has taken the emergence of a new kind of legally-oriented engineer. At a macro-level, this paper also tells the story of Taiwan's own industry-wide transition from accused 'pirate' to an increasingly vocal advocate for stronger, rather than weaker, intellectual property protections. I argue that this latter transition, and the fact that China has not, yet, done the same, is best explained in terms of economic structures, the accumulation of legal knowledge, and the production of patent engineers rather than in terms of reified ideas of 'culture' deployed as either Chinese values or a Chinese

culture of piracy. Presenter: Matthew West (George Mason University)

Circles of Global Climate Governance. Power, Performance and Contestation at the UN Climate Conference COP26 in Glasgow: The presentation examines the UN climate conference (COP26) organised in Glasgow in November 2021 as a transnational mega-event, which constituted not only an important moment in international climate talks, but also a temporary convergence point for a multitude of actors and an arena for conflicts and contestation over framing within a broader global policy space. This perspective draws on collective ethnographic observations at COP26. It allows offering a more comprehensive view of the current state of global climate politics than analyses focused mainly on the negotiations. Over two weeks eight researchers from different backgrounds and with distinct positionalities explored the material, spatial and social dimensions of the conference. We identify three circles of climate governance, which framed practices, interactions and debates in Glasgow. These comprise an inner circle of state-led negotiations ('The In'), an official side programme ('The Off') and a relatively heterogeneous wider environment of self-organised events ('The Fringe'). Each circle is populated by a different set of actors and enacts a distinct representation of 'the global'. Our analysis of dynamics within each of these circles shows that climate governance has entered a new and contradictory phase, where some boundaries are blurred while others are reaffirmed, and where old conflicts resurface while new dividing lines appear. The Paris architecture for reporting and review has been finalised, but thus far the new approach has failed to close gaps between pledges and objectives for mitigation and climate finance. Global political and corporate elites have seemingly come to acknowledge the climate emergency and the need for a global low-carbon transformation, but the solutions proposed in Glasgow remained partial and fragile, and tightly contained within the dominant horizon of capitalist market- and techno-fixes. The communication strategy of the UNFCCC and the UK Presidency used increasingly radical terms to convey urgency and momentum, which in turn risked emptying activist notions of their content and force. A growing part of the climate movement reacted with critiques of corporate takeover and calls for 'real zero' instead of 'net zero'. In the conclusion, we examine a series of contentious issues, and provide avenues for reflection on the future of climate governance and on the use of global event ethnography as a methodology. Presenter: Stefan Aykut

The embedded relationship between settling and evicting: Capão das Antas Camp (São Carlos, SP - Brazil) transitioning to an Agroecological Village: This paper presentation aims to ethnographically reflect on the transition taking place at Capão das Antas Camp - a rural occupation of struggle for Agrarian Reform (at São Carlos city, São Paulo State, Brazil). For over 11 years, the Camp was targeted by a repossession process whose claimant, and owner of the land, was São Carlos City Hall. The pretext used to legally defend the eviction was to recur to the different Environmental Laws that rule over the land occupied by the acampados. After years of struggle, it is precisely another approach of the environmental expertise argument that is used to legitimize that people from Capão can remain in the land while securing the protection of the area. However, only around 80 of the 200 families living in the camp would be settled according to the Agroecological Village project. During the presentation, I shall explore the tensions between a settlement process that inherently has eviction in its core, as many other apparent opposition pairs that are more fluid, embedded, and fulfilled of contingencies than hasty analyses would point. I argue that the many differentiation processes are part of the legal management of lives, which must be constantly transformed into juridic categories. But the proprietary language of Law fails in contending the complexity and multiplicity of life. And what seems contradictory is precisely what guarantees the working apparatus of the Law. It is not simply a matter of legal practices that do not resonate with legal theory. It is not a paradox, it is the way the State management invades our and other beings lives. New relations and home recreations arise from the State machine. People from Capão das Antas are daily confronted by attempts of life simplification while they simultaneously occupy the land and the Law in a resistance movement intrinsic to their struggle for living another world. Presenter: Júlia Savarego (Federal University of São Carlos (UFSCar)/University of Edinburgh)

Rhythm, Rift, and Rupture: steps towards a critical disaster studies framework: This paper presents an anthropologically grounded theoretical framework for a critical disaster studies. If disaster studies is to go beyond simply restating the obvious truths of our time – that vulnerability and risk disproportionately burden the poor and marginalized, or that systemic historical patterns and practices of structured violence impinge upon the well-being of much of humanity, – it needs to place at center the politically urgent questions of our present moment, specifically climate catastrophe and the ever-destructive scourge of capitalism that promises

to only intensify and worsen disaster events and processes. What disasters reveal for us are not merely inequalities and maldistributions but fundamental contradictions of the dominant way in which life is ordered on earth, that demand politically transformative rather than reformist responses. I argue for a critical disaster studies approach that links the micro processes of life-making with the macro processes and underlying contradictions shaping the contours of deepening capitalist exploitation. Moving beyond a focus on vulnerability I argue for a centering of exploitation, both of humans and non-human nature. Such normalized everyday processes feed the accumulation needs of capital at the expense of both humans and non-human nature, but also impose harms on the bodies and lives of those providing labor or too politically weak to protect themselves. These ecologically catastrophic activities are not aberrations but rhythmic everyday practices embedded in normalized productive inequalities, the metabolic rift that capitalism embodies. This rift cannot be addressed by simply calling for a redistribution of harm or wealth, or by tempering the activities of profit-mongering corporations, but by questioning fundamental assumptions of our liberal capitalist political and economic order itself. A critical disaster studies therefore links micro practices to systemic contradictions, and then further towards examining the political possibilities of systems in crisis, when dominant assumptions driving the conduct of life come undone and new understandings are fought over, such as the growing fight to define the terms of how we ought to understand the meanings and possibilities of climate action. By linking thus rhythm, rift, and rupture, a critical disaster studies moves towards more firmly tying critique to politics, and in doing this must also link its concerns with multiple sites of political struggle against capitalism and the range of social tyrannies it feeds upon, but also necessarily for an ecosocialist future that links social and ecological well-being and rejects all forms of exploitation. A theoretical endeavor such as this one must of course be grounded in concrete case studies, and as such I draw upon two concrete case studies on everyday precarity, deepening systemic contradiction and political rupture with ecological and political implications on a planetary scale. I draw upon studies focusing on the crisis of marine fisheries and the oceans on the one hand, and on the disastrous trajectory of fossil capitalism on the other. Both are useful for a consideration of two key problems confronting a critical disaster studies attentive to systemic contradiction and political possibility: the normalized everyday life-making processes deemed vital

while also exploitative and destructive, to the urgent need to rethink how humans relate to nature, and to each other. Presenter: Raja Swamy (University of Tennessee, Knoxville, Department of Anthropology)

1-240

Remembrance, recognition, and belonging in late life

2:15 PM - 4:00 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Olivia Killias

CHAIR:

Casey Golomski (University of New Hampshire, Department of Anthropology)

PRESENTER:

Victoria Kumala Sakti ,Thalia Gigerenzer (Princeton University, Department of Anthropology),Rivka Eisner ,Olivia Killias

DISCUSSANT:

Jessica Robbins-Panko (Wayne State University, Department of Anthropology)

DESCRIPTION:

In this panel, we explore how late life is shaped by remembrance, belonging, and recognition. In public representations, older adults tend to get essentialized as passive, oriented towards the past, embodying conservative political values – in opposition to supposedly active, progressive youth (Coe & Thelen 2017: 3; see also Robbins 2021). Cati Coe and Tatjana Thelen have recently criticized such representations and argued that in the last decades of the twentieth century, anthropologists have partly participated in them, by tending to depoliticize old age (2017:2). By focusing on 'remembrance', we want to bring questions of political recognition and belonging back to the heart of the conversation about old age. In her groundbreaking ethnography *Number Our Days* (1979), Barbara Myerhoff vividly described how older Eastern European Jewish residents of Venice, California, reflected about their long lives, bonded and argued in 'living history' classes that she organized, and shared an acute sense that their ways of life would be 'lost' after their passing; participating in Myerhoff's research was interpreted by them as a way of transmitting their memories. While Myerhoff's interlocutors were socially marginalized, there are other instances in which older adults have

been politically singled out as important historical witnesses and encouraged to 'perform remembering' for the generations to come (Eisner 2018; see also Robbins 2021). Moral personhood in old age can be premised upon the ability to participate in remembering a shared past. Yet anthropological work, especially in the literature on dementia (e.g., Kontos, 2006; Taylor, 2008), has long shown the importance of considering memory beyond cognition, 'as grounded, embodied and at times resistant practice' (Kidron 2016). When older Poles (some of them diagnosed with Alzheimer's) sing patriotic songs together in a daycare center, as described in Jessica Robbins' work, remembrance, both cognitive and embodied, is experienced as a source of sociality (Robbins 2021). Even in the wake of histories of violence, injustice, and injury, a shared past can be a source of sociality, as in Casey Golomski's depiction of black nurses and white residents joking 'despite and because of radical difference' in the aftermath of apartheid in a South African nursing home (Golomski 2020: 286). In such contexts, however, the past can also be the source of suffering, animosity, or resentment. In this panel, we engage these issues by addressing the following questions: How do forms of remembrance draw on collective pasts? Whose pasts, and which kinds of past relations, are brought into the present, and which are foreclosed? What kind of moral sentiments have those pasts produced among older adults? How do forms of care in late life foster or inhibit remembering? And how is remembering – as cognitive, material, sensory, or embodied practice – related to social and political recognition (see Taylor 2008)? We encourage panelists to engage with these issues, while also reflecting on their positionalities. As anthropologists, we are often directly confronted with the question of what needs to be remembered and by whom, and it shapes our fieldwork in crucial ways: one of the reasons people participate in our research is because they want their narratives to be heard (and remembered) by others. This panel is collaboratively organized by Olivia Killias and Jessica Robbins-Panko.

Dealing with difficult pasts in later life: Remembrance as repair after violence in Timor-Leste: In the aftermath of massive violence, there is often an acute need to make meaning and achieve shared understandings of past experiences of violence, grief, and loss. Collective remembrance is essential to this process. In post-independence Timor-Leste, commemorative practices draw on memories of past traumas during the Indonesian military occupation and their ongoing effects. These events bring together individuals, families, and communities to collectively "perform

remembering” of specific pasts, to remind others (including the state) of forgotten or silenced memories, and reaffirm their sense of belonging and place in history. Older East Timorese play a crucial role in preparing and facilitating commemorative practices due to their ancestral and ritual knowledge. However, they have also endured multiple wartime experiences and displacement during the Indonesian regime, which can have long-term and far-reaching implications on their physical and mental health, as well as their familial and communal bonds as they age. Despite this, little attention has been paid to the effects of memories of difficult pasts on the ageing experiences of the East Timorese population, particularly in West Timor. Based on long-term ethnographic research with East Timorese communities in Timor-Leste and Indonesia, this talk examines the narratives and embodied practices of remembrance among older adults. It focuses on what kinds of remembrance practices are used, what goals they serve, how past (and contested) memories of violence manifest in late life among older East Timorese, and how families provide care, foster or inhibit the remembering of specific pasts. This talk aims to contribute to current anthropological scholarship on ageing that challenges predominant views of older people as passive (Thelen and Coe 2019; Robbins 2021). Instead, it highlights how older East Timorese are often at the forefront of repairing ruptured bonds through remembrance practices. Presenter: Victoria Kumala Sakti

Irfan’s Story: Memories of Displacement Among Elderly Muslims in Delhi, India: This paper explores the relationship between memory and place-making among elderly Muslim residents of low-income neighborhoods in Delhi, India. I focus on the life story of Irfan, who migrated to Delhi from a small village in the 1970s and experienced multiple slum evictions in the city. The experience of slum eviction—in which slum residents were told, often without advance notice, to vacate their homes overnight—featured prominently in Irfan’s narrative of his life, affecting the most intimate life events such as his marriage and the birth of his children. As Emma Tarlo has noted, for much of India’s urban poor, the experience of slum eviction did not only mean a loss of one’s physical home. It also resulted in a profound loss of a social world and sense of belonging, especially for India’s marginalized Muslim population (Tarlo 2003). In centering Irfan’s story of displacement, this paper asks: what kinds of collective memory of place are possible amidst conditions of acute housing precarity? How can shared pasts be kept alive in situations of constant displacement? In paying close

attention to the way Irfan vividly evoked the landscapes of places he had lived, I argue that elderly, low-income Muslims creatively resisted their own displacement through a particular kind of narrative, which kept alive memories of places that had been lost or destroyed. For example, Irfan evoked the sweetness of mangoes in his ancestral village alongside detailed descriptions of the particular smells of different neighborhoods in Delhi. Throughout the paper, I show how Irfan’s narrative challenges the idea of a singular, individual life story: this becomes evident in the way his narrations were constantly interrupted, contested and retold by his family members. Presenter: Thalia Gigerenzer (Princeton University, Department of Anthropology)

“For those who surround us”: A Vietnamese daughter practices care across geography and generations: Daughters in Vietnam are often the primary caregivers for aging parents. Traditionally, married women live in patrilineal, multi-generational homes and end up caring for in-laws, as well as their own mother and father, in old age. At the same time, Vietnam’s turbulent twentieth century of colonialism, war, and rapid modernization has shattered, reconfigured, and stretched notions and enactments of “traditional family” into new forms, even while feelings of moral duty and love continue to hold. Due to war, the daughter at the center of this story describes “first meeting” her mother at age twenty-one, when she was already a young adult. Though her mother spent over two decades fighting in the American War, the daughter was drawn to graduate school in the United States, where she now resides part time. Despite her mother’s absence during her own childhood, this choice of living abroad carries deep feelings of guilt for “not being there” as her mother grows older and unable to care for herself. Drawing on ethnographic fieldwork with Vietnamese women veterans, familial interviews, and conversations between friends of over twenty years, this paper addresses practices of collective remembering, filial responsibility, love, and belonging through one diasporic daughter’s efforts to care for her aging, veteran mother with late-stage Alzheimer’s in Ho Chi Minh City. Specifically, she and I wonder together: what is it to perform care and love for a dying parent from afar? If a typical family structure is broken by war, how can it be remade and remembered across generations? What types of gendered, moral obligations for filial care remain, and what has changed, amidst the expansive socio-cultural transformations taking place across contemporary Vietnam? This small study of particular lives seeks to explore what can be learned about collective forms of remembrance, family-making,

care, and belonging through performances of, and divergence from, norms of filial duty. Presenter: Rivka Eisner

Caring for a shared past: eldercare as recognition in the aftermath of Dutch colonialism: Grounded in ethnographic fieldwork in a 'culturally specific' nursing home in the Netherlands, this paper explores volunteers' involvement in eldercare, and asks how they articulate caring for older residents with caring about a shared past – a past that is framed both as cultural heritage and traumatic history. Catering to the needs of older adults broadly defined as 'Indisch', most of them born and raised in the colonial Dutch East Indies, Indisch nursing homes have a long and colonially inflected genealogy. I argue that in the contemporary Netherlands, Indisch eldercare is presupposed upon a logic of (late) political recognition – recognition for trauma, losses and injustices suffered during World War II and the subsequent 'repatriation' to the Netherlands. Volunteers play a key role in this process of recognition. As in other nursing homes in the Netherlands, in the wake of eldercare reforms, volunteers have become an essential part of daily life in the institution: they assist paid staff with the cooking of meals, organize bingo afternoons, take residents for walks, or organize large public World War II commemorations. Hence, for volunteers, often adults claiming Indisch heritage themselves, care goes beyond the daily care for frail residents to include care about a shared colonial past, of which nursing home residents are considered to be the last living witnesses. Focusing on volunteers, I explore how their care practices foster remembrance, how residents with dementia change the terms of what remembrance might mean, and more generally, how remembrance in late life is tied up with collective negotiations over the colonial past and questions of belonging in the postcolonial present. Presenter: Olivia Killias

1-245

Researching and Writing Lives in Transition: The Ethical and Epistemological Challenges of Studying Individuals and Communities in Flux

2:15 PM - 4:00 PM TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Christina Woolner (University of Cambridge)

CHAIR:

Christina Woolner (University of Cambridge)

PRESENTER:

Lisa Gilman (George Mason University), Alex Perullo (Bryant University), Christina Woolner (University of Cambridge), Kenedid Hassan

DESCRIPTION:

Transitions are processes of change during which individuals and communities undergo transformations that impact their sense of self, relationships with others, and social roles. These transformations may be desired and intentional, filled with a sense of joy and hopefulness about what is to come, or they may be overwhelming and disorienting, fraught with anxiety and uncertainty and accompanied by feelings of grief or loss. Whether these processes occur on a personal level, such as changing jobs or dealing with a bereavement, or they involve more wide-reaching political or environmental upheaval – or even disciplinary transformation – periods of transition offer anthropologists unique opportunities to understand how humans are constantly working to re-make themselves and re-frame their place in the world. Yet studying transitions, and writing about lives in transition, comes with its own set of ethical, and epistemological challenges: What happens when transitions (inevitably) exceed the boundaries of a given research project, and our lives as researchers become entangled in the lived transitions of others? How are we to make sense of the 'before' and 'after' when memories are malleable, and futures are unknowable? What are we to do when the uncertain consequences of transitions press upon our own senses of self, and the responsibilities we feel towards others? What are the effects of making normative assumptions about the nature of 'transition' in others' lives? How best might we write about moments in time that we know to be inevitably transitory and fleeting, and when epistemological regimes are themselves in constant flux? This panel considers these questions through a range of research encounters that bring the challenges and possibilities of researching, representing and experiencing transition into focus: Lisa Gilman reflects on the ethical and methodological issues that arise when doing fieldwork with refugees, people whose lives are by definition precariously in flux. Alex Perullo draws on neuroscience to examine the malleability of people's individual memories, which can impact approaches researchers take to studying the lives and transitions of individuals and communities. Christina Woolner considers how the sense of grief that comes with the passing of two primary research interlocutors might

help us to re-think how we write about inevitably transitory research experiences. And Kenedid Hassan considers the real-world implications of research agendas that make normative assumptions about social and environmental transition and the desirability of change. Collectively, contributions to this panel encourage reflection on the ethical and epistemological challenges of studying and representing transitional life experiences, and the emotional work that this requires from us as researchers. In doing so, we aim to promote a deeper appreciation of the consequences of transition in the lives of our interlocutors and in our own lives as researchers.

Fieldworking in Motion: Ethical and Methodological Reflections about Doing Research with Refugees : I am currently working on a global, multi-sited project about arts initiatives by displaced peoples/refugees for displaced peoples/refugees. This ethnographically-driven project seeks to counter negative homogenizing discourse about refugees by humanizing and bringing visibility to the real lives and experiences of diverse displaced people across the world. The first phase is with Syrians in Turkey, Uyghurs in France, and Congolese, Burundians, and Rwandans in Malawi. The project is set within motion: individuals and communities who are in transitional, liminal states caused by emotional, cultural, geographic, linguistic, political, and physical upheaval. Since the project started (virtual and in-person fieldwork began in 11/2021), events have produced additional small and dramatic transformations for the people at the center of the research: marriages, childbirth, illnesses, death, shifts in legal status, resettlement to new countries, and the earthquake in Turkey and Syria that killed, retraumatized, and re-displaced thousands of Syrians. In my presentation, I reflect on ethical and methodological questions associated with researching within this messy tangle of transitions. Is it ethical to do research in these settings? What should the research goals be, and who should determine them? How does one do research on trauma without retraumatizing? How do fieldworkers address their own emotions? When, how, and whom should or can fieldworkers help? How does one present information when the truth may be unclear or itself be transitory? How does one write or present when there may be dangerous risks in making things public?
Presenter: Lisa Gilman (George Mason University)

Malleable Memories: Interviewing and Memory in Comprehending Life's Transitions: In conducting ethnographic interviews, researchers rely on other people's memories to comprehend social, cultural, and

historical situations. Recent research in neuroscience, however, demonstrates that our memories undergo numerous forms of transition and transformation both over time and during the recall process. In addition to forms of decay that can occur with memories over time, we also experience interference where forms of noise can alter or shift our memories in substantial ways. We can also make errors in retrieving information where those errors can then be encoded and stored with the original memory. This reconstruction not only alters the original memory, it can also impact other, connected memories. These elements of decay, interference and reconstruction illustrate that memory represents a process that is both malleable and transitional. Through comprehending the dynamics of memory, this paper argues that researchers can develop novel approaches to both interviewing and working with information learned in interviews. Rather than conceptualizing interviews as static records, researchers can develop approaches that draw on the dynamics of memory to better comprehend motivations, interests, and beliefs entangled in people's memories. In other words, the changes that occur in memories can reveal people's personal transitions in their own lives. This allows researchers to draw on the malleability of memories to better reflect on and comprehend transitions in life documented in the interview process. Presenter: Alex Perullo (Bryant University)

Writing Lives After Death: A Reflection on Friendship, Loss, and Narrating Transitory Encounters: Shortly after I arrived in Somaliland in 2015 to begin research on the social and political lives of love songs, a friend gave me some advice: "Interview the big guys before it is too late." I heeded his advice enthusiastically, though only in retrospect did I come to understand the gravitas of its time-sensitive nature: in 2022 the two artist-interlocutors and friends who most profoundly shaped my research—the beloved singer Khadra Daahir and celebrated oud-player Cabdinaasir Macallin Caydiid—passed away. This paper attempts to make sense of the complex mix of personal loss and professional anxiety that their deaths precipitated, especially in relation to what it means to write about research encounters that are inevitably transitory. Drawing on anthropological and phenomenological accounts of grief, I ask: What does it mean to grieve people who were interlocutors, but also friends? Can or should we let grief seep from the realm of felt experience into our scholarly writing? Does death—perhaps the ultimate life transition—shift the dynamics of our authorial and ethnographic responsibility? While I ask more questions than I answer, I ultimately suggest that grief might work to

bring into sharper focus inherently transition nature of ethnographic research and the ethical-political questions of representation that should always shape our writing, while simultaneously softening the edges between the personal and the analytical in favour of celebrating the intimate entanglements that make ethnographic praxis itself potentially so transformative. Presenter: Christina Woolner (University of Cambridge)

Researching Frankincense in Somaliland: A Note on Methods : Knowledge about frankincense producers in Somaliland has been shaped by successive and evolving research regimes: from colonial and postcolonial administrations that gathered data for specific political and economic ends, to contemporary research informed by environmentalist concerns and a proclaimed commitment to participatory action-driven research and 'impact'. While the research field is in constant flux, each of these research regimes has claimed to have the interests of 'marginalized' and 'poor' farmers at their core, while making normative assumptions about the desirability of social change and the transformation of the frankincense sector. Based on six years of research with frankincense producers, Somaliland policy-makers and international industry and environmentalist stakeholders, this paper will reflect on the underlying political and epistemological assumptions that these evolving research regimes each make, and the effects of this research on the livelihoods of frankincense producers. Presenter: Kenedid Hassan

1-250

Scalar (E)valuations of Language and Place in Late Capitalism

2:15 PM - 4:00 PM

TMCC - 709

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Kathe Managan (University of Louisiana at Lafayette)

CHAIR:

Christa Burdick (University of Massachusetts, Amherst, Department of Anthropology)

PRESENTER:

Kathe Managan (University of Louisiana at Lafayette), Christa Burdick (University of Massachusetts, Amherst, Department of Anthropology), Anita Zandstra, Kristina Wirtz (Western Michigan University)

DISCUSSANT:

Monica Heller (University of Toronto, Department of Anthropology)

DESCRIPTION:

Anthropology's abiding interest in practices of placemaking has never ignored the role of linguistic and semiotic processes inherent in constructing and circulating place-based identities or positionalities (Agha 2005; Basso 1996; Gal and Irvine 1995, 2019; Irvine and Gal 2000). Heller, Jaworski and Thurlow (2014) suggest that the contemporary period is simultaneously characterized by mobility, as being in place becomes a temporary condition, and by a desire for stability and emplacement. Within the transitions and transformations inherent to late capitalism, the modalities, ideological frameworks, and conditions of possibility for the regimentation of emplaced identities have shifted dramatically, leading scholars to similarly shift their attention to the processes through which value is attached to, or communicated through, place and language (e.g., Cavanaugh and Shankar 2014, 2019; Duchêne and Heller 2012; Heller 2011). This panel approaches such processes of valuation and evaluation of language and place as concomitant and scalar-characterized by the regimentation of relationships along many dimensions, including between the local and global, the traditional and modern, and the profitable and unprofitable. Following Lempert and Carr (2016), we understand scales-such as the global or the local- not as concepts that exist a priori in the world, but as semiotic and ideological constructions, made, resisted, and embedded within diverse power relations. While an authoritative anthropological theory of value has proven elusive (Graeber 2001), this panel engages a broad array of ethnographic sites to consider the similarities and differences that emerge in diverse valorizations of both language and place, emplaced language, or 'languaged' place. By what semiotic processes are such valorizations accomplished and scaled, and by what systems of power are they enabled or constrained? What tensions arise within perhaps competing articulations of value as locally meaningful and/or economically profitable? Our papers explore how social actors navigate their social worlds, engaging in scalar evaluations of language and place in a variety of contexts. Managan considers a transition in discourses on the value of French in Louisiana from a symbol of local ethnic heritage to an economic asset in the global marketplace, especially via tourist connections to the francophone world. Burdick studies branding practices in France, where experts learn to communicate diverse places as 'attractive' (along axes of profitability and authenticity) while negotiating their

own expertise as agents for a place's promotion as well as aspects of its governance. Zandstra analyzes the production/scaling of localness/globalness in Bolivian memes that draw on discourses of regional, national, and foreign. Patlan uses a dialogical and ethnopoetic approach to study Kichwa cultural production for local/global markets in the context of local language loss and a more global (hemispheric) Indigenous identification. Wirtz examines scaled evaluations of multilingualism and language learners in a dual language school in the US Midwest, where a salient contrast emerges between Spanish as a heritage language and as a global language.

The contested value of French heritage in Louisiana : Drawing on insight from scholarship such as Duchêne and Heller (2012), Heller, Jaworski and Thurlow (2014), this paper explores a transition in discourses on the value of French in Louisiana. Whereas French language activism in the late 1960s centered on the value of French as an index of Louisiana's distinctive Cajun ethnic identity, more recent efforts conceptualize French as a valuable economic asset that can give Louisiana citizens an advantage in the global marketplace. For example, Nous Foundation, established in 2020, organized an Economic Forum in January 2023 with the motto "French means business in the United States." The event featured a job fair and talks on topics such as "Tourism, culture and economy in Louisiana." This is an important shift in thinking about the value of French, since efforts to provide French-language education to Louisiana's students often run up against claims from parents and lawmakers that French has no practical value in the US today. My research centers on tourism because of its prominent role in Louisiana's economy, its ability to attract francophone visitors and its promise of employment to students who learn French. Drawing on participant observation, focus groups, interviews and surveys, this paper analyzes competing claims about the value of French in Louisiana, including its value in attracting French-speaking tourists and their money to the state. I consider the semiotic process by which the value of French is evaluated and its implications, including a shift from a "chronotope of heritage" (Cavanaugh 2019) to a chronotope of modernity and a shift from valorizing "Cajun French" as distinctive local identity to a focus the utility of French is connecting Louisianans to the wider francophone world.

Presenter: Kathe Managan (University of Louisiana at Lafayette)

Placing Value and Valuing Place: Place Brand Expertise & the Semiotics of Territorial Attractiveness: Over the last thirty years, the once novel practice of place branding

has grown so ubiquitous that current attempts to "sell" place (as an enregistered set of carefully selected semiotic resources) now seem almost commonplace. And while scholars have increasingly shown that the success of any place branding project is never guaranteed (see Graan 2013), relatively less ethnographic attention has been paid to the professional development of place branders and marketers, whose daily work includes arguing for the economic value of a defined place. This paper attends to emergent semiotic (e)valuations of place within discourses and metrics of territorial attractiveness as they unfold at academic and practitioner place marketing conferences—authorized institutional spaces where representatives from quite diverse places assemble to share theories, learn best practices, and network. Drawing on fieldwork conducted at three major conferences and interviews with practitioners in Strasbourg, France, I examine the competing value regimes that emerge across expert discussions and shouted disagreements over how to make any place "attractive" to a global audience, while maintaining older commitments to transparency, good governance, and authenticity for (certain) local inhabitants. I approach the ideological work of place brand experts—as well as their own situated enactments of expertise (Carr 2010)—as contingent upon myriad acts of semiotic differentiation (Gal and Irvine 2019) in which the qualities, perspectives, and scales of place (and their promoters) that are understood as valuable are distanced from those that are not, but never uncontestedly so. Presenter: Christa Burdick (University of Massachusetts, Amherst, Department of Anthropology)

Discourses of foreignness and contestatory identity positioning in a Bolivian meme cycle : In November 2022, amid anti-government protests in Santa Cruz, Bolivia, a novel meme cycle announced a surprising new hybrid identity: the "Croaceños," a fusion of the Spanish demonyms *croatas* ("Croats") and *cruceños*, or residents of Santa Cruz. These memes were a mocking response to the words of a prominent supporter of Bolivia's national government, who had recently issued an ultimatum to Santa Cruz-based opposition leaders, calling them "Croats" and "Yugoslavs" and accusing them of promoting separatism in the Bolivian lowlands. In this paper I argue that the *Croaceños* memes contribute to the construction of a contestatory identity position that people from Santa Cruz mobilize in ongoing debates about regional difference and national belonging. I call this identity position contestatory because it responds (Spanish: *contestar*) to an

opponent's provocation by contesting its logic. By tracing the history of talk about foreigners from the Balkans in Bolivian political discourse, I show how the governing party discursively dislocates Santa Cruz from the Bolivian body politic—and how the memes created by Santa Cruz residents respond by producing locality (Appadurai, 1996) through humorous claims to identity on a global scale. I also draw parallels between the Croaceños memes and another discourse of foreignness that was coopted by its target group: the “polacos” (“Polish”) epithet aimed at Catalans by other Spaniards (Woolard, 2016). In both contexts, I show how regional political movements reframed their opponents' words as comic incongruities, playing on conventional scale relations and repurposing discourses of foreignness as a badge of local pride. Presenter: Anita Zandstra

Scaling the value of multilingualism in the United States : A striking aspect of the 2017 AAAS report, “America’s Languages: Investing in Language Education in the 21st Century,” is how it narrates the value of learning languages by scaling different categories of language and degrees of learning into distinct regimes of relative value. For example, the value of knowing a “world language” “is critical to success in business, research, and international relations,” whereas minoritized languages are “the object of school- and community-based reclamation and retention efforts.” I compare this powerful institutional scaling project to similar regimes of contrasting value produced in interviews with students of a midwestern-U.S. dual-language public elementary school (2013-2017). Similar ideological work across the “expert” narratives and the children’s interviews demonstrates how scaling projects are part of children’s language socialization at school. Both articulate widespread American language ideologies as contrasting scalar narratives emplacing speakers and language functions. Spatial scaling is brought together with the scaling of temporal trajectories and social stratifications of language learners to present “commonsense” arguments for the value of language education. Prompted by these scales of value, interview questions about the school’s dual language approach, and an interactional frame contrasting adult and child positionalities, the young language learners sharply differentiated the value of English and Spanish when narrating the significance of being bilingual for their own lives. My goal in offering this comparative analysis is to denaturalize these scale-making projects while showing their role in the pervasive regimentation of value with regard to language learning and multilingualism in the U.S. Presenter: Kristina Wirtz (Western Michigan University)

1-490

The Anthropology of Mental Health and Transdisciplinary Approaches to COVID & Climate Catastrophe

2:15 PM - 4:00 PM

Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Melinda Gonzalez (Rutgers University)

CHAIR:

Melinda Gonzalez (Rutgers University)

PRESENTER:

Gerpha Gerlin (Northwestern University), Maria Hamilton

DISCUSSANT:

Brittany Franck, David Kofi Mensah (Northern Arizona University, Department of Anthropology)

DESCRIPTION:

Since 2020, anthropologists have been navigating the ongoing threats of COVID-19 and increasing disastrous events. From forest fires, to earthquakes, to hurricanes, war, and concerns over illness, researchers have faced increasing mental health strains to their own personhood while observing their research participants experiencing declining mental health. In these past few years, we have wondered: what is the cost of conducting ethnographic research while confronting constant threats to our own lives? How can we do research that doesn't reproduce structural or institutional harms to our research participants and students? And how can we rethink our methods, theoretical approaches, and the dissemination of our scholarship through new paradigms that address the material realities of both researcher and researched? In this virtual roundtable lead by the Anthropology and Mental Health Interest Group (AMHIG), we consider the impacts of ethnographic research to the mental health of researchers and participants as well as the unique role of the Anthropology of Mental Health in addressing such concerns. We will discuss and consider transdisciplinary approaches and solutions to ongoing mental health crisis amongst students, faculty, and research participants, including the use of poetry and performance, the arts as method, and collaborations with clinical mental health professionals.

1-255

The Inequities of Green Transitions and Technoscientific Solutions

2:15 PM - 4:00 PM

TMCC - 801 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Erin Fitz-Henry

PRESENTER:

Erin Fitz-Henry ,Anna Bettini ,Martin Gubsch ,Julia Radomski

DESCRIPTION:

This panel examines the inequities embedded in 'green' transitions. Presenters consider how climate programs and technoscientific interventions shape environmental governance, knowledge, and practice. Papers explore a range of topics and research sites, including the role of racial justice movements in the U.S. and Bolivia in defining 'just transitions,' renewable energy and the legal conflicts around land in Canada, the tension surrounding industrial development and renewable energy in Colombia, the role of Silicon Valley in Argentinean agriculture, a failed hydroelectric project in the Ecuadorian Amazon, and an emerging enthusiasm for biodiversity as a valuable resource in Colombia.

From 'Just Transitions' to Reparative Transformations: This paper reflects on one aspect of the rapidly growing body of interdisciplinary research on just transitions toward post-carbon economies that we think has not been robustly enough explored: the difference that reparative approaches to historical injustice might make to how these transitions are conceptualized and enacted in different parts of the world. To advance this argument, we turn to recent anthropological scholarship on reparations (Schirrer 2020; Edoh and Umubyeyi 2021; Ferdinand 2021), and particularly reparations for slavery, colonization and genocide, to draw out critical insights that might helpfully expand and redirect scholarship on just transitions to more fully address the needs not just of workers and affected communities, but the ongoing legacies of what Olufemi Taiwo has recently called, the 'global racial empire' (Taiwo 2022). Specifically, we draw attention to the need for just transitions work to 1) draw on broader temporalities that foreground the long afterlives of colonial genocide and slavery; 2) more thoroughly recognize geographical interconnectedness across nation-state boundaries; 3) redirect processes of highly racialized global

distribution; and 4) attend to more radically 'pluriversal' possibilities for rectifying these inequalities (Escobar 2019). We anchor our discussion in preliminary interviews with US-based racial justice movements alongside close readings of the reparative demands embedded in the Cochabamba People's Declaration in Bolivia (2010) and the Black Hive's Black Climate Mandate in the US (2022). By analyzing these reparative arguments, we make the case for an anthropology of climate change, and specifically, of just transitions, that attends more carefully to the growing intersections between racial and ecological justice and to the creative range of transition proposals that are currently taking shape at these intersections. Presenter: Erin Fitz-Henry

Nature Conservation vs. Renewable Energy Farms: Land Grabbing, Contested Spaces, and Legal Actions in Alberta, Canada.: In the last decade, a boom in the construction of solar and wind farms has begun in the rural areas of Alberta. Through this development, the provincial government hopes to create more job opportunities while benefitting small communities with lease and property tax payments and community funds. However, as these projects have expanded, local opposition has risen on land use, conservation and preservation of environmental, cultural and scenic values and impacts on farming activities. Not-for-profit environmental organizations and conservationists have expressed concerns about the siting of these renewable energy projects, demanding more regulations to protect local flora and fauna. Through legal proceedings and actions, community members and local not-for-profit organizations have attempted to make their voices heard in increasing regulations on siting for renewable energy projects to protect the local flora and fauna. Tension and disagreements with renewable energy companies have caused many to consider the green energy transition negatively, reverting to support oil and gas companies that, with their social license to operate, have established stronger ties with these communities. Drawing from ethnographic fieldwork in rural Alberta and recent legal cases developed opposing renewable energy projects, this paper discusses the social challenges within energy scapes that diverse groups are facing. In my presentation, I argue how different types of justice when developing green energy infrastructures need to be considered. I emphasize how only by including more community-based approaches and involvement conflicts and tensions will be reduced. Presenter: Anna Bettini

Social Movements and Green Development - Understanding Friction Arising from Industrial

Development, renewable Energy, and Socioecological Relationships in Colombia: Nature and political ecology are intrinsically linked with each other, meaning that reactions to climate change are embedded in the cultural perception of land and nature. Industrial development efforts, despite all critical reflections, often share the problem that they presuppose the logic of long-lasting improvement of living conditions through material change. Their approach and analysis is guided by an ideological framework that often shines through even the most participatory projects. Discrepancies between ideological frameworks between money-givers, private companies and the people owning and living in and around territories of interest cause conflicts on unequal grounds, conflicts that do have parties on every level of scale. As such, the implementation of wind generators by national and international private companies, supported by regional governments and the EU in the northern Guajira of Colombia to produce green hydrogen for export to European nations transforms socioecological relationships and is being contested by several degrowth anti-colonial social movements, all the while other urban movements in Colombia and Europe support a modernist idea of energy transition. There is a profound global debate about the solution for the energy crisis going on and on every level from local indigenous organizations, through urban intellectuals up to international politics. These debates then flow back to specific local conflicts and aggressions: Displacement, assassinations and destruction as consequence of political debate about degrowth, industrialization, green development and collective (non-) ownership and perception of nature. The constitutional protection and prior consultation laws create spaces for conflict resolution, but not for bridging epistemological divides. This paper presents results of a three-month participant observation on how to confront climate change, (green) development aiming to demonstrate how different conceptions of nature and human progress cause friction that might escalate to armed conflict and affect existing conflict situations. Presenter: Martin Gubsch

Performing failure: Coca Codo Sinclair and the theatrics of project outcomes: The Coca Codo Sinclair (CCS) hydroelectric project, located in the Ecuadorian Amazon, is widely considered to be a catastrophic failure, despite producing approximately 25% of Ecuador's national energy consumption on a daily basis. Internationally, CCS has become emblematic of political and environmental threats posed by Chinese development finance. Domestically, CCS represents the most prominent example of ex-President Rafael Correa's

'white elephant' infrastructure projects. On a local level, CCS is an exemplar of state neglect and extractive development. Across scales, these narratives of failure are populated by actors, both human and non-human, who play a role in defining the project's outcomes. In the case of CCS, these actors include a diverse cast of dramaturgical characters including rivers, landslides, fissured pipes, *correísmo*, and great power politics. This paper argues that the success or failure of development projects is defined by the 'performances' of the multiple actors of which they are constituted. Drawing on Science and Technology Studies (STS) and the study of politics as performance, project outcomes can be productively read as theatrical assemblages. An interpretive ethnographic analysis of CCS highlights the dynamic, contingent, and politically imbued sources of project outcomes. Presenter: Julia Radomski

1-260

Tourism in Transition Part 1 (ATIG)

2:15 PM - 4:00 PM

TMCC - 715 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Celia Tuchman-Rosta (Denison University)

CHAIR:

Michael Di Giovine (West Chester University, Department of Anthropology & Sociology)

PRESENTER:

Anna Duda ,Cynthia Van Gilder ,Kayley Whalen ,Atak Ayaz ,Rachel Horner Brackett (Augustana College, Department of Sociology & Anthropology)

DISCUSSANT:

Celia Tuchman-Rosta (Denison University)

DESCRIPTION:

Tourism is undergoing myriad transitions in the wake of the COVID pandemic, with growing concerns about environmental impacts, as many economies shift towards service industries, and as sustainable, community-based tourism projects continue to develop. These include transitions towards virtual tourism during the height of the COVID pandemic and in response to environmental stressors as well as transitions toward forms of tourism with social equity or climate justice goals. The challenges of rapid change in the industry can be perceived negatively, as a destabilizing and potentially destructive trend. Yet tourism transitions also open generative spaces that ignite imaginative

experimentation. Anthropological work has often highlighted the transformative nature of tourism. Valene Smith (1977, 1989, 2001), for example, 'revisited' her collection *Hosts and Guests: The Anthropology of Tourism* repeatedly, each time taking into account changes in research on tourism and in the impacts of tourism on the economy, culture, and the environment. Other work has focused on how tourist expectations and imaginaries of a destination impact the way that local communities present their cultural traditions, sometimes leading to substantive cultural change (Bruner 2001 and Picard 2005). Discussions of the detrimental changes to the environment caused by mass tourism including impacts on water supply and a high-carbon footprint have also been a common thread (Pattullo 2003 and Chambers 2009). Other work has focused on transitions in tourism based on violence and terrorism, COVID anxieties, the emergence of medical and fertility tourism, and virtual tourism and the use of other technologies (Ness 2005, Isaac 2014, Barbosa et al. 2021, Ackerman 2012). The Anthropology of Tourism Interest Group (ATIG) has organized a two-part session to further explore current transitions in tourism. The papers in these sessions go beyond documenting change in tourism and how or why transformations occur. Each paper sits within the moment of transition exploring the generative process and the contradictions and ramifications that emerge through it. In the first session, *Tourism in Transition Part 1*, papers explore a broad array of transitions in tourism. Some papers examine identity transformation (both cultural identity and transgender identity) and transitions toward inclusivity, solidarity and acceptance. Others focus on intergenerational change and memory work as tourist sites evolve. Lastly, some papers focus on environmental transformation and sustainable practices highlighting the ways that agri/ecotourism may have the potential to circumvent legal restrictions and/or have the potential to alleviate ecological and economic concerns. Together, the papers in this session explore the tumultuous nature of tourism in transition: What outcomes might these transitions yield?

Mrągowo as a Polish Nashville: Between local and global tourist's gaze on country music : Located in the Mazurian region, Polish Mrągowo is most often associated with the International Country & Folk Picnic which has been organized annually since 1982. Highlighting American cultural products, the festival became a symbol of longing for the freedom everyone was craving in the time of the People's Republic of Poland. Over time, the city has changed under the influence of the festival and hotels and restaurants have

follow American trends. Despite the fact that today it no longer plays as important a role as it used to, the Country festival has left a great legacy, which regulars still recognize through their annual attendance. Using a semiotic and hermeneutic analysis of photos, this paper will clarify the attitude of residents, tourists and countrymen to the festival heritage. Thus far, scholarship has not reflected on the heritage of Piknik Country in the context of the changing realities of Mrągowo and the rest of Poland. The covid-19 pandemic showed how great the festival's value is, seen today not primarily as a music destination, but as a meeting place for people who have been coming to the event for more than 40 years. Especially after the pandemic, conversations emerged about the heritage of the Polish country festival – what to do to ensure that this historic event survives, since the average age of attendees today is high – they are mainly people who nostalgically recall their youth and express their rebellion against the communist authorities by attending the Country Picnic in the 1980s. Presenter: Anna Duda

From Rainbows to Huki: Shifting Identities at the Polynesian Cultural Center: Coauthors: Cynthia L. Van Gilder and Dana R. Herrera The Polynesian Cultural Center (PCC) was built by the Latter Day Saints (LDS) as a money-making enterprise to support programs at their university in Hawai'i. This extraordinarily popular attraction welcomes 700,000 visitors annually to experience their 42-acre park comprised of six traditional Polynesian "villages," each representing a different culture. The PCC proudly claims to be culturally authentic, with villages presided over by "cultural mentors," and staffed by Polynesian church members. The villages and their "inhabitants" are presented in the timeless vacuum of the traditional; at each village, tourists digest a unique, bite-sized, reductive identity for that island culture, as embodied in music/dance performances. These identities draw on deep, historical tropes of racism and colonialism, and confirm stereotyped "native" identities (e.g., "fierce" Maori, and "erotic" Tahitians). Whereas once these identities were repeated without change throughout the experience at the park, recently, the centerpiece canoe pageant was radically changed to reflect a post-contact narrative that erases these individual musical signifiers, and presents instead a vision of pan-Polynesian shared identity. Here we analyze the significance of the radical discursive changes in the canoe pageant, contextualizing its

narrative in the rapidly transitioning world of the Pacific Islander diaspora, including intergenerational conflict around multi-culturalism, heritage, and identity, as well as the shifting identity politics in the local LDS community. Furthermore, we demonstrate the power of computational anthropology to provide tourism anthropologists with “thick data” from the liminal world of internet commentary, via “scraping” of popular tourist review sites to ascertain reactions to these PCC changes. Presenter: Cynthia Van Gilder

Transitioning to Trans Inclusive Tourism : For years, so-called “LGBT tourism” has been overwhelmingly geared towards cisgender people, leaving out the specific desires of transgender and nonbinary (“trans”) people nearly altogether. Existing trans travel content typically focuses on rights and safety, such as challenges with security screenings, discrimination, harassment, and assault. This misses the opportunity to explore what can make trans travel feel rewarding. As trans culture and communities face ongoing erasure and attacks, trans travel can be a way to uncover trans history, explore one’s identity, and build solidarity with global trans communities. In this paper, I will explore how we can transition LGBT tourism into being fully trans inclusive. As a trans travel content creator and international activist, I have experienced the positive benefits of travel for learning about trans culture and finding affirming communities with other activists and cultural workers. One common trend I’ve witnessed is how trans travelers often blur the boundaries between tourist, expat, and refugee, perhaps starting as a tourist trying to find acceptance and then once they do, finding ways to continue to live outside their home countries for months or even years at a time — which mirrors my own experiences. Drawing from extensive field notes I have compiled through conversations with trans tourists and expats while traveling in Southeast Asia, Latin America, and Europe, accompanied by new ethnographic interviewers, I will highlight the opportunities to transition existing LGBT travel resources to be trans-inclusive, and the need to create new resources based on finding trans joy and acceptance. Presenter: Kayley Whalen

Enotourism in the Making: Wine Legislation and Sales in Turkey : The year 2013 marked a turning point for the wine industry in Turkey as the legislation banning alcohol promotion and advertisement became a decree, and the country’s first wine route was formed in the

same year. A group of small-scale and quality-oriented wine producers initiated the Thrace Wine Route, which aims to boost eco&enotourism in Thrace, the lands of Turkey on the European continent. This co-habitation platform for small-scale and quality-oriented wine producers seeks to mobilize the region’s tourism potential by dwelling on its terroir. The wine business is a three-legged commerce. Along with cultivating grapes (agriculture) and turning them into wine (production), sales and branding carry a significant role in determining the faith of wineries. However, as the above-mentioned law prevents producers from running free tasting events with potential customers and sponsoring events to augment the brand value, producers had to find alternative options for boosting their sales. As a result, wine production in Turkey turned into an enotourism project. To avoid violating the 2013 legislation, winery owners became restaurateurs and hoteliers, pushing them to reconsider their sentiments about being active in the wine industry. Analyzing how wine is governed in Turkey, a country at the margins of Europe, this presentation asks: What is the role of tourism in circumventing laws suppressing alcohol production and consumption? Who benefits from the enotourism taking place within the fences of wineries? Lastly, what forms of distinction does this new form of tourism offer on top of boosting fine wine? Presenter: Atak Ayaz

Sustainable Transitions at a Tuscan Agritourism Estate: For the past several decades, local and international interest in rural, “traditional” Tuscan life and heritage food production led to the restoration of thousands of estates for agritourism. Today Tuscany boasts over 4,000 registered agritourism sites, tapping into a pre-COVID market of 42 million visitors annually. My longitudinal research at one agritourism estate, the Tenuta di Spannocchia, highlights the tensions and transitions that emerge between agritourists’ expectations for an “authentic” experience of rural Tuscany and the quotidian exigencies of farm labor. An early adopter of sustainable agriculture, forestry, and architectural restoration, Spannocchia is deeply rooted in its mission to serve as an international model for sustainability and responsible tourism. However, two crises emerged alongside COVID-19 and challenge the estate’s long-term strategies: 1) an outbreak of African swine flu that threatens the survival of heritage breed Cinta Senese pigs raised and butchered at the estate, and 2) a dramatic reduction in the estate’s water supply, the San Bernardino spring, due to severe drought underscored by

climate change. Faced with these unprecedented challenges, producers at Spannocchia must attend not only to locally situated economic and ecological concerns, but also to the fluctuating expectations and demands of international visitors. This paper examines the transition in how agritourism at Spannocchia operates within an increasingly narrow window of sustainability. Presenter: Rachel Horner Brackett (Augustana College, Department of Sociology & Anthropology)

1-310

Transitioning beliefs and practices: the science and politics of evidence for COVID-19 vaccines and other public health interventions

2:15 PM - 4:00 PM **TMCC - 716 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Janice Graham

CHAIR:

Janice Graham

PRESENTER:

Fabienne Labbé (Laval University), Christopher Fletcher (Laval University)

DISCUSSANT:

Pamela Downe (University of Saskatchewan)

DESCRIPTION:

The global transition to agile regulations has sped up and advanced the market adoption of emerging biotechnologies such as vaccines, biotherapeutics and other medical devices. Acting as modest witnesses, this panel applies a methodologically rigorous and critical lens to the evidence, expertise and authority behind COVID-19 vaccines. We ask whether all the checks and balances for their safety, efficacy and quality were applied before they were approved for the public. We consider various (types of) publics' responses, including approaches to the pandemic response by various underserved, remote and equity deserving communities, and unpack polarization of open and anti-science, of early vaccine adopters and the vaccine hesitant. At the core of this roundtable is an anthropological inquiry into scientific practices and

political decision-making in transition, questioning how and why some COVID-19 countermeasures were approved, adopted, even mandated while others were not.

1-265

Transitions in Death and Dying (part 2)

2:15 PM - 4:00 PM

TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Sabrina Lessard (McGill University)

CHAIR:

Sabrina Lessard (McGill University)

PRESENTER:

Jill Jie'en Tan (Yale University, Department of Anthropology), Callie Daniels-Howell (University College London), Tiina Maripuu (University of Toronto, Department of Anthropology), Sabrina Lessard (McGill University), Melina Economou (University of California, San Diego, Department of Anthropology)

DISCUSSANT:

Natashe Lemos Dekker (Leiden University)

DESCRIPTION:

Dying and death are both times of transition and liminality (Jordan et al. 2015). Without clear markers establishing the threshold at which a person begins to die (Kaufman and Morgan 2005), we can identify several transitions that mark the non-linear trajectories of people who are on these paths: a time of illness, a time of end of life (hours, days before death), a time of death (Fortin, Le Gall et al. forthcoming) and a time beyond death (Lavoie et al., 2009). These transitions take many forms: social, changes between different states of being (Turner 1977; van Gennep 1909); physiological, decrease in physical and cognitive capacities, progression of the disease; spatial, between places such as home, home of a relative, hospital, long-term care center, hospice (Leibing, Guberman and Wiles 2016); relational, disruptive for loved ones (friends or family). These liminal states are at the same time bearers of uncertainty, suffering, hope, renewal and transformation for the (terminally) ill persons and their loved ones. They are also states of permeability where life and death become one. This panel invites presenters to explore these end-of-life transitions for ill persons (of all ages) and their loved ones, reflecting on what can be celebrated or denounced in the 'in-

between' time, exploring these liminal spaces, documenting the markers (and decisions or decision paths) that shape these transitions or the ethical and moral challenges they raise as well as how these transitions shape or reshape social relations and relationships and, in fine, how death and life are entwined. Fortin, S., Le Gall, J., Samson, M-E, Lessard, S. & B. Mathiot. (forthcoming). La bonne mort. In S. Fortin et J. Le Gall (Ed.). *Expérience de fin de vie dans un Montréal pluriel*. Montréal, Presses de l'Université de Montréal. Jordan, J., Price, J., & Prior, L. (2015). Disorder and disconnection: parent experiences of liminality when caring for their dying child. *Sociology of Health & Illness*, 37(6), 839-855. Kaufman, S. R., & Morgan, L. M. (2005). The anthropology of the beginnings and end of life. *Annual Review of Anthropology*, 34, 317-341. Lavoie, M., Koninck, T. & D. Blondeau. (2009). *Frontière entre la mort et le mourir*. *Laval théologique et philosophique*, 65(1), 67-81. <https://doi.org/10.7202/037941ar> Leibing, A., Guberman, N., & Wiles, J. (2016). Liminal homes: Older people, loss of capacities, and the present future of living spaces. *Journal of Aging Studies*, 37, 10-19. Turner, V. (1977). Variations of the theme of liminality. In S. F. Myerhoff & B. G. Moore (Eds.), *Secular ritual* Van Gorcum. pp. 36-53 Van Gennep, A. (1909). *Les rites de passage: étude systématique des rites de la porte et du seuil, de l'hospitalité, de l'adoption, de la grossesse et de l'accouchement, de la naissance, de l'enfance, de la puberté, de l'initiation, de l'ordination, du couronnement des fiançailles et du mariage, des funérailles, des saisons, etc* (Vol. 5). É. Nourry.

Liminality and Disruptions of Deathscapes and Death Care in Singapore: This paper examines the cultivated transience of deathscapes in Singapore, and its impact on grieving and the provision of death care. In the framing ethnographic vignette of the paper, two interlocutors discuss how, for one, her experience of visiting a new Muslim cemetery precluded her from lingering. She shared that Muslim people formerly planted trees on graves to provide shelter so they became a communal space for visiting, but visiting the reinterred mass graves, trees were sidelined and heat swamped, making visitors hurry on. The second interlocutor working in sustainability, whose reflection provides the title of this paper, responded that this was symptomatic of how systems in Singapore are designed so people spend as little time as possible on things, with bearing on how they care. These experiences reflect the personal stakes of the 1988 New Burial Policy which limits burials in Singapore to 15 years, after which graves are exhumed and remains are cremated or re-

interred, depending on religious requirements. Just as private citizens had to shift in their commemorations of the dead, this paper then argues that the unsettling of homes for the dead is multi-scalar occurrence, from the level of the individual to that of funeral businesses. Engaging funeral companies who have had their funeral home premises repossessed for redevelopment, this paper follows their grouse that the constant destabilizing of death-related spaces in Singapore render their provisions of death care limited and liminal. Presenter: Jill Jie'en Tan (Yale University, Department of Anthropology)

'There was no Otherwise': Narrative of the Space Between for Nine Kenyan Children : Critical anthropological analysis of complex interactions of power, agency, and culture in constructions of child dying aids in our understanding of what and how differences in experience of child death occur, and their impact on theory and practice. End of life care for children is developing in postcolonial contexts under Western goals of 'good' death focused on advance, open awareness of dying and controlled preparation for death. In settings such as Kenya, where impending death is not openly discussed and illness and death experience may be shaped by structural constraints, critical theorizations of the sociocultural dying process of children and its meaning have so far remained unknown. This study takes a highly iterative, care-centred methodological approach to coproduce narratives of the space between life and death with the families of nine children who died from cancer in March and April 2022 in Western Kenya over the course of nine months from July 2022 through April 2023. Seeking to understand critically if and how children in Kenya die, as an active and desired social process, these narratives suggest multiple, non-linear spaces between illness, death and beyond bodily death, where these spaces and their narrative re-telling are constructing and constructed by the political economy of care. These demonstrate complex interactions between culture, class, and politics, where children's illness, dying, death, bereavement and their dynamic (un)certainities are as much shaped by social belief as by structures of inequity, suggesting important challenge and opportunity for shaping care at the 'end' of (physical) life. Presenter: Callie Daniels-Howell (University College London)

Palliative Care as a Movement: Care and System Transformation during COVID-19: Palliative care is a unique form of healthcare in Toronto, Ontario both in its administration and in relation to the kinds of care it

offers to patients. It focuses on quality of life and alleviation of pain to those who are living with a life-limiting illness and provides support to the caregivers and families that extends beyond the death of their loved ones. This holistic person-centered approach is unusual to the management of illness and injury in other healthcare domains that palliative care comes in contact with. In this presentation, I will be looking at palliative care as a complex social landscape of distinct-but-interrelating institutions. I will be presenting a thematic analysis of qualitative research conducted in 2022/2023 by Temmy Latner's Research Centre for Palliative Care amongst the palliative care physicians. I will be giving voice to the palliative care professionals who are in daily basis negotiating the role of palliative care and contributing towards the system transformation. In this research I am attending to how communication and care are entangled and how they become mutually constitutive not only in 'patient-doctor' encounters but between interprofessional collaboration that has the potential to improve healthcare outcomes (Arnold and Black 2020, 573; Reeves et al. 2017). I will present the transformations that 'came to be' during COVID-19 and left a lasting impact towards a person-centered care in an institutional context; and how communications and collaborations amount to resilience and shared care that contribute towards a different kind of death. Presenter: Tiina Maripuu (University of Toronto, Department of Anthropology)

At the Threshold of Acceptability: When is Death Legitimized?: In Canada, it is common for older individuals to die in geriatric institutions after a long and progressive decline punctuated by episodes of acute illness, during which choices must be made about whether to "prolong live or consider death" (Fortin, Le Gall and Dorval 2016, 1). Based on ethnographic research conducted in two Montreal public geriatric institutions, the presentation explores the moral issues surrounding end-of-life decision-making for older individuals. We demonstrate that when there is no consensus on the type of care to provide (comfort care or life-prolonging care), a "morally acceptable" balance between the well-being of patient, their family, and the health care team seems to be considered. In this context, the goal is to limit the suffering of the older person rather than provide "unreasonable" care. This balance is negotiated based on a certain moral threshold (an imaginary limit) where the death of an older person becomes legitimate. Recognition of the end of life is therefore intrinsically linked to a (moral) value judgment regarding the "right time to die"

(Kellehear, 2007, p. 236) – not too early, but not too late either and the "enough" (enough treatment, enough life). Through this presentation, we hope to contribute to a better understanding of the differentiated meaning and value of life and death in our society. Presenter: Sabrina Lessard (McGill University)

Living while Dying: Hospice Care in the Transition Between Diagnosis and Death: People with life-limiting illnesses have been described as living in "prognostic time...in which the conclusion haunts the story itself" (Jain, 2013, p. 40). By focusing on the temporal period during end-of-life care, this paper attends to dying not as a physiological event, but a space and time in which people with life-limiting illnesses and their caregivers continue living, having social and intimate relationships, and making decisions about their care while dying. I draw on ethnographic research at a community hospice in Toronto, where palliative involvement does not begin during active stages of death, but instead at terminal diagnosis. Rather than operating as an in-patient hospice with beds available in the 72 hours before death, this organization uses a network of volunteers and staff to coordinate care in the years, months, or weeks while families negotiate life-limiting conditions. Volunteers are matched with clients and visit them in their homes for 4 hours weekly to provide personalized support through respite and comfort care, social programming, practical support, and legacy work. Hospices attend to the social, existential, psychological, and emotional dimensions of quality of life. In this liminal space-time of dying, this research is attentive to people's desires, hopes, and sense of future, their feelings of grief and loss, their hobbies, routines, and dispositions—the many ways in which their lives intermingle with and inform their prognosis. This research describes a vibrant and lively community simultaneously grappling with changing relationships to hope, biomedicine, and caregiving networks, and also, spending their limited time well. Presenter: Melina Economou (University of California, San Diego, Department of Anthropology)

1-270

Transitions in Obstetrics

2:15 PM - 4:00 PM

TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Ashish Premkumar (University of Chicago)

CHAIR:

Robbie Davis-Floyd (Rice University, Department of Anthropology)

PRESENTER:

Ashish Premkumar (University of Chicago), Robbie Davis-Floyd (Rice University, Department of Anthropology), Holly Horan (University of Alabama, Department of Anthropology), Caroline Chautems, Emily Locke (University of Alabama, Department of Anthropology), Rabeya Khatun, Meagan Copeland

DESCRIPTION:

Anthropologists have long been examining and critiquing the multiple ways in which technology has been incorporated into childbirth, supposedly to mitigate risks to the pregnant person or to the fetus. Physicians trained in obstetrics and gynecology (ob/gyn) have commonly helped to support the technocratization of pregnancy and childbirth—the notion that technological innovations will correct flaws in human reproduction. In recent years, there have been a series of detractors to the technocratic paradigm within obstetrics. Ob/gyns across the globe have begun supporting low-intervention births, singleton vaginal breech births, and 'gentle' cesarean births – practices that, until recently, have been met with disdain, ostracization, and harsh professional ramifications for the practitioners who provide these humanistic services. What does this pattern of resisting dominant patterns of technocratic obstetric practices tell us, as social scientists, about the formation of physicians, the creation of risk, and the practice of obstetrics? This oral presentation session seeks to understand the issues of how obstetrics as a field and as a practice are conceived and enacted, respectively. We are also interested in critical inquiry into the formation of the professional identities of ob/gyns.

Creating the Anthropology of Obstetrics and Obstetricians : Obstetrics as a field has risen to prominence over the past century, and by now has become the dominant model for understanding pregnancy and childbirth in almost all countries. The roles of obstetricians – physicians specifically trained to “manage” pregnancy and childbirth – have been the subject of limited social scientific inquiry over the past 50 years. Much anthropological attention has been paid to the field of obstetrics, yet little had been paid to the perspectives of obstetricians themselves. In this powerpoint presentation, I will review the limited data surrounding anthropological inquiries into obstetrics and obstetricians, and will discuss a recently published three-volume book series called *The Anthropology of*

Obstetrics and Obstetricians: The Practice, Maintenance, and Reproduction of a Biomedical Profession, co-edited by myself and by Robbie Davis-Floyd. The three volumes in this book series are: Volume I. *Obstetricians Speak: On Training, Practice, Fear, and Transformation*; Volume II. *Cognition, Risk, and Responsibility in Obstetrics: Anthropological Analyses and Critiques of Obstetricians’ Practices*; Volume III. *Obstetric Violence and Systemic Disparities: Can Obstetrics Be Humanized and Decolonized?* In my presentation, I will draw from all three volumes to show how this book series aims to rectify a gap in our understandings of obstetricians’ roles in pregnancy and childbirth. In this way, I hope to shed a light on the critical need to broaden an anthropological view of reproduction by specifically focusing on forms of knowledge and power at the level of obstetricians’ practices. Presenter: Ashish Premkumar (University of Chicago)

Transitions in Obstetrics: The Paradigm Shifts of Humanistic and Holistic Obstetricians: In this proposed paper, using a powerpoint presentation, I will critically explore the paradigm shifts from the technocratic model of birth and health care to the humanistic and holistic models made by some obstetricians in various countries. This presentation will be based on interviews conducted by my colleague Eugenia Georges and myself with 32 Brazilian obstetricians, and on several of the chapters in the co-edited collected called *Obstetricians Speak: On Training, Practice, Fear, and Transformation*, which came out in July of 2023 and which was co-edited by myself and by our session co-organizer Ashish Premkumar. During my presentation, I will explore these obstetricians’ motivations for making a paradigm shift, explain what they were transitioning from and to, and describe the multiple ramifications of these paradigm shifts, which have included both personal and professional satisfaction and, most unfortunately, severe bullyings, ostracisms, and outright persecutions by their obstetric “colleagues” and by the obstetric establishments in their respective cities. I will also describe the humanistic changes that these ob/gyns have been able to make in their respective hospitals, and will explore the interesting issue of whether or not these changes have been long-lasting, or have vanished after the retirement from obstetric practice of some of these humanistic and holistic obstetricians. Presenter: Robbie Davis-Floyd (Rice University, Department of Anthropology)

Rehumanizing Birth in Puerto Rico: Transitions in Perinatal Health Care Training and Collaboration :

Recent legislation in Puerto Rico condemns acts of obstetric violence committed against pregnant and birthing people on the island—a concern that has been at the center of midwifery and birth advocacy for decades. Previous ethnographic research has described how Puerto Rico’s colonial healthcare system has shaped provider training and practice, creating conditions that contribute to the normalization of dehumanized perinatal care. However, recent movements, mobilization, and collaboration on the island suggests that some physician trainings and practices are evolving to rehumanize perinatal care. Such movements include educational opportunities for providers and professionals, collaboration between various perinatal care providers and support professionals, and institutional recognition of the presence and practice of midwifery. These notable strides are a product of ongoing and new partnerships; however, these successes do not come without challenges and contradictions, creating an environment in which new sites of friction also characterize the efforts to rehumanize birth. In this paper, I will discuss how an anthropology of healthcare systems and ethnographic research in Puerto Rico can facilitate our understanding of the local (Puerto Rican) and national efforts to rehumanize perinatal health care. I examine how recent movements are acts of resistance against obstetric violence, discussing the ways in which anthropological inquiry can document a cultural, paradigmatic shift in perinatal care practice and can provide a platform for healthcare modeling that can inform perinatal healthcare practices with an emphasis on physician training and collaboration among medical doctors and midwives. Presenter: Holly Horan (University of Alabama, Department of Anthropology)

Transitions in Swiss Obstetrics: Humanizing Cesarean Births while Lowering Their Rates: In Switzerland, one in three deliveries is by cesarean, despite documented short- and long-term risks for children and for birthing parents. One of the highest in Europe, this rate also contrasts with a growing resistance among Swiss ob/gyns against overly interventionist obstetric practices that result in iatrogenic issues and deteriorate childbirth experiences. However, in practice, Swiss ob/gyns struggle to reverse the cesarean trend, in part due to their reluctance to support vaginal deliveries in cases of breech presentation, multiple births, or after a previous cesarean. In parallel, some Swiss hospitals have recently introduced “gentle” cesareans as the default surgical birth protocol. Enhancing parents’ participation in their child’s birth, this new approach leads to a humanization of the operating room. Reconciling these two aims—

reducing the cesarean rate and humanizing cesarean births—proves challenging and raises moral dilemmas for ob/gyns. If parents request a cesarean birth, how should ob/gyns balance information about humanized cesarean protocols and specific risks associated with a surgical birth? How strongly should they promote vaginal delivery or try to change a pregnant person’s mind? How should they describe the advantages of gentle cesareans without advertising them as an equally safe way to give birth? Based on fieldwork combining ethnographic observations in two Swiss public hospitals and on in-depth interviews with ob/gyns, in this paper I will examine how Swiss ob/gyns cultivate a comprehensive approach to childbirth choices, including the means of delivery, and distance themselves from the technocratic obstetric culture that they learned during their trainings. Presenter: Caroline Chautems

Transitioning toward Increasing Access to Doula Support for Clients Seeking Obstetric Care : The United States is grappling with a perinatal health crisis, characterized by elevated rates of maternal morbidity and mortality and preterm birth. A national movement is underway to increase access to doula support for birthing people. Doulas provide continuous, therapeutic, and individualized care throughout the prenatal, intrapartum, and postpartum periods. Doula support has been associated with a range of healthy birth outcomes, including increased maternal satisfaction with birth, vaginal birth after cesarean, term delivery, and breastfeeding initiation. National calls for patient-centered, evidence-based practices, including expanded access to perinatal care providers and supports, situate doulas at the center of a transitional moment in US maternity care. Until recently, in the state of Alabama, perceptions of doula support have been hostile and stigmatizing. Using my early ethnographic research in Alabama, in this paper, I will examine the embrace of, curiosity about, and resistance to doula support from the perspectives of perinatal healthcare providers, professionals, and birthers. My analysis will explore how biomedical authoritative knowledge and subversive knowledge both conflict and co-conspire within the context of increasing access to doula support in a state with a deeply oppressive history of maternity care. I will discuss how historical contexts shape contemporary perspectives and the ways in which the provision of doula support in the current era, particularly in collaboration with an obstetric practice, resists the structural violence that is the underbelly of the perinatal healthcare crisis in the US. Presenter: Emily Locke (University of Alabama, Department of Anthropology)

Transitions in Obstetrics: The Political Economy behind the Increasing Rates of Cesarean Birth : Within biomedical birthing contexts, there is a significant but frequently overlooked association between cesarean birth and maternal mortality. The World Health Organization estimates that only 10-15% of the birthing population needs to birth surgically; however, in the United States more than one in three birthers receive a cesarean. Bangladesh has experienced a 51% increase in the rate of cesarean births in recent years. Given the growing global practice of cesarean birth, we compared the social, biological, and political-economic factors connected to the high rates of cesarean birth in Bangladesh and the United States. This comparison illustrates how the obstetric imaginary has shaped providers' and patients' perceptions of the necessity of cesarean birth in low and high resource contexts. Early ethnographic pilot research in these two contexts, which included the perspectives of physicians who performed cesarean births and patients who received them, indicates that in Bangladesh, a significant number of primary cesarean births are performed by physicians without specialized training in maternal health care. There are also limited opportunities for vaginal birth after cesarean, driving up the total cesarean birth rate. Cesarean birth in both contexts is frequently performed in the absence of shared decision making, informed consent, and post-operative care education. Perspectives from providers and patients identify strategies for de-coupling this sometimes necessary medical procedure from poor perinatal health outcomes so that it can be respected as an essential, lifesaving procedure when used ethically. Paper to be presented with Tanvi Padalkar [tpadalkar@crimson.ua.edu]
Presenter: Rabeya Khatun

Transitioning from Punitive to Healing-Centered Obstetric Care: In 2022, the Alabama Maternal Mortality Review Committee identified that substance use disorders (SUDs) were key contributors to almost half of all pregnancy-associated and pregnancy-related deaths. State, county, and city level entities in some areas of Alabama are working diligently to decrease preventable maternal mortality cases associated with substance use. Given the complexity of SUD as a chronic and relapsing condition, best practices for clinical professionals include continuous skills training associated with harm reduction for all members of the clinical care team. However, structural and healthcare system barriers negatively impact the capacity of perinatal healthcare providers in Alabama to adequately serve pregnant people living with an SUD. Using a critical anthropology

of trauma lens, I examine how obstetric providers deploy the notion of "trauma" in their interactions with pregnant patients with SUDs and how this deployment articulates with clinical perceptions of moral responsibility and personhood. I describe the ways in which fetocentrism and punitive policies shape these complex and subjective meaning-making processes that occur within the context of the clinical encounter. I will discuss strategies and ethnographic projects that introduce and embed the concept of "trauma-informed care" in obstetric practice in Alabama and explain how this concept is an essential component of improving the quality of care for pregnant patients with SUDs.
Presenter: Meagan Copeland

1-495

What's so joyful about disability? Living, practicing, and theorizing joy in the context of anti-ableist ethnography

2:15 PM - 4:00 PM

Virtual - Room 2

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Hannah Quinn (University of Toronto, Department of Anthropology)

CHAIR:

Rebecca-Eli Long (Purdue University, Department of Anthropology)

PRESENTER:

Hannah Quinn (University of Toronto, Department of Anthropology), Rebecca-Eli Long (Purdue University, Department of Anthropology), Paras Arora, Helena Fietz (Rice University, Department of Anthropology)

DISCUSSANT:

Matthew Wolf-Meyer (SUNY, Binghamton University, Department of Anthropology)

DESCRIPTION:

Under ableist conditions where disability is understood as a limitation, failure, and undesirable aspect of the human condition, what does attending to disabled joy afford? How can disabled joy both upend and reproduce normative relationships and systems? As disabled and non-disabled researchers conducting fieldwork with disabled participants, we approach joy as an analytic, a practice, a poetic, and an emergent quality of our fieldwork relations and questions. This roundtable draws on ethnographic research relationships in Brazil,

India, Canada, and the United States between disabled people, their family members, caregivers, service providers, and educators. Across various field sites and methodologies, roundtable participants share a common focus on cognitive disability or neurodivergence—a category that can cast suspicion on the emotional capacity of those labeled with cognitive disabilities in the first place. We ask how disabled joy can perhaps move beyond descriptions of cognitive disability as lacking, as well as orient us away from anthropology's tendency to focus on disability as an iteration of the 'suffering slot'. Moreover, The anthropology of emotions has focused overwhelmingly on normative expressions of emotion, based on ideas about the cultivation of proper and improper ways of being emotional. Focusing on disability experiences opens up how we imagine emotional experience and broadens the range of emotional expressions. To talk about disabled joy we need to talk about care, play, crafting, and friendship at residential care institutions, NGOs, day centers, and vocational education spaces. We challenge the idea that joy is incompatible with fieldwork with and as disabled people, let alone in disabled life. However, we also treat joy with hesitation, recognizing how disabled people's joy can be cultivated for non-disabled sensibilities, upholding ableist social structures. Under ableist conditions, depictions of disabled joy run the risk of celebrating those lives that most closely align with normative bodyminds, that serve to entrench compulsory able-bodiedness and able-mindedness. Bringing perspectives from feminist anthropology, STS, queercrip theory, and multimodal ethnographies, we ethnographically explore how disabled joy can animate anti-ableist anthropologies and coalition-building.

1-325

Algorithmic governance in policy processes

4:30 PM - 6:15 PM

TMCC - 801 A

Oral Presentation Session

REVIEWED BY:

Association for the Anthropology of Policy

ORGANIZER:

Renita Thedvall (Stockholm University)

CHAIR:

Sarah Raskin (Virginia Commonwealth University)

PRESENTER:

Sarah Raskin (Virginia Commonwealth University), Lovisa Näslund (Stockholm

University), Matteo Valoncini (University of Bologna), Renita Thedvall (Stockholm University)

DISCUSSANT:

Peter Taber (University of Arizona)

DESCRIPTION:

There is an ongoing interest within digital anthropology (Boellstorff, 2008; Coleman, 2010; Horst & Miller, 2012; Maurer, 2015) of the impact of vast amounts of data and their use in the construction of algorithms (Beer, 2017; Kockelman, 2013; Lury & Day, 2019; Seaver, 2017, 2018; Wilf, 2013). This research has focused on the social power of algorithms and the need to understand algorithms as the insides of social processes and thus integral parts of the social world (Beer, 2017). Algorithms should therefore be viewed not as objects in culture, but rather as culture – enacted assemblages of meaning and practices that can be engaged with empirically (Seaver, 2017). The main empirical focus in anthropological algorithms studies has been on 'algorithmic personalization' (Lury & Day, 2019), i.e. how algorithms intensify contemporary forms of individualism by providing each consumer with distinct patterns or styles of consumer behaviour, creating a personalized recommendation and thereby a seemingly endless variation in algorithmic forms of sociality (Hallinan & Striphas, 2014; Striphas, 2015; Wilf, 2013). Understanding algorithms as culture, we recognize the social powers of algorithms, but shift the focus from the variation and personalization that algorithms enable to algorithms as bureaucratization and rationalization processes within organizations. Bureaucracy as performed by algorithms is based on the idea that rules are universal and predictable, and their application egalitarian. As algorithms replace other forms of organizational governance, in effect, an algocracy, a 'rule of the algorithm' or 'rule of the code' is created (Aneesh, 2009). As bureaucratic systems have been accused to produce indifference to human problems (Herzfeld, 1992) shifts of decisions to the algorithms also seem to decentre the human (Matzner, 2019). The increasing reliance on algorithms to organize and enable modern society (Parisi, 2019; Totaro & Ninno, 2014) forces us to reconsider the impact digitalization has on the enactment of policy and agency (Ziewitz, 2015) and specifically the content and nature of algorithm-aided work (Shestakofsky, 2017). The aim of this panel is to explore algorithmic governance in the context of contemporary policy processes Our goal is to examine how algorithms operate in different policy and organizational settings, including state bureaucracies, universities, national organizations and international institutions. We draw on a range of papers to shed

ethnographic and theoretical light on the relationship between algorithms and governance, the utopian visions of putting forward this as the future, the empirical and ethical critiques, and the practicalities and real effects of implementing these policies, making them the instrument for channeling policy.

Artificial intelligence in research administration:

Extending tensions in the governance of higher e:

Higher ed administrators have used artificial intelligence in increasingly varied and expansive ways over the last twenty years. In U.S. universities, it is now common to use algorithms to guide admissions decisions, course enrollment recommendations, and other substantive processes in students' educational and early professional trajectories. Critical studies of algorithmic governance in higher ed administration have examined these and other student-side applications, and their complicated and contested effects on privacy, equity, and other concerns. Yet as the use of artificial intelligence has also extended into universities' other major power domains and function, scholarship has not yet followed. This paper investigates the application of artificial intelligence into the administration of research and its implications: for scholars, for funders, and for research participants, among others. Drawing on observations made while participating in a service project to improve documentation of community engaged research at an R01 institution using IRB protocols, I consider the transition to algorithmic governance in research administration. Presenter: Sarah Raskin (Virginia Commonwealth University)

The efficiency machine: Aspirations for AI in Swedish

social services: In June 2021, the Swedish government decided that Swedish public offices should increase their use of AI. The ambition is that with the use of AI, public offices will be able to make Swedish society better, and gains in the form of decreased costs and increased revenues and productivity will materialise. One of the public services where the implementation of AI and automated decision making is expected to transform how public authority is performed is the social services, which in Sweden is the responsibility of the municipality. To this end, municipalities are encouraged to increase the automation of decision making, and new digital platforms are developed with a larger degree of decision support. The utopian ambition is that as a result, a new, more efficient and better social worker will emerge, with whose help the wicked problems of poverty and marginalisation will be reduced. In this paper, I focus on how these national aspirations of the government are interpreted by actors

on a national level, creating an idea of how AI and automated decision making should be used in social services in Sweden. The ethnography consists of interviews with key actors in the field, such as AI Sweden, labour unions, the Swedish Association of Local Authorities and Regions, digital strategists in municipalities, and field studies at workshops and events where public authorities try to make this change happen. Drawing on notions of the cyborg (Haraway 1985) and early 20th century hopes and fears of "man extended by machine" (Marinetti, 1911) and "human-machines" (Schmitt 1924), we argue that what emerges is a new, cyborg social worker, part automated system and part human, where social work is intertwined with and indistinguishable from the digital system used to perform it. Presenter: Lovisa Näslund (Stockholm University)

Uncovering the untold story of data: From a GP's clinic to clinical governance in Italy: Italy's healthcare system has undergone significant digital transformation because of the impact of Covid-19. Within a fragmented healthcare system driven by health emergencies such transformations attracted interests of private and non-private actors, transforming the in territorial services. The Local Health Authority (LHA) relies heavily on digitized information flows to make decisions about citizen health management, specially through the analysis of data packages that are received from the territory and analyzed at the regional level. The LHA uses this information to allocate resources appropriately. For this purpose, the area of Information Communication Technology (ICT) is crucial. However, it is not sufficient to focus solely on the technical aspects of software and hardware to fully understand how data packages are constructed and utilized for governance. It is critical to understand the epistemological implications of data analysis, and how social studies of science can aid in policymaking. I want to analyse preliminary results of an ethnography carried out in a general practitioner (GP) outpatient clinic in Bologna (Italy). These results show how digital technologies assist the GP's daily work and have an impact on clinical practice and how and what data feed the flow of information between the clinic and the LHA. Indeed, a continuous trade-off occurs between what the network of human and non-human actors can do, between what the software enables and what financial accounting rewards or discourages. GP clinic represents an epistemological knot in producing and interpreting data that orientate not only LHA governance but also GP medical practice. Presenter: Matteo Valoncini (University of Bologna)

Silencing through algorithmic systems: In this paper, I want to explore the notion of silencing in relation to bureaucratic organizations turning towards algorithmic systems to perform work. As has been demonstrated bureaucratic organizations induce types of reductions, as they, for example, transform people to documentary person[s] (Hull, 2012b), a particular kind of personhood based solely on the information created through documentation and 'thin' social interaction. Here, I focus on what happens to the employees when algorithmic systems are used in the interaction with clients. Particular focus is placed on what kind of knowledge that becomes valued. The paper is based on an ongoing ethnographic study among social workers within the social services, more specifically social assistant benefits, in Sweden. The focus of the study is on algorithmic governance through digital systems. In other words, algorithms are used to make recommendations for decisions on whether a client should receive financial aid from the municipality if they are not able to support themselves. The algorithmic system not only reduces the clients into documentary persons, silencing parts of their personhood, but also social workers competences, silencing parts their work practices in favor of others. The notion of silencing has been studied in relation to social class, gender and ethnicity with a focus on deliberate attempts to silence, cohesively or through more subtle measures. I want to explore the often unintentional, even accidental, silencing that occurs when human intelligence is increasingly replaced by the artificial intelligence of algorithms changing the way work is performed and the way bureaucrats encounter citizens. Presenter: Renita Thedvall (Stockholm University)

1-330

Alterity, Belonging, and Hope in a Precarious Time: Cosmopolitan Tokyo in Transition

4:30 PM - 6:15 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

National Association of Student Anthropologists

ORGANIZER:

Jordan Haug (Brigham Young University, Department of Anthropology)

CHAIR:

Jordan Haug (Brigham Young University, Department of Anthropology)

PRESENTER:

Kaliopasi Uhi ,Cyrus Lee ,Rhiannan Boseman ,Sarai

Brown ,Cambrie Ball (Brigham Young University, Department of Anthropology)

DISCUSSANT:

Greg Thompson (Brigham Young University, Department of Anthropology)

DESCRIPTION:

Our panel revisits classic themes of Japanese ethnography through recent original field research in Tokyo, Japan, questioning how Japan has changed to meet new emerging challenges. Even before the Covid-19 pandemic, Japanese society was wracked by a succession of national emergencies, such as the 2011 Tōhoku earthquake and the Fukushima Nuclear Disaster. Japanese society's gradual but steady aging also provided a unique crisis as politicians and Japanese citizens grappled with the twin problems of urbanization and a declining labor force. In the backdrop of these crises, the rise of a young precariat, and continued reticence over multicultural immigration, these papers explore the centripetal and centrifugal forces of retrenchment and redefinition along common cultural fault lines of alterity and belonging in contemporary Japanese cosmopolitanism. Drawing from recent work in the anthropology of hope and capitalist realism, our panel argues that a subtraction of imagined possibilities does not wholly define Japanese cosmopolitanism. Instead, we explore how residents of Tokyo actively cultivate hope against common fears of loneliness, isolation, and biopolitical decline. As a result, an anthropological perspective on Japanese society emerges that breaks with common stereotypes of Japanese cultural intransigence and instead focuses on how residents of Japan's largest metropolis reevaluate contemporary challenges through exploring residents' hopes for overcoming what seems to be near insurmountable challenges in contemporary Japanese society. The panel's presenters are all undergraduate students who recently completed eight weeks of anthropological fieldwork as part of Brigham Young University's ethnographic fieldschool in Tokyo, Japan. During their research, each student explored themes of alterity, identity, and hope as part of a broader project studying transformations in Tokyo's cosmopolitanism. Sarai Brown and Kaliopasi Uhi both look at issues of racism and multiculturalism in Tokyo, emphasizing the dual roles fear and hope have played in the experience of immigrants and foreign expatriate residents of Japan. Cyrus Lee and Rhiannan Boseman examine how the attention and awareness of others, from sports to arcade gaming in Tokyo, have become key themes in understanding fears of loneliness and the hope of belonging in Japanese recreational activities. Similarly,

Cambrie Ball examines how convicts understand rehabilitation through disciplinary modes of 'belonging,' and draws out how Japanese disciplinary regimes are being exported across the globe. Lastly, Sydney Nai reminds us that the flip side of hope is fear. She argues that we can better understand the hopes of Japanese cosmopolitanism by examining cultural anxieties portrayed through horror genres in Japanese media and how that media is consumed in Tokyo and worldwide. Through this comparative examination of alterity, hope, and belonging, this panel's presenters, all undergraduate students, argue for a broader understanding of Japanese cosmopolitanism against the stereotypes of isolationism and intransigence, instead emphasizing the dynamism of Japanese responses to local and global problems.

Race, Biopower, and Hope in Cosmopolitan Tokyo: This paper traces the historical roots of racialized alterity in nihonjinron (Japanese Nationalism) and how those discourses have framed the contemporary experiences of racism felt by gaijin (expatriate immigrants) in Tokyo, Japan. In doing so, I will grapple with Michel Foucault's troubled relationship with Japanese studies and the relative conceptual usefulness of biopower and governmentality in understanding Japanese history and contemporary culture. I argue that there is still much to gain from Foucault's insights into how biopower is so thoroughly enmeshed with the workings of Empire and the making of Japanese citizens. Today Japanese politics is often haunted by questions of the biopolitical, such as an aging population, declining birth rates, and the Covid-19 pandemic. Similar to Mark Neocleous's work on "immunity politics," I argue that this broad interest in the biopolitical and immunological buttresses a racial politics of otherness that both Japanese and gaijin residents in Tokyo intimately feel. Furthermore, I argue that these racial politics of cosmopolitan Tokyo are caught in a double bind, where broad multiculturalism is not only tolerated or regarded as a curio but is actively encouraged on both the state and community level. In this paper, I explore how both gaijin and Japanese residents of Tokyo interpellate themselves within this double bind and how people look for ways of distinguishing themselves as independent of this double bind. I argue this hope for a more multicultural and cosmopolitan society is a profound force in the life of residents in Tokyo today. Presenter: Kaliopasi Uhi

Gaming Alone: The Metropolis and the Mental Life in Tokyo Arcades: This paper examines the social components of loneliness and isolation in Japan. In doing so, I argue for a contemporary reanalysis of Georg

Simmel's famous argument in "The Metropolis and the Mental Life," through the clientele of Tokyo arcades. The young men who frequent these locales are often experiencing deep, and sometimes shameful, loneliness. Yet, the arcades are awash with the sounds of intense interactions between both people and machines. This sonic intensity doesn't mean the arcade is a site that cures pathologies of loneliness in Japan. Instead, the arcade has become a site understood as a stage on which people dramatize their loneliness. Similarly, these Japanese young men understand their gaming as an attempt to connect to a broader global culture of capitalist media consumption that overcomes the isolation of Japanese social life. In this sense, the cosmopolitan aspirations of young Japanese gamers are both a symptom and cure for the anonymizing effects of living in the mega-metropolis of Tokyo. Furthermore, I argue that, for many of these young men, arcade gaming is an attempt to cloak themselves in the particularity of an individuated identity, which contrasts with the social masks they understand themselves as wearing during the regular course of life in the city. Lastly, I argue that we must appropriately appreciate fears of loneliness in Japanese society by understanding how young Japanese men practice hope for greater connections through communal gaming. Presenter: Cyrus Lee

Training to Be Aware of Others: Sports, Respect, and Cosmopolitanism Tokyo: During the 2022 World Cup in Qatar, media observers were astonished by how Japanese spectators' meticulously cleaned their surroundings. This paper compares Erving Goffman's argument about demeanor to Takeo Doi's description of amae in the hopes of better understanding Japanese concepts of favor and respect in public situations like sporting events. I argue that dramaturgical approaches to the self and the Japanese awareness of dependence on others are foregrounded in both spectatorial and participatory roles in public sporting events. This research describes these dual roles as spectators and participants as public commitments of respect. Early in life, kinship networks and schooling institutions train people to be sensitive in their awareness of others. I argue that in Japan, collaborative sports have become important techniques of the body in training people in that awareness. These techniques include how Japanese people think of their bodily dispositions while participating in sports and viewing them. Furthermore, team sports have become a central way Japanese people think of themselves as participants and spectators of the global political order and the regional politics of East Asia. Lastly, I argue that organized sports

have become a widely recognized venue for appreciating the role hope plays in thinking about the possible futures of a cosmopolitan Japan, with broad awareness and respect for cultural others. I make this argument based on observations of Japanese sporting events and my participation in community sporting activities in Tokyo. Presenter: Rhiannan Boseman

Kakyō in Japan: The Ambivalence of Cosmopolitan Belonging in Tokyo: This paper explores the experiences of Chinese and Taiwanese immigrants living in Japan (Kakyō, 華僑), focusing on the issues of racism and discrimination they face in Japanese society. From discriminatory language to exclusionary practices in employment and housing, these immigrants are often met with hostility and prejudice in their daily lives. Drawing on ethnographic research conducted in Tokyo and Yokohama, this study highlights how the experiences of these immigrants to Japan are shaped by historical and cultural factors, from the legacy of colonialism to contemporary political tensions. This paper also examines Kakyō responses in navigating their experiences of racism and discrimination in Japan. The range of coping strategies these immigrants in Japan have developed include seeking out supportive social networks, creating their own spaces of belonging, and maintaining a strong sense of cultural identity transposed into their new contexts. Finally, this paper considers the broader implications of racism against Kakyō immigrants in Japan, particularly concerning Japan's global positioning. This study contributes to a general understanding of the complex and nuanced dynamics of racism and discrimination in contemporary Japan. It highlights the need for greater awareness and sensitivity toward the experiences of Kakyō immigrants in the country. However, it ultimately outlines how Kakyō immigrants, and many Japanese citizens, hope for a more cosmopolitan Tokyo. I argue that these debates about cosmopolitanism provide a powerful window into understanding the anxieties and hopes for greater belonging among Japanese and Kakyō immigrants. Thus, the experience of Kakyō immigrants mirrors a general Japanese experience of belonging. Presenter: Sarai Brown

Honor, Shame, and Hope: Cultural Contexts of Disciplinary Rehabilitation in Japan : My paper explores the social meanings of penal incarceration, recidivism, and rehabilitation in Tokyo, Japan. The country's steady decline in the prison population, crime rate, and recidivism forms the background for exploring cultural values of honor, shame, and hope in Japanese culture. In addition, I compare the development and practice of

these values against Michel Foucault's seminal work on the western genealogy of disciplinary power. In doing so, I compare how socialization through religious, familial, and cultural institutions produce disciplined subjects in Japan. By understanding participants' cultural values and how these shape discipline, I argue we can better understand contextual factors contributing to rehabilitation within the Japanese landscape. I argue that these principal contributing factors are the deeply rooted cultural values of honor, shame, and hope, paired with an emerging emphasis on building communal resilience. An appropriate cross-cultural application of such findings to countries with high recidivism rates, such as the United States, may further infuse a movement of growth and acceptance for incarcerated individuals to replace the existing shame and perpetuation. I argue that is an essential factor in how Japanese people think of their society as orthogonal to Western models of penal punishment, and further the case of their culture of honor and resilience as a prime cultural export to the rest of the world. Presenter: Cambrie Ball (Brigham Young University, Department of Anthropology)

1-515

Anthropologists Confront The Global Rise of Fascism

4:30 PM - 6:15 PM

TMCC - 718 B

Late-Breaking Roundtable/Town Hall - In-Person

REVIEWED BY:

ORGANIZER:

Maddalena Gretel Cammelli

CHAIR:

Don Kalb (University of Bergen, Department of Social Anthropology), Maddalena Gretel Cammelli

PRESENTER:

Wagner Guilherme Alves da Silva (University College Dublin), Maddalena Gretel Cammelli, Erin Fitz-Henry, Jeff Maskovsky (CUNY, Graduate Center, Department of Anthropology)

DISCUSSANT:

Don Kalb (University of Bergen, Department of Social Anthropology)

DESCRIPTION:

Are we transiting towards a world ruled by new forms of fascism? How can anthropology investigate the multiple and varied manifestations of fascism today? In the last 6

months, reactionary political currents have made significant advances: we have seen the consolidation of proto-fascist power in Turkey and India, Trump continues to prove popular in the US while war and militarism appear on a daily basis as a looming horizon in the US and Europe. In Italy, the Meloni government is gaining support and respectability as its members constantly make declarations promoting a revisionist view of fascist history (the latest statement of this type was made following the anniversary of the Bologna massacre, on August 2). In a global perspective, a variety of new forms of fascism appear to be emerging out of its historical shape: interconnections with different political actors, new forms of economic development and digitalisation, and the critical condition of environmental crisis are all key aspects to explore. How can ethnography be used as a tool to unveil concrete critical junctures as expressions of political and social authoritarianism, the exploitation of the planet, racism, sexism, violence and the intricate connections among these forces? This roundtable will discuss this pressing topic from multiple perspectives anchored in ethnography and in conversation with theory and history, placing particular emphasis on comparing current manifestations of fascism in both the global north and south thanks to a group of scholars representing universities inside and outside of the United States who offer a global perspective, not only on the rise of forms of fascism but on anthropology itself. In particular, the roundtable will focus on: - The current reconfiguration of capitalism and the digital transition and its consequences for labour and social relations in terms of class transformation, alienation and political choices; - Responses to the deepening ecological crisis that draw explicitly on highly xenophobic, culturally nationalist discourses that display significant analogies with previous iterations of fascist ideologies. The concept of nature in a trans-humanist world that is evolving due to the digital revolution and its impact on human-nature relations as well as socio-political and geo-political relations; - Fascism as an ideologically-driven presence in capitalist society: how does it take contemporary shape and how may ethnographic research explore, expose and confront it? Eco-Feminist ethnography as a research agenda to engage with the political implications of anthropological research on this topic. The roundtable participants are not interested in debating what fascism means in strictly political theoretical or comparative terms. Instead, they will consider it alongside other important political terms such as illiberal democracy, withering liberalism, right wing populism, the illiberal turn, and authoritarian populism in order to probe the social and political

dynamics at play across the world today. The roundtable will discuss how and why fascism is taking incipient form in different political spaces, how its rise relates to various expressions of disillusionment with liberal democracy, how it relates to global shifts in political economy with differential effects across the North, South, and East and, most importantly, how to enact our scholarly obligation to thwart its rise.

1-335

Badgering Space: Topologies of Human-Animal Encounter

4:30 PM - 6:15 PM

TMCC - 707

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Richard Fadok (University of Pennsylvania)

CHAIR:

Richard Fadok (University of Pennsylvania), Grace Kim-Butler

PRESENTER:

Hannah Eisler Burnett (New York University), Richard Fadok (University of Pennsylvania), Sarah Franklin (University of Cambridge), Grace Kim-Butler, Andrea Pettit (Southasia Institute of Advanced Studies), Tanya Richardson

DESCRIPTION:

What are the topoi of Anthropos? This panel features 'bestly tales' (Mathur 2021)--ethnographic stories of human and animal encounter--that ferret out the spaces 'when' or, rather, where 'species meet' (Haraway 2008). Over the past two decades, 'multispecies ethnography' has bulled human-animal entanglements into the foreground of contemporary anthropological scholarship (Kirksey and Helmreich 2010). In dialogue with the transdisciplinary field of animal studies (Hayward and Weinstein 2015), these scholars have examined the co-constitution of human and animal forms of life, their 'becoming' (Despret 2008), as well as their 'becoming without' (Reis-Castro 2021), that is, their 'detachment' (Candea 2010) and their 'separation' (Kelly and Lezaun 2014) from one another. Thanks to these efforts, we have empirically and theoretically rich accounts of care (Salazar Parreñas 2018), ethics (Sharp 2018), kinship (Franklin 2008), intimacy (Govindrajana 2018), and justice (Chao et al. 2022) as inter-, or trans-, species relations. In spite of the implicit spatiality of what many anthropologists, following Haraway (2003),

have characterized as the 'contact zone,' the spaces of encounter have weaseled out of explicit analysis (noteworthy exceptions include Blanchette 2020; Ingold 2007; and Tsing et al. 2017). By invoking the 'feral' (Barua 2021) metaphors of the badger, we seek to badger space-to populate conventionally human territories with animal subjects-and to badger space-to pester, to nag, dog-matically anthropocentric philosophies about space in its material and semiotic dimensions. Heeding Terike Haapoja's (2023) insight that 'it is the cage that constructs the nonhuman as well as the human outside the cage,' we will survey how the built and natural environments configure what 'forms' (Kohn 2013) human and animal relationships take and how, in turn, those relationships re-configure their environs. How, for example, does 'animal housing' (Bjørkdahl and Druglitrø 2016), the 'architectures of domestication' (Anderson et al. 2017), mediate between species? To what extent does the locality and translocality of encounter matter, whether in clinics (Nading 2014), laboratories (Keck 2020), sanctuaries (Abrell 2021), temples (Fuentes 2010), farms (Weiss 2016), reserves (Lowe 2017), or parks (Stoetzer 2023)? How do these physical and imaginative spaces buttress or otherwise weaken the ontological 'caesura' (Agamben 2002) partitioning humans from animals? We will discuss how to 'look both ways' (Tsing 2022) and query how animals make sense of the space of encounter (see Despret 2022; also Escobar 2018). We hope to catalogue a spatial bestiary that will hound a politics of 'conviviality' (Hinchliffe and Whatmore 2006) for the 'zoopolis' (Wolch 1998).

Oyster Formations: Toward a Biomineral Politics of Place
: This paper posits the oyster reef as a site of place formation that emerges at the intersection between land and sea, saltwater and freshwater, and human and nonhuman. I theorize a "biomineral politics of place," a play on "biomineralization," which is the technical term for the process through which a bivalve generates its shell. Through ethnographic materials collected from sixteen months of fieldwork in coastal Louisiana, I argue that cultivated oyster reefs become geologic forms that inform the creation and use of coastal spaces. These reefs are generated by the slow accumulation of oyster zygotes and their ancestors, which in turn are lured by the consistency of water temperature, depth, and salinity, and stewarded by racialized regimes of human labor. As the constitution of coastal waters are transforming under conditions of climate change, however, oysters are refusing to cooperate, disappearing from some places and growing in new

locales. Here, I examine the spatial practices that emanate from these human-oyster collaborations and refusals: oyster reefs become persistent subsurface forms that in turn are navigational impositions, influencing how people move across the water and where people gather on land long after a reef has stopped being productive. Oyster reef formations continue to exist beyond the lifespan of an individual, enduring as places in practice and memory, around which people build political solidarities. These carefully cultivated areas are racialized landscape formations that are coproduced by human systems of value, oyster biology, and water chemistry, and they influence the way coastal space is created, understood, and moved through. Presenter: Hannah Eisler Burnett (New York University)

Syntopia: Anthropological Ganders in Architectural Nests: Around the world, rampant climate change, unbridled economic development, and other anthropogenic causes of habitat loss have driven animals out of their natural homes and into human settlements. Over the past decade, an emerging cadre of U.S.-based architects has mobilized in response to this ecological crisis under the paradigm of "habitecture"—a portmanteau of "habitat" and "architecture." Informed by ethology, the science of animal behavior, these architects have erected structures to house wild animals in the city that are attuned to their nonhuman forms of life. This paper analyses recent fieldwork conducted with 'habitects' who contributed birdhouses to the Brooklyn Botanic Garden's 'For the Birds exhibition.' Drawing on the work of Gaston Bachelard, Michel Foucault, and Donna Haraway, it proposes the concept of 'syntopia' to understand how these designers re-articulate the relation between space, species, and subjectivity. Their experiments with the architectonics of the bird nest, I argue, index a shift in praxis from architecture's long-standing anthropocentrism to an inter-subjective engagement with avian modes of dwelling, one which more broadly illuminates how the perceptual worlds of humans and animals cohere and incohere in, and through, the built environment. Presenter: Richard Fadok (University of Pennsylvania)

A Paradise of Rootstock : Hazel dormice are known both for their rarity in their native Britain and their love of hazelnuts, but they are in fact mostly now residents of orchards in the South of England, where they nest in

grassland and consume a wide variety of foods. They are, as a result, also the signature animal for a new appreciation of old orchards as semi-wild bio-diverse spaces supporting a wider range of species than either farmland or forests. These orchards, and the rich mix of flora and fauna they support, have become the object of a national campaign to restore 'veteran' orchards, known as the UK Orchard Project. In my English village, like many others across the country, community organisers espouse a new intersectional philosophy of orchard preservation that links concerns about global warming and the food chain to the tiny habitats of mice and the even smaller communities of insects, lichen and mosses in rotting old trees. In this presentation I record observations from local interactions with 'orchardists' concerned with creating new homes for dormice, as well as themselves, and other village inhabitants. Presenter: Sarah Franklin (University of Cambridge)

Biofilm Architecture: Durabilities of Microbial Space : How do microbiologists use architectural language and concepts to describe enduring spaces constituted by microbes? Electron microscope images of microorganisms reveal tightly woven networks of amyloid fibers, filamentous proteins characterized by their highly ordered folding structure. Having long been studied as aberrant aggregates found in animal bodies suffering from degenerative diseases, such as Alzheimer's and Parkinson's diseases, amyloid fibers are now also recognized as "functional proteins" that enable beneficial biological activity. For example, in the last twenty years, scientists have become increasingly interested in the role of amyloid fibers in biofilms, communities of microbial cells held together by a thick, sticky matrix of various macromolecules. Found on the surfaces ranging from stone monuments to hospital equipment, biofilms concern microbiologists working in domains ranging from heritage conservation to medicine. According to these scientists, amyloid is an 'attractive building material' for biofilms by enabling biofilms to adhere to a surface and assemble its physical architecture. As a result, amyloid fibers have become one possible key to the development of anti-biofilm treatments, and therefore a treatment for making human spaces endure. Moreover, amyloid may be good to engineer with, as scientists search for ways to transform biofilms into controllable nanomaterials useful for human needs. This paper examines how microbiologists today transform microbial forms of life into spaces of microbial construction and good things

for humans to construct space anew. Presenter: Grace Kim-Butler

Topologies of Space as Power: An Artful Horseback Ethnography of the 'Energy Bubble': This ethnographic story is told from horseback and from within the multispecies triad of the American West. On a good day, human and horse melt together through what has been termed 'feel' and the human experience is the merging of space between them – physically, mentally, emotionally.... What of the horse's feelings we know little. That is, except for what transpires between bodies only separated by a cow-hide saddle. The woman has learnt to feel every hesitation, initiative and change in focus of the gelding under her. This multispecies triad meet on the vast summer range up in the Rocky Mountains of Colorado. Human-horse teams, cow-calf pairs, the occasional bull. Space between humans, horses and cattle here is relational, elastic, and made up of meaning, shot through with power. Attending to the topology of multispecies relations we need to grasp what cowboys, ranchers and cowboying women in Colorado, as well as humans in Sweden engaged in horse practices inspired by the American West, talk about as an 'energy' or 'bubble' around humans, horses and cattle. As a horseback ethnographer, I have felt it too. As a spatially sensory experience, is difficult to put it in to academically accepted formulations or even ordinary sentences, so I rhyme, draw and color these spaces. In this talk I theorize space as power to be negotiated between species. I draw on a one-year multispecies ethnography on a working cattle ranch in the Rocky Mountains of Colorado as well as seven months amongst humans, horses and cattle in Sweden engaged in agriculture, sport or tourism inspired by the American West. I paint a multispecies intersectionality where individuals of different species work towards 'valued projects' beyond the resistance of species structures. I rhyme, in a cowboy poetry way, the reason for which it is fruitful to explore space as power, as meaning and as the very fabric of multispecies encounters. Presenter: Andrea Petitt (Southasia Institute of Advanced Studies)

Voluminous Socialities and Honeybee Breeding Topoi in Ukraine's Transcarpathia Region: According to Ukrainian honeybee researchers, Carpathian honeybees in the Transcarpathia region have long been at risk of disappearing because of hybridization with other kinds of honeybees. Yet the large-scale reproduction of

Carpathian bees by a state farm during Soviet times and by private breeders in independent Ukraine, means that they now have many “diasporas” (Ogden 2018) close by (Moldova) and far away (Siberia, Central Asia, Canada). These “diasporas,” however, are dependent on receiving bees from Transcarpathia. This paper homes in on a few spaces of encounter among bees, breeders, and researchers from the Prokopovych Beekeeping Institute that have enabled this transcontinental Carpathian honeybee assemblage to emerge and persist despite economic crises and the Russo-Ukrainian war. Transcarpathian breeders and researchers, like breeders elsewhere, engage honeybees’ distinctive sociality, haplodiploidy, polyandry, and aerial mating practices in their use of grafting and cell-building tools, mating hives and frames, isolated mating areas, microscopes, and computer programs. Bringing together scholarship about animal housing (Bjørkdahl and Druglitrø 2016), volume (Billé 2020, Jackman et al 2020), and scientific capacity in postcolonial states (Tousignant 2018), this paper describes voluminous socialities of honeybee breeding topoi through three sets of encounters: the ways in which honeybees in high mountain apiaries attracted researchers’ attention in the late 1960s led to their use in production-oriented beekeeping; the acquisition of bee samples and the conduct of morphometric analysis in researchers’ bedroom laboratories in 2019; and the arranging of maternal and paternal bee families in 2022 at a new collaborative, national park-based mating apiary. Presenter: Tanya Richardson

1-425

Critical ecologies of restoration and repair: Theory, method, practice

4:30 PM - 6:15 PM **TMCC - 713 B**
Roundtable/Town Hall - In-Person

REVIEWED BY:
Anthropology and Environment Society

ORGANIZER:
Monica Barra (University of South Carolina)

CHAIR:
Monica Barra (University of South Carolina)

PRESENTER:
Sarah Molinari (Worcester Polytechnic Institute), Marie Cruz Soto, Lydia Gibson (Columbia University)

DISCUSSANT:

Jessica Cattelino (University of California - Los Angeles (UCLA), Department of Anthropology)

DESCRIPTION:

Anthropologists have long examined ecological restoration as a process that reinforces settler colonial and state power, environmental knowledge hierarchies, and racialized and classed social inequalities. In doing so, their work has shown how ecological restoration perpetuates a status quo that upholds unequal power relations and environmental damage across societies. Taken more broadly, however, restoration can also be seen as a capacious practice that includes social redress, repair, and reparations aimed at dismantling structures of social and ecological oppression and harm. This roundtable aims to explore ecological restoration and restorative practices beyond government-sponsored restoration regimes and processes contingent upon idealized ecological relations. What other forms can restoration take that address social-ecological relations beyond merely 'fixing' ecologies and people? Can restoration be linked to practices of building more just worlds? What are the possibilities and barriers to advancing restoration praxis as a means of fostering reciprocity and restitution for groups most impacted by ecological restoration projects? Additionally, what kinds of anthropological methods are necessary to adopt a restorative orientation?

1-340

Entangled Infrastructures and Social Speculations

4:30 PM - 6:15 PM **TMCC - 717 B**
Oral Presentation Session

REVIEWED BY:
Society for Cultural Anthropology

ORGANIZER:
Aleksandra Bartoszko

PRESENTER:
Aleksandra Bartoszko, Emily deWet, Stephanie Ketterer Hobbis (Wageningen UR), Erin Gould (Johnson County Community College)

DESCRIPTION:
From water crisis in Cape Town to security apparatus in maximum security prisons in Norway to real estate financialization in Athens to digital technologies in remote areas in the Pacific to neon signs in Kansas, this panel explores various forms of infrastructure that shapes social speculations.

Security Absurdity: Institutional (Ill)Logics in Maximum Security Prisons in Norway: The institutional logic of maximum security prisons is to minimize risks of escape, contraband, or violence. This emphasis on security leads to harmful practices and policies, such as the use of solitary confinement, restrictions on access to education and rehabilitation programs, or the impositions of strict regimentation and control over prisoners. While such measures are intended to maintain security, they often aggravate underlying problems of violence and disorder and dehumanize incarcerated individuals. Recently, Norway has built five maximum security prisons, three of which are allegedly the most secure and technologically advanced in Europe. These prisons are based on a standardized architectural design consisting of four-pointed star-shaped blocks with three floors divided into eight units with the guard room in the middle. This panoptic design clearly signals a departure from the 'Nordic penal exceptionalism' characterized by small institutions, relative trust, and a focus on open prisons and rehabilitation. Based on ethnographic fieldwork in these facilities, this paper examines the paradoxical nature of technooptimistic security discourses and of the transformation of carceral institutions through surveillance technologies and ideologies. The securitization of society has led to the proliferation of security technologies in prisons, such as cameras, breath and movement sensors, and other monitoring systems. However, reliance on these devices poses challenges to the relationship between inmates and guards and 'dynamic security' in the institution. Dependence on technology leads to the reduction of human contact, thus depriving the guards of the affective and sensory components of communication and interaction with the inmates. This, in turn, affects the guards' ability to exercise discretion and prevent violence and other unwanted events. Additionally, the need for a reliable power supply to operate the technology highlights the vulnerability of high-tech prisons and the absurdity of overreliance on certain security measures. Based on episodes of power outages, when cameras failed to function, and other instances of dysfunctional security procedures, the paper proposes the concepts of institutional illogics to explain how the 'security measures' can both amplify and mitigate the risk of harm to incarcerated individuals and the guards. The guards' responses to system failures raise questions about the assumptions underlying the use of technologies in prisons and illustrate the logical breaks in security discourse. Moreover, they tell us something about the ideological and epistemic power of this discourse; ideological precisely because knowledge

(of failures or harms), does not break with this ideology. This can furthermore help us read the surveillance architecture and the actual panoptic architectures of these maximum security prisons through the lens of the materiality of ideology, uniquely revealing as it is brought to an extreme form in this closed-off and highly regulated setting. Finally, the paper argues that the (ill)logics of prisons reflects broader cultural anxieties about crime, risk, deviance, insecurity, and social disorder, as well as a pervasive sense of individualism and distrust of others. What do prisons reveal about contemporary societies, and reverse? How can we think their role in contemporary societies in the context of our pervasive obsession with security despite its dehumanizing potential? Presenter: Aleksandra Bartoszko

The Cape Town Water Crisis: Colorblind Policy and Technological Disciplining: The Cape Town Water Crisis in 2018 was infamous in international headlines as an unprecedented crisis moment of water scarcity and an inspiring moment of unity in one of the most racially segregated cities in the world. Here, I explore the city's water crisis response, focusing on both the government's policy of collective responsibility, and the roll-out of technological tools such as water meters. I argue that the language of collective responsibility was the political deployment of colorblind policy, and allowed for the policing and disciplining of the city's poor Black communities and informal settlements. As the language of the 'collective' swirled throughout the city, water meters restricting water use were disproportionately rolled out across already marginalized neighborhoods. The city's colorblind approach thus allowed for multiple scales of 'disciplining' of black and poor residents. In addition to the pervasive and false idea that a large amount of water wasting was occurring in townships and informal settlements, this disciplining took more material forms as well, predominately through the installation of water meters and water saving devices which occurred disproportionately in townships in low-income neighborhoods. As these were the focal point of many protests throughout the crisis for targeted marginalized communities, I trace the long history of water saving devices and use of such 'technological fixes' as part of South Africa's neoliberal and democratic processes. In doing so, I argue that the 2018 water crisis is a case of 'technological disciplining' of poor Black Capetonians. Importantly, access to water is enshrined in South Africa's constitution and in 2001, the State implemented a 'Free Basic Water' policy to provide all households 6,000L per month for free. Although this policy was

undergirded with an assertion of the human right to water, it meant that limits were implemented on the now widespread water meters installed in poor households, capping their usage to this amount. Loftus, referring to the paradox of FBW, states: 'the intended universal basic minimum has become the maximum amount that the poor is able to access' (2006). Through the historical legacy of these technologies, I argue that water saving devices are intertwined with a reconfigured economic subject-citizen who has access to needed amounts of water if they can 'buy their way in' and trace this use of technological devices during the crisis to a much longer historical trajectory of inequality. As water meters mediate between the state and subject, they crafts a subject who is already deemed irresponsible in their inability to operate within the now capital driven system. In relation to the water crisis, the metric for responsible citizenship was defined by the false notion that an approach rooted in equality produces citizens on equal footing. Colorblind policy is powerful because it is connected to the neoliberal capitalist system, through which it can feign the moral high ground while actively harming some people over others. Because it is rooted in the false sense of universal access, it can police and dismiss those who push back against it and claim them as illegitimate. I thus argue that the water crisis revealed not a collective city working together, but a doubling down of the creation of citizen-subjects through their relationships to capital. Presenter: Emily deWet

Techniques of Negation: Technological Dramas in the Digitizing Pacific: Based on fieldwork in diverse Pacific contexts (North & South), this paper interrogates the intensification of digital entanglements in remote, rural areas. Drawing on Pfaffenberger's notion of technological dramas, we detail the myths created by often urban designers and proponents of digitization, as they accompany, for example, new undersea cables and an increased use of wildlife trackers and unmanned vehicles. Simultaneously, we show how rural residents (and some occasional visitors) challenge these technologies, and the myths that surround them, through multi-scalar techniques of negation. These techniques highlight possibilities for 'saying no' to (some) digital technologies as they are variously destroyed, circumvented and subverted. For example, telecommunication towers are torn down; satellite-based mapping is obscured through tree planting and some digital platforms or services are simply not used. By focusing on techniques of negation, we challenge deterministic narratives of inevitability as they accompany global digitization and showcase, however

circumscribed, possibilities for autonomy in the digital age. Co-author: Geoffrey Hobbis Presenter: Stephanie Ketterer Hobbis (Wageningen UR)

The "White Haven" Motor Lodge: A Discussion of Neon Signs and Exclusion in Kansas: Driving through Overland Park between the 1950s and 2010, people would have passed the iconic White Haven Motor Lodge with its neon sign. How does the history of neon signs emerge in Kansas, and what type of 'modernism' was being promoted and for who around this 'white haven'? Histories of exclusion and white flight from urban centers are prevalent throughout the United States. For this talk, I will discuss the implications of white flight from Kansas City, Missouri, to the suburbs of Overland Park and the surrounding areas through an artifact of the era: the White Haven Motor Lodge neon sign. This larger-than-life relic is a sign of the times when neon was thriving in the United States, specifically along Route 66 and nearby areas, and it provides an entry into discussions of what neon futures (or disruptions) were being built by those engaging with these massive, glowing advertisements. Through oral histories, online discussions, and in-person interviews of people who remember the tenure of the White Haven Motor Lodge, I will argue that the sign, while being owned by a family named 'White' and symbolizing nostalgia for some, was also a sign of exclusion and discomfort for anyone not included in these 'white' futures. Presenter: Erin Gould (Johnson County Community College)

1-505

Expanding Understandings or Reinforcing stereotypes? Explorations of Gender and Sexuality in Educational Spaces

4:30 PM - 6:15 PM

Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Allison Mattheis (California State University, Los Angeles)

PRESENTER:

Allison Mattheis (California State University, Los Angeles), Mario Pizarro Rojas, Sanjukta Sarkar (University of Arizona), Crystal Carter

DISCUSSANT:

CINDY Cruz (University of Arizona)

DESCRIPTION:

This roundtable session brings together scholars working in various educational settings to examine issues of gender and sexuality from anthropological perspectives. Collectively, our studies caution against an expectation of gradual transition to a more open and accepting society, and instead illustrate how contemporary forms of sexism and cis-heteronormativity reshape and reconstitute discrimination in the present day. We invite others to join us in a conversation centered around the work of six presenters and the insights of an expert discussant to explore how these aspects of identity are currently being (re)framed as 'controversial' in different spaces in ways that both reify and challenge existing stereotypes. The first presenter uses Foucauldian analysis as part of an autoethnography of their experiences parenting a non-binary second grader. Drawing on the concept of the panopticon, this study reveals how bodies are disciplined in ways that uphold normative concepts of gender. The second presentation similarly focuses on issues of gender and sexual identity in elementary school, through an anthropology of policy analysis of California public K-6 educators' knowledge of queer and trans responsive health and wellness education. In-depth interviews with teachers investigate how cultural understandings of individual and social identity are countered or reinforced by interpretations of policy. Using feminist ethnography, the third presenter explores gender(ed) literacies in middle school English Language Arts pedagogy. This work maps public perceptions of feminism in Arizona and how these perspectives are translated into classrooms. Drawing from her own insider perspective as a practicing public school educator, the fourth presenter examines the experiences of queer teachers in Oklahoma schools. This study illustrates the contradictory expectations of queer teachers to simultaneously serve as role models and to avoid acknowledgment of the existence of LGBTQ+ identities. Similarly utilizing their own experiences and identities as a graduate student in distinct fields and as a current higher education student affairs practitioner, presenter number five interrogates how queer and trans students of color navigate STEM graduate programs at Hispanic Serving Institutions. A combined analytic lens of Queer of Color Critique and the Organizational Framework for Decolonizing HSIs offers insights into these students' experiences. The final presenter draws on her expertise as a community educator and lifelong membership in the Black Church to explain the impact of public discourse that affirms women in clerical leadership on existing gender roles within denominational spaces. Ethnographic data

including detailed participant interviews and observations reveal particular forms of professional socialization that influence perceptions of women's roles as faith leaders. Following a 7-8 minute overview of each of these six studies, our discussant will offer commentary to synthesize themes and suggest additional areas of inquiry. We will then facilitate a dialogue among the seven participants and audience members, encouraging a focus on how to apply findings to enact change in various educational spaces.

1-345

Exploring Interstitiality within Intersectional Identities to Make Sense of Transitioning Education Contexts in Nebraska

4:30 PM - 6:15 PM

TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Jessica Mitchell-McCollough (University of Nebraska, Lincoln)

CHAIR:

Jessica Mitchell-McCollough (University of Nebraska, Lincoln)

PRESENTER:

Jessica Mitchell-McCollough (University of Nebraska, Lincoln), Aprille Phillips (University of Nebraska, Kearney), Tricia Gray (University of Nebraska, Lincoln), Aprille Phillips (University of Nebraska, Kearney)

DESCRIPTION:

Following in the footsteps of Lusi (1998; Kentucky and Vermont), Noble and Smith (1999; Arizona and Delaware), and Hamann and Lane (2004; Maine and Puerto Rico), this session asserts complementary studies within the same state context can not only shed insight on a particular topic-in our case the interstitial spaces within intersectional identities-but offer a template for a unit of analysis (a state's educational context) that also applies elsewhere. In recent decades, as Nebraska has experienced demographic changes across both urban and rural areas (Pipher, 2002; Gouviea, Carranza, & Cogua 2005), there have been various efforts in support of preparing educators to meet the needs and leverage the assets of shifting populations of students (Reeves & Hamann, 2008), as well as exploration of dynamic shifts in educational programs offered to support students' unique

educational needs and opportunities, including language acquisition, cultural community wealth (Yosso, 2005), etc [insert examples pertinent to panel]. The upheaval of recent years, due to pandemic-induced unpredictability and political turmoil, has centered schooling in the state in an enduring amplification of polarized agendas. This is evident in all levels of education, including preK-12 classrooms, institutes of higher education, and policy-making boards of education. This panel will explore the interstitiality within intersectional identities across these various levels of education and the implications they have for a state in which both schooling and the profession of education are in a continued state of transition. Should transition provide an opportunity for innovation, then it is necessary to have a clear understanding of the mechanisms that create in-betweenness and thus possibility for disruption and transformation despite political and social climates that spawn opportunities for continued inequities. This panel aims to do just that: Phillips explores teachers' transition into school leadership role and the associated leveraging of identities to meet external, and often shifting demands; Gray examines how newcomer im/migrant students transition from newcomers to ambassadors or guides through their shared experiences of care as they co-construct what Yosso (2005) calls 'cultural community wealth;' Mitchell-McCollough problematizes the asserted intersectionality (Becker, 1990) of language policy intermediaries in a proposed dual language immersion program and suggests language-as-empowerment orientations (Heiman & Yanes, 2018) as a mechanism to build bridges that may engage key educational stakeholders in recognizing language identities and their power to transcend current gaps in educational needs. Eckerson considers the ways changes in the 'policy ecology' in the state present opportunities to reshape Seal of Biliteracy policy for greater equity and inclusion even as educational policy writ large across the state has become increasingly contentious. Taken together these papers interrogate the practices that key stakeholders in the Nebraska educational system use to situate their identities in order to mediate ever-transitioning state contexts.

Asserted Intersectionality in Language Policy and Planning: Lessons Learned from a Missed Opportunity: The role of schools in teaching or not teaching various languages has long been a means for Nebraska to variously welcome and not welcome the different peoples who have been attracted to this patch of America's Heartland. In recent decades, as Nebraska has experienced demographic shift, one program that has

experienced growth across a variety of contexts in Nebraska, and the US writ large, is dual language bilingual education (DLBE). When done well, these programs propose to critically integrate and engage students from different backgrounds for most or all of the school day in attempt to foster bilingualism, cross-cultural competence (Bears & De Jong, 2008) and critical consciousness (Cervantes-Soon, Dorner, Palmer, Heiman, Schwerdtfeger, & Choi, 2017). However, this model is also cautioned against for the ideological constraints that risk the gentrification of such programs (Palmer, 2010; Delavan, Valdez, & Freire, 2017). Informed by ethnography of language policy (Johnson, 2009) and drawing on lessons learned through dissertation research, this paper examines the ways various educational stakeholders make sense of DLBE and who it serves as they navigate decision making for a proposed but not yet founded two-way immersion dual language program in a mid-sized school district in Nebraska. Findings problematize the asserted intersectionality (Becker, 1990) of policy intermediaries from the local Board of Education as they obfuscate language policy and planning in contrast with that of representatives from a local community coalition as they aim to open space for multilingual education and opportunities for multilingual students. Presenter: Jessica Mitchell-McCollough (University of Nebraska, Lincoln)

The Passage to the Principalship: Sensemaking, Socialization, and Contested Expectations: In recent decades Nebraska has experienced demographic change and educator preparation and public school districts have developed a range of responses. School leadership preparation has long explored novice school building leaders' (e.g., assistant principals, principals) socialization and sensemaking in their passage from teacher identities to assuming new leadership roles and identities (e.g., Armstrong, 2010; Browne-Ferrigno, 2003). Early-career building leaders are expected to respond to ever-changing expectations placed on the education system by a wide range of stakeholders (e.g., Mehta, 2013; Tuma & Spillane, 2019). This ethnographically-informed instrumental case study (Stake, 1995) with data collected over the course of three years, examines the ways novice school administrators navigate their transition from classroom teachers and program coordinators to building leaders in a state experiencing demographic transition and a polarized policy context. It raises questions about the ways building leaders make sense of the expectations placed upon their roles and their shifting identities and the way that the system of education socializes them

into their new roles (e.g., Craft et al., 2016; Greenfield, 1985). It also interrogates the internal conflict novice leaders can experience when expected roles stand in conflict (e.g., Loder & Spillane, 2005). Findings highlight novice school leaders' agentic approaches to sensemaking (Weick, 1995) and response to technocratic policy demands, polarized public expectations, sense of "ultimate responsibility" for the school (Spillane & Lee, 2014), and their own ideals and motivations for transitioning into school leadership (e.g., Swen, 2020). Presenter: Aprille Phillips (University of Nebraska, Kearney)

Illuminating care in the co-construction of cultural community wealth in an English Learning (EL) class: The demographics of Washington River, a midwestern community of mostly white, monolingual English speakers in the New Latinx Diaspora, have shifted gradually due to immigration since the 1990s. Newcomer students at Washington River High School (WRHS) are placed into an English Learning (EL) classroom for a "sheltered" social studies class, where I explored how newcomer high school students construct citizen identities. The study of classroom life there offers insights into how students, a vibrant mix of backgrounds and personalities, cared for one another and thus, leveraged and grew their "cultural community wealth" (Yosso, 2005) in the interstices within their intersectional and transitioning identities. The care teachers demonstrate for their students is much more widely explored in research than the care students manifest toward each other (Watson, Sealey-Ruiz, & Jackson, 2016). Students in this classroom demonstrated care for each other by serving as guides to new students and as "cultural brokers" (Gentemann & Whitehead, 1983) to each other. They drew upon and co-constructed "cultural community wealth" (Yosso, 2005)—encompassing "aspirational, linguistic, familial, social, and navigational capital" (p. 78)—to help each other navigate their new realities and to imagine futures for themselves. As new students grew more comfortable and gained experience in the classroom, they grew into the role of guide as well, initiating newcomers into the policies and routines of schooling in the United States. Their demonstrations of care offer useful lessons in creating school spaces where newcomers' full selves are honored and humanized. Presenter: Tricia Gray (University of Nebraska, Lincoln)

Policy Ecology, Intersectionality, and the Seal of Biliteracy in Nebraska: During the past decade a grassroots educational policy initiative originating in California has led to the adoption of state Seal of

Biliteracy recognitions for high school graduates in nearly every US state, including Nebraska (Davin, et. al, 2022). While the effort intends to recognize the achievements of multilinguals, especially those with homegrown language proficiency, it has, in practice, often been the privilege of English-speaking second language learners in World Language courses rather than English-learning bilinguals, or speakers of less commonly taught heritage languages (Subtirelu, et al 2019; de Galbert & Woogen, 2022). Using a "policy ecology" framework (Weaver-Hightower, 2008) I examine the evolution of Nebraska's Seal of Biliteracy policy from initial failure to create implementation through legislation, to rapid expansion in school districts serving heritage speakers of Spanish, and eventual reification in the hands of the public universities through policies that award academic credit to recipients. The analysis illuminates how the intersectional identities and roles of various policy actors and shifting pressures from stakeholders have shaped opportunities for Nebraska's multilingual students. Findings reflect on the ways changes in the "policy ecology" in the state, including recent transitions at the Nebraska Department of Education, may present opportunities to reshape Seal of Biliteracy policy for greater equity and inclusion even as educational policy writ large across the state has become increasingly contentious. Presenter: Aprille Phillips (University of Nebraska, Kearney)

1-315

Funding to Transcend and to Transgress: Local Sociopolitical Impacts of Shifting Global Health and Development Funding Ideologies

4:30 PM - 6:15 PM

TMCC - Hall G - MI

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Sara Fischer (University of Puget Sound)

CHAIR:

Lauren Carruth (American University)

PRESENTER:

Sara Fischer (University of Puget Sound), Ampson Hagan (University of North Carolina, Chapel Hill, Department of Anthropology), Iveoma Udevi-Aruevoru, Felix Stein (University of Edinburgh)

DISCUSSANT:

Nora Kenworthy

DESCRIPTION:

Global health systems and development funding throughout the Global South constitute a hodgepodge of donors, interests, funding platforms (schemes, mechanisms), and political stakes. Of late, funding from wealthy nations has ebbed and flowed, and recipient nations have had to find ways to survive these violent currents. In the wake of recent and successive global health emergencies (e.g., Ebola, COVID-19), and within the longue durée of neo-colonial relations between the global north and the Global South that heavily impact the latter, global health and development funding remain incredibly vital, and simultaneously hotly contested. Alongside global clarion calls to support the health systems and development aspirations of poorer nations in order to protect the wealthy ones, are insecure and inconsistent funding prerogatives that vacillate between narrow and onerous funding that can crowd out potential resources for vital but overlooked health sector needs, and domestic economic retrenchment from supporting international development programs (notions of austerity and economic restructuring come to mind). Because of the economic conditions traditional donor nations and donor agencies are experiencing, other forms of funding have emerged to fill the funding and resource gap, including crowdfunding and philanthrocapitalist, market-based investments. What are the ramifications of this turn to newer funding models? What are the implications of poor nations engaging in the dubious enterprise of crowdsourcing funding, which requires branding, narrativizing, and notions of 'marketability'? Philanthrocapitalism raises concerns of donors wanting moral and economic returns for their donations. Philanthropy is an investment vehicle to expand profits and capitalist futures, relying on developing nations' struggling health systems and development needs as 'untapped' or 'emerging' economic markets. Meanwhile, traditional forms of aid remain in competition with these privatized models of development financing. This panel will interrogate the various effects of these funding trends on global health and development funding across the Global South. These 'new' funding schemes are not necessarily new, but have existed in other forms in other sectors, but have crept their way into public sector funding schemes on the back of the growing capitalist creep into all sectors of society. This panel will explore what possibilities these funding trends open and what futures they foreclose, as well as what narratives and experiences they produce for peoples in underdeveloped nations, and what new politics they generate at the local, national, and

international levels, including for traditional modes of funding. If the norms and tactics around funding have changed, this panel takes seriously how communities, political collectivities, and ideologies have (or have not) changed as a result.

The Pitfalls of Reliance on Traditional Development Aid for Funding Health Systems: Development assistance for health (DAH) has increased steadily since the 2000s, averaging around \$35 billion per year over the past decade. While DAH has been the dominant funding modality for global health since the mid-twentieth century, market logics have created an expansion of financing models in recent years. Still, due to the entrenchment of traditional forms of foreign aid, most low-income country governments rely heavily on DAH for maintaining adequate funding of their health systems. Yet aid relies upon a moral economy of donation, with financing acting as a commodity that not only brings benefits to low-income countries, but also brings moral benefits to the donor. In the new age of financing models for global health, how do market dynamics disrupt the claim of "doing good" upon which traditional donors rely? In this paper, I analyze the tension between altruism and market dynamics in DAH. In any market, if confidence is disrupted, markets plummet. To demonstrate this empirically, I use Malawi's "Cashgate" scandal as an illustrative case, whereby donors pulled aid from the country in the wake of the discovery of stolen money from the government coffers by high-level government officials. In the aftermath of the scandal and loss of trust in government (and, consequently market confidence), the ostensible mission of DAH—bolstering the health sector—became secondary to the moral and/or material benefits of donors. In this way, such a sudden loss of funding exposed a major pitfall of reliance on external funding, which can destabilize a country's health system and leave it as vulnerable to shifts in will as private models often seen as riskier or less predictable. Presenter: Sara Fischer (University of Puget Sound)

How the convergence of effective altruism and philanthrocapitalism is remaking humanitarianism: Effective altruism and its constitutive tenet long-termism are future oriented endeavors directed at different time frames than those of humanitarian concern. Humanitarian emergency organizations address this with immediate action, which relies on varied institutional architectures to execute operational plans, enacted within a short timeframe and often with short-term goals. Advocated by conservative tech-entrepreneur billionaires like Musk, Thiel, and Gates,

long-termism and effective altruism demand that people and organizations should make decisions that positively improve future living conditions. Another tenet of effective altruism is “smart” allocation of resources. This emphasis on smart resource allocation has buoyed effective altruism’s relationship with philanthrocapitalism. Despite their well-documented shortcomings, these ideas have found their way into humanitarian frameworks, branding themselves as the ‘evolution of humanitarianism.’ The Bill and Melinda Gates Foundation, one of the few major proponents of philanthrocapitalism, has heavily invested in the drone-based company Zipline, that uses drones to deliver essential medicines to rural Ghana and Rwanda. Technology like drones is the avatar of “smart” investing that characterizes investors’ technophilic attitudes towards funding projects and solving social problems. Zipline’s proprietary drone technology purports to solve countries’ infrastructural problems and deliver important medicines, and thus, I consider this part of a class of “humanitarian technologies”. What is unclear is the effects this evolution would have on humanitarian efforts of the near future and how funding for humanitarian causes would change. Ethnographic analysis of Zipline’s work in Ghana will reveal some insights into how the convergence of effective altruism, long-termism, and philanthrocapitalism have leveraged humanitarian technology to create profit, and simultaneously reconfigure humanitarianism. Presenter: Ampson Hagan (University of North Carolina, Chapel Hill, Department of Anthropology)

Metric Tools of RMNCH Financing: This paper will examine the rise of metrics as tools of reproductive, maternal, newborn and child health (RMNCH) financing with implications about the pressing need for future research. As an example of one financing approach, the Global Financing Facility (GFF) is a privatized funding mechanism for reproductive, maternal, and infant health in under-resourced countries. It deploys mathematical modeling tools, such as the Lives Saved Tool (LiST) for health planning, evaluation, and costing. Metric modeling tools like LiST are designed specifically for use in low-income settings. And their use is quickly expanding. This paper will explore the ramifications of using modeling tools for global reproductive health planning. By analysing LiST, the paper will situate metric modeling tools of RMNCH finance as political and economic arrangements, rather than accepting their usual framing as apolitical, data-driven, and a common-sense approach to global health and reproductive healthcare financing. Presenter: Iweoma Udevi-Aruevoru

Financial 'innovation' and state-market boundaries in Global health: Anthropologists have long debated what constitutes the dividing line between states and markets. While Weberian theorists and theorists of neoliberalism have treated states and markets as essentially different, albeit related entities, recent anthropological writing on bureaucracy, corporate forms and financialisation suggests that their similarities may outweigh their differences. In this paper we explore the dividing line between states and markets empirically by focusing on the field of global health. Based on the study of how two World Bank trust funds (known as “IFFIm” and “the Pandemic Fund”) intervene in ongoing debates about the nature of global health financing, we identify a series of economic, political and moral aspects that distinguish states and markets in the minds of global health practitioners. We go on to question the extent to which state-market boundaries should be thought of as financial effects. Presenter: Felix Stein (University of Edinburgh)

Discussion: Discussant: Nora Kenworthy

1-350

Gender, Family, and Work in 21st Century Japan - Transitions and Transformations

4:30 PM - 6:15 PM

TMCC - 705

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Allison Alexy (University of Michigan, Ann Arbor)

CHAIR:

Glenda Roberts (Waseda University)

PRESENTER:

Glenda Roberts (Waseda University), Vincent Mirza (University of Ottawa), Lin Sun

DISCUSSANT:

Allison Alexy (University of Michigan, Ann Arbor)

DESCRIPTION:

At a time when the dual-earner family is becoming more commonplace in Japan, and gender equality is simultaneously contested and embraced, this panel explores how people make meanings of family and work in this 21st century. We explore perspectives on how 'work/life balance,' albeit a concept fraught with contradictions, is approximated, or at times sought after, if not achieved. The presentations focus on the increasing number of women who marry yet who

continue to work. They find themselves in a moral vacuum, as there is little in the postwar cultural vocabulary nor is there sufficient institutional support to encourage, let alone valorize them. Having established that the gender paradigms of the previous generation still effect current institutional arrangements, this panel digs further into how men and women today enact gender in work and at home. Presentations suggest that women today are re-defining the relationship between marriage and work, that they are seeing work as an individual choice in a 'flexible life.' Indeed, life has become more flexible while it retains constraints and challenges.

The meaning of work for dual-earner urban professionals in Tokyo and Paris: Comparative Perspective: Based on fifty-one qualitative interviews of middle to upper-middle class women and men in their thirties through early fifties in Paris and Tokyo from 2018-2020, this paper seeks to develop a comparative understanding of how women and men reconcile the diverse commitments of work and family in two post-industrial societies across the globe. We consider such topics as the contexts for dual-career households, the changing meanings of work for women and men, and underlying tensions in these shifts. Recent transformations in gender roles, female workforce participation, and more varied living patterns and couple relationships, increasingly place pressure on younger and middle-aged couples with children. Our findings suggest that despite historical and cultural differences in the nexus of work and family in the two societies, not to mention diverging levels of government support for dual-worker families, there are interesting commonalities in practice of how couples reconcile work and family. Both in Japan and France naturalizing women as the main care givers is a fundamental aspect of how work and family balance is maintained.

Presenter: Glenda Roberts (Waseda University)
Autonomy and Participation: City Life, Marriage, Careers for Young Women in Tokyo: Based on fieldwork and interviews collected over the past decade, this paper examines how young single women in Tokyo are trying to make choices for their careers, navigating between the political economy of labour and reproduction. The paper looks at how these women make choices within an ever-changing context where the Japanese moral economy of the postwar coexists with a neoliberal articulation of individual responsibility for life choices. Their experiences reveal the important contradictions between the conservative work regime within companies and the flexible job market they have created, which creates impossible contradictions placing

women in both a precarious job market, and when they work in more stable conditions, results in the impossibility of having a career. I will discuss how, despite these contradictions, young women create meaningful work while attempting to find freedom of choice as they try to define work and life choices not only as a social and moral responsibility, but also as an individual choice. In other words, I seek to show how life choices articulated during the post-growth era are creating new configurations and new challenges within the context of urban Japan's ongoing economic and demographic challenges. Presenter: Vincent Mirza (University of Ottawa)

Recalibrating 'Woman's Happiness': The Changing Gender Strategies of Urban Working Mothers in Japan : The discourse of 'woman's happiness' (ona no shiawase), which attributed Japanese women's value and sense of happiness solely to the domestic sphere, pervaded postwar Japan: to be happy means to be associated with housewifery or 'womanlike' duties. This version of 'woman's happiness', however, has become increasingly contested in recent years due to multi-faceted structural transformations that can be traced back to the last days of the Japanese economic miracle. Today, for many married women in their 30s living in urban Japan, especially working-mothers, their sense of happiness no longer lies solely in the domestic realm of 'good wife, wise mother'. Instead, increasingly they began to derive satisfaction from how well they manage the delicate balance between family and work. Drawing on my fieldwork in Tokyo since 2015, this paper provides a detailed portrait of the gender strategies these women employ in their pursuit of work-life balance in a society where institutional and psychosocial support for working mothers is inadequate. It also explores the emotional consequences of these strategies for the women and their families. Through this analysis, I aim to propose alternative perspectives on womanhood and motherhood in the context of Japan's ongoing economic and demographic changes, while also highlighting potential challenges (often intangible) that may arise from these new approaches. Presenter: Lin Sun

1-355

Guests and Daughters in Transition: Fieldwork and the Politics of Coming Home

4:30 PM - 6:15 PM

TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Maria Ramirez

CHAIR:

**Eleana Kim (University of California, Irvine,
Department of Anthropology)**

PRESENTER:

**Maria Ramirez (University of California,
Irvine), Shannon Bae, Janelle Levy (University of
California, Irvine, Department of Anthropology)**

DISCUSSANT:

**Amahl Bishara (Tufts University, Department of
Anthropology)**

DESCRIPTION:

We write from different positionalities as Black, Latina, and Asian children of immigrants, and/or queer cisgender women who in doing fieldwork 'return home'. Yet, rather than taking 'returning home' at face value, we conceptualize it as an assessment of what Lila Abu-Lughod (1991) has called a 'tracing of connections' or, in other words, as a way of tracking 'the historical processes by which it came to pass that people like ourselves could be engaged in anthropological studies of people like those' (ibid, 148). In conducting this panel, we build on previous feminist scholarship that began to question not just where anthropological knowledge got produced, but by whom it got produced by. In response to a globalizing world, Margery Wolf (1992) writes 'we can no longer assume that an isolated village will not within an amazingly short period of time move into the circuit of rapid social and economic change. A barefoot village kid who used to trail after you will one day show up at your doorstep with an Oxford degree and your book in hand' (Wolf 1992, 137 emphasis in original). In varying ways, the members of this panel are positioned as the child knocking on the door by those we encounter in the field and the discipline. Collectively, we complicate identity and reflexivity in today's methodological and political landscape decades after these concerns of the 1990s were articulated. How do global connections of the past and present tie us to our field sites today? We ask, what does it mean to be 'a guest and daughter' writing at this time (Abu-Lughod 2016). Our experiences with gender and daughterhood in our fieldwork in the U.S, Mexico, South Korea, and Jamaica have influenced us to analyze the category of daughter as moments sliding between connection and alienation (Kondo 1986).

Returning as Praxis: Fieldwork While Undocumented : In this paper, I build on Maya Berry's (2017) call for a

fugitive anthropology that examines fieldwork as a physical and epistemological space rigged with interlocking racial and gender hierarchies, as well as other forms of inequalities, to explore how being an undocumented immigrant woman has shaped my fieldwork. Between August 26 and December 15, 2022, I was allowed to travel back to Mexico for the first time in twenty three years. I intentionally used the word "allowed" because that trip was possible through Advance Parole (AP), a permit that allows qualifying Deferred Action for Childhood Arrivals (DACA) applicants to travel outside of the country and granted legal re-entry to the U.S. I was approved for educational purposes to conduct a comparative and transnational project that studies undocumented immigrant art politics and expression across borders to challenge notions of (non)citizenship and belonging. Following the tradition of Zora Neal Hurston, I explore how finding myself in my return was integral in the development of my fieldwork. What does it mean for an undocumented person to return to their home country under the conditions of AP and as an anthropologist? Presenter: Maria Ramirez (University of California, Irvine)

Fieldwork in the "motherland" as a transnational adoptee : As an adoptee who studies adoption and has experienced birth family search and reunion firsthand, my research is undeniably anchored by my positionality as a "native" anthropologist (Narayan 1993). Though, since my research also includes a community I am not a part of, birth families, I also consider myself to be located on the borders of my research (Ong 1995, 352). Following the lead of Black feminist anthropologists, I recognize that knowledge production and praxis simply cannot be disentangled (Harrison 2007). Unapologetically, I view my "identity as a seminal point of departure for [my] theorization and simultaneously as a point of entry for [my] ethnographic research" (McClaurin 2001, 16). But I have occasionally been warned against making too much of my personal connection to my research, which always leads me back to Behar's probe in *The Vulnerable Observer*, "Does an emotional response lessen or enhance intellectual understanding?" (16). Do my birth family search and reunion experiences lessen or enhance my intellectual capacity to examine the cultural constructions of kinship and the processes of seeking and negotiating kinship relations? Do my personal entanglements and identity-making projects lessen or enhance my intellectual capacity to locate birth families and adoptees within South Korean national memory? How does my position translating between adoptees and birth families within my field implicate "the negotiation of power" (Su 33)

inherent in translation? Most anthropologists now recognize that we are all deeply entangled in our field(s) and must attend to the ways that these entanglements influence our investigative inquiries and outcomes. How has my need to understand how my “personal history [is] implicated in larger social formations and historical processes” (E. Kim 2000, 43) both guided my research and given me the “courage to make my own experience into a resource” (Ahmed 2017, 12)? Presenter: Shannon Bae

Navigating Kingston as Dependent and Daughter : “I was, after all, a dependent and daughter with nothing to offer but my company” (Abu-Lughod 2016, 18). The intimacy of familiarity can be alienating. In my paper, I explore how my position as daughter colored my fieldwork. First as obligation, providing reproductive labor which, if only tacitly, my room and board was contingent upon. Then, as a relation which impacted the recruitment of participants for my research—who would speak to me for what reasons. Finally, as a specific position within the Jamaican imaginary. Being a daughter of my parents and of Jamaica offers a very specific window of analysis. To be a daughter of my parents offers a thick autoethnographic basis for gender, race, and class formation within Jamaica. It creates a very specific way that I interpret the world and am myself interpolated. It means that I am a light-skinned middle-class woman, where to be such a thing is written as ideal to the national brand (Cooper 2015; Thame 2017). In tension with this is the distance formed by both my singularity as an individual, as well as my own emigration from Jamaica and my return as anthropologist. I find myself interrogating the very thing I am meant to be. I am interested in how the act of returning has shifted my gaze, as well as how I am gazed upon. How does this impact my navigation of the field and my analysis of the Jamaican imaginary? Presenter: Janelle Levy (University of California, Irvine, Department of Anthropology)

1-430

How to Die Well in the 21st Century: Reconnecting with the earth through concepts of death

4:30 PM - 6:15 PM **TMCC - 716 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

**Canadian Anthropology Society/Société canadienne
d'anthropologie (CASCA)**

ORGANIZER:

Bobi Steel

CHAIR:

Bobi Steel

PRESENTER:

**Troy Fielder (University of Cambridge), Marie Lecuyer
, Nikki Shaner-Bradford , Matthew Engelke (Columbia
University)**

DESCRIPTION:

This roundtable session will discuss varying cultural and institutional ideas of death, burial, and the afterlife, and the subtle ways that these variations can influence concepts of sustainability and human connection to the planet among the living. As Scranton (2015) states, death is the 'one thing in life that we can absolutely count on getting done' (p.89) - it thus represents a fundamental point of unity between humans and more-than-human others. Does the way we care for the dead, dispose of bodies and mourn our loved ones (both human and non-human) change the way in which we see ourselves as part of a global ecosystem? In the current era of climate instability and biodiversity decline, mourning and grief are ever-present topics for many. But is there a 'better' way to approach matters of mortality? Is there a way to 'improve' the traditionally sterile, and human-centric outlooks on morbidity often found in the West, but also to find a respect for the earth through approaches towards death and bodily decomposition? How can we begin to understand the concept of a 'necroecology'? Featuring some of the leading scholars on subjects of grief, mourning and religious/secular/cultural approaches to death, this panel will consider what it means to 'die well' in the 21st Century.

1-360

Identities in Conflict Across Time and Space in the Americas

4:30 PM - 6:15 PM

TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

**Ernesto Benitez (University of Virginia, Department of
Anthropology)**

PRESENTER:

**Olga Natasha Hernandez Villar (University of
Minnesota), Carlos E. Sanchez-Pimienta (University of**

Toronto), Ernesto Benitez (University of Virginia, Department of Anthropology), Jennifer Sierra ,Thaddeus Blanchette

DESCRIPTION:

This session addresses a number of crises associated with intersectional identities in the U.S. and throughout Latin America. The panel includes presentations on the identity of the ethnographer as an insider and outsider in Peru, the complexities and legal challenges involving immigrant child laborers in the United States, and the negotiation of indigenous people 's identities in remote areas and areas influenced by tourists, and the reversal of roles in which whiteness is exoticized and fetishized in the Americas. Through diverse research localities, this panel presents a diversity of views on the complexities of doing historical and contemporary anthropological research as identities, laws, and modes of research are stretched beyond clearly defined boundaries.

From unaccompanied children to child workers. A Not-So-Surprising Child Labor Crisis in the U.S.: Throughout this paper, I argue that the historical racial and immigration policies of the United States have contributed to the formation of the social, political, and economic structures that facilitate the exploitation of migrant children's labor by many industries. For now, I will center my analysis on agribusiness and how the nature of this job impedes children from accessing a dignified education. In 2022 alone, 45,324 unaccompanied children crossed the U.S. southern border (U.S. Customs and Border Protection, 2023). Additionally, there is no official information on Child Labor in the United States; neither UNICEF, World Bank, nor International Labor Organization databases records this data; still, an article in the New York Times claimed that approximately 60% of the children and youth that entered the United States are currently working (Dreier & Luce, 2023). Conceptual and contextual Framework I will divide this section into two parts. First, I will base my analysis on the concepts of Racial Formation and Racial Projects by Omi and Winant (2014). Omi and Winant's framework allows me to explain the historical construction of race and its implication today. The United States' economic structure was founded on the chattel slavery system and had its continuity with the Jim Crow south and the debt-peonage labor. Currently, the exploitation of people of color is perpetuated by other means, such as incarceration, being forced to work, and the construction of illegality, pushing them to

accept precarious jobs. This section will contextualize the direct connection between slavery and today's agriculture industry as a racial project. Secondly, I will contextualize the complicated relationship between Mexico and The United States and how Mexicans have been racialized in White U.S. society. As a result, I will be able to introduce the shift from farmers and land owners from using Black labor to Latino (migrant) labor in the farms. Lastly, I will briefly retrace the role played by the Neoliberal market and the implementation of Free Trade Agreements such as NAFTA (now replaced by the USMCA) and its effect on US-MX migration. Child Labor In this section, I will focus on the children who migrate to the United States. Where do they come from? Why do they migrate? In which conditions do they migrate? And how do they fare once they arrive? After trying to answer those questions, I will conduct a discourse analysis of an article published by the New York Times on February 15th, 2023, that addresses the plight of migrant children and their struggle to maintain a full-time job and attend school. This article contains languages that make child labor seem exceptional in the United States. Nevertheless, I argue that the United States economy has historically marginalized and exploited child labor, particularly children of color, and how specifically, the agriculture industry has a long history of employing children for the farm. Lastly, I will discuss the struggle migrant children face to access education and how their living conditions are set in such a way they are forced to drop out of school and continue working in extremely poor conditions that only maintain them in a cycle of poverty and discrimination. Presenter: Olga Natasha Hernandez Villar (University of Minnesota)

On enacting Xonacatlán Coca worldings in Mexico despite mestizaje: Latin American anthropologists like de la Cadena (2010, 2015), Escobar (2014, 2018), and Blaser (2009, 2021), have committed to fostering onto-epistemic openings (de la Cadena, 2017) within academic contexts dominated by the 'one-world world' (Law, 2015) of the Euro modern ontology (Blaser, 2009). In the context of ecological public health, current frameworks to understand the relationships between 'environments' and 'health' largely reproduce modern ontological premises (see Baquero et al., 2021). As a public health doctoral student, I approached the work of Latin American anthropologists to help me make a case for inviting ontological divergence within the ecological public health field. While Indigenous scholars in the

Global North are already advancing this endeavour by articulating the specificity and value of their worldings (Redvers et al., 2022; Tu'itahi et al., 2021), Indigenous ways of enacting reality in Latin America could offer different insights that remain to be articulated within the public health scholarship. My doctoral work is in partnership with inhabitants of El Salto and Juanacatlán, Mexico. Within the last four years, members of these communities reclaimed their Indigenous Coca identities and founded the Xonacatlán Indigenous Council. These events are part of the (so far successful) process of stopping a thermoelectric project from being developed in Juanacatlán. Our collaborative work explores the specificity of Xonacatlán Coca worldings through ethnographic and participatory action research approaches. The participatory component of the research process involves gathering stories of (more-than) human-nature relationships from local inhabitants to create a children's book that supports local Xonacatlán Coca resurgence efforts. For its part, the ethnographic components seek to explore (1) how the stories and practices of community members associated with the Xonacatlán Indigenous Council distribute the real. Theoretically, I articulate (1) Blaser's (2013) account of ontologies as forms of distributing the real that can be enacted through material-semiotic practices like stories with (2) Latin American accounts of modernity (Dussel, 1993, Machado de Oliveira, 2021) and mestizaje (Anchondo, 2016; Navarrete, 2016) as myths or stories. Through these theoretical tools, I argue that Xonacatlán Coca stories and practices simultaneously offer an alternative to the dominant myth of mestizaje in Mexico and challenge the modern one-world world. Indeed, inhabitants of El Salto and Juanacatlán challenge modern linear time and mestizaje's myth by 'TRANSITIONing back' to Indigeneity. Similarly, the human/Other binary is challenged by refusing to mimic the metropolitan (i.e., human) and striving for Coca resurgence (i.e., Other). The extent to which the human/nature binary is re-enacted or exceeded within Xonacatlán Coca worldings remains to be explored. Through this doctoral project, I seek to establish a dialogue with previous work showing complex interactions between modernity and Indigeneity within mestizaje in Latin American countries like Peru (de la Cadena, 2007) and Bolivia (Rivera, 2018). The proliferation of alternative stories to mestizaje may enable promising political options for worlding the world without relying on the modern linear sense of

time, and the human/nature and human/Other binaries. Presenter: Carlos E. Sanchez-Pimienta (University of Toronto)

Ecotourism and Indigenous Masculinities in Napo, Ecuador.: For centuries, Indigenous people in Ecuador have been ridiculed as backwards, irrational, and physically unattractive. However, the rise of ecotourism has contributed to a very different stereotype of Indigenous people as spiritually superior to consumerist cultures, wise, and connected to nature. Previous literature on Indigenous identity production within tourism spaces tends to focus on one or a combination of three main questions: 1) whether the associated self-transformation is economically driven; 2) whether it evidences the destruction or, conversely, the revitalization of local traditions, and 3) whether and to what extent Indigenous people in these spaces can exert their agency in performing their identities. These debates, while important, fail to fully capture the complex processes of adjustment and negotiation that Kichwa men in Napo, Ecuador, go through as they transition into service-based work. Often, the primary self-transformation with which they grapple as they begin working in ecotourism is not about how to perform their culture to tourists. Instead, it is about coming to terms with their own Indigenous identities, which many of them grew up trying to conceal due to the dominant society's pervasive anti-Indigenous racism. I argue that even as the self-transformation impacts them in profound ways and creates rifts between them and most other Kichwa people, participation in ecotourism has also allowed guides to contest long-standing racism at the local level. Furthermore, it has led to possibilities for self-transformation into more appreciated and respected versions of their ethnic, gendered, and sexed selves. Presenter: Ernesto Benitez (University of Virginia, Department of Anthropology)

From a Distal Insider to a Remote Outsider: On Being Interpellated as a "Gringa" among Shipibo-Konibos: This paper examines the gringo/gringa identity category largely assigned to foreigners in the Peruvian Amazon and Latin America regions. By reflecting on my 5-year ethnographic engagement with Shipibo-Konibos, an Indigenous society in the Peruvian Amazon, I will draw attention to the semiotic work that constitutes and legitimizes the gringo/gringa identity as a very productive category to make foreign visitors and

researchers legible to Shipibos. Moreover the gringo/gringa category expands beyond indexing foreign people in the Amazon. Shipibos themselves can index and embody a gringo/gringa identity by portraying phenotypic characteristics (e.g. lighter skin) and adopting a specific habitus (e.g. social isolation, lacking Shipibo proficiency, dressing in specific ways) (Bourdieu, 1977; Viveiros de Castro, 1998). Thus the gringo/gringa category becomes meaningful for playfully putting into question Indigenous identities and perceptions of Shipiboness. On the other hand, foreigners' identity is rarely put into question and Shipibos reject the idea of a gringo/gringa becoming Shipibo despite attempts made by these foreigners in adopting specific speech practices and modes of living (e.g. speaking Shipibo and marrying into Shipibo families). I argue that in disallowing the reverse (i.e. a gringo/gringa indexing a Shipibo identity), Shipibos articulate a strong critique to the irreconcilable power and economic asymmetries between the two (i.e. Shipibos vs foreigners) and the histories framing the active interactions the two parties have had for at least the past 100 years. In this paper I explore the productivity and limitations of the gringo/gringa category and what this identity says about how foreigners, including researchers, are perceived by this Indigenous society, and in turn what the semiotic work constituting the gringo/gringa category does for defining a Shipibo identity and an Indigenous identity. Indigenous identities have been the subject of discussion by scholars who describe these as highly contested, unstable and always defined in relationship to 'others' (Weaver, 2001; Merlan, 2009). This paper seeks to unpack ethnographically who these 'others' are and how they are recognized and constituted through Indigenous categorizations and epistemologies. The gringo/gringa category is widely used in Latin America and its diaspora and yet remains largely unexplored as a racial category (Kane, 1994/2004; Kane & Klein, 2013; Hayes, 2015). It is urgent that as scholars we comprehend and explore this category as it is through this identity that we are often understood in our research sites (or the equivalent racial category outside of Latin America). Even for a Latin American non-Indigenous researcher such as myself, this identity is assigned and inescapable. Thus this presentation seeks to question what does it mean to be a gringo/gringa researcher and how to reflect on the practices in our work as we are no longer 'unknown others' but embody a marked racial category. Presenter: Jennifer Sierra

The American Girls: 'White Slavery' and Imperial Projection in Rio de Janeiro, 1918.: We present a study of the way in which one nation state addressed the issue of questionable female migration, using the trafficking category not to safeguard the rights of its citizens, but to sanitize the reputation of the nation itself at a time when it was attempting to increase its status and projection in the world. The case analyzed involves a group of U.S. American dancers brought to Rio de Janeiro, Brazil during World War I. U.S. State Department officials involved with the case referred to these women as 'white slaves'. However, the documentary testimony by these men (and they were always men) and their activities and proposals regarding the presence of the 'American Girls' in Brazil reveals an underlying set of moral and political values which had little to do with combating human trafficking. Rather, what the case shows is how the 'struggle against white slavery' in the early 20th Century functioned as a surface of emergence, through which discourses concerning the nation, femininity, and the global ordering of peoples became manifest. We leave readers to draw parallels with today's attempts to stem the flow of 'the scourge of modern slavery'. Presenter: Thaddeus Blanchette

1-365

Identity Imperialism

4:30 PM - 6:15 PM

TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Joshua Babcock (University of Chicago)

CHAIR:

Jay Ke-Schutte (Colorado State University)

PRESENTER:

Eman Elshaikh ,Xiao Ke (University of Pennsylvania),Shaheed Tayob ,David Kwok Kwan Tsoi (University of Illinois, Urbana-Champaign, Department of Anthropology)

DISCUSSANT:

Joshua Babcock (University of Chicago)

DESCRIPTION:

This session examines the imperialism of identities - not only the ways that particular identities are invented,

imposed, and internalized in and through processes of colonization (Fanon 1986 [1952]; Alatas 1977; Thiong'o 1981; Anzaldúa 1987; Inoue 2006; Chen 2010; Heller and McElhinny 2017; Ndlovu 2019), but also how 'identity' comes to stand as a model through which recognitions get forged; through which 'authentic' selves come to be projected and construed; and in terms of which individual and group-based claims can (and increasingly, must) be articulated (Crenshaw 1991; Bucholtz and Hall 2005; Cho, Crenshaw, and McCall 2013; Collins 2019; Boda 2022). Whether through categories like indigeneity, the native speaker, national identity, race, ethnicity, religion, gender, sexuality, dis/ability, culture, civilization, the public, etc., contributors to this panel consider identity as a process of model transfer: the projection of relations among entities from one arena of social action (Gal 2018) into another within/across reflexive scales (Tsing 2000; Carr and Lempert 2016). We consider how identity gets modeled via the normative expectations of a raciolinguistic Anglo-monolingualism located in the white, settler-colonial U.S. We examine the historical, institutional, and interactional (Rosa and Flores 2017) dynamics through which voices from somewhere aspire toward nowhere-ness, and through which the voice-from-nowhere (Gal and Woolard 2001, 7) and view-from-nowhere (Gal and Irvine 2019, 232–33) get contested and re-marked from below, finding themselves irreducibly located as coming from somewhere. Together, the papers take seriously the ways in which various (re)turns to reflexivity in and outside American anthropology come to reproduce ongoing identity imperialism.

Learning Arabic as a Path to Whiteness: This paper reflects on how the discourses of Shaykh Hamza Yusuf, a prominent Muslim-American leader, reshape the identity politics in some Muslim-American communities. I have argued that Yusuf's highly ideological conception of the Arabic language is mobilized to create powerful imaginaries of a "Golden Age" of Islamic history, which creates possibilities for new imagined social space-times and images of personhood (Elshaikh, forthcoming). Here, I extend this analysis to examine how these imagined histories and images of personhood produce possibilities for alignment with whiteness, demonstrating how language ideologies differentially stratify the Muslim-American community along racialized and classed axes. These stratifying effects reinforce existing imperialist power differentials that value whiteness, middle-classness, and their associated cultural practices and values. However, these positionalities are reassigned and redistributed in

mostly non-white middle-class Muslim communities, with power and prestige accruing along linguistic and economic lines, which I argue are intertwined.

Presenter: Eman Elshaikh

Identification as (anti-)Colonial Device: Genealogies of Amdo Tibetan Pastoralist/Nomadic Identities: In the early 20th century, Euro-American explorers observed various natural kinds and pastoralism in Amdo Tibet, while Chinese ethnographers and Communist cadres predominantly described tents and bandits. Nowadays, grassroots Tibetan ecological conservationists also work on nomadic tropes in advocating for indigenous land-use and eco-tourism. At the same time, Chinese local governments deploy pastoralism in the promotion of resettlement projects, construction aid, and poverty alleviation. What do these identifications presuppose, and how do they fit into the (anti-)colonial infrastructure? How do these identifications facilitate the conceptualization and more-than-human governance of a plateau region? In this paper, I move beyond the indigenous representation and quotidian equity that matters in liberal settings. Instead, I treat identification as a device (Michell 2002, Latour and Woolgar 1979), and see how identification projects entangle grass, soil, livestock, wildlife, and humans; as well as fit into the infrastructure of (anti-)colonial governance. Based on archival research of government documents and ethnographic work with grassroots ecological conservation groups in Amdo Tibet, I explore the presupposition and voicing structure (Bakhtin 1981, Agha 2005) of a few identifications and human subject identities in Amdo Tibet. I attempt to present the broader consequences of these identifications to the more-than-human worlds in Amdo Tibet. Presenter: Xiao Ke (University of Pennsylvania)

Fresh and Frozen Chicken in Mumbai: Texture and Taste; Profit and Presence; Theory and Subjectivity: The anthropology of industrial meat production and consumption turns around revelation and naturalisation as tropes of scholarly imagination, ethical mobilisation, and theoretical reflection. With revelation, ethnographers of industrial farming and slaughter reveal to audiences' violent practices ordinarily hidden from view. With naturalisation, the ethnographer accepts the inevitability and necessity of industrial agglomeration as a form of totalising efficiency that contains the seeds of its own undoing. Each centres liberal modes of thought and being, through the liberal subject as author and audience, assumptions of the proper place of human-animal violence in 'civilised' urban life, and analyses of economy that evacuate the entanglements of capital with race and colony. Yet, in Mumbai live chickens are

transported daily to Muslim dominated inner-city meat markets and butcher stores for slaughter according to customer request. Both Muslim and Hindu ritual practice recognise the relation between meat consumption and human-animal violence. The sensory experience of meat consumption at inner-city markets does not necessary elicit disgust and offense. And there is recognition by Muslim butchers of the intimacy between plans for urban modernisation, the extension of industrial forms of production and consumption in urban life, and the Hindu Right wing politics of anti-Muslim marginalisation. This paper thus presents an ethnography of inner-city butcher shops as sites of contestation, competition and ethical recognition between Muslim butchers, meat consumers, and industrial producers over the form, place, quality, and moral sensibilities of chicken production and consumption. In Mumbai an other-than-liberal ethics of the senses, debt, trust, and profit contests the reasonability, rationality, and inevitability of liberal and neoliberal morality and market practice. Presenter: Shaheed Tayob

Strategic Coloniality: Political Subjectivity and Multiple Hegemonies in Hong Kong: As the Chinese government has subjected Hong Kong to new and intense forms of political oppression and ideological mandate of nationalism—what Lee and Poon (2021) describe as “neo-colonialism,” what kinds of collectively mediated, bottom-up responses have taken shape? In this paper, I argue for the significance of an emergent cultural imaginary of Hong Kong as a transnational space, inhabited by political subjects who adopt a strategic blend of British coloniality and a locally distinctive form of Chineseness. I examine the emigration patterns following the implementation of the National Security Law in June 2020, which is the state’s heavy-handed response to the tumultuous Anti-Extradition Bill Movement in 2019 and early 2020. Against the political instability, the mass out-migration of skilled labor, including relatively young, educated middle-class, and their children, to the former colonizer, the UK and other anglophone commonwealth countries poses a threat of brain drain to Hong Kong; more importantly, these migratory routes are built upon, reinstate, and possibly reshape former colonial relationships. My analysis draws on ethnographic research from 2021 to 2023 in Hong Kong, as well as textual and interactional data. By locating multiple co-existing post-Cold War colonial and imperial structures (Chen 2010) in Hong Kong, I propose the concept of “strategic coloniality” to capture a distinctive colonial-emancipatory nexus in which multiple hegemonies propel the oppressed to strategically mobilize coloniality as a form of resistance

along the margins of China’s increasingly central position in a contemporary world order. Presenter: David Kwok Kwan Tsoi (University of Illinois, Urbana-Champaign, Department of Anthropology)

1-370

Kinship Remains: Biopower and Sovereign Perversions

4:30 PM - 6:15 PM

TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Serra Hakyemez (University of Minnesota, Twin Cities, Department of Anthropology)

CHAIR:

Hoon Song (University of Minnesota, Twin Cities)

PRESENTER:

Jessica Cooper (University of Edinburgh), Caroline Doenmez (University of Minnesota), Serra Hakyemez (University of Minnesota, Twin Cities, Department of Anthropology), Amy Krauss (University of California, Santa Cruz), Emily Ng (University of Amsterdam), Nitzan Shoshan

DESCRIPTION:

As a source of meaning-making, kinship terms are used by modern nation-states (both colonial and post-colonial) to relate individuals not only to each other but also to sovereign authorities in power (Hobsbawm, Anderson). Kinship terms often construct nation-states in the patriarchal family image; state authorities intervene in families to ensure the life and well-being of citizen-subjects. The institutionalization of human life as a space of normativity summons a wide array of kinship images and intimate spaces. This panel grapples with quite a few of them: 'bastard' children and their substitute father Kim Il-sung in North Korea, 'terrorist bastards' and their illegitimate father Abdullah Öcalan in Northern Kurdistan, Indigenous children at risk and their 'caring' Mother Canada, aborted fetuses and their 'murderer' mothers in Mexico and the US, the dead monarch and her mourning subjects in the United Kingdom, the spirited kinship of the party-state in China, and the search of the 'people' for 'home' in Germany. By bringing these diverse images and spaces together, this panel considers kinship beyond the confines of biopolitical administration and interrogate its function in giving substance to national/popular sovereignty. The entanglement of sovereignty with kinship is ever more

pressing at moments of transition. Foucault's writings on biopolitics interrogate how social bonds are transformed with the transition of monarchical sovereignty to popular/national sovereignty. Notwithstanding this transition, something sacramental and magical, the 'royal flesh,' remains from the times of monarchies (Santner). The 'Thing' that cannot be captured by bios, that which exceeds biopolitical management, is sometimes called the object a (Lacan). Departing from the philosophy of (European) history in major key, this panel accounts for transitions of a different scale by asking what remains of an aborted fetus, an imprisoned political leader, and a monarch for seventy-one years. What are the remains of Canadian settler-colonialism, German populism, Korea War, and the cultural revolution of Mao? While some papers operate with the historicized concept of 'royal flesh,' others juxtapose it to 'the hieroglyphics of the flesh,' which de-historicizes (Spillers). This panel examines the remains of a corollary transition from kinship among monarchs to the people as kin. If monarchical sovereignty was under attack from the seventeenth to the nineteenth centuries, kinship as a system of organization has also received attacks from many fronts ranging from reproductive technologies to queer politics. Kinship operates simultaneously in the register of the phantasmatic order of the imaginary and the symbolic order of signification. It indexes binding intimacies and unbinding loss originating in culture wars, class wars, global wars, settler-colonial wars, and the like. The papers in this panel argue that kinship is laden with affect ranging from melancholy to anxiety to shame. It no longer offers a stable ground on which popular sovereignty can be erected as a phallic figure. Nevertheless, kinship 'remains' to define sovereign authorities and their enemies. What remains of kinship at a time when it is critically scrutinized for its heteronormative, patriarchal, and exclusionary structure? What kind of anxieties and enjoyment support the substance and subsistence of the kinship-sovereignty double?

Monarchy in Morning Dress: Law, Loss, Psychoanalysis: On 08 September 2022, Queen Elizabeth II passed away at Balmoral, the royal castle in the Scottish Highlands. Her death occurred amidst political action by the Scottish government to dissolve their political attachments to the British state; two days after Her Majesty asked Liz Truss to form a government in her name; one year after the death of her husband, Prince Philip, whose funeral the Queen attended under pandemic protocols, masked and isolated from her family; one year after Barbados left the Commonwealth;

two years after the then-Prime Minister Boris Johnson asked the Queen to prorogue Parliament so that he could act without their oversight, a request to which the Queen assented; six years after British voters voted to leave Europe; and seventy-one years after the Queen acceded to the throne. In the days following the monarch's death, it was impossible to speak of anything else throughout the UK. Drawing on observations of everyday life in Edinburgh at the time of the Queen's passing, I ask after the role of the monarchy within an ostensibly liberal-democratic state. Contrary to allegations of the monarchy as incidental, touristic, or antiquated, I suggest that the monarchy plays a foundational role in everyday life in Scotland by seating kinship relations within the state. I reckon with the curious cross-embodiment of monarch and subjects, brought to the fore in the context of her funeral, to insist that a theory of biopolitics engage with what Martin Amis has called 'the magic of monarchy' beyond practices of management and populational regulation. Presenter: Jessica Cooper (University of Edinburgh)

Dispossessing Mothers: Settler Sovereign Maternalism and Abductions of Indigenous Newborns : Manitoba has the highest number of children in foster care of any province in Canada, and 91% of them are Indigenous. Many of these children are in fact infants, taken from their mothers' arms by social workers within hours of being born when their families are deemed to pose a risk to their safety. This form of "violent care" (Stevenson 2014) is intimately linked to historical programs of Indigenous child removal by the Canadian state, all of which were rationalized by the supposed dysfunction and hopelessness of Indigenous families that required outside intervention. The brutality of this policy is masked by its proponents' insistent assertions of innocence. The "birth alert" policy that authorized these newborn apprehensions was officially ended in Manitoba in 2020; yet, in this moment of transition, Indigenous newborns continue to be apprehended in hospitals. This paper builds on the work of Indigenous feminists who have theorized the patriarchal aspects of Canadian state governance to consider the genealogy of a certain settler maternal logic that continues to animate contemporary understandings of power, parenthood, and social order made visible in the persistence of these apprehensions. Drawing on treaty negotiation records, Indigenous feminist scholarship, and ethnographic fieldwork conducted with Indigenous doulas in Manitoba, this paper contends that child welfare constitutes a contemporary form of colonial conquest. Like the land itself, Indigenous newborns are "discovered" again and again and claimed by the state

that requires their abduction to secure its right to dispossess. Presenter: Caroline Doenmez (University of Minnesota)

Two Sovereigns, One Body: The Perversion of Autonomy in Northern Kurdistan: Two master signifiers serve as the evidence of evidence collected for an ongoing “terror” case launched in 2009 against the political branch of the Kurdistan Workers' Party (PKK). One is Abdullah Ocalan, the PKK’s imprisoned leader, the other is Tayyip Erdogan, the autocratic president of the Turkish state. If a master signifier represents the subject for all other signifiers, as Lacan argues, how does law settle the doubling of a master signifier and the resultant existential legitimacy crisis? Through a hermeneutic reading of evidentiary documents, this paper draws attention to the crucial importance of the signifier “father” in statements recorded by the counter-terror police intercepting mundane phone conversations among Kurds. In utter paranoia, the prosecuting party asks: Is “father” the signified of a family patriarch? Is it a codename referring to the PKK’s political patriarch? Where is the patriarch of the Turkish nation situated in this chain of significations? The case under study is distinguished from endless other “terror” cases for two reasons. First, it spreads out to every single city in Turkey and Northern Kurdistan and imprisons Kurds from all socio-economic classes, genders, linguistic groups, ages, occupations, and family lineages. It gives substance to the magical term of popular sovereignty “the people” whose existence law presumes a priori. Second, it translates what Kurdish activists call “autonomy” into “separatist terrorism.” The third term through which these two terms are rendered identical is ‘father.’ I suggest that law resolves the conflict between two sovereigns over one body -- the people -- by oedipalizing the Kurds’ autonomy struggle. Presenter: Serra Hakyemez (University of Minnesota, Twin Cities, Department of Anthropology)

Forms of death within life: Imagining a politics of relation beyond biopower: The intensification of abortion criminalization in the U.S. and Latin America has involved the extreme erasure of state, police, and economic violence through appeals to the fetus’ pure exposure—but also, a radical delimitation of what is representable within feminist politics. For instance, in the Senate Judiciary Hearing following the repeal of Roe v. Wade in 2022, senators interrogated abortion rights advocates as to whether they condemn the killing of human beings—the implication being that if they did, their support of abortion access would be untenable. How might we understand the resurgence of abortion

criminalization to reveal the instabilities of biopolitical reason, as well as the anxiety of sovereignty imagined as decisive power over life and death? Drawing on ethnography with abortion care activists and doulas in Mexico, this paper traces how people supporting others to end pregnancy articulate an ethics of care as a praxis of calibration between life and death. I consider these visions of care for death within life (and responsibility for killing) in conversation with a genealogy of critique in black, Latin American, and queer feminist thought on reproductive labor and the power to make and unmake worlds through qualities of relation. Presenter: Amy Krauss (University of California, Santa Cruz)

Sovereignty, Anxiety, Disavowal: Filial Impossibilities and Spirited Kinship in China : The peculiarities of kinship have long been taken as explanatory in social scientific renderings of China, whether in terms of a capacity for or lack of capitalist development, or purported authoritarian, or more occasionally, democratic, tendencies in rule. In this paper, I consider kinship’s role in giving substance to national/popular sovereignty across two scenes: spirit mediumship and charismatic Christianity. In both, I approach this giving-substance in the wake of what’s experienced as failures of kinship and of the nation-state. Drawing from work at a temple in Henan, I attend to mediumistic speech and song that conjure Maoist visions of the People, while lamenting the collapse of filial piety and evacuation of virtue since market reforms. Drawing from work at a charismatic church in Shanghai, I follow the pastor and congregants’ accounts of the paternal dimension of divinity vis-à-vis the Chinese family and party-state. Rather than locating these conundrums solely ‘in’ China, I trace elements at play across gazes, including liberalist and other imaginaries of Maoism and of the ‘underground’ Chinese church. To address the theme of perversion as evoked by the panel, the paper considers Lacan’s formulation of the perverse structure as one centered on a sense of fundamental instability of the paternal function, paired with a certain interest in provoking anxiety in the other. Away from repression and foreclosure, as mobilized in neurosis and psychosis respectively, perversion, for Lacan, relies on another form of negation: disavowal. In conversation with papers in this panel, I explore how these elements—the instability of the paternal, the provocation of anxiety, and the move toward disavowal—speak to the scenes above, including the impossibilities surrounding contending figurations of the filial and the People. Presenter: Emily Ng (University of Amsterdam)

People, Territory, Homeland: Thinking about nationalism and Heimat today: In this paper I look at the political and social life of Heimat (homeland, home) in the present populist moment. If the people, understood in the key of nationalism as ethnos rather than demos, marks the political operation of calling forth a phantasmagoric being already at one with itself—through blood, fate, race, and so on—prior to history and politics; and if, furthermore, the people is reflected in its leader(s) directly as it were, both incarnating the same substance, the same Thing; then what is the scene or the stage where this mirroring, this embodiment, this kinship unfolds, is performed, comes to life? Territory, as the bounded extension of the political-administrative power of the biopolitical state, is merely part of the story. The people requires a scenery laden with affect, with intimacy, with memories and lived experience, with relations to place, people, nature imagined as immediate. Not national territory, then, but rather homeland, home, Heimat. Drawing on ethnographic fieldwork in the Brandenburg countryside, in this paper I trace the links between the current resurgence of Heimat in Germany and the recent rise of far-right nationalism. Heimat, I argue, evokes a notion of place and a corresponding imaginary of the people (Volk) that today is recruited for several contradictory political projects. Presenter: Nitzan Shoshan

1-375

Language, Race, and the Nation: Perspectives on the Colonial Linguistic Enterprise and Experience

4:30 PM - 6:15 PM

TMCC - 709

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Linfei Yi (University of Arizona)

PRESENTER:

Chantal Tetreault (Michigan State University, Department of Anthropology), Carmin Quijano (CUNY, The Graduate Center), Linfei Yi (University of Arizona), Nathan Wendte (University of Virginia, Department of Anthropology), Prashanth Kuganathan (University of Tennessee, Knoxville)

DESCRIPTION:

The colonial linguistic enterprise had long-term effects on shaping ideas around race, the nation, and the role of language in mediating those categories. Papers in this

panel examine a different aspect of these processes, highlighting processes of hybridization, translanguaging, and raciolinguistic erasure that is intimately connected with the colonial ingusitic project.

Linguistic Racialization of Heritage and Erasure of Culture for Arabic Language Learners in Post-Colonial France: This paper addresses the political, cultural, and educational stakes in the current public debate in France about the value of Arabic, using methods from linguistic and cultural anthropology such as ethnographic interviews and discourse analysis. Competing language ideologies that align with competing political agendas frame the question of whether and where to teach Arabic in France in different terms. Discourses on the left attempt to secularize and legitimize Arabic by moving instruction out of mosques and neighborhood associations, where it is currently most frequently taught, and into state-run public schools. At the same time, Islamophobic discourses emanating from the right politicize any type of Arabic educational reform in France as 'dangerous.' However, despite these differences across the political spectrum, Arabic remains institutionally and symbolically marginalized across France and continues to be framed as a threat to the sovereignty of the Republic in both left- and right-leaning discourses within the current political field in France. The importance of these public conversations and proposed educational reforms goes beyond the scope of language instruction to entail understandings of French identity in the context of immigration, globalization, and (post-)coloniality. Adding further complexity to this issue is the increasing value of English as part of a politicized commodification of languages in France and elsewhere (Heller, 2010). In other words, in many educational contexts, language is increasingly viewed as a type of capital within neoliberal globalization (Lo & Chi-Kim, 2012). At the same time that neoliberal pressures create an added value for English, the educational system in France has more typically valued 'difficult' and non-utilitarian foreign languages such as German, Russian, and Latin that are reserved for the most elite students from the highest socio-economic background. In sum, my ethnographic research conducted in 2022 shows a set of competing language ideologies and a belief in a linguistic hierarchy in France, the organization of which is determined by different languages' perceived symbolic value or 'capital' (Bourdieu, 1991). The proposed paper attempts to critically engage with these discourses through an analysis of the many challenges to engaging in so-called 'heritage' Arabic language learning in France. To do so, I contextualize

contemporary French attitudes toward Arabic by considering the educational and political landscapes for Arabic language instruction. As well, I analyze the institutional history of Arabic language instruction as it relates to France's transformation from a colonial to post-colonial power. First, I track how and where Arabic has been historically included and excluded within colonial and post-colonial French institutions to reveal how the language has been framed in ideological terms relative to this transformation. Second, I use these historical and theoretical frameworks to critique and contextualize the current right-wing turn in French public discourses relative to Arabic language instruction. My analysis draws upon 24 ethnographic interviews with students, teachers, and administrators in the Arabic linguistic market in France as well as a corpus of currently circulating language policies, public discourses, and media materials. Presenter: Chantal Tetreault (Michigan State University, Department of Anthropology)

The Untranslatable Colony: Language, Gender, and Political Legitimacy in Puerto Rico: Since the second half of the 20th century, the unincorporated territory of Puerto Rico has struggled to translate itself as a legitimate political entity before the U.S. and international forums. The fact that its official name since 1952, *Estado Libre Asociado de Puerto Rico*, could not be translated to the Free Associated State of Puerto Rico, because of 'a convoluted and misleading interpretation of the Spanish terms' (Trias Monge, 1997, p. 114) confirms this. Instead, the president of the United States and U.S. Congress opted for a different English name: the Commonwealth of Puerto Rico. From that moment on, Puerto Rican political figures have fought for their own legitimacy and domestic sovereignty before the U.S. institutions in English. However, their fight for political legitimacy reached a peak moment in the abrupt transition of Puerto Rico's governorship. In August 2019, governor Ricardo Rosselló resigned, pressured by mass protests against him and members of his cabinet. Based on the Commonwealth's Constitution, the Puerto Rican Supreme Court named the Secretary of Justice, Wanda Vázquez, as the governor's legitimate successor. In this way, Wanda became the first constitutional governor, which caused tensions among Puerto Rican elected politicians, who are mostly male. A couple of months after Wanda's appointment, a journalist and a Puerto Rican senator pointed out that Wanda has not been attending U.S. Congress hearings for amending Puerto Rico's Oversight, Management, and Stability Act (PROMESA) because she did not know English and she did not consider using a translator. To these comments, which were aired on

national radio, Wanda responded that she knew enough English to defend herself. However, she did not address the possibility to represent the people of Puerto Rico using a translator. In this paper, I examine Wanda's reluctance to allow others to translate her speech. Following Rodriguez's (2021) definition of translation as the transformation of linguistic forms into political performances, I argue that the *Estado Libre Asociado* is untranslatable because of its colonial nature. Moreover, I maintain that the Commonwealth depends on these communicational inequalities between local political figures and the U.S. government because they rhetorically impede any form of political performativity. Presenter: Carmin Quijano (CUNY, The Graduate Center)

Hybridities: Languages and Identities of Chinese Americans in the Borderlands during the Chinese Exclusion Act: Chinese Americans in the Arizona-Sonora borderlands, along with other Chinese or Asian Americans in the rest of the United States with a history of more than two hundred years, have been enduringly racialized and marginalized since their first arrivals in the mid century. Although there is growing attention drawn on Asian Americans in Latin American or border studies, issues specifically on identity intertwined with language and race of Chinese Americans have been hardly addressed, given that the Chinese immigrants live as part of this interstice space filled with different races, genders, geopolitical locales, languages, and more. Drawing on the literatures of language and identity, and Chinese diaspora, together with Chinese immigrants' lived history in the borderlands, this study aims to explore the cultural and racial identifications of Chinese Americans during the period when the Chinese Exclusion Act of 1882 coincided with the increasing demand of the Chinese labor in Mexico through the investigations of historical archives. Using multiple primary and secondary historical resources in the libraries and museums in southern Arizona, including artifacts, recordings of interviews, documentaries, newspapers, and so on, I intend to specifically explore in what ways and to what extent the Chinese immigrants use and learn what languages to navigate their identities through languages and cultures. The preliminary finding has shown that while some of the early Chinese immigrants perceived and are perceived as sojourners, like those in other areas of the United States who temporarily stay without cultural assimilation, others indicate their ambiguous identities by adjusting to the local languages and cultures. This study ultimately provides a historical account of the translingual, transcultural, and transracial experiences of the early Chinese immigrants. This study aims to

historize and contextualize my dissertation project with a focus on language ideology, race, and identity among Chinese Americans in the Arizona-Sonora borderlands. It is important to recognize the presence of Chinese Americans in the borderlands, not only because it covers the lacuna in the U.S.-Mexico border studies, but also because the presence of Chinese Americans and the formation of communities impact the larger Asian and Latin American communities nationwide and in Global Asia. Presenter: Linfei Yi (University of Arizona)

Translocal translanguage: the portability of Creole language behaviors between Louisiana and Texas: Migration between Southwest Louisiana and Southeast Texas has been a reality for centuries, but its strongest impacts have been felt in the last hundred years. Among these migrants have been members of the minoritized ethnolinguistic group known as Creoles, who emigrated to Texas with cultural and linguistic practices that distinguished them from much of the local population. While earlier generations of Creoles relocating from Louisiana to Texas often arrived without much exposure to English, today the number of their descendants still conversant in their heritage languages is rapidly dwindling. In this paper, I consider a sample of Texas-resident, Creole-English bilinguals whose linguistic practices draw from both Louisiana Creole and English in order to index an authentic identity for themselves and for others (cf. Lacoste, Leimgruber, and Breyer 2014). I seek to describe the features of these translingual practices (Canagarajah 2018), which I have already begun with earlier work examining phonological and morphological strategies for incorporating English loanwords into Louisiana Creole (Wendte 2020). But I also want to understand these practices in terms of their relationship to Creole space, which is inscribed in discrete, diffuse locales within the Gulf South. Specifically, I question whether the translingual practices of Texas-resident Creoles retain their indexical value as the travel across the state line and are evaluated by Louisiana-resident Creoles. In short, are Gulf South Creole translanguage behaviors translocal? This question also bears heavily on the issue of Creole access to voice (Blommaert 2005). To the extent that Creoles' translanguage is heard and understood in one place, how transportable is that semiotic potential to other places? Preliminary analysis indicates that Texas-resident Creoles and Louisiana-resident Creoles differ in their evaluations of translingual behaviors. From the perspective of Texas-resident Creoles, their translanguage (that is, Creole-English bilingual linguistic behaviors and practices) shows no major differences when compared to the translanguage of Louisiana-

resident Creoles. However, Louisiana-resident Creoles often ascribe to Texas-resident Creoles distinctive practices that index a lack of authenticity on several levels. The relationship between translanguage and heritage language for Creole bilinguals is rarely recognized; instead, as a result of Louisiana Creole's severe endangerment, the two risk being subconsciously conflated. And although language reclamation efforts have gone a long way in valorizing Louisiana Creole linguistic practices, those Creoles who find themselves outside of this domain may still find themselves linguistically marginalized. References Blommaert, Jan. 2005. *Discourse: A Critical Introduction*. Key Topics in Sociolinguistics. New York: Cambridge University Press. Canagarajah, Suresh. 2018. 'Translingual Practice as Spatial Repertoires: Expanding the Paradigm beyond Structuralist Orientations.' *Applied Linguistics* 39 (1): 31–54. <https://doi.org/10.1093/applin/amx041>. Lacoste, Véronique, Jakob R. E. Leimgruber, and Thiemo Breyer, eds. 2014. *Indexing Authenticity: Sociolinguistic Perspectives*. *Linguae & Litterae*, volume 39. Berlin: De Gruyter. Wendte, Nathan A. 2020. 'Creative Adaptation of English Loanwords in Louisiana Creole.' Poster presented at the American Dialect Society, New Orleans, LA, January 3. Presenter: Nathan Wendte (University of Virginia, Department of Anthropology)

Teaching English Through Tamil: Translanguage During A Period of Transition in Postwar Sri Lanka: During British rule, the Jaffna peninsula was one of the primary sites of English language proliferation in colonial Ceylon due to many schools established by American missionaries. English language education is one of the primary reasons Jaffna Tamils were proportionately overrepresented in universities and an elite group of civil servants in the British Empire. Shortly after independence in 1948, the language ideologies of the island nation shifted from English primarily to Sinhala with the passage of the Sinhala Only Act of 1956. In the 1960s, the government banned English as an official medium of instruction in schools, and it became mandatory policy that Sri Lankan schoolchildren be educated in either Sinhala or Tamil and not the language of the colonizer. Thus, there was a generational divergence concerning the knowledge of English in Sri Lanka. Once the Sri Lankan Civil War commenced in 1983, there was an exodus mainly of the English-speaking elite and intelligentsia from the Jaffna peninsula to other parts of the island and the world. The rebel Liberation Tigers of Tamil Eelam (LTTE) controlled parts of north and east Sri Lanka as a de facto state for decades, including Jaffna, from 1990 to 1995.

Under their rule, primarily Tamil-only language ideologies were employed in governance and education. In 2009, the LTTE lost the civil war to the Sri Lankan government. The former war zones in the north and east have thus been spaces of transition for decades. Jaffna, in particular, has been in linguistic transition from the end of the colonial encounter and throughout the civil war. This peninsular area has transitioned with varying language ideologies contingent upon the respective nationalisms of who governed, ruled, or occupied. While postwar Sri Lanka has primarily embraced hegemonic Sinhala language ideologies, Jaffna is unique because it is an almost homogenous Tamil-speaking space. However, students today learn three or more languages in primary and secondary school in this transitional period of postwar development. This paper examines how Jaffna schoolchildren (both primary and secondary) learn English in a now primarily monolingual Tamil-speaking district with a rich English history. Based on ethnographic field research, it compares English language teaching (ELT) methods employed to make classrooms 'English only' environments versus those which utilize a translanguaging pedagogy. It finds that no one pedagogy unanimously fits all students best, varying primarily on the educational habitus of students and their family backgrounds. This study also analyzes how the mother tongue affects phonology and syntax for monolingual ethnic Tamil students learning English as a second language (ESL). Finally, it attempts to connect ELT pedagogies employed in schools in the microcosmic 'bubble' of primarily monolingual Jaffna with language in practice outside the classroom within a trilingual nation-state. Presenter: Prashanth Kuganathan (University of Tennessee, Knoxville)

1-435

Law, Legality, and the Transformation of Linguistic Subjectivities: Past, Present, and Futures

4:30 PM - 6:15 PM TMCC - 714 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Sandhya Narayanan (University of Nevada, Reno)

CHAIR:

Donna Patrick (Carleton University, Department of Sociology & Anthropology)

PRESENTER:

Sandhya Narayanan (University of Nevada, Reno), Donna Patrick (Carleton University, Department of Sociology & Anthropology), Juan Luis Rodriguez, Hilary Parsons Dick (Arcadia University), Justin Richland (University of California, Irvine, Department of Anthropology), Eve Haque

DISCUSSANT:

Jessica Greenberg (University of Illinois, Urbana-Champaign, Department of Anthropology)

DESCRIPTION:

The relationship between language and law within linguistic anthropology has been grounded in the simple premise that the law and notions of legality and lawfulness are actuated through talk and language. Whether it be in the formation of legal professionals, enacting forms of legal control, or the question of a particular legal entity's power or authority to enact its laws, closer attention to the language has underscored the language ideological processes that enable institutional actors to mobilize laws into social action (see Mertz 1994; Philips 1998; Richland 2013). Less explored however, is how the law and notions of legality shape our understanding of a language and its speakers. In other words, what ways have different notions of the law and legality created and shaped new kinds of linguistic subjectivities? And how might these new or contested categories of linguistic subjecthood highlight how social actors are also engaging with juridical language in new ways to achieve their own legal ends? This roundtable seeks to discuss these ideas and issues across different legal, ethnographic, and linguistic contexts. Its intention is to have presenters find moments of convergence and divergence and to discuss how new kinds of linguistic subjectivities emerge through their interaction with legal systems and the language used to operate them. Presenters will highlight the various processes and practices that go into creating distinct kinds of linguistic subjects, who through their interaction with legal systems, are hierarchized and ranked into relative structures of inequality and privilege. Haque will focus on how the policing of language produces certain kinds of linguistic subjectivities in relation to debates around free speech. Dick will present new work on how the category of 'asylum seeker' becomes contested and negotiated through talk. Similarly, Rodriguez will discuss the discursive techniques that allow 'legal' Venezuelan diasporic expats to advocate for a democratic transition in Venezuela while also positioning recent asylum seekers as unworthy and unwanted. Patrick will explore how Indigenous groups in Northern Canada

have mobilized legal and rights-based discourse in language, education, and land to fight for greater political, institutional, and economic control in their traditional lands and territories. Narayanan will explore how competing kinds of linguistic subjectivities shape debates around intellectual property control for language reclamation projects between native tribes in Southern New England. Lastly, Richland will explore the role that legal language plays in shaping how US agencies and tribal governments interpret a 'meaningful tribal consultation', and the ensuing confrontation that emerges from differing interpretations about what is included in the scope of the consultation in relation to policy changes that impact tribal resources. Mertz, Elizabeth. 1994. 'Legal Language: Pragmatics, Poetics, and Social Power.' *Annual Review of Anthropology* 23 (1): 435–55. Philips, Susan U. 1998. *Ideology in the Language of Judges: How Judges Practice Law, Politics, and Courtroom Control*. New York ; Oxford: Oxford University Press. Richland, Justin B. 2013. 'Jurisdiction: Grounding Law in Language.' *Annual Review of Anthropology* 42: 209–26.

1-440

Of Hoarding and Housekeeping: Material Kinship and Domestic Space in Anthropological Perspective (Book Forum)

4:30 PM - 6:15 PM **TMCC - 713 A**
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Sasha Newell (Laboratoire d'Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB))

CHAIR:

Katie Kilroy-Marac

PRESENTER:

Katie Kilroy-Marac ,Gretchen Herrmann ,María Blanco Esmoris ,Sasha Newell (Laboratoire d'Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB))

DISCUSSANT:

Kathryn Goldfarb (University of Colorado, Boulder, Department of Anthropology),Hannah Gould (University of Melbourne)

DESCRIPTION:

This roundtable gathers some of the authors from a

forthcoming homonymous edited volume along with a discussant to discuss the themes of hoarding, housekeeping, kinship, and waste. Across the globe in this late capitalist moment, increasing numbers of households are being overrun by the accumulation of domestic clutter. Since 2013, the DSM-V has included Hoarding Disorder as a form of mental illness. Almost simultaneously, Marie Kondo's Japanese approach to decluttering has sold millions of books, spawned television series, and classes on home organization. The need to keep things in the house conflicts quite directly with the imperatives of housekeeping, even though the housekeeper is also responsible for the storage and organizing of family belongings. The stigmatization of those with a compulsion to keep and the moral injunction to purge households of excess are parallel social forces pointing towards a moral panic surrounding the imbalance between the influx and egress of domestic belongings. While these tendencies have thus far primarily been approached through the genres of psychology and self-help, this book forum takes a cross-cultural stance in order to highlight the socioeconomic and cultural forces shaping domestic overaccumulation and broaden our understanding of the nexus of storage, housekeeping, and hoarding. In so doing, we make the contents of the home a central focal point for the analysis of kinship, allowing for the possibility that not only people but things make up the content of kin. Employing anthropological literatures on kinship, animism, materiality, and exchange, this volume demonstrates continuities between the global North and South while highlighting the spreading problem of unwanted clutter that increasingly threatens to take over domestic social space. At the same time, by placing housecleaning and storage as key processes of kin-making, our collection imagines kinship through its materializations in homes, possessions, and practices of removal. The household in these stories becomes a crucible in value transformation takes place along the lines of Thompson's famous 'rubbish theory', from fortune to rot, from junk to heirloom, from alienated to kin, from emotionally searing possessions to clutter to be sold at a yard sale. We highlight not only how value production forges the relations of kinship itself, but also kin relations become materialized and how those materializations emerge in turn as members of the kin group, becoming more and more difficult to remove. We turn to strategies of removal, minimalist aesthetics, and the moral injunction to declutter as an ideology with global and commodifiable clout. Often the processes of the negotiation of the remaining material possessions of the deceased become a key site in which kinship relations are reconfigured. Finally, the volume turns

towards the ways in which the waste matter being ejected from the home - which only furthers the problem of global accumulation— can be transfigured into resources for new forms of sociality.

1-380

Pragmatism in Ethnographies of Care: Epistemic Virtue or Vice?

4:30 PM - 6:15 PM

TMCC - 715 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Peter Muirhead (University of Toronto, Department of Anthropology)

CHAIR:

Laura Sikstrom (University of Toronto, Department of Anthropology)

PRESENTER:

Laura Beach (University of Toronto, Department of Anthropology), Csilla Kalocsai (Department of Psychiatry, University of Toronto), Peter Muirhead (University of Toronto, Department of Anthropology), Laura Sikstrom (University of Toronto, Department of Anthropology)

DESCRIPTION:

In healthcare and its adjacent carceral, legal, and educational arenas, experts often view pragmatism as a laudable and necessary virtue for effective care. While competence, efficiency and fairness are evident epistemic virtues in health care delivery (Sikstrom et al. 2022; Knopes and Cascio 2022), pragmatism has—outside the multi-species landscape of social housing (Carr 2015)—not yet been widely addressed in the ethnography of the 'psy disciplines'. After McAvooy, such disciplines are 'expert arenas where consequential judgements are made about people's mental health, behavior, cognitive capacities, personalities, and social functionality' (2014, 1527). In a popular sense, being pragmatic might mean foregrounding outcomes and efficacy over explanation and theory-building about people, systems, and their interweaved challenges. Being pragmatic might mean sacrificing other virtues, such as attentiveness, independence, and long-term thinking, to gain a means of action. This version of the concept seems a natural fit with neoliberal institutions where immediate solutions are valued, pairing also with a psychiatric nosology which has shifted historically to

reflect the immediate utility and speed of diagnostic categories over depth and sustained engagement (Phillips et al. 2012). On the other hand, pragmatism can also mean synthesizing a range of working explanations and approaches on the ground to inform clinical practice (Borden 2013). Following classical pragmatism (e.g. James 1907), this approach builds toward theory while still cautioning us against treating theory as the final word on any unfolding, inherently social issue. Drawing on both community and institutional fieldwork in North America, we address the context and implications of pragmatism as epistemic virtue, the ways experts are drawn to pragmatism as a guide and, after MacIntyre (1975), how pragmatism might transform into epistemic vice. For instance, bioethical approaches to medical assistance in dying in Canada have centered on the pragmatics of determining chronicity and capacity in crisis, frequently at the expense of preventative approaches and the social and existential aspects of suffering (Simmons et al. 2022). What other forms might care and expertise take under the aegis of pragmatism? We examine pragmatism through the ethnography of off-label prescribing in a Saskatchewan prison, an equity initiative for Black and Indigenous students in medicine, the implementation of artificial intelligence in a psychiatric hospital, and the path to leaving mental healthcare for long-term service users in two Canadian cities. Crucially, our examination of the pragmatic must also extend to the work of ethnography itself, and to the kinds of decisions we try, succeed, and fail to make in order to enact personal and disciplinary forms of virtuous pragmatism.

“Pam’s Not Allowed in Prison”: Pragmatism and psychotropic necropolitics in Canadian corrections: This paper explores the off-label use of psychotropic medications in prisons in Saskatchewan, Canada, where the vast majority of prisoners are Indigenous. This focus provides an entry into understanding contemporary forms of carceral-medical entanglement within settler-colonial contexts. Within the prison, praxis takes shape through a risk-oriented lens and pragmatism often trumps best practice. Drawing on interviews with correctional staff and formerly incarcerated individuals, I examine institutional motivations underlying prescription practices in prisons, including the over-use of antipsychotics alongside the denial of both prescribed and over-the-counter medications. The lived experience of prisoners challenges the legitimacy of stated pragmatic factors, reveals additional motivations, and centers so called “side-effects”, emphasizing the hidden violence of over-use/mis-use – including long-term impacts on physical health and the continued

neglect of mental health issues. These findings confirm scholarly critiques of prescription medication as a mechanism of governance, providing a pharmaceutical solution to the problems of over-crowding, lack of meaningful activity, lack of mental health support, and other associated pains of incarceration (e.g., de Menil & Cohen 2009, Hatch 2019, Kilty 2012). This psychotropic necropolitics is a form of ongoing settler-colonial violence. In examining the use of psychotropic medications not within the context of mental health care, but largely in the absence of it, this paper broadens the scope of anthropological study of psychopharmaceuticals. In drawing attention to the specific environment of the prison – in particular, provincial prisons in Saskatchewan – I expand upon Michael Oldani’s focus on “micro-geographies of high prescribing”, which highlights the norms, motivations, and justifications underlying prescription practices in particular places (2014, 263). Presenter: Laura Beach (University of Toronto, Department of Anthropology)

Limits of Sparking Justice: A Mentorship Program for Black and Indigenous Students in Medicine: While there have been multiple calls to attend to diversity in medical education over past decades, medicine has remained a predominantly white profession in Canada. Recent social activism to redress violence against Indigenous and Black people has led medical institutions to renew their commitment to EDI. Institutional efforts vary, but often include pathway programs. This paper explores the limits pragmatism produces when social justice efforts are realized in Canadian medical education. We examine a mentorship initiative called SPARK for Black and Indigenous medical students that was launched in 2021 at the University of Toronto. SPARK provides biomedical and epidemiological research experience for Black and Indigenous learners so they can compete more effectively for coveted residencies. Taking a pragmatic approach in a system where Black and Indigenous researchers and allies are hard to find, it adopts a mentorship model, whereby students are matched for a year with a research supervisor, a career and a community mentor. Fricker’s concept of epistemic injustice allows us to understand Black and Indigenous medical students’ experiences of exclusion from areas of knowledge production and mobilization. Within medicine’s racist structures, SPARK may function as a program of epistemic justice, transforming Black and Indigenous learners’ academic opportunities and supporting them in thinking through questions of identity, representation, and community. The limits of SPARK, however, are revealed through some of the mentor interviews that remind us that you can’t reliably

deliver justice “without embracing its values and principles as part of its ethos” (Fricker 2013, 1331). SPARK may only achieve its social justice outcomes if it prepares its mentors to critically reflect on their positionalities and rethink the possibilities of mentorship in medical education. Presenter: Csilla Kalocsai (Department of Psychiatry, University of Toronto)

On Leaving Well: Pragmatism in Distance from Psychiatric Care: At present, broad conjecture around the personal and political motivations of psychiatric service users pervades popular discourses around madness in North America. Drawing on community ethnographic fieldwork with former service users in Toronto, Ontario and Moncton, New Brunswick, this paper explores the forms of pragmatism that ex-service users invoke to justify and guide their exits from clinical relationships. Entanglements with family, clinicians, provincial healthcare systems, patient records, and medications are only some of the factors. I take long-time service users’ own deep familiarity with the daily politics of mental health and psychiatric treatment as a starting point. From there, I contend that the decision to leave often amounts to renegotiating clinician-patient dyads into more equitable forms of support, as well as weighing competing health needs against the realities of care and ongoing stigmatization. Rather than necessarily building on a discrete act of refusal, or a complete espousal of antipsychiatric or abolitionist principles, my participants’ decisions respond to epistemic injustice (Fricker 2007; Kidd et al. 2022), accruing pragmatically in what I term archives of refusal (see McGranahan 2016; Finkelstein 2019). Interviewing, including talking through pathographic writing and patient records, reveals considered appeals to epistemic virtue. This work contributes to a growing social science literature on the role of the “counter-clinic” between health social movements and biomedicine (Davis 2018; Giordano 2018; Underman and Sweet 2022), as extended to the networks of current and former psychiatric service users. Presenter: Peter Muirhead (University of Toronto, Department of Anthropology)

Pragmatic Paradoxes: An Institutional Ethnography of Fairness in Mental Health: The implementation of artificial intelligence (AI) in mental health is presenting us with new moral problems. These problems often manifest as everyday “pragmatic paradoxes” – or situations where individuals are subject to contradictory demands and interests, but lack the agency to negotiate them (Pina e Cunha et al. 2022). Drawing on ethnographic data from within a hospital-wide effort to

integrate an algorithmic system into a care pathway for major depressive disorder, I show how tensions between established principles (e.g., 'treat everyone the same') and the situated utility of any given piece of information (e.g., 'not all people need the same things') reverberate. I develop the argument further by exploring how the humans that inhabit this system (doctors, data scientists, patients) draw on various epistemic virtues, such as a willingness to consider other perspectives, to navigate these paradoxes. An understanding of how the individuals involved in this care pathway cultivate provisionally useful ways of knowing and then doing (Carr 2015) challenges the tendency to assume that "real" (or data-driven scientific knowledge) and "lived" experiences must be mutually exclusive terms. Surfacing the epistemic tensions underlying these paradoxes provides a more grounded discussion about the speculative claims that AI might 'tame' the so-called idiosyncratic practices in mental health. Presenter: Laura Sikstrom (University of Toronto, Department of Anthropology)

1-385

Rewinding Community: Diaspora, In-betweenness, and Collaboration in Global Asia

4:30 PM - 6:15 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Tzu-Chi Ou

CHAIR:

Tzu-Chi Ou

PRESENTER:

Qiqi Jin ,Tzu-Chi Ou ,Sina Lee ,Seung Cheol Lee

DISCUSSANT:

JESOOK SONG (University of Toronto, Department of Anthropology)

DESCRIPTION:

The panel draws inspiration from the AAA theme of transitions to examine how different communities navigate the cracks in their social orders as they negotiate trans-identities. We will explore what community means in the face of exclusion, trauma, and displacement. Facing endless uncertainties, we all desire to rewind the clock back to some earlier times when we felt certain about our everyday lives. At which points do we want to rewind, pause, or even jump to another

time and space? We approach 'rewinding community' with a sense of experimentation and delve into those ruptures in social relationships. The panel features five papers exploring the complex relationships between diaspora, identity formation, and collaboration in contemporary Asia. The presenters highlight how communities create unexpected ways of restoring connection in excluded or marginalized places or spaces. The papers are based on ethnographic research conducted in Taiwan, Korea, and the US and feature a diverse range of subjects, including Hong-Kong diaspora, Southeast Asian migrant workers, Korean transnational adoptees, metropolitan shantytown dwellers, and NFT investors. We look at how the informants explore hidden, contested, or collaborative forms of community-making. The papers begin with a classical sense of community, with Hong Kongers who migrated to Taiwan and experienced trauma due to identity struggles, Southeast Asian migrant mothers in Taiwan who are denied permanent residence and citizenship status, Korean adoptees who have been returning to their homeland, community activists who politicize their 'cubicle village,' and a non-fungible token (NFT) investors' community who attempt to get rich together. But soon, the authors urge us to see how our informants redraw boundaries between traumatic and healing, legal and illegal, racial and national, public and common, speculative and communal. In doing so, they collaboratively forge the community anew, from illicit care networks, collaborative artistic expression, adoptees' third space, a time of futuring the common, to collector-investor communities. Together, these papers offer critical insights into the diverse ways in which community, diaspora, and identity are negotiated and contested in contemporary Asia. The panel aims to contribute to a deeper understanding of the complex and dynamic relationships between time and space, mobility and immobility, and belonging and exclusion in the Asian region. We expect the panel to stimulate interesting conversations about migration and diaspora, urban transformation, and financialization.

Art of Hong Kong Diaspora: Trauma and Healing Through Collaborative Ethnography in Taiwan: This paper explores the creativity, agency, and also vulnerability of the diaspora community and anthropologists in the field when encountering trauma, and highlights how the method of collaborative ethnography can foster reconnection and healing. Since 2019, over ten thousand Hong Kongers have migrated to Taiwan. Due to the constant identity and emotional struggles between Hong Kong and Taiwan, they have experienced traumas that are difficult to name. Through

participatory observation and co-curation, I invited several Hong Kongers who had similar experiences to express themselves anonymously through various art forms, such as painting, poetry, music, graffiti, and short films. These artistic expressions convey emotions of uncertainty, rootlessness, struggle, and haze, which can be recognized as trauma, and reflect how the experience of displacement has made their expressions fragmented and chaotic, causing a rupture in their relationship with themselves and others. Collaborative ethnography, through the more expansive and open medium of art, which allows for nuance in expression, can enable them to share and be seen so as to help them heal each other and rebuild connections with the world. Presenter: Qiqi Jin

Hidden Community: Illicit Childcare Networks of Southeast Asian Migrant Mothers in Taiwan: Southeast Asian migrant mothers in Taiwan face significant obstacles in accessing support for their families due to their denied permanent residence and citizenship status. This paper examines how illegality is intertwined with migrant motherhood and the challenges faced by families with “illegal” status or stateless children. The paper highlights the ways in which legal and underdocumented migrant workers sustain illicit networks to support each other and navigate the contradictions of the guest worker program in Taiwan. The paper argues that the legal and undocumented identities of migrant workers are not dichotomous. Instead, a 'shadow system' exists where legal and undocumented workers not only contrast but also assist each other. In this context, pregnant migrant workers and migrant mothers have found ways, sometimes through illicit means, to raise their children. The paper examines the informal childcare networks established by Southeast Asian migrant workers in Taiwan, which operate in a legal gray area and challenge conventional notions of community and citizenship. The author conducted interviews with migrants in shelters and medical institutions to explore the experiences of migrant mothers and the blurred identities of marginalized migrant workers. The paper sheds light on the need to challenge dichotomies that perpetuate their marginalization. Presenter: Tzu-Chi Ou

Lives in between: Cultural Identity Transformation of Korean Transnational Adoptees: Since the end of the Korean War in 1953, more than 220,000 Korean children have been placed for adoption in Western countries,

with the largest number adopted to the United States. Since the early 1990s, Korean adoptees have been returning to their homeland, South Korea. This study explores the journey of establishing relationships among the adoption triad, adoptees, adoptive and birth mothers, after adoptees reunite with their birth mothers. By examining their entangled relationship, this project focuses on how the newly formed relationships and the experiences of visiting South Korea influence adoptees' cultural identity formation and how they create Korean adoptees' third space by dismantling national and racial categories. This project reclaims transnational adoption as a gendered and racialized issue and challenge monolithic and patriarchal models of motherhood discourse by shedding light on the non-normative lived experiences and marginalized narratives of adoptees, Korean birth mothers, and American adoptive mother. This study applies transnational feminist epistemologies and methodologies to recover the forgotten stories of adoptees and their two mothers to document their lost histories. My project aims to explore the possibility of transnational solidarity among the adoption triad to critique the master discourse related to motherhood, gender, and race. Also, this study examines the third space created by adoptees as the space blurs traditional boundaries of national and racial identities. Presenter: Sina Lee

“Let's Get Rich Together”: The rise of speculative communities among South Korean NFT investors: This paper explores the relationship between financial speculation and community formation through an analysis of a non-fungible token (NFT) investors' community in South Korea. The concept of financialization has often been associated with the erosion or destruction of communities, and blockchain technology, with its emphasis on decentralization, has been interpreted as promoting an anti-communal, libertarian agenda. However, the self-referential structure of financial markets has given rise to various “speculative communities” that combine speculative and communal logics (Kompouros-Athanasidou, 2022). In particular, the emergence of blockchain-based NFT assets has led to the formation of ‘collector-investor communities’ that engage in asset valuation practices (cf. Boltanski & Esquerre, 2020). Drawing on fieldwork research conducted in an NFT investor community, this article offers an analysis of the inner logics of these new speculative communities and their broader implications

for our understanding of contemporary financialization.

Presenter: Seung Cheol Lee

1-510

Ruptured Worlds? Hope after Covid in South Asia's Garment Industry

4:30 PM - 6:15 PM Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Dina M Siddiqi

CHAIR:

Dina M Siddiqi

PRESENTER:

Dina M Siddiqi ,Christian Strümpell ,Hasan Ashraf

DISCUSSANT:

Debarati Sen (University of Houston, Department of Comparative Cultural Studies)

DESCRIPTION:

This roundtable explores how a time of rupture and transition, such as the Covid 19 pandemic, opens up spaces of hope along with fears of dystopic presents and futures. It asks what transition as an analytical lens opens up and what it might obscure, in light of the crisis of global capitalism that the pandemic seems to have ushered in. For those involved in the global garment industry, Covid proved to be a prolonged moment of disruption and derailment, at the same time that it offered openings for reinvention and repurposing. Drawing on ethnographic engagements at multiple scales of South Asian garment producing centers, roundtable panelists explore the kinds of 'transition' inaugurated in the wake of the pandemic, by whom and for whom. The roundtable is inspired by new directions in the ethnographic study of industrial labor in South Asia (Karim 2023; Ruwanpura 2022; Hewamanne 2020 and 2021). The 'residue of hope' and 'cruel optimism' that Karim found in her interlocutors before the pandemic resonate strongly in the contexts under discussion. Geert de Neve (with co-author Grace Carswell), draws on fieldwork in two villages around Tiruppur, southern India, to explore rural households coping with the post-covid transition, whose earlier sense of optimism had been replaced with a much depleted sense of hope. Drawing on Berlant's 'cruel optimism,' and current debates on hope in development, he will explore how people maintain hope in the face of on-going uncertainty. Hasan Ashraf turns

his attention to the 'green transitioning' of Bangladesh's garment industry. Showcased as the new Green Industrialization and signifying sustainable development, this 'frenzy' of greening is calculated to neutralize emergent criticism of the negative impact of fast fashion on the climate. Ashraf draws on Karen Bakker's (2015) analysis to show how 'greening' transnational capital promotes corporate greenwashing and by extension, the neo-liberalization of nature. Christian Strumpell traces the long term restructuring of Bangladesh's garment labor force, from primarily rural, 'unskilled' and female to formally skilled, urban and male. Pandemic conditions intensified and accelerated this transition, which rests among other things on the automation process. He explores the shifting politics and gendered subjectivities that arise as a result. Dina M. Siddiqi will discuss the spaces for repositioning and repurposing opened up post-pandemic for those who labor in factories as for well owners of capital who see themselves as laboring for the nation. Drawing on Kathryn Olivarius's notion of immuno-capital, as elaborated by Sareeta Amrute and Myrthi Jegathesan (2022), she will explore the tactics and discourses that suppliers use to build up immunities, and reinvent themselves as both relevant and moral. She will juxtapose this to an exploration of a worker initiated and run online platform that has become a significant site of hope and dissent in the post pandemic era. Together the roundtable panelists ask what it means to practice hope amidst the debris of capitalist dys/utopia and its many 'transitions' and iterations (China Mieville 2016; Thembi Lockett 2019).

1-390

Rural Modernities, Rural Moralities: The Gendered Politics of Social Transitions

4:30 PM - 6:15 PM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Yeon-ju Bae (University of Michigan, Ann Arbor, Department of Anthropology)

CHAIR:

Britta Ingebretson (Fordham University Libraries)

PRESENTER:

George Bayuga (University of Colorado, Colorado Springs, Department of Anthropology), Mary Elena Wilhoit (University of Chicago), Suvi Rautio (University of Helsinki, Social and Cultural Anthropology), Yeon-ju

Bae (University of Michigan, Ann Arbor, Department of Anthropology), Britta Ingebretson (Fordham University Libraries)

DISCUSSANT:

Jenny Chio (University of Southern California)

DESCRIPTION:

The rural has often been framed as the traditional foil to urban modernity, often in morally charged gendered ways (Chatani 2015; Hodgson 2002; Jacka 2006; Lai 2016). For instance, the rural has been imagined as a site of traditional gender norms (Murphy 2010) or itself gendered as a feminine or masculine space. Likewise, across different societies the rural may be held up as a paragon of traditional moral values (Hill 1998) or as a site of immoral backwardness. In attending to gendered differentiation across time and space, as in the cases of rural women migrants' struggles and changes in cities (Gaetano 2009; Zhang 2014), many studies have emphasized the rupture between the urban/rural dyad along these gendered moral lines. However, such emphasis on rupture in scholarship may preclude close examination of social transitions in rural spaces (cf. Robbins 2001) and implicitly reinforce the idea that the rural must be defined in opposition to the urban. In a sense, the rural has been treated as a static anchor that gives rise to ever-changing fluctuating urbanity. Yet, as scholars of the rural have increasingly shown (Bluemel & McCluskey 2020; Casey 2009; Chio 2017; Choi 2020), rurality in both imagination and reality is itself a constitutive site of the modern as well as a productive arena of its own gender politics and moral negotiations. In order to explore the gendered politics of rural modernity in its own terms, papers in this panel draw on a variety of ethnographic contexts. Each paper illustrates contestations and changes taking place in rural spaces in which people interact with diverse values and ideas, which refuses the essentialization of the rural. Bayuga discusses a parallel religious modernity, as Chinese Catholic Nuns pilgriming to metro-Manila have struggled to negotiate gender ideologies in rural China in imagining future possibilities of Catholic China. Wilhoit identifies the rural as a space that can lead a change, as in alternative kinship patterns in the rural Andes, where othermothers play a key role in chosen families. Rautio examines Dong ethnic women's embodiment of textile techniques in Southwest China as both traditional and empowering, which displays the local uptake of the state-led heritage projects. Bae describes how Korean back-to-the-land people's use of address, especially their use of modern forms that acknowledge female individuality, are reframed by local elderly women as institutional which constructs

localized sensibilities of modernity. Ingebretson shows how rural Chinese women in Huangshan understand traditional sexual mores in the region differently from outside critics, as these rural women reframe the Neo-Confucian tradition as compatible with feminist socialist modernity. As such, each paper takes up a unique way to upend pre-existing linkages or assumptions of the urban/rural dyad, through a close examination of the interplay among modernity, morality, and gender in rural spaces.

Catholicism with Chinese Characteristics: Chinese Nuns and Infrastructures of Parallel Modernity: In China, Catholicism is primarily a rural religion—a faith whose infrastructure in the country was shaped by European missionaries converting villages. Since the period of High Socialism, the Church has undergone several shifts. The religion grew and following a “religious revival” in the late 1990s, Chinese Catholics began a professional pilgrimage process to metro-Manila to undergo religious and spiritual formation—a broad educational attempt to synchronize a Catholicism that was left-behind by global religious transformations because socialism cut the Chinese Church off from the Second Vatican Council’s developments in the 1970s. This paper describes the experiences of Chinese Catholic Nuns on this journey and their struggles to negotiate gender ideologies in rural China, encounters with cosmopolitan Catholicism in Manila, and their position as laborers in a religious institution seeking to support widely spread communities of believers. From this case, this paper argues that Chinese Catholic rural modernity hinges on the affordances of gendered religious bodies, Catholic nuns, to materially support and ideologically expand the capacity for Catholic China to imagine future possibilities that play with state limitations, expectations of religious orthodoxy, and a floating rural-urban demography. In this context, this paper highlights how this constellation of international religious forces pushes Chinese Catholics to envision a parallel religious modernity that straddles conditions determined by the Chinese state and religious inspiration from abroad. Presenter: George Bayuga (University of Colorado, Colorado Springs, Department of Anthropology)

Women’s Householding in the Rural Andes: Chosen Families, Othermothering and Demographic Transition: Drawing on a decade of ethnographic research in the rural Andes, this paper reconsiders linearity of visions of ‘the rural’ as a space receiving, rather than disseminating, social trends. Focusing specifically on concerns emerging from literature on the so-called ‘second demographic transition,’ I find that kinship patterns seen as novel and developing in urban areas

can be traced to much longer, gendered practices in the rural Andes. Rural women draw on local and historical iterations of the new kinship norms discussed with portent in urban contexts to produce innovative political strategies and to guarantee family well-being. This leads me to further argue that fears over increases in 'single motherhood' specifically misunderstand and misrepresent rural women's social, economic, and political strategies. This paper ultimately contests the applicability of the label "single mother" broadly in rural the rural Andes, arguing instead for a framework that acknowledges the key role of 'othermothers' as well as particular, gendered forms of chosen family. Hardly the purview of urban westerners, such 'alternative' kinship patterns are entrenched in areas like Ayacucho, Peru, where women pool resources and home spaces to make kin across biological and even species lines. Presenter: Mary Elena Wilhoit (University of Chicago)

Gender Politics and Textile Production in Southwest China: In Meili, a village in Guizhou province, Southwest China, a collective of Dong ethnic minority women regularly engage in labor-intensive practices to produce detailed and intricate patterns of fabric that adorn clothing worthy of ceremonial wear for the living and the dead. In this paper, I explore how the bodies of the women that master these techniques – including weaving, dyeing, double-faced weaving and embroidery – carry an allegorical bond with the fabric to endure and reinstate a social order that is bound to kin. As artisans, the women I write about not only engage in textile production as an avenue to uphold Dong practices passed down by their ancestors, but also to bolster their position in the family. More recently, state-led heritage projects are redefining textile production as an archetype of 'tradition' that upholds gender roles based on rural/urban and ethnic/Han dyads. The role that women artisans' play in Dong textile and craft production has evolved by granting women artisans' new reputational merit both within and beyond the family household. In my paper, I disentangle this contested terrain to offer new ways of understanding gender politics and textile production in a rural ethnic village in Southwest China today. Presenter: Suvi Rautio (University of Helsinki, Social and Cultural Anthropology)

Modern as Individual, Modern as Institutional: The Politics of Address among Korean Female Villagers: This paper explores how modern forms of address are reframed by local elderly women in a Buddhist return-to-the-farm village in South Korea. After the Asian Financial Crisis in 1997, a local Buddhist temple initiated

a social environmental movement. Many educated urbanites who had participated in democratization movements migrated to this mountainous rural village to pursue an alternative way of life drawing on egalitarian ideals. Among the changed village dynamics, the politics of address among locals and newcomers shows how different groups of villagers navigate their ethical boundaries, through which they reconstruct and reposition the notions of modernity. This address politics centers around the recognition of women as individuals, instead of so-and-so's wives and mothers which reinforce the patriarchal hierarchy. While newcomers assert that addressing one's proper names is to respect other people's individual identities, local elders say that addressing one's names is not respectful because that is a practice for addressing children. Local elders use a household name (taekho) drawing on the wife's hometown name which is to treat a married couple as one house unit. In other words, local elderly women used to gain respect by becoming more than oneself. This paper illuminates ethnographic moments when local elderly women are encouraged to use their proper names, such as in official meeting and public performance. For newcomer women, the use of proper name is purported to be everyday practice drawing on modern individualistic ideology; but for local elderly women, proper names are reframed as specific to modern institutional settings. Presenter: Yeon-ju Bae (University of Michigan, Ann Arbor, Department of Anthropology)

Confucian Feminism in Rural China: This talk examines how rural Chinese in Huangshan, Anhui Province, seek to reconcile their local Confucian legacy with modern "socialist" feminism. From the late 19th century onwards, liberal and socialist Chinese intellectuals, as well as Western scholars, have criticized Confucian philosophy for promoting oppressive and misogynistic views towards women and sexuality. In the 20th century, traditional practices like widow chastity, foot binding, and son preference were condemned as keeping women weak and "backward" and, by extension, holding back China's progress as a nation. Huangshan is a rural and undeveloped region whose industry is primarily based on tourism. In addition to its natural beauty, locals consider Huangshan's (disputed) status as the birthplace of Neo-Confucianism to be the primary draw. While promoting their region as a particularly "Confucian" part of China, locals must grapple with how to reframe the parts of Confucian heritage that are considered sexist and "backward" as compatible with feminist socialist modernity. I show that locals do this by reframing conservative sexual

mores as civilized and feminist rather than traditional. For example, an acrobatics show depicts a chaste widow as an independent woman who does not need a man rather than a woman prevented from remarrying by social norms. While relatively "liberal" sexual mores are often associated with urbanity and modernity, Huangshanese women considered their conservative mores to reflect their civilized and refined character. They instead contrasted themselves with rural women in other parts of Anhui whose relative sexual openness they considered vulgar. Presenter: Britta Ingebretson (Fordham University Libraries)
Discussion: Discussant: Jenny Chio (University of Southern California)

1-395

Talks, Ghosts, and Resistances on the Road: Automobility and Spatial Imaginaries and Actions

4:30 PM - 6:15 PM TMCC - 606
Oral Presentation Session

REVIEWED BY:
American Ethnological Society

ORGANIZER:
Neriko Doerr (Ramapo College of New Jersey, Salameno School of Humanities and Global Studies)

CHAIR:
Neriko Doerr (Ramapo College of New Jersey, Salameno School of Humanities and Global Studies)

PRESENTER:
Neriko Doerr (Ramapo College of New Jersey, Salameno School of Humanities and Global Studies), Cora Jakubiak (Grinnell College), Megan Saltzman (Mount Holyoke College), David Malinowski (San Jose State University)

DISCUSSANT:
Satsuki Takahashi (Hosei University)

DESCRIPTION:
Technologies of mobility not only move us physically in space, but also shape our relationships with the space imagined to be inhabited by our 'friends,' 'neighbors,' 'strangers,' 'foreigners,' and even ghosts, as well as police and government officials. These inhabitants dwell, traverse, and circulate this space on foot or in buses, cars, bicycles, scooters, etc., communicating with us in diverse, nuanced ways. The papers in this session investigate the contours of such daily experiences shaped by the prevalence of 'automobility.'

Automobility is a heterogeneous ensemble of discourses, institutions, laws, scientific statements, and philosophical propositions developed around automobiles. It involves Fordist capitalist accumulation, the global political and economic balance based on oil production and distribution, environmental debates on alternative energies, city and regional planning, work-home relationships, and specific subjectivities. Such subjectivities are shaped by notions of the 'good life,' road safety and drivers' license education, and changes in automobile use, including the shift from private car ownership to carsharing based on a network of vehicles used collectively, with the automobile seen as a service rather than a commodity (Manderscheid 2011; Urry 2004; Dowling and Simpson 2013). The first paper in this session examines California's roadside memorials of 'ghost bikes,' sites of commemoration to honor bicyclists who lost their lives on the road, in light of the affective regime of landscapes. Paralleling the absence of these cyclists' bodies with the increased absence of drivers in self-driven vehicles, this paper further analyzes these roadside memorials as a way to humanize the 'places in between,' exploring possibilities for a more spatially just society. The second paper illustrates the complex relationships between automobility-the lifestyle configured around the use of automobiles-and imaginaries of the 'rural idyll' as experienced by Chinese international students at a small, rural Midwestern college in the United States. The third paper investigates communicative practices specific to automobility-public, semi-distanced, mostly non-verbal, affective, and often ambiguous-in three kinds of interactions that develop on the road in New Jersey: around tailgating, flashing high beams, and the lights and sirens of ambulances. This paper further explores how these communicative practices that have no grammar books can inform language education that seeks to defy standardization processes. The fourth paper investigates everyday spatial control in Barcelona, Spain, by state apparatuses-including the police-to 'move individuals along,' on the one hand, and such individuals' quiet, elusive, and non-confrontational actions that nonetheless destabilize the 'normal order of things' and suggest the grit of democracy-heterogeneity, uncontrollability, and 'noise'-on the other. Together, this session explores automobility and its effects that have rarely been discussed in anthropology. The papers in this session suggest new ways to investigate the intertwined political economy on a global scale, technologies of the state and its (failed) enforcement, affective politics that connect mundane daily interactions and philosophical perspectives on life, physical movements that are informed by imaginings

and infrastructure of automobility, and the potentials for social justice.

Ambiguous Communications and the End of Language Standardization: What Driver Communication Tells Us: This paper examines the communicative practices among car drivers on the road that develop around three kinds of practices—tailgating, flashing high beams, and seeing the lights and sirens of ambulances—and connects their degree of ambiguity to a debate in foreign language education. The need for accuracy is at a maximum in communication on the road, as misunderstandings can have possibly fatal effects. Nonetheless, drivers' interpretations of other drivers' actions and their messages vary, showing a high degree of tolerance to ambiguity. This differs strikingly from other kinds of communicative practices that strive for accuracy and mastery of meaning (hook 1992). This paper's examination based on participant observation, interviews, news article analyses, and drivers' education literature contributes not only to the literature on automobility (i.e., discourses and practices around automobiles), which discusses cyclist-automobile driver communications (Castañeda 2020; Egan 2021) yet overlooks communications among drivers, but also to the debate on language standardization in foreign language classrooms. Teaching the standard variety language as the only "correct" one is a form of domination. Standard languages are chosen due to the dominant social status of their speakers, thus teaching them imposes the dominant group's speech onto others (Bourdieu 1991). Such imposition is often legitimized in the name of communication accuracy (Mori et al 2020). This paper suggests how ambiguity in driver communications can challenge this legitimization and inform the possibility of language education without standardization. Presenter: Neriko Doerr (Ramapo College of New Jersey, Salameno School of Humanities and Global Studies)

Chinese International Students' Experiences of Living (and Driving) in the U.S. Heartland: While a large body of scholarship has examined the factors that shape Chinese international students' college selection processes, few studies have focused specifically on the role of rurality in these same students' choices. Drawing from Beech's (2019) work on geographical imaginaries, this paper reports on a study that investigated how twenty Chinese international students discussed their decision to attend a small, private liberal arts college in the U.S. Cornbelt. While study participants explained their choice as a move to 'see the true heartland of America,' this choice rendered them dependent on cars

in ways that they had not anticipated. Study participants lamented the college's distance from major urban centers, which required them to drive long distances to get hot pot, go to Asian food stores, access airports, and conduct internships, among other lifestyle necessities. However, study participants also valued and spoke highly of the friendliness of what they called "America," a form of synecdoche that failed to recognize how the intimacy of small-town life is intimately connected to its lack of car culture. This study thus reveals the complex relations between automobility—the lifestyle configured around the use of automobiles—and imaginaries of the 'rural idyll' as experienced by Chinese international students at a small, rural U.S. Midwestern college. Presenter: Cora Jakubiak (Grinnell College)

Mobile Practices of Resistance in Barcelona's Public Spaces: Since neoliberalism began to settle into Barcelona in the late 1980s in preparation for the 1992 Olympics, the city has become increasingly regulated for private investors and tourists. As a result, many public spaces have been privatized and gentrification has evicted historic communities, businesses, and their public activities to the periphery. In addition, a long series of civic laws was enacted and has limited what one can do, see, and learn in public space (Rancière 2007). This paper will argue that, despite this crack-down on public space, small, overlooked mobile phenomena still persist and resist "in the cracks" of Barcelona's sidewalks, streets, and plazas (de Certeau 1980). Differing from large, confrontational forms of political resistance (such as protests or strikes), the paper will describe what the author found conducting in situ research on the mobile (pedestrian) economies and everyday practices of: undocumented immigrants, self-governed cultural collectives, and alternatives uses of public furniture. In the end, her presentation will show how 'the part of no part' manage to quietly bypass spatial hostility and carve out some agency of their own, albeit temporary (Rancière 2010). Presenter: Megan Saltzman (Mount Holyoke College)

Recalling the ghosts on the street: Bike memorial interventions in an era of automated automobility: This paper takes up the case of ghost bikes—iconic sites of commemoration created by the bereaved to honor bicyclists whose lives were lost on the road—in order to investigate the potential of affective concentrations in place to disrupt growingly insular networks of automobility and spatial exclusion. Building upon the notion of 'affective regimes' of dynamically structured feeling potential in semiotic landscapes (e.g., Wee & Goh, 2019), and drawing from a rich literature on roadside

memorials as “demonstrat[ing] a willingness to express grief in individual and unprescribed ways that can constitute an assumption of, or challenge to, current authorities” (Clark & Franzmann, 2006: 584), the paper reports on a combination of documentary photography, geosemiotic analyses, and roadside interviews carried out at ghost bike sites in the Santa Clara Valley, California, in summer 2023. In particular, the riderlessness of the ghost bike is read in parallel with the diminution of automobile driver agency in contexts of ubiquitous GPS navigation and (increasingly in the region under investigation) self-navigating vehicles: injury, death, and subsequent absence are ever-present dangers especially for those who walk, bike, or use other forms of active transportation in the company of cars, but also of course for car drivers and passengers. Yet, this paper argues, it is precisely the memorialized absence of these bodies from the road that calls upon all sorts of mobile subjects to recognize and humanize the ‘places in between’ as origins and destinations unto themselves, for a more spatially just society (Soja, 2010). Presenter: David Malinowski (San Jose State University)

1-445

The Anthropology of 'Colonial Hoarding': History, Repatriation, and the Future of Colonial Institutions

4:30 PM - 6:15 PM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Brian Yang (University of Illinois, Urbana-Champaign)

CHAIR:

Brian Yang (University of Illinois, Urbana-Champaign)

PRESENTER:

Brian Yang (University of Illinois, Urbana-Champaign), Sarah Shulist (Queen's University), Rainer Buschmann, Carlton Shield Chief Gover (Indiana University, Bloomington, Department of Anthropology), Marisa Karyl Franz (New York University), Krystiana Krupa

DESCRIPTION:

After the tragic fire at the National Museum of Brazil in 2018 destroyed thousands of Indigenous belongings and ancestors along with invaluable documentation of Indigenous languages, there have been renewed calls all over the world to repatriate belongings, ancestors, and

extracted knowledge back to the communities dispossessed by colonial actors stored away in their museums and institutions. But what were the conditions that made such a tragic fire possible in the first place? This roundtable seeks to discuss one cause of this tragedy that it calls 'colonial hoarding.' Museums and other colonial institutions are built on the foundational logic of an entitlement to remove, collect, and store cultural objects under the auspices of preservation and exhibition of these belongings. As the tragedy highlights, however, the actions that colonial actors have done/are doing go beyond simple collecting for the purposes of preservation and exhibition. Rather, some of these collections have gotten so large that many of the objects cannot even be exhibited and the conditions in which they are stored frequently fail to preserve them. Such behavior can be understood as a symptom of wider patterns of activity that can possibly lead to the 'diagnosis' of 'hoarding disorder' in colonialism and its institutions. By understanding museums and other similar colonial institutions through this psychological anthropology framework of 'hoarding' this roundtable is not simply trying to describe or 'diagnose' a problem with museums, but rather this session is also attempting to illuminate possibilities for museums and institutions to practice an ethics of care with Indigenous and racialized communities, and informing practices surrounding the repatriation of Indigenous belongings, beings, and ancestors. Thinking about this year's theme 'Transition' and the focus on 'trans' as the operative word looking at in-betweenness, Chadwick Allen, in his work *Trans-Indigenous* (2012), offers a way to put contexts and experiences together, specifically for Indigenous contexts, without creating hierarchy. This roundtable will address this question of how one could understand colonial institutions through the framework of 'hoarding,' broadly understood, through a multidisciplinary, multisectoral, and multiexperiential approach. This panel includes scholars from history, anthropology, museum studies, literary studies, critical Indigenous studies, and linguistics, as well as applied anthropologists and NAGPRA practitioners. Additionally, this roundtable seeks to center the voices of Indigenous peoples, who have been disproportionately affected by colonial hoarding, by starting from a place of Indigeneity. By putting all these voices from different disciplines and sectors together, this roundtable seeks to engage with how to transition colonial institutions, such as museums, away from settler/colonial logic and towards a decolonial/anti-imperial one.

1-400

The Messy Task of Translation: Knowledge, Knowing, and Knower

4:30 PM - 6:15 PM

TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Rehan Sayeed (McGill University, Department of Anthropology)

CHAIR:

Jean-Michel Landry (Carleton University, Department of Sociology & Anthropology)

PRESENTER:

Seema Golestaneh (Cornell University, Department of Anthropology), Rehan Sayeed (McGill University, Department of Anthropology), Philip Balboni (University of California, Berkeley, Department of Anthropology), Carolyn Beard (University of Toronto, Department of Anthropology)

DISCUSSANT:

Setrag Manoukian (McGill University, Department of Anthropology), Jonathan Boyarin

DESCRIPTION:

In theorizing how traditional religious knowledge is constructed, disseminated, embodied, and transmitted, central to which is the praxis of translation (or mistranslation)-conceived here as both in the literal and metaphorical sense-anthropological inquiries have traditionally focused on bodies, rituals, discourses, and texts imagined 'religious.' However, what could we learn from anthropological analyses of religious knowledge that delve deeper to include discourses, texts, rituals, and actors that, while not usually considered part of the institutional canon, contribute to it? For example, the inclusion of texts in forms other than those institutionally sanctioned, rituals enacted beyond the edifice of religious institutions, and other actors such as publishers, translators, and patrons who enable the institution's overall knowledge-making project. Recent anthropological works have highlighted the analytical import of attending to the epistemic fecundities of these untapped, less-trodden territories (see Boyarin 2020; Manoukian 2012; Mittermaier 2019; Pandolfo 2018; Tomlinson 2014), thus, drawing our attention to how religious subjects critically negotiate and navigate the ambiguities ('messiness') of their 'everyday' life. Such instances of negotiations and navigations appear

to transcend religious/secular, practicing/non-practicing, orthodox/heterodox, worldly/hereafter, and other such binaries that are still dominant in contemporary discourses about (and of) religion. In attuning to the intricacies of the institutionalized production of religious knowledge, the significance of extra-institutional domains emerges rather explicitly. Religious subject, and allied praxis of religious reasoning, then appears to be a mode of living in a constant semiotic struggle with the self, whether in forms contesting the probity of texts or rituals or the materiality of their diverse interpretations. 'The Messy Task of Translation' highlights the complex web of knowledge production by attending to the variegated (and uncommon) ways translation impinges on religio-secular aspirations. Thus, considering the subtleties of institutional (and extra-institutional) praxis of knowledge production, this panel seeks to conceptualize the relationship between translation and institutionalized religious knowledge.

Sanctioned Intimacies: Touch and Religious Knowledge in Iran : What kind of religious knowledge is transmitted via touch? The touching, caressing, and kissing of shrines, of the latticework (zarih) that surrounds elaborate tombs, of dusty common graces, is an extraordinarily common phenomenon in contemporary Iran. Such practices are certainly not taught in any sort of institutionalized religious setting, and it may be argued they even operate outside of the parameters of what we call ritual (if we understood ritual in the Turnerian sense). And yet while touch may not be taught in any formal settings, the cultivating of affection for saints and key figures in Islamic history is in fact something that is relayed in both institutional settings and practices and publications funded by the Iranian state. Indeed, whether it be discussed in a khotbeh (sermon) or in Qur'an classes in a local mosque or institute or a public billboard expressing sorrow during Muharram and Safar, feelings of intimacy and affection with saint figures is something is extraordinarily common throughout Iran, and is highly encouraged by many Shi'i authorities figures. It is worth exploring then, if this phenomenon of touching shrines, of wishing to connect with the deceased holy figure on a more intimate level, cannot be seen as both extra-institutional and institutional. In other words, even though the practice of touching and kissing is not discussed specifically, the desire for touch may emerge out of broader discourses surrounding the cultivation of affect for saints which is very much encouraged in institutional settings. Further complicating matters is that the phenomenon of physical connection of course long pre-

dates the Islamic Republic, making its origin points even harder to discern. This paper will hence explore how cultivations of intimacy in the broader religious milieu of Iran relates to the phenomenon of pursuing physical contact with shrines, therein exposing the difficulty in tracing and translating the influences of such a practice. Presenter: Seema Golestaneh (Cornell University, Department of Anthropology)

The Task of an 'Ālim: Inheriting Knowledge that Matters: 'The scholars are indeed the inheritors of the prophet (Al-'Ulama Waratha Al-Anbiya)' is an oft-referenced saying of the Prophet Muhammad that captures the centrality of knowledge ('ilm), and specifically the responsibility of the scholars ('ulama), in Islamic tradition. Anthropological works have demonstrated the centrality of text and practice in Islam (see Asad (1986), Lukens-Bull (1999), Messick (2018), and how the latter is contingent on the hermeneutical approach deployed to the former. Following this understanding, one can adumbrate piety, understood here as a state of being (not acting), and its ancillary expressions as a product of discursive translation (see Asad 2017), the semantic domain of which appears to neatly emerge out of the text into the world as lived by Muslims. However, what do we make of pedagogical efforts—institutional and extra-institutional—to reimagine piety beyond merely an epiphenomenon of belief, the concomitant givens of which have normatively been the text and practice? Based on thirteen-months (and ongoing) ethnographic fieldwork mapping the scenes of traditional Islamic learning in the Greater Toronto Area (GTA), this paper exposes us to the contested pedagogies of seeking knowledge ('ilm) and edification (tarbiyah) at play in the making of an 'alim (scholar). Tracing how students and graduates of 'secular' universities engage with Islamic religious sciences in the GTA, the main argument of this paper is that conceiving translation as a mode of articulation, the perlocutionary thrust of which wrests the discourse beyond the binary of text/practice (and institutional/extra-institutional), thus, laying bare the relations that legitimize it in the first place, affords a more nuanced understanding of the task (in Benjaminian sense) young students of knowledge (ṭullāb al-'ilm) inherit. Presenter: Rehan Sayeed (McGill University, Department of Anthropology)

Religious Translations and the Secular Consciousness: Edward Said and his Anthropological Critics: This paper advances one way to understand the relationship between religion, secularity, and translation within what Edward Said called a “purely secular consciousness.” The paper argues that for Said, as for other secular

thinkers (and their critics), “religion” and “the secular” can be seen as referring less to historical processes, cultural traditions, and sociopolitical institutions than to states—or what I will call “movements”—of mind. This almost psychocognitive understanding, wherein the mind alternates between “secular” and “religious” modes of conception, is everywhere present in the work of Said and other “secular critics”—even if it is rarely recognized, let alone thematized, by these critics. By thematizing this understanding, I work towards a “contrapuntal” reading not only of Said and secular criticism but also of anthropological critics of secularity, such as Talal Asad and Saba Mahmood. Questioning the tendency to consider religion and the secular principally through the lenses of social power, historical change, and political pressure, I pose the question of what it would mean to understand these concepts as referring to distinct states of mind within a dialectic of translation between the mind and what Said called “the chaos” of reality within which the mind is situated. Through this questioning, I rethink the stakes of both Saidian secular criticism and critical responses to it within anthropology and related fields. In doing so, I suggest that we are freer than we think to redefine the contents of “religion” and “the secular”—that we can translate them in new ways. Presenter: Philip Balboni (University of California, Berkeley, Department of Anthropology) Bread & Wine, Matzah and Manischewitz: Jewish-Christian Translation in the Christian Passover Seder: In this paper, I study the practice of Christian Passover seders in mainstream and evangelical Protestant churches in the United States. Though the Jewish holiday of Passover is not traditionally a site of Christian religious observation, some Christian communities have begun to host Passover seders during the Christian Holy Week, drawing parallels between the Jewish tradition of the Passover seder and the Christian traditions of Maundy Thursday, the last supper, and Eucharist (Communion). After detailing the practice of the Christian Passover seder, I untangle the logic behind the practice, which I identify as the attempted translation of ancient Jewish heritage onto modern Christian practice, attempted reclamation of Christianity’s Jewish heritage, and attempted understanding of Christianity in relation to Judaism. Finally, as a practitioner, I offer several alternatives to the practice of Christian Passover seders that center Jewish self-understanding and highlight practices endemic to Christian theological traditions. Presenter: Carolyn Beard (University of Toronto, Department of Anthropology)

1-465

Tourism in Transition Part 2 (ATIG)

4:30 PM - 6:15 PM

TMCC - 715 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Celia Tuchman-Rosta (Denison University)

CHAIR:

Celia Tuchman-Rosta (Denison University)

PRESENTER:

Geoffrey White (University of Hawaii, Manoa), Magdalena Banaszekiewicz, Mollie Gossage, Michael Di Giovine (West Chester University, Department of Anthropology & Sociology)

DISCUSSANT:

Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

DESCRIPTION:

Tourism is undergoing myriad transitions in the wake of the COVID pandemic, with growing concerns about environmental impacts, as many economies shift towards service industries, and as sustainable, community-based tourism projects continue to develop. These include transitions towards virtual tourism during the height of the COVID pandemic and in response to environmental stressors as well as transitions toward forms of tourism with social equity or climate justice goals. The challenges of rapid change in the industry can be perceived negatively, as a destabilizing and potentially destructive trend. Yet tourism transitions also open generative spaces that ignite imaginative experimentation. Anthropological work has often highlighted the transformative nature of tourism. Valene Smith (1977, 1989, 2001), for example, 'revisited' her collection *Hosts and Guests: The Anthropology of Tourism* repeatedly, each time taking into account changes in research on tourism and in the impacts of tourism on the economy, culture, and the environment. Other work has focused on how tourist expectations and imaginaries of a destination impact the way that local communities present their cultural traditions, sometimes leading to substantive cultural change (Bruner 2001 and Picard 2005). Discussions of the detrimental changes to the environment caused by mass tourism including impacts on water supply and a high-carbon footprint have also been a common thread (Pattullo 2003 and Chambers 2009). Other work has

focused on transitions in tourism based on violence and terrorism, COVID anxieties, the emergence of medical and fertility tourism, and virtual tourism and the use of other technologies (Ness 2005, Isaac 2014, Barbosa et al. 2021, Ackerman 2012). The Anthropology of Tourism Interest Group (ATIG) has organized a two-part session to further explore current transitions in tourism. The papers in these sessions go beyond documenting change in tourism and how or why transformations occur. Each paper sits within the moment of transition exploring the generative process and the contradictions and ramifications that emerge through it. The first session, *Tourism in Transition Part 1*, explores a broad array of transitions in tourism. In contrast, this session, *Tourism in Transition Part 2*, focuses on transitions to new forms of tourism. Some papers consider how the COVID pandemic has changed the tourism landscape creating challenges for tourism producers and encouraging the emergence of innovative alternatives. Others explore the development and rekindling of educational forms of travel which seek to challenge 'superficial' forms of sightseeing. Lastly, some papers focus on the use of sensory tools and technologies to transform connections to tourism/heritage sites. This session examines the transition of tourism sites and activities due to changing demographics, expectations, inspirations, and external challenges. Panelists grapple with: How is tourism re-imagined and how do new forms of tourism emerge?

Affective Technologies and the Future of War Tourism: Notes from WWII Normandy: When past wars remain within living memory, war tourism is inevitably tangled up with commemorative practices. What happens when there are no more witnesses? For World War II, the passing of the war generation now provokes public questioning about the transformation of interpretive and affective practices suited to war tourism in a post-memory world. Nowhere is this more evident than in Normandy France where the beaches of D-Day have for decades been an iconic focus for transnational memory work of returning veterans and other travelers affirming America's 'good war' narrative. In 2020 officials in Normandy, expressing concern for the future of the region's memory tourism, voiced their support for a new project that will create a destination for presenting the 'epic' story of D-Day in a large-scale theatrical production using performers and audiovisual media. Immediately controversial, the ensuing debate has been carried out in public fora, in news media, and in presentations and protests. In the process, the discussion has exposed longstanding conflicts and contradictions in Normandy war remembrance. The war

in Ukraine, which has fractured the vision of a liberated, peaceful Europe that once anchored WWII narratives, has only intensified the debate. This paper, drawing on a decade of fieldwork in Normandy's memoryscapes, offers a reflection on the role of immersive technologies in shaping the production of war memory and historical imaginaries generally. Presenter: Geoffrey White (University of Hawaii, Manoa)

Memories in transition: Transformative multisensorial experiences and difficult heritage sites: This paper addresses issues at the intersection of critical heritage studies and tourism studies by contributing to the debate on a transitory, performative mode of heritage. It sheds light on the process of the transformation of difficult heritage sites from sites of non-memory into tourist sites developed intentionally to attract visitors. KL Plaszow is a heritage site situated in Podgórze District, within 20 minutes from the Old Town in Krakow. From 1942, the German Nazi Labor Camp was established on 12 ha of the land formerly occupied by two Jewish cemeteries. For decades after the War, the site was largely unmarked—transformed into a semi-wild recreational area through a process of urbanization. In the absence of material reminders of the difficult past (with only a few monuments, which served as the only markers of remembrance), heritage of KL Plaszow remained on the periphery of consciousness. Although the camp became widely known after it was featured in Steven Spielberg's movie *Schindler's List* (1993), it was not until the initiation of the process of creating the Plaszow Museum - Memorial Site that a wider public debate began around the function and narrative of the space of the former camp. The aim of this paper is to explore how sensory practices offer a novel visitor experience, support memory work, and establish a wider heritage community. The paper uses ethnographic methods to provide insight into the role of a tour guide as choreographer incorporating multisensory tools to enhance bottom-up perspectives of heritage interpretation. Presenter: Magdalena Banaszkiwicz

A transition in Chinese tourism: from sightseeing to research travel: In this paper, I introduce *yanxue lüyou*, "research travel," also translated as "study tours," a relatively new direction for education, culture and tourism reform in China. It has emerged alongside the union of the culture and tourism bureaus and an overall push for "high quality development." As a kind of hands-on educational programming, research travel is typically contrasted with sightseeing, where tourists are assumed to only engage with or learn about their surroundings in a superficial way. The paper is based on firsthand

observations from my participation in a research travel conference and expert inspection tour in Leshan, Sichuan Province, in 2019, a review of Chinese language articles, and some follow-up interviews. Although China's research travel is said to be inspired in large part by North American practices (scouting, camps and field trips), there is little movement in the reverse flow of ideas. At this time there is also a lack of ethnographic studies on research travel programs. This paper offers an overview and preliminary discursive analysis of the research travel concept, identifies possible contradictions, and raises questions for future investigation. Presenter: Mollie Gossage

Transitioning to an Extended Reality: Virtual Pilgrimages and Digital Sacred Spaces: Amid the disruption and despair within the travel sector, the COVID-19 pandemic fostered significant transformation in pilgrimage and tourism, particularly in the ways devotees and site managers utilize digital technology to both extend and complement their experiences, as well as to accommodate audiences' different needs for spiritual engagement. The infrastructure needed to support both phenomena may exist in conjunction with in-person sites or as an extension of physical realities into the virtual realm. Based on in-person and virtual ethnography, this paper explores both phenomena using the case of a virtual pilgrimage under development by the authors and the cases of viral social media posts that have become digital sacred spaces. It explores such questions as what makes someone a virtual pilgrim, what characteristics are evident in virtual pilgrimages, what is the role of the platform host in shaping the pilgrimage, what is the role of the host in engaging with the pilgrim and/or visitor, and how visitor participation creates a virtual community. Finally, coupling results from a research study in which respondents were surveyed about their experiences and observations of virtual pilgrimage sites with online debates about discussions with Chat-GPT-animated virtual saints (including Padre Pio and St. Francis), the paper examines different demographics' views on the benefits and drawbacks of engaging in virtual pilgrimages and digital sacred spaces. Presenter: Michael Di Giovine (West Chester University, Department of Anthropology & Sociology)

1-405

[Transcending Earth: ethnographies of religion and spirituality in space exploration](#)

4:30 PM - 6:15 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Jenia Gorbanenko

CHAIR:

Jenia Gorbanenko

PRESENTER:

Deana Weibel (Grand Valley State University, Department of Anthropology), Jenia Gorbanenko, Hae-Seo Kim, Adryon Kozel

DESCRIPTION:

Studies at the interface between space exploration, religion, and spirituality, are a quickly growing interdisciplinary field. At present dominated by historians, astrosociologists and religious studies scholars, there is now a burgeoning interest in this subject amongst space anthropologists, whose ethnographic research this panel brings together. It is organized with the view of planting the seeds for a new field of studies in anthropology of religion – an inclusive anthropology of religion in space that studies how adherents of different belief systems make sense of space exploration and imagine their own spacefaring futures. For as long as people have been boarding rockets to transcend the Earth's boundary, astronauts and cosmonauts have also been seeking a spiritual transcendence to accompany them on their space travels. Famously, to prepare himself for disembarking during the first Moon landing in 1969, American astronaut Buzz Aldrin performed the Christian sacrament of communion. Later in 1988, Soviet cosmonaut Vladimir Titov shocked the ground control center in Korolev, at the time still under the officially atheist USSR, by congratulating them with the 1000th anniversary of the Christianization of Kyivan Rus' from outer space. As more people launch into space, the religious and spiritual make-up of space habitats is becoming more diverse as well. In 2007, the Department of Islamic Development in Malaysia issued a fatwa with guidelines for performing Islamic rites on the International Space Station. In 2023, a Japanese satellite developer Terra Space inc. and the Kyoto Daigoji temple are preparing to launch a Shingon Buddhist space temple into orbit. Admittedly, as Mary Jane Young aptly points out, Inuit shamans have been going to the Moon well before Buzz Aldrin and his crew (1987), which challenges us to think critically about who gets to define what constitutes space travel and transcendence of the Earth. Contributors to this panel are inviting anthropologists to explore these

phenomena ethnographically, and their papers demonstrate a range of perspectives with which one can approach the relationship between space exploration, religion and spirituality. Weibel looks at the Christian practices of American astronauts on- and off- Earth, as well as at the influence of Christianity on NASA. Similarly working with Christians, Gorbanenko describes how the topic of space exploration has been co-opted by certain Russian Orthodox priests and missionaries in their religious work as a means of gaining relevance before the wider public. Both Kim and Reid are challenging us to take Korean Shaman and Thai Buddhist cosmologies seriously and are inviting us to consider the value of thinking about space exploration and the cosmos otherwise. Some of these Buddhist ideas have been radically re-imagined by the SpaceKind community, who model themselves after the fictional monastic order of the Jedi and with whom Kozel conducted her fieldwork. Finally, drawing on ethnographic accounts of everyday mysticism, Tereshin ties these papers together, by asking a fundamental question: how has the human relationship with the cosmos shifted in the Space Age? Young, M. J., (1987) 'Pity the Indians of Outer Space': Native American Views of the Space Program, *Western Folklore*, 46(4).

Celestial Witnesses: Christianity at NASA and Astronaut Religiosity in “the Heavens”: Given that human spaceflight first occurred during the Cold War, a time of hostility between an officially atheistic Soviet Union and an overtly religious United States (often in response to fears of “Godless communism”), Christianity became an important influence on the American space program. Although the first public Bible reading from space was met with a backlash from American atheists that prompted NASA to encourage religious discretion, American space culture remains highly Christian. An ecumenical Christian astronaut prayer group, for instance, meets regularly in Houston and many Christian astronauts (of both Protestant and Catholic traditions) have participated in religious rituals while in space. This paper, based primarily on a series of ethnographic interviews with retired NASA astronauts, will consider the ways that Christian ideas and approaches have permeated American space culture, looking specifically at the influence of Christianity in astronaut narratives about their work, how experiences in space have either been seen through a Christian lens or modified Christian beliefs, how certain Christian rituals (particularly Catholic communion) have been practiced and modified in space, and how time in space creates religious capital, which combined with the social capital that can result from being chosen as a NASA astronaut in the first

place, gives some retired astronauts authority as Christian witnesses. I will also discuss resistance by non-Christian astronauts to NASA's Christian hegemony. Presenter: Deana Weibel (Grand Valley State University, Department of Anthropology)

Space as an icon: Christian virtues in translation: From painting icons, the religious paintings of saints, with the Earth's view from space in the background to setting up museums of space exploration on church grounds, there is a minority group of Russian Orthodox Christian priests and missionaries who have begun to engage with the topic of space exploration. They realize the potential of outer space as an icon for missionary work and use the allure of space, the awe and sublime that it instils, as a conduit for communicating the virtues of faith to the wider public. In this paper, I explain how space, presumably a profane thing, becomes an icon at the hand of the Orthodox. I will expand on how with the help of these space exploration themed Russian Orthodox places and things the Orthodox make their spiritual message more accessible to the different publics they address. These space themed places and things help the Russian Orthodox to perform the work of translation, when addressing those, for whom the traditional language of Orthodox Christianity may come across as obtuse. Today traditional icons, the religious paintings, do not captivate the non-religious, as much as they might have done in the past. Indeed, the thing with outer space is that it is relatable and exciting for a wider non-religious audience, and for its potential to inspire a person to take an interest in Orthodox Christianity and, thus, embark on their own journey to God, space, I argue, is also a kind of icon for the Orthodox. Presenter: Jenia Gorbanenko

Korean Shamanism as a Cosmology of Space: South Korea's national space agency, Korean Aerospace Research Institute (KARI) recently sent a lunar orbiter to probe and study the surface of the moon. In their own way, Korean shamans (mudang or manshin) claim to have been in touch with the moon for millennia, calling on the moon's power to heal, bring a good harvest, and fulfill the wishes of people on Earth. Dalmaji-kut, or the moon-welcome kut, is a ritual practiced throughout Korea that welcomes a plentiful and peaceful lunar new year. The shamans in Korea have a unique ability to connect with and embody the gods that rule these planetary bodies as well as phenomena of outer space. This ability is manifest in the shamans' ability to mediate between their clients and the gods to grant them wishes or to protect them from harm. This paper theorizes the practice of Korean shamanism as a

cosmology of space, focusing on the role that the shaman's relationship to planetary bodies play in the practice of Korean shamanism. Drawing on cosmological approach to the study of outer space (Valentine 2012), this paper reflects on the significance of reading Korean shamanism as a cosmology of space, in relation to the historical and political specificity of South Korea's national space program. David Valentine. 2012. "Exit Strategy: Profit, Cosmology, and the Future of Humans in Space." *Anthropological Quarterly* 85(4): 1045-67. Presenter: Hae-Seo Kim

Modelling morality and sacredness for the New Space Age through SpaceKind Jedi training: A new generation of spacefarers and enthusiasts within the space industry are calling for a reconsideration of what it means, morally, to be a member of a humanity responsible for an ailing, precious home planet while increasingly, enthusiastically exploring and settling new extraterrestrial territories. This paper will present recent ethnographic fieldwork to explore how SpaceKind, an online training course and community for the New Space Age, cultivates specific ethics and subjectivities modelled after the Jedi, a fictional monastic order in Star Wars. Participants are encouraged to think of themselves as the crew of Spaceship Earth (a concept popularized by R. Buckminster Fuller), to use the power of space to learn how to live on Earth collaboratively, and to model themselves after Jedi ideals in order to participate in the next step in human evolution more ethically. The convoluted path of New Space Age secular spirituality is put into a historical context, demonstrating briefly how the Jedi, Star Wars, and other important science fiction inspirations were crafted using a hodgepodge of Buddhist and Taoist ideas as understood and represented in mid-to-late 20th-century California through writers such as Joseph Campbell and Alan Watts. This paper reflects on the significance and narratives of the wider space industry and human futures in space, through a focus on how SpaceKind training aims to produce a new order of moral, neoliberal 'space leaders' through a blend of religious and speculative language, practices, and motifs. Presenter: Adryon Kozel

1-410

Transitional Tastes: Food and the negotiation of belonging

4:30 PM - 6:15 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Paul Christensen

PRESENTER:

Timothy Grose ,Heangjin Park (Loyola Marymount University),Nancy Khalil ,Yuson Jung (Wayne State University),Paul Christensen

DESCRIPTION:

Food is well established as a material and metaphorical mechanism of belonging, inclusion and representation. Specific dishes and food items mark national identity, delineate membership, and forge social bonds. Equally important are the ways in which food foment contestation, forge division, and stir yearning for something desired but denied. Our panel considers how food and its myriad associated meanings is fought over as an ethnographically rich and varied terrain that can divide and include, comfort and denigrate, expand and constrict, as well as notions of identity, citizenship, belonging, and transition. Our papers include a consideration of onigiri (rice balls) as a simple and nostalgia-laden food item in Japan that is also the standard offering to the unhoused at outreach events, examining how the convenience of the item crashes against memory, nostalgia, and marginalization. It continues looking at unhoused communities through a study of an interfaith Thanksgiving meal in Boston, MA that provides a platform to understand how 'homelessness' is a nationally unique socially constructed category. It explores nationalist discourses on 'Korean' kimchi, analyzing how postcolonial nationalism in South Korea is articulated through mediated threats from others and the hopes of economic globalization. It examines the politics of global belonging by Bulgarian wine producers as they contest and claim their place and status in the global wine hierarchy while navigating established categories of the Old World vs. the New World in the global wine industry. It looks at how state-imposed cooking classes for Uyghur women in northeastern China are framed officially as a mechanism of inclusion while deliberately undermining. Taken together we seek to complicate the relationship between food and varying groups caught between seeking legitimacy and confronting the imposition of marginalization. Broadly, we demand a more nuanced consideration of how food, food items, techniques, standards, and access can help us better understand mechanisms of power, imposition, resistance, and contestation.

'Starting with Breakfast': 'Monotonous' Uyghur Food Systems and 'Civilized' Chinese Cuisine: Officially tasked

with forging intimate relationships with Uyghur families while providing them kindness, knowledge about religious policy, information about the laws, and Han culture—i.e., the “four commons and four gifts” (Ch. si tong si song)—fanghuiju work team are also gavage feeding Chinese cuisine to their government-assigned “relatives.” Specifically, home stays and “family schools” (Ch. jiating xuexiao) intend to replace indigenous diets, methods of food preparation, and culinary knowledge with largely Han-defined gastronomy. According to government documents and cadre blogs, focused training in domesticity nourishes Uyghurs with elevated “embodied quality” (Ch. suzhi) and “modern civilization” (Ch. xiandai wenming). Yet, preparing and consuming new foods risks weakening existing food systems and significantly altering indigenous lifeways. Contradictorily, the same cuisine Party officials crudely describe as “nan and hot tea” traditions (Ch. nang he cha) and seek to transform in Uyghur communities are being marketed as “traditional Xinjiang food” and devoured by domestic Han tourists. The result is an appropriation and desettlement of indigenous foods—severing it from Uyghur homes and reclaiming it as generic regional delicacies. Presenter: Timothy Grose

“Korea’s Kimchi, it’s for Everyone”: Nationalist Narratives on Korean Kimchi since 1990s : In 2020, kimchi made headlines in numerous South Korean, Chinese, American, and British news media due to a dispute over its cultural identity. The dispute was triggered by the ISO certification of 'paocai,' Chinese fermented salted vegetables. Kimchi, a Korean fermented salted vegetable with spicy seasonings, is conventionally translated in Mandarin as 'paocai.' This translational overlap fueled the misinterpretation that Chinese paocai won the international standard status over Korean kimchi, which was amplified by Chinese news outlets and infuriated the South Korean public. Nevertheless, accusations of cultural appropriation and nationalist aspirations for international recognition are not new in the controversy over the identity of Korean kimchi. Instead, the nationalist perception of Korean kimchi has been cultivated and intensified through imagined threats of cultural appropriation since the 1990s, when Japan was wrongfully accused of appropriating kimchi as Japanese food. Globalization ('seguehwa') was proposed as a solution to the threat to national culture and identity, including earning international recognition to boost kimchi's international sales. However, globalization did not guarantee a

recovery of national pride or identity, as South Koreans became more dependent on the import of kimchi from China, and international recognition was interpreted in the opposite way from what Korean nationalists hoped. In this presentation, I will analyze how the kimchi-paocai dispute in 2020 inherits the nationalist discourses on kimchi in South Korea since the 1990s, focusing on how nationalist discourses maintain their forms even when geopolitical and economic conditions change drastically over the last three decades. Through the case of kimchi, I will discuss how culture and economy, nation and international world are connected in the nationalist worldviews in contemporary South Korea. Presenter: Heangjin Park (Loyola Marymount University)

“In these United States, Homelessness is Who You Are” : This paper is based on an ethnographic project engaging homelessness in the US that follows an annual interfaith Thanksgiving meal served by a Boston-based Arab-immigrant, Muslim cafe owner at a long-standing Episcopal Church next door. Through the serving of the meal, a relationship emerges between the cafe and the church that helps distill how “homelessness” in the US emerges as a socially-constructed identity that is nationally particularized, marking and marginalizing individuals in similar logics as those of race, religion, sexuality or ethnicity. Ultimately, a meal helps us understand how social category is imagined in a US context and then treated and defined as a condition for bureaucratic fluidity. Presenter: Nancy Khalil

Politics of Belonging: Bulgarian Wine through Transitions: Food has indexed rightful global belongings for Eastern European citizens, as they transitioned from state socialism to neoliberal capitalism three decades ago. For example, having access to ethnic foods such as Chinese foods or Sushi, or global food brands such as McDonalds or Coca-Cola was important to ordinary citizens’ sense of global belonging. Food is an important medium through which citizens evaluate their place and belonging in the world. Wine for Bulgarians carry important cultural meanings in this regard: it does not merely reflect a national belonging. As an important cultural heritage commodity, it indexes a global belonging and connects them to the larger world through the global wine industry. During state socialism, Bulgarian wine was a primary export commodity bringing the Bulgarian state dollar income. While the wine produced for export then was considered of decent quality, the overall quality of the Bulgarian wines

improved tremendously in the aftermath of state socialism. The past decade saw another energized transition to high quality wines (“fine wine”) with numerous external recognitions at various international wine competitions. Yet their place in the global hierarchy of wine remains contested due to their ambiguous status as wine producers: does Bulgarian wine belong to the Old World (i.e. Western European) or New World (usually referencing the Americas, Oceanian) wine? This paper explores the politics of belonging for Bulgarian wine producers as they continue to claim their place and recognition in the competitive global wine market based on ethnographic and archival research in Bulgaria. Presenter: Yuson Jung (Wayne State University)

Onigiri and the weight of symbolic association: Onigiri, rice balls, are an omnipresent food item throughout Japan. Infinitely variable and versatile, they are mainstays in school lunches, convenience stores, day trip outings, picnics, and other social settings. Their ubiquity also generates a rich and varied slate of meanings and associations. Memories of home, parental affection, school trips, and harried student life are mixed in with onigiri as a tasty, accessible and affordable meal or snack. But onigiri are also the food item of choice for outreach groups doing support and care work among Tokyo’s unhoused and impoverished. There are obvious, practical reasons for this, low cost and easy transportability, but these conveniences only reveal a portion of the motivations. Onigiri in their infinite flexibility can mark kindness, intimacy, and affection as well as sorrow, suffering, and desperation. What then are the consequences of so many weighty associations? How can one simple food item do so much? My paper considers how outreach groups first acquire ingredients and then prepare, consume, and distribute hundreds of onigiri each week as a means of providing sustenance and sustaining relationships with those consigned to the vulnerable margins and precipices of life across Tokyo. In doing so, I consider how a symbolically heavy food item can simultaneously foster interpersonal bonds and remind individuals of their vulnerability through systematic neglect. Presenter: Paul Christensen

1-450

Transitional Witnesses: Doula Care and Reproductive Justice

4:30 PM - 6:15 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Julie Searcy (Butler University, History and Anthropology Program)

CHAIR:

Sarah Rubin (Ohio University), L. Noel Marsh (University of Pittsburgh, Department of Anthropology)

PRESENTER:

Simona Spiegel (University of Notre Dame), Ellen Block (College of St. Benedict & St. John's University, Department of Sociology & Anthropology), Ayodele Foster-McCray, Alyssa Basmajian (Columbia University, Department of Sociomedical Sciences), Cynthia Gabriel

DISCUSSANT:

Hillary Melchior, Emily Locke (University of Alabama, Department of Anthropology)

DESCRIPTION:

Doulas have recently been on the forefront of public conversations about reducing reproductive health inequities. As politicians and media pay increasing attention to the long-standing maternal health inequities in the US and other places, doulas have been put forward as one strategy to address these injustices through their supportive care. As both researchers and practitioners, anthropologists can amplify the role doulas play in critical reproductive transitions. Doulas accompany people through reproductive liminal phases by offering one-on-one care and physical, emotional and informational support. Increasingly doulas are required to advocate for families in order to prevent obstetric violence and harm. Yet, doulas themselves occupy a liminal space in reproductive care. Doulas are marginalized in clinical spaces, which both enables and constrains their ability to advocate for and care for the families they serve. This roundtable discussion opens up space for doula researchers and practitioners to explore topics that include doulas and advocacy, embodied care, medical racism, obstetric violence, health inequities and reproductive justice.

1-415

Transitions in Matrilineal and Matricultural Systems: Exploring Changes in Women's Power

4:30 PM - 6:15 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Linnéa Rowlett

CHAIR:

Linnéa Rowlett

PRESENTER:

Patrick Jung, Esuna Dugarova (Columbia University), Kierra Beament, Matthew Cerjak, Stefania Renda (Ca' Foscari University of Venice), Linnéa Rowlett, Agung Wicaksono

DESCRIPTION:

'Transitions in Matrilineal and Matricultural Systems: Exploring Changes in Women's Power' explores transitions in the cultural systems - in the Geertzian sense of the term - which centralize women, also known as matricultures. That is, these presentations examine the changing situations, dynamics, and possibilities in matricultural systems around the world, from the communities who are strengthening or losing their matriculture to matricultural communities who are re-opening themselves to reclamations and re-definitions of gender, territory, and language. In particular, we explore the means and methods for these changes. Presentations feature communities in Siberia, China, upland Java, settler and Native America, and the First Nations of the Northern Northwest Pacific Coast. Topics include the role of Buryat women in community vitality and Buryat ethnocultural identity, expanding economic activity as the basis of a surging patriarchy in Java, the persistence of Ho-Chunk and Cherokee matriculture in the face of settler colonialism, the erosion of matriculture in contemporary United States, and cultural transformations evidenced in the integration of crest art to Raven's Tail robes of the Haida, Tsimshian, and Tlingit peoples. Similar to other cultural systems such as art, religion, or mathematics, employing the heuristic of matriculture allows for, among other things: cross-cultural comparisons; fresh insights into the social roles of women, men, children, and the entire community of humans, animals, and the environment; or renewed understandings of historically mis-labelled cultures. With Guédon's work in mind, then, and based

on Geertzian principles, the concept of matriculture is both a model of reality by rendering the structure of matricultures apprehensible and a model for reality, where psychological relationships are organized under its guidance.

Ho-Chunk Matriculture from the Fourteenth to the Nineteenth Centuries: Marie-Françoise Guédon observes that Siouan societies are split between matrilineal and matrilocal, and patrilineal and patrilocal systems. Guédon hypothesizes that patrilineality might be a relatively recent phenomenon as many patrilineal Siouan societies retain matrilineal characteristics. An examination of the Chiwere-Siouan Ho-Chunks from the fourteenth century (ca. 1300 CE) to the mid-seventeenth century (ca. 1650 CE) provides evidentiary support for Guédon's hypothesis. Archaeological data as well as later oral traditions suggest the Ho-Chunks possessed a matrilineal and matrilocal system as early as the fourteenth century and retained this system into the seventeenth century. A series of conflicts with other Native societies, particularly the Illiniwek, and the advent of the fur trade in the mid-seventeenth century resulted in a patrilineal reorganization. Ethnohistoric documents and ethnographic fieldwork indicate the Ho-Chunk people retained this patrilineal system during the eighteenth and nineteenth centuries, but important matrilineal elements remained evident, and women maintained an elevated status within Ho-Chunk society. Thus, the Ho-Chunks possessed a robust matriculture (as defined by Guédon) even with their transition to patrilineality. An examination of Ho-Chunk matriculture during these centuries requires scholars to eschew the traditional lines that separate "pre-contact" and "post-contact" history. Roger C. Echo-Hawk suggests using archaeological data and Native oral traditions to supplement ethnohistoric documentary sources. Doing so allows scholars to peer deeper into the human past beyond the arbitrary line that separates the pre-contact and post-contact eras. Presenter: Patrick Jung

Exploring Buryat matriculture: Spotlights Women's Agency and Changing Dynamics: The proposed presentation will focus on illuminating women's agency in sustaining Buryat ethnocultural identity amid geopolitical and socioeconomic transformations. It will reveal key markers of Buryat matriculture identified in the mythology, pre-colonial practices and religious arrangements, while exploring transitions and changing dynamics in the Buryat-Mongolian cultural system. The Buryats are an indigenous people of the Mongolian origin in Siberia colonized by the Russian empire in the 17th century. The colonial state has for centuries

suppressed native language, culture and religious practices, with significant implications for the Buryat-Mongolian cultural system. Over the past few decades, however, women's agency, in my view, has (re-)emerged as a de facto underlying force that ensures the community vitality and Buryat ethnocultural identity. Notably, this is manifested in women-led Buryat language preservation, post-Soviet feminization of lay Buddhism, and women-dominated care work. In this process, the scope of women's agency as workers, caregivers and custodians of culture has expanded amid shrinking resources and neoliberal welfare provision in the context of unequal power relations. Nonetheless, women have transcended the post-colonial realm and patriarchal arrangements to exercise their agency and reproduce culturally encoded knowledge, practices and values within and beyond frontiers. In the existing scholarship, the experiences of Buryats have been largely understudied, with little recognition of women's agency. My presentation will therefore contribute new knowledge on this matter by spotlighting women's power, voices and experiences in Buryat society. Presenter: Esuna Dugarova (Columbia University)

Herringbones to Formlines: Cultural Transitions in Northwest Coast Indigenous Women's Woven Art: The Northern American Northwest Coast Indigenous peoples share functioning matrilineal clan and lineage social structures, associated with inherited rights to display the crests identifying one's kin's group. Objects made by Haida, Tsimshian and Tlingit women demonstrate the various cultural transitions that lead to the present societies. In particular, the ceremonial robes woven by women provide evidence of a massive process of cultural transformation. The Raven's Tail robes, noticeable by their black and white geometric patterns, predate European contact. By the mid-late 18th century, weavers began transitioning to the curvilinear formlines and vibrant colors displaying crests on the Chilkat robes. Button blankets and painted robes followed the same trend. These crested robes highlight an issue still to be resolved, that is, the access of women artists to crest art in the past; was this access primarily a male enterprise while women were to be more involved with geometric designs? At first glance, the robes document the changes and cultural losses having taken place. A more detailed glance reveals a much richer process. While the technical aspects undergo great changes, the iconography does not appear to have changed in content or style. Furthermore, the robes themselves display a creativity that is ever more active today, and may even integrate pre-colonial values and motifs.

Transition here might lead to synthesis rather than loss.
Presenter: Kierra Beament

“Where Are Your Women?” The Persistence of Cherokee Women during the Long Eighteenth Century : Over the course of the long eighteenth century, Euro-Americans committed what Patrick Wolfe termed a structural genocide: they sought to wipe out Indigenous peoples by targeting the pillars of their community. In the case of the Cherokee, their women. After all, for as long as the Cherokee could remember, they fostered a matrilineal kinship system — a system that came to be at odds with Euro-American conceptions of hierarchy and gender once their lands had been invaded. How could Cherokee women resist the onslaught of settler colonial violence, both physical and intellectual? How did they negotiate the fraught spaces in which their power was constantly contested? This paper seeks to highlight the persistence — the survivance — of Cherokee women by focusing on their negotiations with Euro-American agents. In these spaces, Cherokee women asserted their cultural power by demanding a voice in the negotiations that determined their people’s future. Moreover, they did so in a way that invited Euro-American women to take part, asking the settlers “Where are your women?” Presenter: Matthew Cerjak

Tourist Development, Household Organization, and Gender Roles in Lugu Lake: This paper focuses on the ethnographic research I conducted in Lugu Lake between 2016 and 2020 during my PhD. I carried out fieldwork in two tourist-developed villages with the matrilineal Mosuo in Luoshui village and patrilineal Naxi in Dazu. One of my research goals was to investigate if and how gender roles change as we move from one sociocultural environment to another. The research highlights that in most of the matrilineal Mosuo families, the domestic economy is still managed by a dabu, who usually is a woman, and the person in charge of doing business with investors in the tourist space is chosen not according to his/her gender, but according to personal attitudes. On the contrary, the patrilineal Naxi village of Dazu’s domestic economy is managed by the family head who is a man, and men are usually responsible for conducting business with investors. Some studies have shown that ethnic tourism can cause the destruction of local cultures or the strengthening of ethnic identity. This research highlights that the tourism phenomenon is contributing to strengthening the cultural identity of the Mosuo ethnic group. Presenter: Stefania Renda (Ca' Foscari University of Venice)

Like the Tide: The Erosion of Contemporary American Matriculture by Christian Nationalists: Similar to the growth of National Socialism in 1930s Germany, the rise of contemporary Christian Nationalism in the United States is centred on a number of cultural markers found in rigidly patriarchal societies, especially binary gender identities that are ranked in a strict hierarchy which privileges males over females. Meanwhile, a strong marker of a flourishing matriculture is a wide range of culturally-acceptable gender identities, all of which usually share access to socially prominent roles and status. Along with other dangers, such as the threat to democratic governance, Christian Nationalism erodes American matriculture and diminishes the social opportunities available to women. This presentation will introduce markers for a flourishing matriculture, examine the methods and rhetoric used to develop a Christian Nationalist vision for American society, in particular those which affect women, and suggest some means of supporting the continuing development of American matriculture. Presenter: Linnéa Rowlett

The Expansion of Potato and the Strengthening of Patriarchy in Upland Java: In the last three decades, boom crops, including potatoes, have apparently brought about ambivalent transformations in Southeast Asian communities. In upland Java, potatoes have economically fulfilled the wishes of many uplanders to become wealthier. Many studies reveal that intensive potato cultivation, which is very costly and risky, generates several unexpected impacts, such as high economic inequality, extreme land accumulation, and serious environmental problems. The study of boom crops, however, rarely addresses what cultural factors are behind the frenzy of potato cultivation. This present study, based on long-term fieldwork in Tegal Nduwur village (Central Java) shows that the expansion of potato cultivation is not only underlain by people's desire to improve their economic condition. In this farming community, where men's social position was rather weak due to matrilineal land inheritance, the potato frenzy - which is carried out exclusively by men - may have something to do with their efforts to strengthen their socio-economic position. This presentation will discuss how potato cultivation has reinforced the men's social position, how this process has taken place, and shows that this phenomenon is linked to the strengthening of patriarchy in the region. Presenter: Agung Wicaksono

1-420

Transitions in the Maya World: Exploring Shifts in Landscape, Ways of Knowing, and Language Ideologies throughout Mexico and Guatemala

4:30 PM - 6:15 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Crystal Sheedy (University of South Dakota, Department of Anthropology & Sociology)

CHAIR:

Stephanie Litka (University of Dayton, Department of Sociology, Anthropology and Social Work)

PRESENTER:

Brent Woodfill (Winthrop University), Crystal Sheedy (University of South Dakota, Department of Anthropology & Sociology), Briggittine French (Grinnell College, Department of Anthropology), Catherine Rhodes (University of New Mexico, Department of Anthropology), Meghan Webb (Albion College, Department of Anthropology and Sociology), Stephanie Litka (University of Dayton, Department of Sociology, Anthropology and Social Work)

DISCUSSANT:

Jennifer Reynolds (University of South Carolina, Department of Anthropology)

DESCRIPTION:

Transition is a well-known concept in anthropological thought. In the early years of anthropology, transition typically marked the loss of Indigenous cultures and languages as Indigenous groups assimilated—either willingly or unwillingly—into the dominant language and culture of their respective regions. Anthropologists' role in this process were to 'salvage' aspects of these groups for the posterity of future generations, which were often generations of non-Indigenous peoples. These practices further cemented the narrative of loss. Indigenous scholars and their allies (e.g., Deloria 1969; Montejo 2022; Vizenor 2008) have criticized this damaging narrative and instead advocate for the evaluation of the agency expressed by Indigenous peoples and their communities. They support the use of anthropological scholarship to highlight the strength, endurance, and survivance of Indigenous communities despite centuries of systematic oppression. Channeling Anzaldúa's concept of a new mestiza consciousness (1987), in this perspective, transition departs from a

point of change as one of inherent loss, as well as a process of change from one constant state to another. Instead, transition is re-imagined as it emphasizes the ambiguity in the creation of new ways of knowing and being that meld together the beauty and pain of the past, present, and future. In Mesoamerica, scholars across disciplines, including anthropology, have widely studied a group often referred to as 'the Maya.' As such, anthropologists forged narratives that bound together linguistically and culturally diverse groups under the identity of Maya by emphasizing the groups' connections to their ancestor's illustrious past—one that is not always claimed by contemporary people themselves. This work also often simultaneously frames ongoing shifts in cultural and linguistic practices toward more politically dominant ones within the framework of loss. This paradox leaves little room for contemporary Mayas to craft their own narratives about their lives, cultures, languages, and communities that underscore the ambiguous and often tenuous relationship between identifying with their Indigenous heritage, while pursuing avenues of modernity—whether that be via ideologies, education, migration, healthcare, or other avenues. The panelists in this session bring to light this ambiguity through their interdisciplinary perspectives to understanding Maya Indigeneity in the context of modernity. They offer a range of perspectives to underscore the ambiguity in these transitional spaces—whether these spaces be configured physically, mentally, or otherwise. The first two presenters, Woodfill and Sheedy, explore the liminality that is encoded in geographic features as Indigenous geographies persist despite colonial cartographies. French offers a linguistic analysis of testimonies from Indigenous survivors of the Guatemala genocide. Rhodes, Dzidz Yam, and Pomol Cahum examine the debate surrounding teaching higher education in the Maya language and whether this affects Maya thought. Webb discusses the impact of translating literature about healthcare into Indigenous languages and the process of vernacularization in these efforts. Litka closes the session with a look toward the future with an examination of shifting language and cultural ideologies among Maya secondary schoolchildren.

The Importance of Nonhuman Persons in Maya History, Conquest, and Resistance in Central Guatemala: One of the enduring aspects of Maya ontology is the presence of important persons on the landscape who manifest as geographic features like mountains, caves, archaeological sites, and springs. These beings go by various names in different time periods; among the contemporary Q'eqchi' they are referred to as

tzuultaq'a—mountain-caves. These beings are active partners of Maya communities from deep in the archaeological record, with humans and tzuultaq'as in a mutually dependent relationship to provide sustenance, protection, and support. This paper focuses on the importance of these beings in larger sociopolitical systems and their role both as sites of conquest by foreign powers and sources of community unity and resistance. Presenter: Brent Woodfill (Winthrop University)

Way Yaano'one' (We are Here): Indigenous Geographies of Valladolid, Yucatán : Walking the streets of Valladolid, Yucatán (Mexico), one is struck by the historical architecture that reflects the city's colonial past. Although there are centuries between colonial and neoliberal authorities, they have consumed the landscape (Córdoba Azcárate 2020). Once perceived as sacred sites by the Indigenous population, several natural features, like cenotes, waterfilled sinkholes, for example, became tourist attractions in the process of this consumption. These predatory practices carve out colonial cartographies that not only erase the Indigenous population from the land through dispossession, but also the Indigenous geographies of the space (Howitt, Muller, and Suchet-Pearson 2009; Sioui 2020). Despite Valladolid's urbanized landscape, the city's Indigenous geographies remain strong in the cultural memory of my Indigenous collaborators, who reside in a small town about twenty minutes away from the city's center. In their perception, Saki', the name of Valladolid in Yucatec Maya, was never fully colonized. Instead, Saki' is in a perpetual state of transition. They view Saki' as a site of ongoing struggle and resistance that is destined to become an Indigenous center once again. As such, powerful narratives affix to certain landmarks in the city—whether those be humanmade or natural features. This paper offers an analysis of a narrative of resistance attached to a natural feature located in the heart of Saki'. This narrative demonstrates the power of place and language in reinforcing an Indigenous identity, as well as the resilience of Indigenous geographies—despite centuries of dispossession. Presenter: Crystal Sheedy (University of South Dakota, Department of Anthropology & Sociology)

How Does a Survivor Speak? Enregistering the “Maya Peasant Voice” in Genocide Testimony: This paper offers an empirical linguistic anthropological analysis of testimonies produced by formal collaborative efforts to collect and circulate Indigenous survivor narratives from the Guatemalan genocide. While such efforts are

explicitly democratic in orientation and standard practice for “post-conflict” transitional justice efforts (Sanford 2003; Hinton 2011), the discourse they produce is more complicated and power-laden than often recognized in the field of human rights (French 2009). It shows how genocide survivor narratives produced by Maya eye witnesses in conversation with researchers from outside the communities, are sites of profound linguistic, cultural, epistemological, and ontological conflict. This argues that the conflict is borne out through the on-going process of enregistering (Agha 2007; Wirtz 2007) the historically constituted voice of the “Indian peasant,” a long-standing persona who is imagined to be an illiterate, dominant speaker of a Mayan language whose command of Spanish is poor at best. At the same time, it shows how the double-voiced discourse of the “Maya peasant” simultaneously may enregister the voice of the Maya survivor from the Indigenous community in resistance. In so doing, it suggests that Maya testimonies create new spaces to enregister more broadly an Indigenous identity that underscores the resiliency of Maya communities in the post-war era that challenge the violence of the genocide as well as that challenge the putative universal logic of the social scientific interview that tacitly imposes as an exclusive Western logic of narration and survivorship. Presenter: Briggittine French (Grinnell College, Department of Anthropology)

U tuukulil maaya: Does Maya thought exist? : On the Yucatan peninsula, the significance of teaching higher education in the Maya language is widely debated. One side argues that higher education is responsible for undermining Maya ways of knowing—it does not matter if Maya is the language of instruction (instead of Spanish); university study de-Mayanizes ‘Maya’ thought. The other side argues that using Maya as the language of instruction changes what can be known about the subject matter. Both believe a Maya way of knowing exists. Their thinking diverges with respect to whether a Maya way of knowing is compatible with higher education and what role language plays in Maya thought. These debates are found in the larger literature on the relationships between language, thought, and behavior (Cole 1990; Lucy 1996; Luria 1976; Vygotsky 1978; Whorf 1940/1956). Maya communities today reflect the kind of society scholars have described as key sites for studying these relationships (Castellanos 2010; Castilla Ramos 2004)—those experiencing transition from more subsistence agricultural to more technological and industrialized labor (Kozulin 2011). Through studying Maya-language-medium higher education, this research enters the debates about the

relationships between language, thought, and behavior and addresses concerns about ethnocentricity in previous research by developing and pilot testing culturally congruent methods. The paper's co-authors (Catherine Rhodes, Edber Dzidz Yam, Irma Pomol Cahum) ask: Do Maya students perceive that participation in school leads them to think about the world differently? If so, what is this shift, how can we document it, and what role does language play in this process? Presenter: Catherine Rhodes (University of New Mexico, Department of Anthropology)

Transitions, Translations, Trepidations: Public and Occupational Health Interventions in Guatemala: Nearly half of Guatemala's citizens are Indigenous and nearly half of the country's population live in poverty. The similarity of these statistics is not coincidental. In Guatemala, Maya peoples are more likely to be poor, rural, and experience poor educational and health outcomes when compared to their ladino counterparts. Despite the resilience of Maya communities, the discourses of public and occupational health often frame rural Indigenous communities as lacking resources and/or knowledge. Increasingly, efforts are being made to transition from a discourse of lack to one of opportunity. Central to these efforts has been cultural and linguistic translation. This paper uses case studies from women's health, COVID-19, and chronic kidney disease programming to explore this discursive shift. It argues that cultural and linguistic translations are essential to creating effective programming. It also suggests that such translations often go through the process of what Merry and Levitt (2017) term vernacularization, or the conversion of universalistic rights discourse into locally relevant social justice discourse. Such has been the case in health programming aimed to serve Maya populations. Examination of the process of vernacularization reveals that it is constantly in flux as members of the community negotiate meaning with governmental, private sector, and civil society actors. This process is one that often results in trepidation as actors have to engage in uncomfortable collaborations (Walsh et al. 2008). Presenter: Meghan Webb (Albion College, Department of Anthropology and Sociology)

Transitional Futures: Language and Cultural Ideologies among Yucatec Maya Schoolchildren: This paper examines transitional shifts in language and cultural ideologies among secondary schoolchildren in Mexico's Yucatan Peninsula. This age level (12-15 year olds) provides a solid context for understanding these shifts since they are just a few years away from either starting

or graduating from high school, entering the workforce, thinking about their future career goals, and possibly developing long-term relationships with significant others. All of these factors could potentially occur in their town of origin or in larger cities throughout the region. Some of these options were not available locally as recently as one generation ago, however. I focus on the town of Coba which is in the Mexican state of Quintana Roo. It is the newest state in the country and only gained this status within the past fifty years. Coba itself is in a notable stage of transition since it is a relatively small Maya village with many indigenous elements yet sees daily developments due to its popularity of visiting ancient Maya ruins and other tourist attractions. Student assessments reflect changes in ideological attitudes against a backdrop of continuous change occurring in Coba and the broader vicinity. I conducted brief interviews with nearly one hundred students in 2019 and 2022. They nearly unanimously believe that it is important to preserve the Yucatec Mayan language and want Coba to grow within reason. Career goals and future living destinations were more varied. Presenter: Stephanie Litka (University of Dayton, Department of Sociology, Anthropology and Social Work)

1-455

Transitive Afflictions

4:30 PM - 6:15 PM

TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Anne-Sophie Guernon (McGill University, Department of Anthropology)

CHAIR:

Anne-Sophie Guernon (McGill University, Department of Anthropology), Cynthia Lazzaroni (McGill University, Department of Anthropology)

PRESENTER:

Ayo Wahlberg (University of Copenhagen), Jessica Robbins-Panko (Wayne State University, Department of Anthropology), Megan Graham (Carleton University, Department of Sociology & Anthropology), Daisy Couture (McGill University, Department of Anthropology), Neda Maki (University of Toronto, Department of Anthropology), Elisa Cardamone (University of Edinburgh)

DISCUSSANT:

Emily Mendenhall (Georgetown University)

DESCRIPTION:

Bodily states and afflictions are highly mutable. Conditions like diabetes, dementia, and chronic illnesses engage lives in an ever-liminal state of being, perpetually 'in-between' well-being and affliction. Chronic illness disrupts everyday lived experience and profoundly transforms existence (e.g. C. Feudtner 2003; E. Mendenhall 2010), as one constantly adapts to and resists the vicissitudes of one's changing blood sugar level or cognitive states. We call these varying states of embodied experience 'transitive afflictions.' By 'transitive', we mean afflictions and illnesses bringing constant changes to one's condition, where symptoms permeate states of relative health. Cognitive changes, metabolic shifts, and chronic disease are generative frameworks of health/illness experiences that embody this constant transformation. As Gammeltoft (2023) reminds us, transformations of daily living with chronic conditions alter existence through dynamics of both adaptation and resistance to change. This roundtable explores these dynamics and how individuals negotiate and live with, changing states of health and illness. Thinking with, rather than about, these experiences and contrasting how they bring change and adaptation may bring forward critical thinking in the anthropology of chronic illness and cognitive anthropology. It also reminds us that these experiences produce knowledge, or epistemological transformations, about the self and others (e.g. H. Carel, I. Kidd and R. Pettigrew 2016). Our roundtable discussion goes beyond transformative experience and engages how chronic living (e.g. A. Wahlberg et al. 2021), metabolic shifts, and cognitive changes reconceptualize beings beyond normative assumptions of continuity, selfhood, and resistance (e.g. M. Silverman and A. Baril 2021; T. Gammeltoft 2023). These states of dis-ease bring paradoxes that we hope to explore comparatively. Panellists in this roundtable will examine ways to rethink these experiences and forge paths forward by engaging in a roundtable discussion centred, comparatively, around the following themes: (Re)Experiencing Cognition and Transitions of the Self [e.g. Dementia, Mental Health, and Autism], Metabolic Shifts [e.g. Diabetes and Metabolism], Chronic Illness and health transformations [e.g. Chronic Conditions and Cardiovascular Issues]. The speakers at our panel respectively work on these different experiences of health conditions and bring forward productive ways of thinking with them to reflect on how bringing various works together can produce innovative approaches. Our comparative discussion, innovative in its genre, can bring new ways of reflecting on what it

might mean to live through shifting states of health and affliction as it becomes a form of chronic existence. Through a collaborative discussion, engaging scholars and graduate students alike, we hope to foster a generative exchange around these questions: What does it mean to have your body be affected and afflicted by changing embodied states? How does cognitive/metabolic/endocrine/cardiovascular change affect one's sense of being in the world, in mind, and in body? How to adapt to transitive afflictions and renegotiations of normalcy? How to cope with these perpetual transitions and reconstruct existence with and beyond transitive afflictions? What does 'living with' mean? How can thinking of these conditions together uncover their mutual and differential understandings?

1-460

Waiting for Transition: Reflections on Multiple Experiences of Post-communist Transformations

4:30 PM - 6:15 PM

Virtual - Room 1

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Enkelejda Sula-Raxhimi

CHAIR:

Smoki Musaraj (Ohio University, Department of Sociology & Anthropology)

PRESENTER:

Maya Nadkarni (Swarthmore College), Smoki Musaraj (Ohio University, Department of Sociology & Anthropology), Enkelejda Sula-Raxhimi, Erin Collins, Allison Truitt, Ian Kalman

DESCRIPTION:

This roundtable reflects on the conference theme of 'transitions' by bringing into conversation research insights on thirty years of post-communist transitions and transformations from various cultural contexts—from Eastern Europe to East Asia and beyond. Transition, thought as a shift, change or passage from one state to another, embodies a certain temporality, indicating a process that has a beginning and an end. Some post-communist countries—especially central European countries joining the European Union—have experienced such temporality of transitions. In many others, however—from Eastern Europe, Central and East Asia and beyond—transition remains a rather unfinished business. Over the past thirty years, an extensive anthropological literature has provided invaluable insight into post-

communist transformations, coining them as 'uncertain transitions' (Burawoy and Verdery 1999) or 'permanent transitions' (Pandolfi 2002, 2006), thus describing a continuous state of transformation, a work-in-progress. Other ethnographic works have captured the everyday sense of being 'lost in transition' (Ghodsee 2011). In this roundtable, we approach transitions as neither static nor atemporal, but rather dynamic, continuously changing, context-specific and with their own temporalities. They evolve, transform, slow down, resume, and start again through various processes—social, political, economic—while incorporating new elements along the way. Yet, their transient nature forces us to see transitions as periods during which many parts are still moving and unstable, as processes of instability, imbalance, fragility, and insecurity. This panel explores such post-communist transitions in their different forms and temporalities by addressing the following questions: What are the different temporalities of transition articulated in different cultural contexts? How do these (amorph) transitions translate into specific political, economic, and social processes in different post-communist contexts? How are such processes understood, described, represented, and lived in different post-communist spaces, along the lines of class, race, and gender? More broadly, how does thinking about post-communist transitions give us insight beyond the post-communist world? How does it help us understand late capitalism, nationalisms, race/nativisms, history, environment, and other global issues? References Burawoy, Michael and Katherine Verdery. *Uncertain Transition: Ethnographies of Change in the Postsocialist World*. Lanham: Rowman & Littlefield Publishers, 1999. Ghodsee, Kristen. *Lost in transition: Ethnographies of everyday life after communism*. Duke University Press, 2011. Pandolfi,

Mariella. 'La Zone Grise Des Guerres Humanitaires.' *Anthropologica* 48, no. 1 (2006): 43–58. <https://doi.org/10.2307/25605296>. Pandolfi, Mariella. 'Moral Entrepreneurs, Souverainetés Mouvantes et Barbelés: Le Bio-Politique Dans Les Balkans Postcommunistes.' *Anthropologie et Sociétés* 26, no. 1 (2002): 29–51. <https://doi.org/10.7202/000701ar>.

1-462

**Keynote Address: Truth before Transition:
Reimagining Anthropology as Restorative Justice**

6:30 PM - 8:15 PM

Hall F

Keynote Address

PRESENTER:

Kisha Supernant (University of Alberta)

DESCRIPTION:

Anthropology is a discipline in transition. We must face the difficult truths of our discipline's complicity in settler colonial violence and saviorism, and how they have shaped our theories and methods. In this keynote, I discuss how I turn toward truth-telling as an Indigenous archaeologist, both in terms of critiquing the discipline and using the tools of archaeology to support Indigenous communities locate potential graves of their loved ones who died at Indian Residential Schools. I explore how truth-telling opens space for a more restorative and just practice of anthropology, one that emerges from a commitment to recognize harm, support resurgence, and repair relations with peoples who have long been the subjects of anthropological study. I argue that this is a necessary transition for anthropology to have a future that is ethical, relevant, and restorative.

Thursday, November 16

2-852

**“We Are Not Alone”: UFOs and the Future of
Anthropology**

8:00 AM - 9:45 AM

TMCC - 705

Late-Breaking Oral Presentation Session - In Person

ORGANIZER:

Hussein Agrama (University of Chicago)

PRESENTER:

Hussein Agrama (University of Chicago), Shayne Dahl (University of Lethbridge), Meg McLagan (Barnard College), Aaron French, Samantha MacBride

DESCRIPTION:

On July 26, 2023, the United States House Subcommittee on Security, the Border, and Foreign Affairs convened a public hearing titled 'Unidentified Anomalous Phenomena: Implications on National Security, Public Safety, and Government Transparency.' For over two hours, members of Congress probed

retired Navy Commander David Fravor and former Navy fighter pilot Ryan Graves about their direct observations of the bewildering, dangerous, and technically unrivaled flight capabilities of UFOs. Both emphasized the significant risks these phenomena pose to commercial and military aviation, urging the government to help ensure pilot safety and transparency by ending the stigma around UFO reporting. But the most explosive testimony came from a retired Air Force Intelligence officer turned whistleblower named David Grusch. He alleged, based on the sworn testimony of forty intelligence officers with first-hand knowledge, that the US government is in possession of nonhuman 'technical vehicles' and 'biologics' of the operators, acquired through a decades-long, deeply classified, and largely illicit crash retrieval program. He also alleged that the US government has been running a longstanding and widespread disinformation campaign to mask its own efforts to study and harness UFO technologies. Notably, Grusch refused the term 'extraterrestrial' for his descriptions, but otherwise left the question of origins tantalizingly open. These revelations, which are now drawing worldwide attention, sound like science-fiction, seemingly blurring truth with lore. They could be seen as symptoms of our current conspiracy zeitgeist, which even government cannot evade. Yet all three witnesses – Graves, Fravor and Grusch – are widely considered highly credible, and they testified publicly under oath. Politicians speak of further corroborative testimonies from equally reputable whistleblowers, ready to go public. Spurred into rare bipartisan action, Congress has crafted detailed legislation aimed at unveiling these covert programs, the nonhuman technologies they allegedly possess, and any potential illegalities involved. The hearing itself marks the culmination of nearly six years of softer disclosures, starting with the New York Times article 'Glowing Auras and Black Money: The Pentagon's Mysterious U.F.O. Program,' whose publication in late 2017 first awakened the public to the potential reality of UFOs. Since then, many more researchers have begun calling for rigorous, open scientific studies of UFOs, creating organizations and holding conferences for this purpose. Long considered solely a feature of the American and global cultural imagination, UFOs have now acquired a tangible reality whose growing demands for acknowledgement compel us to rethink our deeper assumptions. Against the backdrop of these shifts, we ask: What would it mean for anthropology to approach UFOs not only as a cultural phenomenon but as a hitherto concealed feature of our world? Scientists studying UFOs and their strange effects confess that they break conventional physics; how might they also challenge the

presumptions of social theory? Faced with the prospect of a technologically advanced nonhuman entity historically interacting with us on the Earth, what new vistas of inquiry would open up were anthropologists to acknowledge the reality – and mystery – of UFOs? The recent revelations oblige us to confront such questions. This session takes a first step.

UFOs, Uncanny Science, and Esoteric Technology: On the Grounds of Anthropological Inquiry: The recent UFO revelations by ex-intelligence officer David Grusch highlight the role of 'uncanny science' in driving technological development. Uncanny science arises when cutting-edge research begins to recall past knowledges long disavowed and dismissed, often due to their perceived mystical or religious ties. Typically overlooked by mainstream science for its non-secular associations, this research often becomes drawn into classified projects, covertly funded by government agencies seeking any advantage over adversaries. Thus classified, they become a new form of esoteric knowledge that we glimpse only through what Timothy Melley calls "the covert sphere" – a discursive domain where secret knowledge leaks through literature, film and social media, and where state secrets can be disclosed without official sanction. UFOs have historically been central to uncanny science research, infiltrating major institutions of technological innovation like NASA and, more recently, Silicon Valley, whose interest in 'hacking' UFO technology has peaked. Yet anthropology has yet to explore UFO-related uncanny science, how it inhabits the covert sphere, the technologies it facilitates, and the esoteric sense of reality it creates, partly because it has long avoided the question of UFO reality. But Grusch's revelations, by flipping the covert sphere into acknowledged truth, may highlight for us just how much the presumptive grounds of our explorations and explanations align with official versions of reality. This paper considers such presumptive grounds through a discussion recent UFO uncanny science and the alternative senses of reality it suggests. Hussein Agrama (University of Chicago)

"Welcome, Welcome to the Cosmic Matsuri": Anthropology and Close Encounters in Western Japan: In the 2023 congressional hearings, a whistleblower and former Navy pilots testified under oath about UFOs as evidence of advanced non-human intelligence on Earth. Ethnographers, thus, must examine in potentially new ways anomalous phenomena in the sky and what they mean for the people who experience them. This paper proposes to do just that. On August 13, 2023, at around 9 PM, individuals across Western Japan observed a

glowing object with a trailing tail, flying at an altitude of 1000–2000 m. Despite coinciding with the Perseids meteor shower peak, the object's unique attributes convinced many it was a UFO operated by nonhuman intelligence, not a nagareboshi (“flowing star,” meteor). During this event, I was conducting fieldwork on a sacred mountain in Western Japan. Alongside community members, including a mountain ascetic and a temple head monk, we sat near the 650 m peak to view the Festival of the Dead fireworks. Suddenly, a silent, droplet-shaped luminous object emerged, moving from northwest to southeast, remarkably close to our location. Every community witness I conversed with believed it wasn't a nagareboshi but an unidentified entity. This paper delves into the event's influence on the witnesses and broader community. As word spread, older Japanese UFO tales and even abduction accounts resurfaced. This mass sighting, regardless of its true nature, affected the mountain community's cultural fabric. For those I interviewed, it symbolized potential extraterrestrial existence, sparking dialogues on cosmic personhood within Buddhist and Shinto philosophies and future, hopefully peaceful, contact possibilities. Shayne Dahl (University of Lethbridge)

The Anthropology of High Strangeness: In a recent essay on the discipline's multi-species literature, Mayanthi Fernando argues that the academy has a tendency to be more accepting of microbes and other “actual existing beings and agential actors” than it has in ghosts, jinns, angels, and other immaterial or not-always-material beings.” If so, where does that leave the nonhuman intelligence (NHI) described by whistleblower David Grusch, one of three witnesses who testified recently in the public hearing in the House Committee on Oversight and Accountability on “Unidentified Anomalous Phenomena: Implications on National Security, Public Safety, and Government Transparency.” In this hearing, Grusch, a decorated retired US Air Force officer and former senior intelligence officer in the U.S. National Reconnaissance Office, testified to the existence of a Department of Defense program to recover and reverse engineer crashed non-human craft, which, he confirmed, were accompanied by “biologics.” How might the purported nonhuman intelligence Grusch describes having knowledge of fit into efforts to understand humans and other-than-humans as constituted relationally? The phenomenon, as NHI is often referred to, appears to overflow the crucibles of science, challenging given understandings of organic boundedness and raising epistemological and ontological questions. I consider some of these

questions in the context of what an anthropology of high strangeness might entail. Meg McLagan (Barnard College)

UFOs and Modern Esotericism: A Connection?: In recent years, UFOs have entered mainstream discourse, with the US government actively exploring themes like time travel, advanced states of evolution, and magical technology – themes rooted in the modern currents of alternative spirituality known as esotericism. Modern esotericism, an array of related but differentiated ideas and movements that emerged during Europe's shift to global modernity, is often seen as a response to Enlightenment rationalism. It sought to merge distinct knowledge domains, like religion, magic, and science, and varied ways of comprehension, whether rational, mystical, or scientific. Central to esoteric thinkers was the belief that the cosmos wasn't just scientifically explainable but teemed with spiritual significance. On July 26, 2023, during a congressional UFO hearing, retired Air Force Intelligence officer David Grusch testified that the US military held nonhuman crafts, reverse engineered by private entities, and had found nonhuman 'biologics' – all concealed from the public. This otherworldly revelation prompts the question: Is there a nexus between modern esotericism and the UFO phenomenon? Could they share a modern religiosity, encompassing concepts like evolution, outer space, monism, and engagement with non-human entities? Addressing this question is vital in today's context. This presentation seeks to probe the link between UFOs and modern esotericism. It invites us to enter a liminal state, an esoteric reality, to see the world from an outside perspective, enabling a deeper understanding of disenchantment and secularization theories and their potential challenges. Aaron French

Communications with Non-Human Intelligences - Pragmatic Implications for Anthropogenic Polycrisis: In the 2023 Congressional hearings, the U.S. security state verified anomalous phenomena disrupting military operations and displaying flight impossibilities. Concurrently, climate scientists warn of an irreversible tipping point, with global ecosystemic collapse anticipated by mid 21st century. These unprecedented and alarming developments, discussed since mid 20th century, now seem imminent, with possible interconnections. Messages of concern around environmental protection are in fact a common feature of communication between non-human (or non-conventionally human) intelligences (NHIs) and Western experiencers. NHIs urge collective care for the planet Earth, with concern for pollution, nuclear proliferation,

and other ecological harms. At times, warnings anticipate anthropogenic catastrophe. Drawing from published accounts of several Western contactees, this paper takes as provisionally given that NHI contact is in some way veridical, that communications may be collaboratively produced, and that some NHI are terrestrial. It asks: what are we to make of such messages imparted to a modern, Western audience? Does message content both target, and reflect, the role of Western institutions and practices in organizing and perpetuating ecodestruction? If so, what is useful in the message content for Western responses to anthropogenic polycrisis as they intensify currently? Through a thematic analysis of environmental content of such messages, this paper will pose pragmatic questions on what NHIs have to say to Western experiencers at a time when Western hegemony is failing on all fronts to confront or reverse its organizing role in planetary ecocide. Samantha MacBride

2-015

Activist Temporalities: Transitions, Traces, and Trajectories of Contentious Political Action

8:00 AM - 9:45 AM TMCC - 713 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Elliott Prasse-Freeman (National University of Singapore)

CHAIR:

Elliott Prasse-Freeman (National University of Singapore)

PRESENTER:

Elliott Prasse-Freeman (National University of Singapore), Teresa Velasquez, Sa'ed Atshan (Swarthmore College), Geoffrey Aung

DESCRIPTION:

A particularly potent and enduring challenge faced by activists and those otherwise committed to transformative social change is to work at multiple temporal scales – they are aware that action in one instant (a protest or a strike or even the opposite: a capitulation or a decision not to engage with the object of repression) must be assessed for what it does both immediately but also what it might produce in the longer term. Rather than fetishizing the event – as performatively enacting 'rupture' and 'destabilization' of the status quo, or, alternatively, producing unequivocal

failure and defeat – political actors seem attentive to varied and often inscrutable potential trajectories and transitions. Following Michel-Rolph Trouillo, given his conceptualization of history, events, and how humans shape narratives, the panel concentrates to how activists manage and manipulate time and temporality: how do they assess the efficacy of their actions? For how long can they maintain certain versions of the future when the material evidence in the present suggests inefficacy? How do they assess whether it can really be said that a 'rupture' has occurred – and how do they render legible the signs that were created by that event, how do they transform these traces into more durable representations (narratives, collective memories, dispositions, manifestos, and so forth) that can be drawn upon in future mobilizations? How do they align their senses of temporal scales with that of those they are trying to mobilize – who may have different assessments of current power dynamics? While considering these questions, the panel also turns to ethnographic renderings of these political struggles. When, can it be said, does ethnography ever end? Meaning, how do we write about events and engagements that, to a certain extent, often remain potentially undecidable?

Burmese state / activist 'absent presence' across indeterminate temporal scales: Burmese social activists navigate a state apparatus that weaponizes a particular mix of absent presence. This means that state institutions are often maddeningly absent – unavailable to receive governance claims from subjects – until security apparatuses emerge to unleash unaccountable violence on the governed. Activists mimic this form, attempting to presence the state through various interventions (protests; cursing rituals; strikes), before dissolving away to evade retribution. In this oscillation between absence and presence, activists find it challenging to ascertain ultimate outcomes, given that in every iterative stage apparent victories might end up suddenly sundered. Consequently, they tend to "refuse rights," seeing in rights discourse a technology of rule that presupposes a temporal durability or fixability that does not reflect their experiences. Hence, Burmese activists perceive their actions (and their own activist lives that enable them) as constellations enacting potential future trajectories. Activists do not immediately enact new and inevitable futures; instead, their bodies and words initiate only potential trajectories, ones that haunt the existing one and that threaten to return later as a revenant. Activists are hence guides to alternative futures, laying down different pathways that people could potentially take—

something rendered in stark terms in the 2021 anti-coup uprising. Earlier actions seeded the ground of the repertoire of contention that enabled anti-coup movements to sprout up without any central organization and play on ludic and transgressive tropes, drawing from that symbolic cultural material. Presenter: Elliott Prasse-Freeman (National University of Singapore)

Settler extractivism: Disputing Indigeneity and temporality in an Ecuador gold mining project: In 2022, Kichwa-Kañari farmers filed a legal injunction to stop construction of the Loma Larga mine project in the Ecuadorian Andes. Upheld by a lower court, the ruling was challenged by the Ministry of Environment, Water, and Energy Transition (MAATE) and Dundee Precious Metals (DPM), a Toronto-based mining company. The legal battle is the culmination of a decades-long dispute among farmers, environmentalists, the state, and the mining company, over the future of the Kimsacocha páramo—a watershed that holds gold and copper deposits. To delay the start of the future mine project, farmers argue that they are Indigenous People whose constitutional right to be consulted was violated by the state and mining company. In their counterarguments, MAATE and DPM represent farmers as modern-day mestizos who lack distinctive cultural characteristics with no continuous links to pre-colonial identities. They echo discourses of mestizaje, a linear narrative in which Indigenous culture is tightly bound and fixed to the past (Blackwell 2023). I draw on critical Indigenous studies to interpret legal arguments and conceptually advance the temporal dimensions of settler extractivism, where the discourses of time—the past, present, and future—are manipulated to expand mining operations in Indigenous territories (see also Awasis 2020). In this case, settler extractivism include tropes of anti-Indigenous racism that undermines Indigenous claims to decide future extractive projects. Contending with the logic of temporal containment, Kichwa-Kañari farmers present their own temporal orientations (Rifkin 2017) that also invoke the past and present, to imagine alternative Indigenous futures. Presenter: Teresa Velasquez

Palestinian Temporality: Humanitarian subjectivity amidst the *longue duree* of dispossession: My paper examines what I call Palestinian temporality, namely the ways that “diagnostic events” (Falk Moore 1987) are understood by residents of the Occupied Palestinian Territories, shaping a particular conceptualization of the past, present, and future. Palestinians challenge such periodization in political terms considering centuries-old legacies and contemporary realities of imperialism and

colonialism in historic Palestine. They deploy cultural commemorations of the Nakba - or “catastrophe” - of Israel’s establishment in Palestine in 1948 and the ongoing displacement, disenfranchisement, and dispossession of native Palestinians. They rethink psychological categories of post-traumatic stress disorder in the context of chronic violence, oppression, and trauma. And all of these frameworks on temporality coalesce with the politics of humanitarianism in the Occupied Territories. Palestinians both embrace- and disavow - being rendered legible, internally and externally, as humanitarian subjects in need of foreign aid and interventions. I trace these discourses on temporality through a form of processual ethnography that captures critical events in Palestinian history over the past 75 years and the ways that the current moment is both a break from - and an extension of - past social and political legacies. The case of Palestine elucidates whether anthropology can truly be described as the history of the present. Presenter: Sa’ed Atshan (Swarthmore College)

Revolution and Re-enchantment: Marxism and Memory in Myanmar’s Radical Tradition, Then and Now: The revolutionary upsurge that followed the 2021 military coup in Myanmar has reignited long-standing debates over theory and practice on Myanmar’s radical left. Armed groups, newly formed left organizations, militant sections of student and trade unions, and an emergent left media ecology have returned to and re-examined concerns that animated leftist discourse at key junctures in Myanmar’s twentieth century, from the anticolonial struggle to decolonization and from Communist insurgency to ethnic rebellion. Questions about the mass strike and peasant insurgency; class structure and political leadership; the national question and communal attachments; and shifts in imperial power have all returned to prominence in an openly revolutionary present. Mapping this resurgent leftist landscape, I argue that it is indebted to—while in tension with—what I conceptualize as the Myanmar radical tradition: an anti-authoritarian leftist tradition in which capitalism, empire, and the militarized state apparatus demand outright abolition. This paper places Myanmar’s revolutionary past and present in conversation with radical traditions elsewhere, from calls for unconditional decolonization in the Philippines to the Marxism of the Black radical tradition. It also reads Myanmar’s ongoing revolution as a temporal provocation. Here, an array of political subjects recombine and rework multiple temporal scales, not least by rethinking historicity and historical memory in relation to Marxism’s past. This (re)making of a revolutionary timescape suggests a need to move

beyond the long shadows of 20th century revolutionary failure, which find their echoes in discourses of disenchantment and melancholia. Presenter: Geoffrey Aung

2-020

Anthropologies of Adiaphora: Ethnographic Experiments Beyond Condemnation and Celebration

8:00 AM - 9:45 AM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Knut Myhre (Norwegian University of Science and Technology)

CHAIR:

Knut Myhre (Norwegian University of Science and Technology), Douglas Holmes (SUNY, Binghamton University, Department of Anthropology)

PRESENTER:

Michael Herzfeld, Yael Assor (Hebrew University of Jerusalem), Tess Lea (Macquarie University, School of Social Sciences), Agnieszka Pasiaka (University of Bayreuth), Knut Myhre (Norwegian University of Science and Technology), Summerson Carr (University of Chicago), Michael Lambek (University of Toronto, Department of Anthropology)

DESCRIPTION:

For more than 2000 years, the ancient Greek notion of adiaphora has been used by various schools of thought to designate phenomena and attitudes that are neither good nor bad. As the negation of 'difference', adiaphora variously means 'not different, indistinguishable, indifferent and without discrimination'. It was for instance used by Cynics to mean an indifference to the vicissitudes of life that have no value in themselves, and Stoics to distinguish pursuits and objects that are neither good nor bad but indifferent to the moral agent, while Pyrrhonists and Aristotle used it for things that cannot be or are not differentiated by logical means and distinctions. Adiaphora also features in Christian thought and especially Protestant colonizing missions, where it meant matters not essential to the faith and designated vernacular phenomena that the church neither endorsed nor condemned. It was finally used by Friedrich Nietzsche, and arguably underpins Martin Heidegger's concept of 'letting-be' or *Gelassenheit* and

Michel Foucault's 'making live', and can be linked to recent anthropological interests in detachment and separation (Yarrow et al 2015; Myhre 2013). Against this background, we invite ethnographic experiments that aim to explore the potential value of the notion of adiaphora for the discipline of anthropology, and its endeavour to describe and understand the world. Possible topics for this panel therefore include social situations, where actors adopt attitudes of indifference towards certain phenomena, or engage them as indifferentiable or without discrimination either in linguistic or practical terms. They also encompass ethnographic settings, where interlocutors evade evaluative judgements in favour of disinterest, if not disregard, negligence, and/or nonchalance. We also encourage participants to explore subject positions such attitudes and practices involve and entail, and how these differ from others recognizable from the ethnographic archive. Relatedly, we also welcome contributions that investigate the significance that adiaphora may have for the discipline and the figure of the anthropologist, and how its attendant attitudes differ from longstanding scientific or bureaucratic positions, such as 'value-neutrality', 'objectivity', or 'universality'. At a time when anthropologists increasingly engage with climate change, warfare, financial shocks, populism, and rising inequality, our disciplinary knowledge practices often take the form of condemnatory critiques of capitalism and its exploitations, and/or celebrations of commons, local knowledge, and alternative economic practices. While we do not question these interests, this panel queries whether and how the notion of adiaphora, ironically and paradoxically, may make a difference, and open spaces for other approaches, attitudes, phenomena, and practices beyond familiar figures and forms of established knowledge-making.

ADHIAFORIA: PERFORMING INDIFFERENCE AND THE REALIST PARADIGM: Anthropology is a realist discipline, not an objectivist one. Realism involves accepting that performances are part of the experiential world but recognizing the limits of our ability to interpret the intentions underlying them. Indifference – adhiaforia in modern Greek – is typically how bureaucrats often disguise sympathies for disadvantaged clients (e.g., migrants in Greece) as much as antipathy to favor-seekers; they are ostensibly impartial. While my original model of “the social production of indifference” (1992) has been misconstrued as meaning that bureaucrats are indifferent, rather than that they assume a deliberate pose of indifference, that misconstrual indicates how stereotypes shape interpretation of bureaucratic

actions. A realist paradigm requires taking stereotypical expectations as well as real-time outcomes into account. Apparent bureaucratic indifference emerges as tactical adaptations of locally prevalent ethics to an increasingly universalized – and increasingly disbelieved – concept of impartiality as the ideal stance of public servants. I attend to the “Transitions” theme by acknowledging that skepticism about bureaucratic process now threatens hitherto stable democratic institutions; an anthropological intervention requires immersive ethnography to explore bureaucratic stances of indifference and their current effects. Mary Douglas once noted that “indifference” was interesting as an anthropological concept precisely because it was a negative term – an observation that now highlights the original misreading and illuminates the revealing expectations that generated it. Presenter: Michael Herzfeld

Disentangling Objectivity and Adiaphora: Objectivity and adiaphora are two distinct concepts that sometimes get entangled together. In this talk, I examine how does this entanglement affect the creation of medical and scientific knowledge. While objectivity relates to a lack of bias, adiaphora, relates to a lack of difference. As two concepts orienting towards modalities of avoidance or detachment, they may become interwoven. This is what happened at the Israeli Sal Committee, which determines government subsidies on new medical treatments; a crucial part of the country's public healthcare system that carries life-or-death implications for patients. For the bureaucrats working at the committee and preparing the data upon which it grounds its decisions, a key ethical goal is to create objective knowledge. To these bureaucrats, reaching these goals means that they must themselves work 'objectively.' One of the main interpretations they give to working objectively is addressing the various treatments as if there is no difference between them. This includes avoidance from emotional investment in the medical predicaments or treatments discussed, using a standard writing style, and refraining from any activity that may give away a personal position, such as giving oral presentations about the treatments. The talk describes the ways that Sal Committee bureaucrats engage adiaphora as one sense of being 'objective' and the medical knowledge it generates. Through this ethnographic example I elicit questions about the study of detachment, of which adiaphora is part, as a means of studying the workings of power and knowledge-making practices. Presenter: Yael Assor (Hebrew University of Jerusalem)

Policy adiaphora, or adiaphoric policy?: How might we approach policy ethnography if the heavy moral loading afforded to the concept of policy, in both positive and negative registers, is pushed aside in favour of policy adiaphora? After many rounds of wrangling with the wily figure of policy, as its shape shifts between material artefact, symbolic ideal, rallying point, destructive force, and anonymous dictator, my contribution here is to ask whether policy is an indifferent cultural device into and onto which human ambitions are inscribed and inhabited. At the very least, an anthropological approach to policy should strive for the analytical grace of an adiaphoric perspective, if only to attempt seeing policy as it is in the world as opposed to what we reflexively inscribe into the conceptual invitation called 'policy'. This is not to approach policy bureaucratically, but nor is to replicate conventional anthropological approaches, which tend to reify policy in order to denounce it. Presenter: Tess Lea (Macquarie University, School of Social Sciences)

“Indifferent as a liberal”.: “I hate the indifferent,” an oft-quoted statement by Antonio Gramsci, is one of foundational claims of youth far-right activists I have been studying for several years. In their discourses and activism, they increasingly look for inspirations in the left-wing tradition (broadly understood), while targeting what they consider the indifference and emptiness of the liberal center. Drawing on my research with several far-right movements, in my talk I am going to focus on two issues. First, I shall discuss how militants construe the idea of indifference and how they relate it to their critique of liberalism. Second, I shall use my fieldwork material to reflect on the relationship between anthropology/anthropologists and liberalism, and on what this relationship tells us about the possibility of an anthropology “beyond celebration and condemnation.” Presenter: Agnieszka Pasięka (University of Bayreuth)

Affording Others: Ethnographic Explorations of Lysningen at Utøya.: This presentation explores ethnographically the memorial site entitled Lysningen or ‘The Clearing’ that commemorates the 69 young people that were killed on the island of Utøya in Norway by the right-wing terrorist Anders Behring Breivik on July 22, 2011. Drawing on Martin Heidegger’s cognate and conterminous notion of *Lichtung* or ‘clearing’, I explore how the memorial site constitutes an opening where beings of different kinds may emerge and appear, and that thereby affords the presence and co-existence among a range of others - including the dead and the bereaved. The presentation furthermore explores how the notion of a clearing also entails uncertainty or risk,

as it does not predetermine who or what may appear in or through the opening among those present. On this basis, the presentation argues that The Clearing entails what Heidegger terms *Gelassenheit* or letting-be, and discusses whether and how it also enables a sense and attitude of *adiaphora*. As *Lysningen* affords a range of others, the presentation finally argues that it constitutes a creative mechanism that resonates with ethnography, as well as a mode of being that may respond to a variety of contemporary challenges that extend from terrorist violence to climate change. Presenter: Knut Myhre (Norwegian University of Science and Technology)

Paradox and the Politics of (In)difference: Paradox acts as symbolic twine, binding together otherwise unresolvable oppositions. Sometimes, it's more elastic, allowing the ideas people typically hold apart to orbit each other in practice. Whereas other antinomies insist upon "either/or," paradox answers "both/and" to the question of how two opposing ideas can be true at once. Paradox therefore allows opportunity to reconsider normative distinctions without demanding reconciliation. In this sense, paradox is productive precisely because it allows people to retain valuable ideals while refusing the tired distinctions in which they are usually ensnared. And because paradox accommodates, even entertains, difference, it can also stimulate reflection on any given world of ideas and thereby cultivate indifference. This paper draws on the case of a behavioral therapy that has become professional movement in large part because it has resourced and exploited paradox. The case, however, also demonstrates that despite its arguable merits, the practice of paradox tends toward conservatism, enervating what might otherwise be productive ideological conflict. This includes partisan efforts to prove the supremacy of some ideal relative to another. Furthermore, while paradox affirms difference in the present, it can also disguise difference in the past (Weiner 1993, 10; Žižek 2006) including historical partitions that demand recognition and redress. Thus, the politics of paradox is inherently fraught, demanding that anthropologists track precisely who and what indifference relieves, revives, and leaves in its wake. Weiner, Annette B. 1993. *Inalienable Possessions: The Paradox of Keeping While Giving*. California. Žižek, Slavoj. 2006. *The Parallax View*. MIT. Presenter: Summerson Carr (University of Chicago)

What difference does indifference make? : 'Difference' is a central word and concept in anthropology. We attempt to acknowledge, describe, understand, and speak to it. We see difference underlying meaning from

phonemics through all levels of thought. We tend to contrast difference with sameness – or identity. But what about indifference? What challenge does the concept of indifference pose to anthropology, or to ethics? Does it describe a world devoid of meaning, action, attention, or compassion? Or can indifference be configured as a desired end (equanimity) or a virtue (disinterest)? Presenter: Michael Lambek (University of Toronto, Department of Anthropology)

2-025

Atmospheres, Moods, Vibes (Part 1): Structures

8:00 AM - 9:45 AM

TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Malavika Reddy (Harvard University, Department of Anthropology)

CHAIR:

Sarah Muir (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies)

PRESENTER:

Valentina Ramia (Stanford University, Department of Anthropology), Malavika Reddy (Harvard University, Department of Anthropology), Christopher Krupa, Emma Crane (Columbia University), Namita Dharia (Rhode Island School of Design (RISD))

DESCRIPTION:

The atmosphere of an era. The vibe of a place. The mood of a gathering. Taking our cues from the contemporary lexicon of 'vibes,' 'moods,' and 'feels,' this panel explores the atmospheric as a generative concept. How does it differ from or relate to affect, context, discourse, culture or the social? What aspects of life are highlighted when the atmospheric is described and analyzed? In what ways do atmospheres have politics? The atmospheric often lingers in the background of our ethnographic sites and writings, palpably saturating experience yet resisting capture in language. Nevertheless, the duality of atmosphere – as the gaseous layers that surround the planet and as the ambiance of a place – render us all 'students of the air' (Herder, qtd in Sloterdijk 2008, 223). What ethnographic insights and conceptual openings become discernible when we think seriously about what's in the air? Embracing the bivalence of the term, the panel brings together papers that understand the atmospheric as

encompassing a wide range of phenomena, from the ever-more toxic air around us to 'the background noise of ruts and disorientations, intensities and resting points' (Stewart 2011, 446), from 'substances in suspension' (Choy and Zee 2015) to a structure of feeling (Williams 1977). Equally important, the papers explore the ways in which people sense atmospheres, become attuned to their dynamics, attend to their pleasures. This means refusing to reduce the atmospheric into specific objects or subjects, rather delving into its elusiveness, as a mode of theorizing and as an invitation for experimental modes of ethnographic representations. The assembled papers consider how the atmospheric resists ethnographic craft and calls for new methods of observing, describing and writing. In part 1, 'Structures', papers attend to the atmospheric as a mode of generating ethnographically emergent political theory, from reflections on the resonances of atmospheric modalities (Ramia) and political violence (Krupa) to a discussion of the relation of atmospheres, both designed (Reddy) and incidentally resultant from the conditions on construction sites (Dharia), to power. Similar to Crane, in an analysis of the noise of flying fighter jets, and Reddy, in a discussion of a Thai royal festival with extremely high production values, this panel explores how atmospheres can be politically polyvalent, simultaneously meting out attachment and harm.

The Sound of Fear: Micropolyphonic Textures in Asylum Testimonies : Avant-garde composer Gyorgy Ligeti talked about his compositional strategy in "Atmospheres" as a superposition of voices that are impossible to distinguish. The "polyphonic structure," he said in an interview, "remains hidden in a microscopic, under-water world" that is beyond our ability to hear (Ligeti in Varnai, 1984). He called it micropolyphony. In this paper, I argue that Ligeti's musical atmospheric soundscapes are better than linguistic devices when it comes to the analysis of testimonial practices in asylum law. Drawing from ethnographic research on how fear is interpreted in immigration courtrooms in New York, I discuss how the sound of an asylum seeker's narration of fear of persecution is beyond the performative or affective registers of the law; it is rather in an alteration of being, an "oblique self-figuration" (Molloy 2009) that requires us to think of the personal and collective as two that are not replaceable, metaphorical, or metonymical. I illustrate my arguments with the case of an asylum seeker whose experience of fear escaped legal languages and I focus on the elusive textures, the distorted representation and the ethnographic white

noise. By doing so, I hope to shed light on the relationship between emotions, violence, language and personhood. Presenter: Valentina Ramia (Stanford University, Department of Anthropology)

What Love and Warmth Have to Do with the King of Thailand: A Tale of Atmospheric Governance: This essay offers an ethnographic analysis of the "Love and Warmth at the Winter's End" festival, first held in Bangkok in 2018, little more than a year after the death of King Bhumipol Adulyadej. Sponsored by Vajiralongkorn, the unpopular and then un-crowned king-to-be and framed as a gift to the Thai people, the festival hosted 1 million visitors. "Love and Warmth at the Winter's End" drew on a familiar repertoire of nostalgic forms and invented traditions, while mobilizing novel modes, as this paper will show, of enacting that repertoire. Most notably, large numbers of visitors attended in period costume, which event organizers described as Thai royalist dress associated with the hallowed 5th reign of the Chakri Dynasty (1868-1910). The paper details the festival's attention to atmosphere, the emphasis on reconstructed historic buildings and the cultivation of positive interactions, moods, and worlds made in them. If atmospheres are not simply given environments but designed sets of relations of which air is but one (Sloterdijk 2016), the paper presents the festival as a lens onto the ways in which the design and inhabitation of an atmosphere mediates power. It develops a theory of atmospheric governance 1) to discuss the ways in which the festival's production of "love and warmth" relate to the new and largely reviled king's attempts to forge positive identification with his rule and 2) to gesture at the ways in which value, writ large, is increasingly asserted through the management of atmospheres. Presenter: Malavika Reddy (Harvard University, Department of Anthropology)

The Atmospheric Pressures of Necrocapitalist Value Regimes : This paper explores the spectral resonances between changes in the commodity form and modes of political violence in the late 20th century, particularly their shared investment in enhancing the ways value could be generated and captured through modes of atmospheric circulation—value pulled from thin air and from what could be felt in the air, so to speak. Its focus is millennial Ecuador where financial logics of debt and currency speculation combined with plantation modes of territorial occupation and human engineering combined under the brutal magic of terrorist statecraft to construct a network of death economies that came to be felt in the form of what one persecuted guerilla

combatant of the period described as a national mood of “collective psychosis”. As images of dead insurgents circulated generatively in the press, exchanging corpses for military assistance loans and debt relief programs, expanding plantation zones pumped those returns into ecologies of toxic warfare, where the air itself came to be felt as a technology of racialized violence, theorized as another modality of capital’s saturation of potentially agonistic lifeworlds, breath a dangerous encounter with the force of dispossession/possession. These forms of violent and capitalist production arose together and together opened up new possibilities for the ways affect could be harnessed to generative effects, producing a way of feeling that seemed to drift between plantation greenhouse, penitentiary, torture cell, and the disoriented worlds around them. Ultimately, the paper asks about affect’s capacity to mediate the material and the atmospheric in necrocapitalist value regimes.

Presenter: Christopher Krupa

Sounds of war: Martial atmosphere in the suburbs : Noise produces atmosphere and attunes us to the permeability of bodies and built environments (Peterson 2021). In Homestead, just south of Miami, the sounds of F-16 fighter jets saturate the suburb. This intermittent noise produces an atmosphere of war, felt by some as exhilarating and by others as harmful and ominous. Migrant children, detained in a camp adjacent to the military base runway, are exposed to noise from the fighter jets at levels associated with cognitive harm and memory loss. Here, noise exposure is part of a broader colonial atmosphere of confinement (Fanon 1961). Yet beyond the camp, in the suburbs that border the military base, the noise of the jets is lived as a sound of freedom that nurtures durable attachments to war (Terry 2017). This paper tracks martial atmosphere as both noise pollution—studied and contested by migrant movements for environmental justice—and as a sensorial experience of pleasure and power for the paramilitary communities that surround and sustain the base. In Homestead, this noise is both measurably material and differentially felt. What kinds of politics do atmospheres make? And how do we write, record, analyze an atmosphere that resists ethnographic and audio capture? Presenter: Emma Crane (Columbia University)

The Ephemeral Atmospheres of Construction : In her presentation Dharia analyzes the ephemeral atmospheres of the construction industry in India’s National Capital Region (NCR). Atmospheres (created through the transformation of materials and circulations of people) are not epiphenomenal to industrial

operations; rather, they undergird labor politics and operating strategies in construction. The heat of steel, the constant clouds of dust, the electrical sparks on construction sites, are not mere metaphors but affective, material, and sensory sites that link to political subjectivity and laboring strife. Moreover, it is the ephemeral nature of atmospheres—their ability to rapidly transform, circulate, and dissipate—that is site of their power. The temporality and temporariness of ephemeral atmospheres allow them to shape human experience. By studying the working of power in ephemeral atmospheres, Dharia challenges work that romanticizes, otherizes, or renders the ephemeral inconsequential. Dharia makes this case by considering three key forms of life interlinked with the production of atmospheres in construction work: mazdoori, majboori, and jugaad, that is, the politics of labor, necessity, and precarity on construction sites. The presentation is based on fifteen months of ethnographic research in NCR and is part of a cross-class ethnography of architects, planners, contractors, foremen, workers, and developers in NCR. Presenter: Namita Dharia (Rhode Island School of Design (RISD))

2-030

Autoethnographic Film as a Site of Self-Making

8:00 AM - 9:45 AM

TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Essence London

CHAIR:

NARMEEN IJAZ

PRESENTER:

Essence London ,Corryn Anderson ,NARMEEN IJAZ ,Marian Gabani Gimenez

DISCUSSANT:

Elena Guzman

DESCRIPTION:

This multimedia panel brings together the written and visual to explore the power of autoethnographic film as a site of self-making and healing. Autoethnography is a critical feminist method that harnesses the power of personal experience as a critical form of knowledge (McClaurin 2001). As Catherine Russell notes in *Experimental Ethnography: The Work of Film in the Age of Video* (1999), the power of autoethnography lies in its ability to not only foreground the personal but also

to combat vectors of oppression. Thus autoethnography, when oriented in this way, can be a powerful tool for reclamation and self-making. This panel brings together four women of color scholars whose autoethnographic films are used as tools to counter narratives of racism, queerphobia, xenophobia, and domestic terror as they seek to reconcile and disrupt their spatiotemporal realities through their own borderlands (Anzaldúa 1989). The process of shooting, editing, and showcasing a film are all rigorous spaces in which the autoethnographic is enacted to (re)create realities and to facilitate healing. In using visual tools of filmmaking, each panelist visualizes feminist futures that become actualized through the process of making and watching their films. When brought together, these films and written reflections offer a nuanced take on the future of autoethnographic film through a feminist filmmaking lens.

How to Use Home Movies as a Rememory Tool: Home movies as a genre of media is evolving, whether you include viral tiktoks & videos “collecting dust” deep in our 21st century phones or not. Artist Essence London believes this is the time to also reconsider the function of home movies regardless of the year or method they are captured. They can be more than historical record, more than an entrance to nostalgia. With attention & intentionality, home movies can be used as rememory tools that facilitate reflection & healing. London details how she does this in her autoethnographic filmmaking process. The accompanying screening is her film *matriline ritual*, which contains footage of her family’s 1999 Kwanzaa celebration & is currently in the post-production phase. Presenter: Essence London

Pole Dancing as Healing: Inspired by Brent Faiyaz’s lyrics “who can I love when they tell me I can’t love myself, how in the hell could I possibly love someone else,” this paper and film explores the harm marginalized identities, especially Black people, experience in the world. By focusing on how a queer multiracial woman explores the art of pole dancing as a site of healing, resilience, empowerment, self-love, and agency within a society that deems her identities unworthy of love we come to see pole dancing as a survival strategy. Presenter: Corryn Anderson

Finding the Self within Displacements: An Autoethnographic Study of Homelands, Memory and Migration : The idea of home has multiple meanings. For some it’s a memory, a longing for a past, for a place of belonging, and for others home is about nation and citizenship. However, Kakali Bhattacharya (2017) in her

essay ‘Coloring Memories and Imaginations of “Home”’: Crafting a De/Colonizing Autoethnography’, argues that such romanticized notions of home represent a colonial and patriarchal notion of home, thereby, concealing experiences of trauma, oppression, and alienation thus, making the idea of returning to a home complicated and unsettling. Building on Bhattacharya’s argument, in this paper, I use an autoethnographic practice-based approach by holding two subjectivities – that of the camera and of the subject of the documentary – to explore how the notion of home becomes both fragmented and entangled in borderlands, immigration laws, spatiotemporal distances, documentation, and nationhood. By using the metaphors of the meeting of land and sea as both a site of a peaceful union and as a site of a violent clash as Gloria Anzaldúa (1987) puts it, I seek to use autoethnography to navigate through the fragmentations of the idea of home. As a result, using a self-reflexive and non-linear approach, for the film, *The Spaces in Between*, I argue that the various temporalities of the memories of past, the spatial dislocation in the present can be negotiated in the imaginary of the future in which the ‘self’ is neither here, nor there, neither an insider, nor an outsider. Instead, the self is a space of belonging that also includes displacement, identity, and transformation. Presenter: NARMEEN IJAZ

Seven Homes of Forgetting: The dichotomy between home and exile has guided much of the discourse around immigration and displacement, but one’s movement across borders is the embodiment of yet another condition, one that cannot be ultimately situated in any of these two poles. When the body is understood as the bearer of existence and placement, home ceases to be an external and intangible quest. Skin, bones, and blood move, rush and pulse in layers of remembrance and forgetting, in a constant struggle against the inherent violence of imposed borders and divides. *Seven Homes of Forgetting* is a visual-archeological autoethnographic experiment to uncover religious discourses against bodily (and personal) autonomy and to explore the fluidity of the borders between living and non-living, human and non-human, remembering and forgetting, home and exile, and between propriety and the grotesque. In this filmic experiment, I reflect on the indelible scars of white Anglo-Saxon Christianity in my understanding of embodied experience of the world: if the body is, at the same time, a site of sin and the temple of the [holy] spirit, refusal, autonomy, and agency can only be activated in a liminal and/or transitional space. Built on conceptualizations of borderlands (Anzaldúa) and third

space (Homi Bhabha), in *Seven Homes of Forgetting* I explore the potential of film in eschewing hegemonic regimes of truth, space, and temporality and aiming at world- and self-[re]making. Presenter: Marian Gabani Gimenez

2-035

Beyond ruins: Rethinking late-industrial natures

8:00 AM - 9:45 AM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Larisa Kurtovic (University of Ottawa)

CHAIR:

Catherine Fennell (Columbia University)

PRESENTER:

Ekin Kurtic (Northwestern University), Tamta Khalvashi, Larisa Kurtovic (University of Ottawa)

DISCUSSANT:

Catherine Fennell (Columbia University)

DESCRIPTION:

Recent seminal work inspires us to mobilize anthropological capacities for noticing with the goal of making intelligible and imaginable the possibilities of life and politics amidst capitalism's seemingly ever-expanding detritus (Gordillo 2014, Tsing 2015, Stoler 2016). Bringing together ethnographic analyses centered on material assemblages, infrastructural remnants and ecologies consolidated in and through industrial intensification, decline, or collapse our panel responds to these concerns, albeit with some important caveats. We take seriously Kim Fortun's cautionary remarks about the 'discursive risks' that emerge when we rely on established idioms and ways of thinking to parse the nested complexity of technical, biophysical, and economic conditions that comprise late industrial problem domains (2012). What else, but ruin, rubble, decay, or corrosion might be generated within industry's durable and expansive footprints? How might we put pressure on the open-endedness of social and political life in late industrial worlds without losing sight of various determining conditions? Some interventions on this panel place the spotlight on the processes of rewilding and more than human late and post-industrial ecologies. Others pay attention to dormant subterranean histories that at once encompass extraction as well as more generative processes of world-building. Still others yet are preoccupied with

questions of labor and justice, which quite often but not always stand at odds with the romantic portrayals of aestheticized post-apocalyptic landscapes (see Bond 2023). Collectively, we seek to better understand the material and political assemblages that emerge in late industrial zones, whether they be forming in place characterized by abandonment, or by novel forms of speculation and experimentation, even hope. We treat such horizons cautiously: rather than celebrating 'the return to nature,' we engage how people grapple with what falls aside such triumphant narratives.

Salvaged ecologies: The making of post-submergence nature : This paper examines the role of environmental salvage practices in making a post-submergence life in northeastern Turkey. Yusufeli Dam is one of ten large dams built on the Çoruh River, a swiftly flowing river through a deep valley, designated as the final frontier for the expansion of large-scale hydropower production in Turkey. Praised as the country's tallest dam, construction of Yusufeli Dam began in 2012 and continued for a decade until its inauguration in November 2022. As the water accumulates forming the reservoir for electricity production, the entire town center and three villages get submerged by the river that long shaped the socio-natural life in the valley. Meanwhile, a new life in the upper elevations above the reservoir is put into practice. In this landscape, resettlement implicates not only the people and the built environment but also more-than-humans. The Municipality and the District Directorate of Agriculture conceive and frame this submergence as a socio-natural process in which environmental sacrifice is inevitable but can be compensated. They suggest that local fruit trees and fertile agricultural soils be salvaged before flooding and relocated to the resettlement site. These salvaged ecologies, they envision, would signal and enact the possibility of life emerging in the midst of ruination. This article pays ethnographic attention to practices of transplanting trees and relocating soils to demonstrate that rather than countering or mitigating destruction, the act of salvage is bound up with ruination as it is rendered inevitable. What emerges from this practice is a post-submergence nature, which is movable and modular, indexing the continuation of not only life but also ruination. Rather than approaching salvage merely as an object of analysis, I argue for the importance of salvage as a concept that reveals a particular relationship between environmental sacrifice and restoration. Presenter: Ekin Kurtic (Northwestern University)

A City of Vineyards: Reparative Ecologies in Times of Ruination: Engaging with forms of human–plant relations in Tbilisi, this paper explores possibilities for reconsidering the reparative potential of urban vineyards in the ruins of socialism and capitalism. Drawing on ethnographic fieldwork and revisiting Georgia’s Russian colonial and Soviet history of decorative gardening, I develop the concept of reparative ecologies and expand it for an anthropological inquiry of broken urban environment. I use reparative ecologies to refer to urban vineyards that grow in and around decaying Soviet mass housing projects: the spaces alongside dilapidated building blocks, courtyards, and balconies. Exploring Tbilisi as a city of vineyards, I direct attention to the often unnoticed ways of repairing and caring for urban spaces through transplanting rural plants to urban areas at a time of increased ecological ruination and destruction. Tracing human–plant relations between city inhabitants and vineyards, the concept of the reparative ecologies directs ethnographic analysis toward the nature as infrastructure in the context of Soviet industrialization, environmental change, post-Soviet deindustrialization, war, and neoliberal urban governance. Attending to reparative ecologies, I argue, requires telling stories that are not easily noticeable but constitute essential aspects of the study of urban space, vernacular plants, and poverty, while also mapping out possibilities for reparation. This framework thus expands a recent anthropological focus on ruins, infrastructure, and urban landscapes by highlighting questions of spatial justice that are at stake in emerging urban ecologies and an era of disturbed environments in post-socialist Georgia. Presenter: Tamta Khalvashi

A Pit Lake Named Zero: Postindustrial Natures and Post-Extractive Futures in Bosnia-Herzegovina: In 2018, an activist campaign in the central-Bosnian town of Vareš successfully challenged the plan of an EU-sponsored ¡Vamos! Program to test underwater mining equipment in a nearby pit-lake “Nula” (transl. 'Zero') which formed on the site of the now-defunct coal mine. Nula is a rewilded postindustrial waterscape made possible by various forms of ruination that accompanied the 1992-95 Bosnian war. Over the last two decades, local residents transformed it into a recreational area for swimmers and fishers, as well as a key site in the hoped-for economic revitalization via ecotourism. Nevertheless, given Vareš’s extensive industrial and mining past, some local residents were willing to tolerate the risks that ¡Vamos! testing represented to the now-settled lake, particularly if such efforts could bring back jobs to this deindustrialized and depopulated

part of Bosnia-Herzegovina. But the project's opponents focused on potential environmental hazards this kind of testing, pointing to the murky ethics of bringing experimental technology to a poor country with weak environmental regulations. This paper, which has resulted from an uncommon student-professor collaboration, takes up this pit lake as a privileged site from which to query possible futures amidst ruins of (post)socialist industrialism. How might we make anthropological sense of zones of anthropogenic resource depletion that are at once potentially toxic and beautiful, and emerge as unlikely sites of affection, communal care, and environmentalist concern? To what political and ethical configurations do such zones give rise? What subterranean histories do they help us excavate, and to which future horizons do they point? Paper co-authored with Yanna Jović, uOttawa alumna
Presenter: Larisa Kurtovic (University of Ottawa)

2-785

Centering Africa and China in Global Transformations

8:00 AM - 9:45 AM

Virtual - Room 1

Executive Roundtable/Townhall - Virtual

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Justin Haruyama (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

CHAIR:

Justin Haruyama (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

PRESENTER:

Seyram Avle (University of Massachusetts, Amherst), Justin Haruyama (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies), Mingwei Huang (Dartmouth College), Derek Sheridan, Ignatius Suglo (University of Pennsylvania), Di Wu

DISCUSSANT:

Mei Zhan

DESCRIPTION:

Recent decades have witnessed a world-shifting transition as a colonial and post-colonial global order dominated by empires originating from Europe and North America has increasingly been turned on its head.

This transition has involved nations and people once considered emblematic of the colonized world and the Global South—such as those of China, India, Brazil, and South Africa—now increasingly occupying positions at the leading edge of global capitalist transformations. Despite this transition, prevailing scholarly work continues to implicitly center the Euro-American West as its central focal point when it comes to topics as varied as transnational migration, racialization and racism, the politics of religious movements, and (neo)colonialism. Despite these provincializing tendencies in Euro-American anthropology, the field often sees itself, and is often seen, as speaking to 'global' problems, whereas other world anthropologies are cast as dealing with a narrower set of 'local' issues and audiences. This roundtable brings together a group of transdisciplinary and international scholars working across the boundaries of anthropology, cultural studies, gender studies, communication studies, sociology, and history to challenge global colonial hierarchies both within and beyond academic knowledge production. To achieve this, our roundtable examines transformations of the 'global' from the vantage point of transnational links between two critical nodes of the Global South: Africa (pop. 1.2 billion), the world's fastest-growing continent by population, and China (pop. 1.4 billion), the world's largest manufacturing economy, trading nation, and exporter of goods. Hailing from and working out of diverse locations in both the Global North and South, including Nigeria, Ghana, (mainland) China, Taiwan, Hong Kong, Mexico, Canada, and the USA, this group of scholars will address questions such as: are critical concepts such as 'race,' 'empire,' and '(neo)colonialism' the best analytic tools for understanding South-South connections today? Is there a danger of Western analytical categories 'concept colonizing' African and Chinese studies? What do such debates say about the varied ethical and political subjectivities of international scholars and our interlocutors? As critical concepts such as race, racial capitalism, and empire 'go South,' we contend that they become dislodged from their more familiar historic and geographic contexts and potentially unanchored from whiteness and the West with provocative and productive implications for the field of anthropology today. We thus ask: how can the study of these processes contribute to a global decolonial vocabulary of 'race' and 'racism,' 'empire' and 'colonialism,' 'capital accumulation' and 'migration'? Taking a palimpsestic perspective to the historical present and an anthropological approach to the study of contemporary global formations, this roundtable explores how knowledge about China in Africa, and Africa in China,

can contribute to alternative and potentially liberatory reimaginings of the world and structures of power within it. Conversely, we simultaneously consider how historical experiences and narratives are put into variation by an attention to the *longue durée* of relations between peoples and nations of the Global South.

2-040

Climate Change in Perspective

8:00 AM - 9:45 AM

TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Ajmalkhan Areethala (Harvard University)

PRESENTER:

Matt Gravin ,Erin Scott ,Ajmalkhan Areethala (Harvard University),Nancy Kendall

DESCRIPTION:

This panel explores the various ways in which communities experience, narrate, and navigate the unequal effects of climate change. They attend to the structural inequities that shape human experiences of environmental crises. Papers address ongoing processes of settler colonialism and the inequities of the Anthropocene, the intersections of racism and environmentalism in relation to species management, experiences and understandings of climate change among Adivasi farmers in the Sundarbans, and a cross-cultural look at youth responses to climate crisis.

Enter Anthropocene: Settler-Colonial Anxiety and the Politics of Finitude: The Anthropocene is declared as the age of humans. Centuries of industrial mastery over the environment have culminated in transition to this new epoch. It is an age of 'tipping points,' increasingly lethal biological and weather-related disasters, and paranoia surrounding the end of the World – of which humans are said to be the driving force. Ironically, then, it is this age of humans that so too presents the greatest threats yet perceived to human life, and the ecological structures that support it. Ensuing disorientation, caused by the collapse of modernist frameworks that define 'human' and 'nature' as separate phenomena, is captured in the catastrophic imaginary of popular culture writ large. The end of the World, though, is a contested concept with no singular reality. As the histories of Indigenous Peoples attest, there are indeed many worlds with many possible ends. Having coped

through the experience of colonization, Indigenous Peoples in the Americas have arguably already suffered the end of their worlds on a scale the West has never known. Drawing from recent scholarship in anthropology, postcolonial theory and the environmental humanities, this paper examines the relationship between narratives of extinction and the demand to preserve liberal capitalism as a symptom of the Anthropocene. I argue that despite the apparent concern for a variety of peoples, species and environments, the imagined end of the World is more a reflection of the West's positionality. It is an expression of anxiety – a fear of loss of the very justifications that have given rise to European imperialism and settler-colonial societies. Presenter: Matt Gravlin

Are We The Aliens? Invasive Species, Climate Change, and the Rise of Environmentalism as Racism: Invasive species, climate change, and human migration are increasingly interconnected within political, economic, and environmental circles. As a result, invasive species are being removed from their biological context and becoming tools in a political arsenal to create and solidify ideas of natives and aliens within the human world as well. While the impact of human-caused climate change has only recently been acknowledged in the political sphere, the mobilization of environmental discourse for racist, nativist, and nationalistic movements is far from new. From France to Washington to New Zealand, voices on the far-right – nationalists, populists, protectionists, and people beyond the conventional conservative voice – have been using old environmental tropes and adapting them to the new face of environmental change, charged with fear for the future – environmentally, economically, and racially. In doing so, they are creating powerful new frameworks for a set of issues more typically associated with the left: conservationism. As climate change and environmentalism become more mainstream for political parties to discuss, so does the rise of conservationism as racism, tying care for the environment to specific groups of people and tying the destruction of the environment and species loss to already racialized and marginalized groups, and specifically to immigrants. From Nazi propaganda to Trump's wall, to discourses which tie invasive species to migrants as 'alien' invaders, environmentalism is once more becoming a convenient outlet for violence, racism, and xenophobia to flourish under the guise of caring for the environment. This has created new problems in identifying who exactly are the 'aliens' and has led to questions surrounding how invasive species and environmental issues are to be tackled outside of

politics? In a world increasingly feeling the impact of climate change, how do you separate the biological reality and harm done by invasive species and environmental degradation from the equally damaging impact of the politicization of environmentalism as a tool to further harm and alienate already marginalized groups? How do we, as academics, citizens, and nations, balance the reality of climate change, environmental degradation, and invasive species with the reality that who belongs where is increasingly complex and harmful to determine? Finally, who decides what counts as conservation and who, in the end, is the alien? Presenter: Erin Scott

Doing Anthropology of climate change in South Asia: Reflections from the Sundarbans: Anthropological scholarship on anthropogenic climate change addressed risk perceptions and management, decision making processes, social production of knowledge, and interactions of science, policy, and politics. The rapidly growing body of scholarship in anthropology on climate change (Crate and Nuttall 2009; Dove 2013; Fagan 2010; McIntosh et al. 2013; Rayner) explored the human-associated nature of climate drivers and impacts across societies. The anthropological literature that looked at the indigenous people's knowledge and experience of climate change Lipset (2011) Rudiak-Gould (2011) explored the contrast between scientific knowledge and indigenous knowledge and the experience of the indigenous people among many other areas. However, even though there is a rich tradition of studying Adivasis (Indigenous people) in South Asia, there has not been much anthropological exploration of climate change and the experience of Adivasis. This paper looks at the climate in India considering Adivasi (Indigenous) identity as central socio-ecological category in the Indian sub-continent. Based on the fieldwork conducted among the Adivasi farmers in the world's largest area of mangrove forests in the Bay of Bengal, Sundarbans, this paper highlights the challenges to the existing anthropological tools to study climate change in South Asia. I demonstrate how unique forms of historic and socio-ecological, human, and non-human relations, and their multiple intersections determine and mediate the experience of climate change in the Sundarbans. I then argue that anthropologists in South Asia might need new tools and alternative frameworks to study the Adivasis experience of climate change. This could further help climate change mitigation and adaptation policies in South Asia. Presenter: Ajmalkhan Areethala (Harvard University)

Crisis and Climate Transitions: Youth Livelihoods and Wellbeing in Colombia, Ghana, India, and Malawi: This paper draws from two team ethnographic studies to explore youth livelihoods and wellbeing in economically marginalized rural communities in Colombia, Ghana, India, and Malawi that are experiencing extreme impacts from climate change. The paper explores similarities and differences among youth's narrations and experiences of socio-cultural and political economic transitions, and links these to: 1) the end (Li, 2014) of a wide variety of natural resources on which youth and adults in each ecology have historically depended for survival, thriving, and building capital; 2) very different structures and experiences of socio-economic inequities in each community; and 3) sense-making related to worldviews and religions--and particularly the extent to which people imagined that the current moment represents a transition into Biblical end times. The presentation will also reflect on shared methods used in both studies, particularly the half-day youth walk-around interviews (in which the researchers walked with interviewees to and through key daily activities for 1-8 hours), which provided much richer data on youth transitions--through different spaces, institutions, relationships, and contexts. Lastly, the paper reflects on the particular calls being made by adults in spaces that youth frequented (schools, informal work spaces, churches, etc.) concerning the 'good life' towards which youth should aspire, and reflects on what youth's responses to these narratives about their desired futures can tell us about changing generational norms concerning wellbeing in the anthropocene. This paper is co-authored by Yaa Ampofo, Arpith Isaac, and Nancy Kendall. Presenter: Nancy Kendall

2-565

**Conversations Across the Generations:
Transitions from paper field notes and visual
documentation to mixed methods and digital
recording of ethnographic and archeological
field data**

8:00 AM - 9:45 AM **TMCC - 801 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Senior Anthropologists

ORGANIZER:

**James Tim Wallace (North Carolina State University,
Department of Sociology & Anthropology)**

CHAIR:

**James Tim Wallace (North Carolina State University,
Department of Sociology & Anthropology)**

PRESENTER:

**Laura Zimmer-Tamakoshi (Truman State
University), Ruth Van Dyke (SUNY, Binghamton
University, Department of Anthropology), George
Gmelch (University of San Francisco), John Page
(University of Miami, Department of Anthropology)**

DISCUSSANT:

**Dennis Wiedman (Florida International
University), Sarah Taylor (California State University,
Dominguez Hills, Anthropology Department)**

DESCRIPTION:

This roundtable brings together senior scholars and young, emerging scholars to discuss and debate the associations between documenting ethnographic observations and recording the archaeological record. Ethnographers and archaeologists have for generations developed methods of recording observations and measurements in field sites. Each new generation creates new technologies and approaches for documenting field observations in ethnography, and handwritten notes in paper notebooks have been replaced by efieldnotes, spreadsheets, network analysis, photo and audio files, interview recordings, resulting in changes in ethnographic products in response to new methods of collecting data. In archaeology, mapping and photography have become much more sophisticated with drones, Lidar, and visualization techniques. But do these contemporary techniques replace or do they enhance the practices developed generations ago by our earlier colleagues? Do new technologies replace participant observation as a means of data collection, and objectify field experiences? Do they aid, change, enhance the recording of field observations; do they bias or constrain observations in new ways unlike biases occurring through participant observation. Are they more or less inclusive of the interlocutor lens. Do they offer our interlocutors more or less opportunity to enter the ethnographic dialogue. Have archaeologists been able to better "see" and report their data with these new techniques? Or are archaeologists held hostage to new techniques that are delightful to look at but obscure the basic relationships between humans and the environment in which they lived? The scholars in this roundtable represent different generations of ethnographers. They will reflect on, share and critique earlier and current approaches to data collection and the implications of changes for

ethnographic and archaeologic recording, interpretation and results.

2-045

Cycles of Capitalism in Atlantic Canada: Spatio-Temporal Returns and Revenants

8:00 AM - 9:45 AM TMCC - 709

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Kassandra Spooner Lockyer

CHAIR:

Donna Young

PRESENTER:

Katie MacLeod (Cape Breton University, Department of L'nu, Political, & Social Studies), Kassandra Spooner Lockyer, Heidi Haering, Hannah Main (Dalhousie University, Department of Sociology and Social Anthropology)

DISCUSSANT:

Sarah King (University of Ottawa)

DESCRIPTION:

Atlantic Canada has experienced an unexpected growth surge between the summer of 2021 and 2022, with population growth, once stagnant, now at double the national rate in Prince Edward Island, New Brunswick and Nova Scotia. This moment of expansion is also met with growing pains, including a severe housing and rental crisis and strains on already overloaded healthcare and education systems (Mills 2023). What feels like the promise of expansion, however, can also be read as part of the larger 'boom-and-bust cycle of the resource economy' of Atlantic Canada (Thompson 2012:105). Capitalism functions in the region as a wave of creative destruction, constantly on a quest for 'new places where production might be cheaper and more 'efficient'', and continuously expanding by rendering people and places in zones of deindustrialization 'instantaneously outdated' (Edensor 2005:315). For those who remain behind when capital has moved on, capitalism gets experienced as a cycle of contraction and expansion (Noys 2016). In Atlantic Canada, this boom-and-bust pattern is layered onto spatial cycles of circular migration, wherein the Eastern provinces serve as a pool of reserve labor for Western expansion (Veltmeyer 1978). Nicknamed contemporarily 'the back-

and-forth' or the '21-and-7' by labor migrants (Ferguson 2011:107), this kind of migration cycle is representative of larger scales of absence and return that characterizes the region (Delisle 2013). Displacement and unsettlement have become 'part of the place' (King 2013:75), a kind of rootedness that demands separation, where many 'ha[ve] to leave ... in order to stay' (Ferguson 2011:113). This panel will explore the relationship between these two cycles of capitalism; the spatial cycles of absence and return and the temporal reversion of contraction and expansion. By examining waning and returning industries, rural abandonment and reclamation, and tenuous land rights, we will ask what kind of temporalities do these cycles of absence and return create? How do returning pasts come to shape our relationship with place? What do these space-time cycles mean for Atlantic Canada's futures? Delisle, Jennifer Bowering 2013 *The Newfoundland Disapora: Mapping the Literature of Out-Migration*. Waterloo, Ontario: Wilfrid Laurier University Press. Edensor, Tim 2005 *Waste Matter-the Debris of Industrial Ruins and the Disordering of the Material World*. *Journal of Material Culture* 10(3). Sage Publications Sage CA: Thousand Oaks, CA: 311–332. Ferguson, N. 2011 *From Coal Pits to Tar Sands: Labour Migration Between an Atlantic Canadian Region and the Athabasca Oil Sands*. *Just Labour* 17/18: 106–118. King, Sarah 2013 *Fishing in Contested Waters: Place & Community in Burnt Church/Esgenoopetitj*. University of Toronto Press. Mills, Don N.d. *DON MILLS: Unprecedented Atlantic Canada Population Growth Causes Unexpected Pressures* | SaltWire. accessed March 1, 2023. Noys, Benjamin 2016 *Days of Phuture Past: Capitalism, Time, and Acceleration*. Retrieved May 5: 2016. Thompson, P. 2012 *Extraction, Memorialization, and Public Space in Leo McKay's Albion Mines*. *Studies in Canadian Literature/Études En Littérature Canadienne* 37(2): 96–116. Veltmeyer, Henry 1978 *The Underdevelopment of Atlantic Canada*. *Review of Radical Political Economics* 10(3): 95–105.

Deconstructing Marginal Rural Landscapes: Exploring Identities through an Acadian Post-Agricultural : Out of use farms can be found throughout the small Acadian village of Pomquet, Nova Scotia. The region was known for subsistence and part-time farming, hitting its peak agricultural production between 1881 and 1891. By the 1920s, farming became very labor-intensive, and the rural economy that was based in subsistence farming began to break down. During this same era, other Acadian committees engaged with Acadian nationalism and the Nova Scotia tourism industry, and a version of Acadian history steeped in myth that significantly

impacted Acadian popular memory. Due to its political economy and rural landscape, Pomquet was on the margins of both nationalist and tourism processes. The second industrial revolution led to small rural industries moving to urban centers leaving many of the farms throughout the county abandoned. The present-day economy in Pomquet is less prosperous than in the height of the agricultural era. With a declining economy positioned near a sizeable Anglophone center, Pomquet relies on outside resources. This paper explores political economy in the village decline to understand how their rurality, language loss, and little connection to Acadian official history presented them with an alternative path to sustaining a sense of ethnic identity and a localized Acadian past. Presenter: Katie MacLeod (Cape Breton University, Department of L'nu, Political, & Social Studies)

Closing Futures: Getting Caught in the Repetitions of Late Stage Capitalism in Cape Breton, NS: Kate Beaton's (2022) *Ducks*, a memoir about leaving Cape Breton for the tar sand of Alberta, opens with a paradox; Cape Bretoners are stuck between "a deep love for home, and the knowledge of how frequently [they] have to leave it". What she terms the "push and pull" of growing up in a boom-and-bust region points to the long history of circular migration that has shaped the island's landscape for the last 100 years (Thornton 1985; Ferguson 2011), creating a population of precarious mobile labourers (Ferguson 2011). The island is a landscape littered with people who have left but returned and who might leave again, creating a strong sense of rootedness and unsettledness. For those who remain, the repetitions created by a capitalist temporality that is "manifestly linear while latently circular" is keenly felt as both a "generalized nostalgia" (Noys 2016:21) for past prosperity and the desire to leave behind the violent and toxic histories of industry. Within these cycles of return, past /present, and here/elsewhere overlap in the social atmospheres of Cape Breton in a way that shuts down possible futures. In this paper, I will explore how my participants in the Sydney Coalfield area feel caught within the "needless repetitions" and "eternal return" (Noys 2016:22) of capitalist realism (Fisher 2014), forcing them to search for potential futures in the past. Beaton, K. (2022). *Ducks: Two Years in the Oil Sands*. Random House
Ferguson, N. 2011 *From Coal Pits to Tar Sands: Labour Migration Between an Atlantic Canadian Region and the Athabasca Oil Sands*. *Just Labour* 17/18: 106–118
Fisher, Mark 2022 *Capitalist Realism: Is There No Alternative?* John Hunt Publishing
Noys, Benjamin 2016 *Days of Phuture Past: Capitalism, Time, and Acceleration*. In

Accelerationism A Symposium on Tendencies in Capitalism, 2013, Berlin Thornton, Patricia A. 1985 *The Problem of Out-Migration from Atlantic Canada, 1871-1921: A New Look*. *Acadiensis* 15(1). Presenter: Cassandra Spooner Lockyer

The Spectre of Absentee Landlordism in Prince Edward Island Land Politics.: Absentee landlords owned what is known as Epekwitk, or Prince Edward Island, for over a century. Britain acquired the Island through the Treaty of Paris, dividing it into 67 lots. High-ranking British citizens won 66 of these lots through a lottery. This period in PEI has been characterized by historians as one of constant unrest and protest between landlords and tenants. This paper explores recent accusations of a resurgence of "absentee landlordism" in the province, as levelled by the PEI chapter of the National Farmers Union (NFU PEI). Over the last five years, NFU PEI representatives have warned that loopholes in PEI Lands Protection Act may see the island return to the state of unrest of the pre-confederation period. This prediction seems at odds with the decrease over the last decade of non-resident land ownership in PEI. At the same time, land is increasingly concentrated under PEI-resident corporate ownership. Drawing on my research and fieldwork in PEI, I will explore how anxiety around current patterns of land ownership is expressed in terms of historical contestations and ask how this use of history may obscure actual inequities in present-day farming and land ownership in the province. Presenter: Heidi Haering

Sanctuary: The symbolism of churches in rural Maritime communities: In the rural Maritime provinces, churches have traditionally provided multiple spiritual and social functions. Churches provide a home for life courses rituals, community events, and local history. The legacy of the Canadian church is fraught, but churches have been an important part of life in rural Canada and are an example of the social relations that are both necessary for, and undermined by, global capitalism. To understand economic patterns in the rural Maritimes, one must understand the non-market livelihood strategies in the region. Following Fraser (2022), I argue that the process of industrialization and urbanization simultaneously requires and destroys non-market forms of livelihoods and care. As these livelihood strategies are destroyed, they become memorialized as folk, absorbing traditional culture into the market economy as a tourist commodity. Folk—and the rural idyll it points to—always includes nostalgia for an unspecified golden age (Short, 2006). Church buildings are powerful images of the folk. A white wooden church conjures up

visions of a bucolic past (Neitz, 2009). But today, many of the rural churches of the Maritimes have been deconsecrated. Now they are abandoned or are homes, businesses, or vacation rentals, but their past use remains recognizable. I use photographs of church buildings in the Maritime provinces to explore rural change. The images of church buildings that have been transformed into private homes or businesses symbolize the encroachment of the market economy on social life and common space. References Fraser, N. (2022). *Cannibal Capitalism: How Our System Is Devouring Democracy, Care, and the Planet—and What We Can Do About It*. Verso Books. Neitz, M. J. (2009). Encounters in the heartland: What studying rural churches taught me about working across differences. *Sociology of Religion*, 70(4), 343–361. Short, B. (2006). Idyllic ruralities. In P. J. Cloke, T. Marsden, & P. H. Mooney, *Handbook of Rural Studies*. SAGE. Presenter: Hannah Main (Dalhousie University, Department of Sociology and Social Anthropology)

2-050

Delinking From The Nation-State: Immigrant Education in the Context of Transnational Regions

8:00 AM - 9:45 AM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Sophia Ángeles (Pennsylvania State University)

CHAIR:

Sophia Ángeles (Pennsylvania State University), Kyle Halle-Erby (University of California, Los Angeles)

PRESENTER:

Kyle Halle-Erby (University of California, Los Angeles), Edmund Hamann (University of Nebraska, Lincoln, Department of Anthropology), Sophia Ángeles (Pennsylvania State University), Hector Palala

DISCUSSANT:

Sarah Gallo (Rutgers University)

DESCRIPTION:

Andrea Dryness and Enrique Sepúlveda write 'it is critical to understand how diaspora young people, whose lives transcend national borders, make sense of and respond to discourses that frame them as outsiders and a threat to the nation' (2020, p. 4). In light of AAA's theme examining how transitions bridge the past and

the future, we offer a symposium that recognizes transnational regions, rather than nation states, as the context for immigrant education. Taking into account the long history of examining migrant youth's trajectories from the viewpoint of the nation-state (Wimmer & Glick Schiller, 2003), we recognize the need to understand the day-to-day experiences of migrant youth as influenced by their membership in transnational communities. Privileging transnational regions over nation-states to understand the challenges and opportunities that immigrant students encounter is especially important at a time when those in power are working to separate families and fortify borders. Despite the impact migration has on young people's relationships, we argue that they remain members of already-existing and ever-changing transnational families and communities. In light of the 'disjunctures' that the legal system has created in the lives of migrant youth, there is a need to move away from further perpetuating the myth that they are divorced from their families and communities. As such, there is a need to center the transnational regions to which they belong in order to make sense of their day-to-day experiences as well as their aspirations for the future. With an interdisciplinary panel of scholars, we present four papers and discussant commentary. The first paper is an examination of emerging partnerships between educators in Los Angeles and Quetzaltenango, Guatemala who have been teachers of the same students at different points in their educational trajectories. The second examines the discourses invoked when a Guatemalan youth and a U.S. based professor debate the how and why of migrating to the U.S. Relatedly, the third paper discusses how communities organize transnationally for Mayan language preservation in U.S. schools. Finally, the fourth paper discusses how newcomer youth form transnational futures given their membership in transnational families. Collectively, our scholarship argues that transborder frameworks are vital for understanding the challenges and realizing the potential in immigrant education. These papers offer ways to move away from 'methodological nationalism' (Wimmer & Glick Schiller, 2003) and toward recognizing how 'transnational experiences and existences conjure up old and new insights on how to live in community with love, dignity, and justice' (Dryness & Sepúlveda, 2020, p. 57). Given the Council on Anthropology and Education's commitment to 'advanc[ing] anti-oppressive, socially equitable, and racially just solutions to educational problems,' this session offers a place to nurture the development of scholarship that considers how we can

collaboratively account for the transitions migrant youth encounter across multiple borders.

“It’s not just a facade”: State Counterinsurgency and International Teacher Solidarity in a Public S: Over the 2021-2023 school years, the Los Angeles Unified School District opened three new high school Academies explicitly tasked with centering recently-arrived immigrant students’ home languages to support their success in school. The students and educators in these Academies are predominantly Latinx and 25% of students reported a Mayan language as their home language. At the opening ceremony for the first program, the principal invoked the legacy of the Chicano Blowouts when students walked out of East Los Angeles schools, including at the Academy. Eighteen months later, the school leader was frustrated at how she saw the school district working against her program. “There are so many things that are in [the district’s] control. I feel like I’m failing...We’re doing band-aids but this is not just a show for me. It’s not just a facade.” How do school districts attempt to neutralize radical political action by laminating demands for change into the facades of existing practice? Grounded in the ethnography of language policy (McCarty, 2011), this paper takes up the idea of state-led counterinsurgency (Rodriguez, 2020; Sojoyner, 2016) to trace the trajectory from Chicano students in 1968 walking out of Cerrejón High School, then led by White educators, to Central American immigrant students walking into the same school fifty-five years led by Latinx educators. The paper concludes with an examination of emerging partnerships between teachers in Los Angeles and Quetzaltenango, Guatemala to propose international solidarity between educators connected by immigrant students as an alternative to globalized educational precarity. Presenter: Kyle Halle-Erby (University of California, Los Angeles)

The Would-Be Migrant and Me: Uncomfortable Discourses of Migration, Opportunity, and Inequality: This paper reflects on a brief (10-minute), recent, and unexpected request by a teenage student in rural Guatemala wondering whether I (a visiting, US-based professor of teacher education) could give her advice or even help related to her desire to migrate to the US so she could work as a nanny. In addition to invoking discourses about the US as a land of opportunity, she invokes discourses of her mother expecting her to work and her father drinking to explain why she wants to leave. In turn, I invoked discourses of hazard and concern related to migration, as well as plead to the limitations in my understanding of ‘how’ to migrate, saying my expertise has much more to do with how

schools should respond to the transnationally mobile than the logistics of moving between countries without authorization. I then find myself urging her to stay in school longer, claiming the further she gets in her education the more attractive she would be as a nanny. The paper considers both the substantial apparent inequalities in our life circumstances and the discourses we invoked to consider why her departure from school and migration would or would not be a good idea. It then zooms out to contrast this particular interaction with the larger more abstract goal for visiting Guatemalan schools—to see if there were students there who had previously been in the US and to gather information that might be useful for US teachers working with students previously in Guatemala. Presenter: Edmund Hamann (University of Nebraska, Lincoln, Department of Anthropology)

'Estar aquí en los Estados Unidos. Y visitar a mi mamá: Newcomer Youth's Transborder Dreams: In the United States, there is a growing population of migrant youth in our schools and communities. As such, their multiple aspects of their lives “transcend national borders” (Dryness & Sepúlveda, 2020, p. 4). For some time, scholars have attended to the transnational experiences of youth migrating from Mexico and the United States throughout their K-16 schooling experiences (Victor, Hamann, Gandara). More recently, scholars like Lauren Heidbrink have examined the transnational experiences of Guatemalan migrant youth and the long legacy of migration on Guatemalan families. But we know little of how the transnational experiences of youth inform the futures they are imagining for themselves and their families. Drawing from a year-long ethnographic study with 75 newcomer youth attending a comprehensive high school in South Los Angeles, this paper focuses on answering the question, how do newcomer youth, as part of already-existing or newly formed transnational families, envision their futures? Utilizing transborder frameworks (Dryness & Sepúlveda, 2020) allows for an analysis that attends to newcomer youth’s transnational experiences and moving past making sense of their experiences through a nation-state lens. The paper will shed light on how newcomer youth adjust their postsecondary goals given their recent migration to the United States and their role as members of transnational families. The paper ends by inviting educators to reimagine school practices so that newcomer youth have greater opportunities to be college and career ready. Presenter: Sophia Ángeles (Pennsylvania State University)

Kematz'ib'-tejiendo letras: A Journey to Mayan Language Preservation and technology: The United Nations General Assembly has designated the years 2022-2032 as the International Decade of Indigenous Languages in response to the lessons learned during the International Year of Indigenous Languages in 2019. This Decade aims to draw attention to the critical loss of indigenous languages and the urgent need to preserve, revitalize, and promote them. This paper explores how a more comprehensive understanding of indigenous language preservation, education, and technologies can lead to a thoughtful approach to implementing indigenous languages through the arts, and how this contributes to remedial and ongoing measures towards language preservation. Specifically, the paper engages transnational frameworks to situate U.S. public schools in the international movement for indigenous language revitalization. This paper comes out of a larger project focused on the aesthetic use of spoken and written poetry in Quiche', Spanish, and English, as well as innovative technologies as tools for social justice to use, revitalize, and transmit indigenous languages. Working with Wakefield Community School, and Fremont Dual-Language Kindergarten the project aims to create curriculum resources for Nebraska teachers who have Mayan students in their classrooms. Presenter: Hector Palala

2-055

Feminist Pedagogies: Care, Emotional Landscapes, and Critique

8:00 AM - 9:45 AM TMCC - 713 A
Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Lærke Cecilie Anbert (Aarhus University, Danish School of Education)

PRESENTER:

Lærke Cecilie Anbert (Aarhus University, Danish School of Education), Katherine Cook, Chandreyee Goswami, Pilapa Carroll (SUNY, Brockport, Department of Anthropology)

DESCRIPTION:

Feminist pedagogies are critical sites of knowledge production and praxes underexplored for anthropological inquiry. This panel explores varied forms of feminist pedagogies about emotional and care landscapes. Panelists discuss various topics such as student activism, digital activism, care tactics and

technoscience, and refugee life and care-work. These papers expand our imagination about emotional knowledge production and care practices across different spheres of labor and survival.

Careful Critique – An Ethnographic Exploration of Students' Wishes for a Caring and Critical University: Inspired by global student movements, students in the US rally to question traditions of teaching and knowledge at their universities (Rosa & Bonilla 2017). The students demand attention to be directed to practices of knowledge production by challenging norms currently in place, particularly dominant patriarchal and colonial structures (Fricker 2007). Student activists at UC Berkeley are particularly focused on creating spaces of belonging for all students, through negotiations with staff and faculty over reshaping curricula, denaming buildings and questioning hierarchies. They insist on virtues such as active listening and collective healing. Rather than (only) participating in large demonstrations, they write reports and emails and meet in small groups with management to get their wishes across. Student demands of this kind is often understood as confrontational tactics to undermine the institution of the university. Contrary to this approach, I suggest that student demands at UC Berkeley can be better understood through the analytical lens of 'care'. Within anthropology, there is a growing literature on the concept of care. Though it has grown out of the intersections of scholarship on gender, work, ethnicity, affect and gerontology (Drotbohm and Alber 2015), the term is now also central to studies on climate, social justice and not least, education (Krøijer 2019; Lien 2022; Lynch, Kalaitzake, and Crean 2021). Inspired by these authors, and in particular Keri Fazer (2019) and Maria Puig de la Bellacasa (2012), I approach the students' demands as a form of critical care for the university and for themselves, while staying attentive to the fact that care is not an innocent endeavor (cf. Lautrup 2022; Martin, Myers, and Viseu 2015; Murphy 2015). Building on 5 months of ethnographic fieldwork, this presentation homes in on the student experiences at UC Berkeley. I show that unlike previous student activism advocating for freedom of speech, or minority rights, the student groups at UC Berkeley that I have followed demand care as a vital value in the university. When students point out belonging as a key term to work with, they are also emphasizing that students thrive in spaces where they 'fit', where they are not perceived as 'matter out of place' (Douglas 2003) or as 'space invaders' (Puwar 2004). Furthermore, they are demanding that students thrive and feel safe, and they are not satisfied with merely being admitted to the

institution or gaining a degree. This changes the task of the university. I argue that by demanding that the university cares for its students, students also show care for the university. This care is given from students when they engage in critical and thoughtful negotiations over what role universities and education should play in society, and when they engage in student-led courses, that is not only a way for them to influence curriculum and classroom spaces, but also a free labor provided for the university. Presenter: Lærke Cecilie Anbert (Aarhus University, Danish School of Education)

Critical emotion in the digital archaeology toolkit: Although frequently critiqued as the antithesis of systematic science, this paper situates the value and contributions of emotionally-engaged methodologies and theory in queer and feminist research. This paper will specifically center the relevance of rage in digital anthropology, at the intersections of community-driven projects and creative communication. Case studies in the evolution of digital archaeology, framed within anthropology more broadly, will trace the relationship between experiences of oppression and exclusion, the emotions of rage, joy and fear, and the emergence of inclusive, accessible, and collaborative approaches. Challenging traditional notions of irrational emotions (often leveled at women, queer folk, and BIPOC scholars), it will be argued that critical refusal, activist-driven research, and creative or artistic methodologies are the cornerstones of rigorous, thoughtful and ethical approaches. It will also counterbalance the value of critical emotion with the dangers of burnout, abuse and toxicity. Presenter: Katherine Cook

What university friends have got to do with post-university life? An ethnographic study of women students navigating aspirations and social mobility in the university.: This paper looks at the transitions of women students from pre-university to post-university life in Northeast India. Based on my doctoral fieldwork at Gauhati University, Assam, I argue that these transitions are motivated by the aspirations of these young women to be financially independent irrespective of their socio-economic backgrounds. In this regard, friendships become central in shaping aspirations and practices of social mobility for these post-graduate women students. The inroads of globalisation in India's Northeast have put young people living in the region in two parallel processes. On the one hand, their lifestyles are changing, and their consumption practices, such as choices regarding food, use of gadgets and social media, and clothes, are becoming increasingly aligned with global mass consumption. On the other hand, their aspirations are rooted in stability, security, and

permanency, which they seek to acquire through public sector jobs. As a growing 'borderland city', Guwahati appeals to these women from different ethnicities and localities within the region to explore ways of becoming financially independent and ameliorating their social status. Based on conversations with whom they consider 'friends' in the university, aspiring for government jobs becomes a widely desired way through which they perform middle-classness and seek social mobility. However, those whose aspirations of post-university life deviate from this dominant aspiration seemingly feel lonely due to a lack of understanding from friends. In this context, this paper argues that while friends become central in exploring and learning new consumption practices and lifestyles brought by capitalist ventures in the region, they tend to reinforce the desirability of a 'stable' job providing 'regular' income. For women students, this desirability of a stable job is not only related to notions of social mobility but also iterating themselves as a 'self-reliant' woman, a common aspiration shared by women students. Friendships on campus are informed by this aspiration of women students to be financially independent. Thus, women students form and negotiate their same-gender and cross-gender friendships, even while aspiring for a career other than the commonly desired career routes or lack of firmness with future goals, through their broadly shared aspiration to be economically independent in post-university life. Presenter: Chandreyee Goswami

'I protect them. I'm exhausted.': COVID-19, Care-work and Refugee Well-being: For racial and ethnic populations in the U.S., COVID-19 exacerbated pre-existing structural vulnerabilities along syndemic fault-lines (Karpman et al., 2020; Poteat et al., 2020). The CDC (2020) acknowledges that refugees may be at a greater risk for getting COVID-19 due to their living arrangements, work conditions, limited access to healthcare and underlying medical conditions. Before the pandemic, persons of refugee origins in the U.S., referred to as 'New Americans', generally faced social isolation and economic precarity due to their limited English-language skills, employment in low-wage shift-based jobs and nascent social ties. The economic downturn, state lock-down of Spring 2020 and subsequent periods of sickness and quarantine during the first and second waves of the pandemic posed dramatic and enduring challenges for New American families and their primary caregivers – namely, mothers and daughters. The social science literature acknowledges the gendered nature of carework where women bear a disproportionate burden, and during the

pandemic, this gender disparity increased (Borosso and Horowitz, 2021; Stefanovic et al., 2023; Zivot et al., 2022). For New Americans, whose risk for mental health issues is widely acknowledged, the pandemic increased the stresses and risk of depression for mothers (Al Hirani & Wagner, 2022; Gautham et al., 2021). Community-based ethnographic research conducted from 2021-2022 with the New American-clients of a nonprofit refugee-center in a western New York explores how the pandemic affected the well-being of families and co-ethnic communities. Well-being is examined within the context of affective familial and community relations, in terms of the nature of people's care-needs, their conditions of paid and unpaid work, and the day-to-day scope of their care-giving and care-receiving. How were caregivers in particular affected by changes in their daily lives, in their economic stability and their mobility and access to services? Who did caregivers turn to for support when they experienced health problems or major lifecourse events like the birth of a child or the death of a partner? This case-study highlights the areas where New Americans showed resilience and areas where they could have benefited from additional non-familial supports. As the pandemic shapes our 'new normal', this research provides a refugee-centric contribution to discussions on work-life balance, affective inequalities and the family, as factors which can contribute to the social determinants of mental health. In addition, this research reveals refugee-specific insights to how New American families may respond to the current and inevitable future public health crises, aiding service providers and policy-makers wishing to address this group's structural vulnerabilities. Presenter: Pilapa Carroll (SUNY, Brockport, Department of Anthropology)

2-150

Formations of the Secular, 20 years on

8:00 AM - 9:45 AM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Basit Iqbal (McMaster University, Department of Anthropology)

CHAIR:

Basit Iqbal (McMaster University, Department of Anthropology)

PRESENTER:

Aaron Eldridge (University of Toronto, Department of

Anthropology), Ashwak Hauter (University of California, Berkeley, Department of Anthropology)

DISCUSSANT:

Candace Lukasik (Mississippi State University), Jean-Michel Landry (Carleton University, Department of Sociology & Anthropology)

DESCRIPTION:

The 2003 publication of Talal Asad's *Formations of the Secular: Christianity, Islam, Modernity* was a landmark in contemporary anthropology. An intervention into proliferating late modern debates over secularism, the book subjected triumphalist narratives to critical scrutiny while reworking their fundamental elements. It articulated unregarded questions, reframing the terms of secularist discourse with reference to the powers they harness and disable. And amid the multitude of contemporary secular/religious polemics, it worked 'back from our present to the contingencies that have come together to give us our certainties' (Formations, 16). A landmark is something one refers to in order to situate oneself. It is something one cites. But the emergence of a landmark is also an event that shifts the topography of the field. It makes different distinctions possible. Ten years after its publication, one commentator observed that 'we are still catching up with [its] implications.' The comment placed us in the future anterior: what will have been made possible by the text? Anthropologists and others across the disciplines of the humanities and social sciences have in the last two decades contended with its arguments and method. The book ranges widely, with chapters proposing an anthropology of secularism through its 'shadows', exploring the relationship of agency and pain, considering the overdetermination of cruelty and torture, scrutinizing the redemptive mandate of human rights discourse, tracing the political implications of minoritizing Muslims in contemporary Europe, analyzing the hegemonic formation of secularism, nation-state, and religion, and examining the changing grammar of law and ethics in colonial Egypt. This panel at the 2023 AAA meeting takes the 20-year anniversary of the publication of *Formations of the Secular* as an occasion to revisit these chapters: not to offer an account of their reception or to contextualize their arguments but to reread them in view of our own disparate projects concerned with religion and politics today. Each participant will briefly present a specific reading of a single chapter before opening onto broader discussion of the topics and questions this text still urges us to consider.

2-155

Forty Years of Feminist Anthropology on Reproductive Politics: An Intergenerational Conversation

8:00 AM - 9:45 AM **TMCC - Hall F**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Risa Cromer (Purdue University, Department of Anthropology)

CHAIR:

Lea Taragin-Zeller (Hebrew University of Jerusalem), Elizabeth Roberts (University of Michigan)

PRESENTER:

Elise Andaya (SUNY, University at Albany, Department of Anthropology), Dana-Ain Davis (CUNY, Graduate Center), Marcia Inhorn (Yale University), Nadia Mbonde (New York University, Department of Anthropology), Seda Saluk (University of Michigan, Ann Arbor), Elyse Singer (University of Oklahoma, Department of Anthropology)

DISCUSSANT:

Faye Ginsburg (New York University), Rayna Rapp (New York University)

DESCRIPTION:

Four decades ago, feminist anthropologists argued for bringing reproduction to the center of social theory by foregrounding the social and political forces that shape, and are shaped by, reproduction. Feminist scholars of diverse cultural phenomena and contexts responded robustly to this call, which resulted in influential theories, methods, and vocabularies that have fundamentally transformed anthropological understandings about major global forces animating our worlds. Feminist ethnographers of reproduction in this tradition have laid bare the centrality of reproductive politics to colonialism and capitalism, racism and religion, and beyond. Bringing feminist anthropologists of reproduction into an intergenerational and cross-cultural conversation is a crucial task for understanding the conditions that enabled these critical modes of inquiry and the transitions necessary for supporting future scholarship on the politics of reproduction. This in-person roundtable will feature foundational and junior feminist scholars in the field of reproductive politics to discuss changes and continuities in feminist ethnographic theories, methods, and foci. Panelists on

this roundtable bring expertise on a broad range of reproductive topics (e.g., abortion, assisted reproduction, contraception, obstetrics) examined within diverse settings (e.g., Israel, Mexico, United States, Turkey, transnational movements) that foreground distinct political, religious, economic, ethical, legal, and other social stakes. Drawing on our ethnographic and professional experiences, our intergenerational and cross-cultural dialogue will address the following questions: What conditions supported the emergence of a feminist anthropology of reproductive politics? How have feminist ethnographies of reproduction over the past four decades contributed to disciplinary understandings about culture, politics, and power? What critical perspectives remain missing within this tradition and are necessary for advancing the field? This roundtable will feature short responses from panelists to a series of questions in order to support open discussion and audience participation.

2-060

Interembodiment Part 2

8:00 AM - 9:45 AM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Emma Bunkley (University of Colorado Denver | Anschutz Medical Campus)

CHAIR:

Emma Bunkley (University of Colorado Denver | Anschutz Medical Campus), Emily Mendenhall (Georgetown University)

PRESENTER:

Rebecca Howes-Mischel (James Madison University), Elsa Davidson, Zaith Lopez (Stanford University), Veronica Sousa, William Lucas (California State University Dominguez Hills, Department of Anthropology), Austin Duncan (University of Arizona)

DISCUSSANT:

Helen Vallianatos (University of Alberta)

DESCRIPTION:

Interembodiment, defined 'as the sharing of embodied experiences across and among biological bodies' (Bunkley 2022), has the potential to shape new discussions around the sociality of health and disease experiences. While originally written about Senegalese mother-daughter dyads experiencing metabolic disorders, interembodiment can be expanded to

encompass new ways of thinking about how disease (or health) is shared or transmitted as well as deeply embodied ways of expressing empathy, care, and caregiving. This panel pulls together work on embodiment (biological and cultural) that emphasizes the porosity of care to show how anthropology can contribute to understandings of what the human body is and means in contemporary time. This panel draws together work from the rich bodies of literature on embodiment and intercorporeality (Csordas 2008, 2011; Husserl 1989; Merleau-Ponty 1962), local biologies (Lock 1993) and situated biologies (Niewöhner and Lock 2018) as well as notions such as para-communicability (Moran-Thomas 2019), and shared biologies (Wentzell 2019, 2021). Papers on Interembodiment Part 2 explore care within a gendered microbiome through infant formula; care of and with neurodivergent children in North America; the exploration of self and other in anexos along the US-Mexico borderlands; shared grief, uncertainty, and friendship among elderly women in Lisbon through *maldisposta*; process-oriented hope among spinal cord injury patients and their caregivers; and the experience of grief and loss among TBI survivors and their social networks. Citations Bunkley, E.N. 2022. Interembodiment, Inheritance, Intergenerational Health. *Medical Anthropology Quarterly* 36(2) 256-271 Csordas, T. J. 2008. Intersubjectivity and Intercorporeality. *Subjectivity* 22: 110–21. Csordas, T. J. 2011. Cultural Phenomenology: Embodiment: Agency, Sexual Difference, and illness. In *A Companion to the Anthropology of the Body and Embodiment*, edited by F. E. Mascia-Lees, 137–16. Malden, MA: Wiley-Blackwell. <https://doi.org/10.1002/9781444340488.ch8> Husserl, E. 1989. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Second Book. Studies in the Phenomenology of Constitution*. In *Collected Works of Edmund Husserl*, vol. 3. translated by R. Rojcewicz and A. Schuwer Dordrecht, Amsterdam: Springer. Lock, M. 1993. *Encounters with Aging: Mythologies of Menopause in Japan and North America*. Berkeley: University of California Press. Merleau-Ponty, M. 1962. *Phenomenology of Perception*, translated by C. Smith. London: Routledge and Kegan Paul. Moran-Thomas, A. 2019. What Is Communicable? Unaccounted Injuries and 'Catching' Diabetes in an Illegible Epidemic. *Cultural Anthropology* 34: 471–01. <https://doi.org/10.14506/ca34.4.01> Niewöhner, J., and M. Lock. 2018. Situating Local Biologies: Anthropological Perspectives on Environments/Human Entanglements. *BioSocieties* 13: 681–97. <https://doi.org/10.1057/S41292-017-0089-5> Wentzell, E. 2019. Treating 'Collective Biologies' through Men's HPV Research in Mexico. *Medicine Anthropology Theory* 6: 49–71.

<https://doi.org/10.17157/mat.6.2.621> Wentzell, E. 2021. *Collective Biologies: Healing Social Ills through Sexual Health Research in Mexico*. Raleigh: Duke University Press.

Making gendered care between porous and partible bodies: Co-author: Megan Tracy (James Madison University) This paper considers the possibilities of care within a gendered microbiome that entangles human and microbial bodies such that care for self and infant are entangled with care for microbes. This comes out of a paradigm shift in reimagining health as interembodied and entangled with microbial bodies that recognizes microbes as facilitating or mediating care, even while needing their own care practices. Here we trace several nodes of “making with” the gendered microbiome to examine the implications of venture capital’s interest in emergent microbial science and the productivity of these relations. We primarily focus on companies promising to leverage the dynamism of microbial intra-action to address long standing gendered health gaps and consider both the gap between promise and current technology and the consequences of their accomplishment. For example, companies promise “humanized formula” to not only replicate the nutritional function of breast milk but also its dynamism. If what makes breast milk more optimal than formula is the intra-action between breast, infant, and microbes, can extracted maternal microbes carry that care outside the breast to feed infant microbes when bodies do not meet? Such ventures attempt to leverage the porosity of the maternal-infant dyad while questions remain about the outcomes of such partibility. Looking toward their horizon of possibility illustrates how questions about the limits of a reimagined and intercorporeal humanness have been sidestepped within considerations of making new care under the premise of equity and empowerment. Presenter: Rebecca Howes-Mischel (James Madison University)

'He'd be buzzing with energy': embodied states and relational care in U.S. neurodivergent childhood: This paper draws on an ethnography of care for social-emotional differences in North American childhood to propose that the forms of care that parents of neurodivergent, or neuro-atypical, children provide entails deep imagining of another's state, and also forms of bodily and emotional connection that, in turn, generate partially shared feeling across bodies. Drawing on a maternal narration of deep engagement with, and attempts to understand and care for, her child's development, discomfort, and acute emotional distress prior to, during, and after pandemic shut-down of

ordinary life, I highlight how care acts enable shared embodiment across bodies, and, in turn, authentic insight into a child's embodied experience that shifts practice and ethics of care. In so doing, I focus on a section of the care narrative describing a perceptual shift from an individualized evaluation of a child's "sensory issues," a discourse and mode of understanding shaped by popularized neuroscience and therapeutic contexts, to a relational understanding of "anxiety" as a collaboratively engendered embodied emotional state that can be altered, felt, shared, and alleviated through non-verbal tactile communication. Presenter: Elsa Davidson

Mirroring Addiction: Disciplining the Drug Addict's Lived Body in Anexos: In the US-Mexico borderlands, drug addicts from both sides of the border are sent, often against their will, to residential rehabilitation centers (known as anexos) for "another opportunity at life." In these anexos, mutual aid is essential for the rehab center's daily workings but it also manifests as a therapeutic practice. Some of these rehab centers are established under material and precarious conditions, and they are directly influenced by 12-steps Anonymous Alcoholics (AA) and Narcotics Anonymous (NA) self-help programs. This notion of mutual aid, *ayuda de adicto a adicto*, is also talked about in terms of occupational therapy. *Servicios*, or service roles, within these institutions are therapeutic. This presentation explores the embodied semiotic process of self and other during drug recovery (Csordas 2011), focusing on how *servicios* within anexos function as a therapeutic space and practice. Drawing from 15 months of field research conducted in three anexos in Tijuana, Mexico, I analyze the idea and practice of *espejear* (mirroring). Once the lived body has been "disciplined" (Foucault 1977; Csordas 2011), drug addicts identify with or mirror themselves with and in others, only to work on their embodied selves. Through identity and difference, drug users find space to reflect upon themselves and their moral life. How can intercorporeality allow us to understand the complex process of drug recovery in a mutual aid rehabilitation program? As the material body is coded as an addicted body and bridges mutual experiences, however, the body's interiority is always difficult to access. Presenter: Zaith Lopez (Stanford University)

"Maldisposta: Feeling Unwell in Pandemic Times": *Maldisposta*. Feeling unwell, a kind of general not-feeling-so-good, mostly associated with indigestion, fatigue, sometimes aches and other symptoms. Many of my elderly interlocutors complained of this affliction on

an almost daily basis at the Santo António Social Senior Center, one of my fieldsites in Lisbon, both a Catholic parochial day center and "night center" (a sort-of temporary recuperation or nursing home). Amélia, a resident of the Night Center since 2021, often rubbed her belly, frowned, and said under her breath, "estou maldisposta" – "I'm not feeling well." She would try to relieve this feeling by drinking sparkling water, sometimes crackers or digestive cookies. Other elderly residents and Day Center members would cite the same issue, though predominately women. Liliana, another resident whom Amélia despised, often would say the same thing, around the same timing throughout the day. Whether or not the Center's kitchen was involved, it seemed as if it was a communicable unwellness that permeated bodies of elderly women, sometimes seeming empathetic, sometimes not. In this paper, I will analyze this common phenomenon in my fieldsite through the lens of interembodiment produced through emotional, affective, and physical proximity. It would sometimes bond or increase bonds between women, appearing as a symptom of shared grief, uncertainty, and even friendship in the daily life of the Center. Because of its temporary care status, the Night Center was always changing – residents and illnesses came and went. Yet *maldisposta* always remained. This manifestation of interembodied uncertainty proliferated, even and perhaps especially, throughout the simultaneous Covid-19 pandemic at the Santo António Social Senior Center. I will show the situated context and depth of this generic affliction in my paper. Presenter: Veronica Sousa

The Interembodiment of Hope: Ontological Transformations in Paralysis Care and Rehabilitation: While disability literature has largely moved away from rehabilitation settings, critiquing its philosophy as reifying normative ableism, "some communities are actually yearning for not only care but treatment and cure" (Bailey and Izetta Mobley 2019, 28). Paralysis patients with spinal cord injury (SCI) are especially surrounded by constant messaging centered on hopes of a cure, with activity-based therapy (a relatively new therapy modality) being situated as providing maximum hope for patients and clients. This paper draws on 10 months of ethnographic research with SCI patients, their caregivers, and rehabilitation professionals, finding that many tensions between SCI patients and their recovery processes emerge from an object-oriented ontology of hope (where hope is defined in terms of optimistic and pessimistic recovery outcomes), and that patient well-being seems to be highly modified by a transition to a process-oriented ontology of hope (where hope is

defined in terms of an open, undetermined future). Drawing on case studies, this paper illustrates situations of interembodiment where rehabilitation professionals and caregivers provide spatial, temporal, and financial opportunities to assist SCI patients and clients in their affective transitions from an object- to a process-oriented ontology of hope, which confers some benefits to well-being and life satisfaction. Rather than seeing SCI as an individual state, this work suggests a method for understanding how immanent (and social) affects can create a web of sentiments, standards, and care practices that transfer both disease and healing across bodies. Presenter: William Lucas (California State University Dominguez Hills, Department of Anthropology)

Presence in absence: grief, loss, and the continuing shared embodiment of TBI: Loss and grief are inescapable elements human life. But what does grief mean for those who share in the embodiment of chronic injuries and disabilities? To explore this question, I draw on my research on moderate-severe traumatic brain injury (TBI), a common and frequently fatal injury. TBIs result in a broad and shifting set of impairments glossed under the same name through a process Disability Studies terms “complex embodiment” (Seibers 2017, Duncan 2022) and rehabilitative literature speaks of as “happening to the whole family” (Lorenz 2010). In keeping with foundational phenomenological principles (e.g. Merleau-Ponty 1962), TBIs inaugurate entirely new social relationships and interactions for survivors and those closest to them, giving rise to disability of TBI across each of their lives. In this paper, I present practical and theoretical implications of grief and loss for TBI survivors, as their parents, friends, and other significant others die or otherwise depart from their lives. Drawing on ethnographic fieldwork with survivors and my own story as a severe TBI survivor whose partner recently passed away, I show how loss renders already complex shared embodiments even more so, transitioning to a new state but not removing interembodiment (Bunkley 2022) altogether. Just as contemporary literature on grief suggests (e.g. Silverman 2021), these relationships and their bodily consequences continue outside of corporeal presence. This perspective has clear overlaps with other disabilities and chronic illnesses, as well as biomedical rehabilitation and social policies for those with similar conditions. Presenter: Austin Duncan (University of Arizona)
Discussion: Discussant: Helen Vallianatos (University of Alberta)

2-065

Land in the long shadow of conflict

8:00 AM - 9:45 AM

TMCC - 714 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Taras Fedirko (University of Glasgow)

CHAIR:

Whitney Russell (California State University, Stanislaus), Taras Fedirko (University of Glasgow)

PRESENTER:

Resto Cruz (University of Edinburgh), Attilio Bernasconi (Yale University, Department of Anthropology), Taras Fedirko (University of Glasgow), Ivana Ljuština, Michael Polson (University of California, Berkeley), Jacob Rinck (George Washington University, Department of Anthropology), Whitney Russell (California State University, Stanislaus)

DISCUSSANT:

Joyce Dalsheim (University of North Carolina, Charlotte)

DESCRIPTION:

This panel brings together new ethnographies that investigate how land features in the social organisation and imaginaries of conflict. The study of conflicts around land use, possession, and dispossession, has been a locus classicus of socio-cultural anthropology interested in 'transitions' to capitalism. Ethnographers exploring rural and urban frontiers of capitalism have documented the violence necessary to 'separate land from man' (as Karl Polanyi put it), and turn it into an object of exclusive ownership, exchange, or speculation. The ethnographic record is rich in description and analysis of material interests, ways of understanding and being in the world, and forms of social order that are brought into conflict by land relations across the world. Building upon this scholarship, this panel shifts attention from conflicts around land transactions, to the role of land in the systems of power, transactions, extraction, and ideological contestation that underpin (post-)conflict dynamics. In doing so, it brings ethnographies taking a long-term, cross-scale perspective on land and conflict into comparative dialogue around two themes. The first theme is that of political and moral economy of land in the shadow of conflict: from disputes between families, factions, or political blocs that centre on land; to agrarian class struggles intensified by climate change; land governance

in context marked by wars, imperialism, and illegality; to consequences of land warfare in Europe. For instance, how is land used to launder proceeds of transnational drug economies; what happens to agricultural land littered with military waste; and how do emissaries of occupying powers assert their rule and extract value by controlling land transactions in occupied territories?

The second theme is the role of land in imaginaries of conflicts, past, present, or future. How do memories of land dispossession reverberate through generations, and inform on-going conflicts? How do expectations of social change – e.g. the environmental, demographic, and economic fallout of climate change – structure present conflicts involving land? And what is the place of 'national soil' or territory as a symbol of collective identity in imaginaries of war & peace?

Taking a broad interpretation of conflict, this panel reflects on the social life of land - as symbol, territory, environment, commodity, a thing of value - in networks of political, economic, and ideological power spawned or transformed by disputes, struggles, and wars.

A suspect inheritance: property in the shadows of dispossession and success: For those who grew up and became middle class in post-1945 Philippines, land was, and continues to be, a morally-suspect inheritance. Associated with state-sanctioned dispossession during the Spanish and American colonial regimes, and the excesses of the propertied elite, land was not the ideal bequest in the post-war years. In its place, new forms of inheritance proliferated: schooling, occupational lineages, religious devotions, among others. Decades later, however, many of the post-1945 middle classes have become property owners themselves. In later life, they confront the tensions among land's ability to materialise intergenerational success, its increased economic value (itself due to the expansion of the middle classes, including through transnational labour migration), and new and ongoing forms of dispossession. They confront, too, the heightened possibility of family conflicts, particularly among siblings. Disputes regarding property build on animosities that have accumulated over time as a consequence of successful upward mobility. Such disputes likewise exert pressure on their self-understanding as virtuous exemplars of success. Focussing on an extended Filipino family, I consider how land's embeddedness in colonial and postcolonial processes of dispossession and class formation shapes it as a vector of connection and disconnection among kin – one that allows these larger events to be absorbed

into personal biographies and family histories.
Presenter: Resto Cruz (University of Edinburgh)

The ELN Guerrilla Movement: Between Moral Economies of Subsistence, Cooperation, and Co-Dependence: The National Liberation Army (ELN) is the most prominent Marxist-Leninist guerrilla movement in Colombia. One of the regions where this movement has the most significant influence is the Pacific basin, a region rich in natural resources and inhabited predominantly by Black and indigenous ethnic groups. In this space, the guerrillas of the Western War Front move, for the most, young people originally from local communities. Based on extensive ethnographic fieldwork, my presentation explains the functioning of this war front, the supporting ideologies and practices behind it, and the reasons why young Afro-descendent and indigenous people become a part of it. Above all, my research explores the complex relationships that bind the guerrilla movement and local inhabitants. Intersectionality is the analytical framework of my work since, in the Colombian Pacific, considering race, class, gender, and relationships with the environment allows for an in-depth analysis of this reality on the margins of the state. My research shows how a clear line of demarcation cannot draw the boundaries between ELN and ethnic communities and how economic relationships, kinship, or affection, prevail over ideological commitments or adherence to armed struggle. Finally, should a peace process with the ELN be reopened, my study indicates how lasting peace in Colombia can only be achieved through the active and leading participation of the groups that inhabit the territories affected by the internal armed conflict – the only ones who have a deep knowledge of these spaces.
Presenter: Attilio Bernasconi (Yale University, Department of Anthropology)

The land-conflict nexus: a stratified political economy of land grabs in war-time Ukraine: The separatist war in Donbas (2014-2022) set off complex political dynamics that made war veterans central to agrarian elites' strategies of illicit acquisition of land in Ukraine. Until 2021, the Ukrainian state prohibited sales of agricultural land, but an informal economy emerged around illegal purchases of state-allocated land and hostile takeovers ('raiding') of leased land. Access to patronage and violent force were crucial for turning a profit in this economy. Drawing on court records, interviews, and open-source data, this paper offers a mid-level analysis of the effect of the war in Donbas on illicit operations with land in this economy. In particular, I focus on the role of war veterans, whose operations were legitimated

by their status as defenders of Ukrainian soil in Donbas, as proxies and violent enforcers of land transactions. As pro-government combatants demobilized after the Minsk II peace accords in 2015, some joined security companies or created veteran fraternities that acted as 'violent entrepreneurs' selling force and protection to farmers. At the same time, state policies made veterans eligible for free agricultural or construction land; agrarian and real estate elites arranged for groups of veterans to obtain adjacent lots that were later consolidated by one owner. I analyze disputes surrounding such land transfers to argue that this land-conflict nexus emerged only at the lower tier of the Ukrainian land economy. War veterans' involvement in corruption and violence characterized strategies of small and medium farmers who were threatened by the rapid expansion of large agricultural holding companies that could more effectively rely on deals with central and regional state, rather than local land schemes and violent entrepreneurs. Presenter: Taras Fedirko (University of Glasgow)

Remaining war: material traces and temporal dimensions of violence in northwest Bosnia and Herzegovina: Thirty years after the war in Bosnia and Herzegovina, its effects remain painfully present in the Bosnian landscape. Empty fields, abandoned houses, orchards, and entire villages are tangible remainders of the war. Many who fled never returned. Yet despite their absence they remain present. These "never-returnees" still own the land that now serves as an opportunity for occasional visits and negotiations with those who remained and are using it. For those who have remained, life in postwar Bosnia is marked by a high degree of precarity and uncertainty directly stemming from the war and its aftermath. This, in turn, has resulted in many people leaving their homes and the land in search of a more promising future elsewhere, leading to another layer of land abandonment. In this paper, I will examine the enduring effects of war in "peacetime". I will focus on the landscape, and in particular on the material remainders of the past conflicts and violence and their persistent presence in the present. By observing the vacant lands in the Bosnian north-western borderlands, I will engage with the challenges of navigating and determining the post-war period and non-linear temporal dimensions that shape the region's landscape. Finally, by exploring the post war condition and what may come after it, I interrogate how the extensive stretch of abandoned land shows the presence or absence of a past life in the wake of war. Presenter: Ivana Ljuština

Land conflicts in the shadow of the long 'drug war' in California: In the wake of cannabis legalization, land has become a key vehicle for the integration of the plant into capitalist markets. A dizzying, bureaucratic maze of environmental, spatial, and aesthetic conditions confronts those who attempt to 'comply,' a maze that buries latent struggles over who, how, and where cannabis can be grown and how it will transition to legal property regimes. For those who do not comply, cannabis' legal status activates new capacities of the state to surveil and police this civil activity on private landed property. Finally, the power to 'ban' cannabis as a land use has led to cascading effects that reinscribe the drug war's conflictual dynamics in an ostensibly 'legal' jurisdiction. This paper explores this triple movement: from prohibition to bans, enforcement to surveillance, and overt struggle to bureaucratic sublimation. The results suggest the multiple ways land is harnessed to enact 'legalization,' propel enduring power relations, and facilitate both dispossession and repossession in the emerging political economy of a shifting 'drug war.' Presenter: Michael Polson (University of California, Berkeley)

Land, conflict, and political economy as analytical practice in Nepal: This paper follows converging and diverging strands of the intellectual history of feudalism in Nepal, in order to examine intersecting, both revolutionary and counterrevolutionary forms of political economy analysis that enroll land in theories of history and (counter)revolutionary action. The archival and ethnographic material it considers span analyses developed by American consultants supporting a "land to the tiller" land reform program in the early 1960s, songs and poetry written by rural communist activists in the 1970s/80s, analysis by Maoist leaders based on which they launched the 1996-2006 "people's war" and accounts by people in rural southern Nepal of changes in land and labor relations resulting both from the conflict and from migration and remittances. Through this fragmentary history, which is far from comprehensive, this paper thinks about the dynamics through which political economy thought as a form of analytical practice has variously gained and lost resonance and traction. Presenter: Jacob Rinck (George Washington University, Department of Anthropology)

The will to settle: Some economic and ecological anthropologists have shown renewed interest in land tenure aided, in part, by what others have termed the "global land grab" of the late 2000s. More recent work in critical agrarian studies encourages us to go "beyond the global land grab" to think about how farmers

struggle with the restructuring of the agricultural industry. In this ethnographic case study, I suggest going beyond by tracking what happens in the political and ethical dimensions of social life once land is grabbed. While much ethnographic attention has been paid to dispossession, there have been few opportunities to track what happens if and when a dispossessed community acquires (or “grabs”) its own land. The North Indian village of Nagda was settled in 1973. The buyers were a nomadic tribal community whose goat herding circuit had become limited to a claustrophobic region slated for urban development. The sellers were a wealthy upper-caste community who wished to move their village across their fields and into a better irrigated area. As a low-caste tribal community who was once criminalized by the British and forced away from traditional grazing lands, these families were hoping for a path out of the difficulties of pastoral life. However, in this paper, I show that close connections between citizenship and land cast people into new moral and political economies that were previously irrelevant. Focusing on the idea of willfulness, I show how nomadism was one categorized by the British as a willful defiance of authority. However, despite being settled today, the Indian state’s relationship to land ensures that the Nagda community cannot evade its defiant reputation, represented now in a new vocabulary. The implications are that, in addition to dispossession, the possession of land also holds under-explored power to alter political subjectivities in unanticipated ways. Presenter: Whitney Russell (California State University, Stanislaus)

2-070

Migration and Survival Strategies in Everyday Life in East Asia

8:00 AM - 9:45 AM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Racquel Lee (University of Washington, Department of Anthropology)

PRESENTER:

Rinko Arai (Osaka University), Haeun Shin (University of Hawaii, Manoa, Department of Anthropology), Dongkun Lyu, Racquel Lee (University of Washington, Department of Anthropology), Hanna Pickwell (University of Chicago, Department of Anthropology)

DESCRIPTION:

This panel explores complex negotiations of identities at margins and intersections in East Asia. Chinese students in Japan negotiate their liminal status while temporarily escaping workplace, educational and familial pressures from home. North Korean migrants in South Korea working as YouTube creators craft a new South Korean cultural and national identity for themselves, while also hoping to be heard in North Korea. Migrant workers from rural Anhui Province in China and working as art exhibition workers in Shanghai live in a 'state of suspension' with "one foot in the metropolis and the other in the countryside." But they also develop new subjectivities as they work in the urban art world. Joint venture universities in China create another type of liminality. They bring together 'aesthetics, traditions, bodies, and pedagogies from multiple national contexts,' and decisions about their spatial arrangements impact campus experiences. Finally, senior citizens in Beijing save old objects considered outmoded, from tools to old items of décor, and they display these in a community center, which in turn helps 'flavor' their modes of sociality, affect and memories.

“We Gotta Run”: How Chinese Students in Japan Navigate Pressures in Life: This paper explores how Chinese young adults in Japan navigate state controls and social pressures while trying to find 'a way to live' amidst the geographical and educational transitions they undergo. China has seen significant changes in many aspects, including education where anthropologists investigated the educational desire of Chinese people, as demonstrated in competitive entrance exams and the inflation of educational credentials. The state's response to COVID-19 has also transformed people's lifestyles. This paper shows how Chinese students in Japan negotiate their relationships with states, society, and families while pursuing a way to survive a highly competitive society and uncertainties in a state of liminality. I conducted focus groups with 26 Chinese postgraduate students at a university in Western Japan, followed by extended individual interviews using life history approach. The participants came from various regions in China, with some from large cities and others from rural villages or minority autonomous areas, but all ended up studying at the same university in Japan. During the interviews, our conversations kept drifting towards topics of hardship in various aspects of their lives, including competitions in education and the workplace, parents demanding marriage and childbearing, gender disparities, and state controls over mobility such as passport and visa restrictions during the COVID-19 pandemic and under

international political tensions, as well as the household registration. Participants also mentioned criticism from patriotic friends and family members for leaving the country. They described these as 'pressures for survival (生存压力).' They said, 'Competitions in China are too severe. Pressures in life are overwhelming. We gotta 'run' with 'run' (润) being Chinese internet slang to describe escaping from something, such as stressful situations or the state's strict countermeasures against COVID-19. Anthropologists have found roots of the educational desire in culture, history, social structures, and state ideologies. It has also been suggested that individual developments are paralleled with contributions to national development under the ideology of developmentalism. I argue that transnational young Chinese regard studying abroad as a means to find 'a way to live' in the increasingly competitive and pressuring society while they are entangled with social ties and state controls. These students move back and forth between China and Japan. Geographical distance allows them to temporarily escape from social and family pressures and strive for an independent self. However, their social and family ties, as well as the effects of both home and host states, persist, as many anticipate eventually returning to China. Their pathway to educational achievements is a rite of passage to become citizens of the globalized and marketized world. In their liminal state of educational transition, they seek 'a way out,' a life that allows them to survive in a society imposing competition and self-development. The participants demonstrate their state of transition through temporary escape and the prospect of eventual return, trying to direct their paths of the present and the future. Overall, this paper sheds light on the complex experiences of Chinese students studying abroad and their navigation under various pressures in life while seeking 'a way to live.' Presenter: Rinko Arai (Osaka University)

Cries for North and South Korea: Negotiating National Identity and Social Belonging of North Korean Migrant YouTube Creators: This paper shows how and in what way North Korean migrants living in South Korea have turned unpredictable transitions into a productive opportunity to express and negotiate their national identities as belonging to and connected with both South and North Korea. My research focuses on North Korean migrant (T'albuk) YouTubers who operate their channels in South Korea. Since 2020, the number of T'albuk YouTube channels has increased drastically. Many North Korean migrants have been engaged with and pursued professions as YouTube content creators,

especially during and after the height of the pandemic when they experienced an increased rate of unemployment and were challenged to sustain themselves as emergent migrant citizens. For these North Korean migrants, the YouTube platform has been a liminal space where they could express their national and cultural identity as living in South Korea while at the same time negotiating their identity through interacting and responding to South Korean viewers who leave comments on their YouTube videos. In this study, I pay particular attention to how T'albuk YouTubers strategically utilize nationalistic narratives to make their online productions more relatable to South Korean viewers. On the one hand, by producing kukppong (Koreaphilia) videos that praise South Korea with a patriotic attitude, as many South Korean nationalists do, T'albuk YouTubers highlight that they hold the same political stance as that of their South Korean viewers. While doing so, the T'albuk YouTubers also intend for their videos to be heard and viewed by North Koreans with the hope that their message would reach the people and places in the North even without knowing that the North Korean government and the people would watch their videos. T'albuk YouTubers identify themselves as a North Korean vanguard who managed to escape from the North and thus have a mission to help fellow North Koreans see the political hardships and social deprivation they experience in the North. Based on my ethnographic research conducted in South Korea between May 2021 and April 2022, I demonstrate how North Korean migrants have accessed and deployed their multiple national identities to produce their videos and to make them accessible and heard by audiences in both South and North Korea. As they do, they not only express who they are but also assert their social stance and belonging as new politically transiting members of South Korea. Presenter: Haeun Shin (University of Hawaii, Manoa, Department of Anthropology)

From Anhui's Villages to Shanghai Art Museums: Migrant Workers Involved in Setting Up Exhibitions, Shanghai Exhibitions, and Contemporary Art.: Hovering on the border between urban and rural areas, art exhibition workers, like most of China's trans-provincial migrant workers, have entered the city from the countryside, and crossed from the primary industry to another industry. They started from Anhui Province to search for job opportunities, and happened to step into the art industry because of the large demand for labor generated by the rapidly developing art industry in Shanghai. They enter the art field as a low-end labor force, and experience the triple transitions of skills, cognition and identity in the process of art training,

interaction with artists, arranging exhibitions, and completing installation art projects. Their filling of vacancies in the art industry has also changed the structure of Shanghai's exhibition industry and extended the possibility of artists' creation. However, their double marginal position keeps them in a state of suspension at all times. On the one hand, as migrant workers, they 'have one foot in the metropolis and the other in the countryside' ('一只脚在城市, 一只脚在乡村'). Urban-rural mobility, inter-industry mobility and inter-provincial mobility are the norm in their lives. As intruders in the art field, they are a neglected part, a group that lacks 'subjectivity' in the art field. However, the life and production of art produced irreversible changes for some of them. At the same time, they have transformed into links between the art world and migrant workers, Shanghai urban exhibitions and developing rural laborers, creating an 'agency' relationship that reshapes the face of contemporary art. Presenter: Dongkun Lyu

Innovation Power: Designing Global Chinese Higher Education: What can the architectural design of new university construction tell us of the inherited presumptions of authority in the production of knowledge? While some campus planners choose nostalgic reiterations of stoic neoclassical and collegiate gothic motifs that evoke the historical reservoirs of European empires, others elect for the sleek indeterminate minimalism of global corporate office parks with multi-use, modular configurations of conference rooms, rendering classrooms indistinguishable from contemporary global capitalist workspaces. As collages of aesthetics, traditions, bodies, and pedagogies from multiple national contexts, joint venture universities (JVs) emerge as prototypes of broader transitions in the industrial production of higher education, and offer material spaces of experimentation in negotiating the blurring of borders, boundaries, and belongings of the current era fixated on continual innovation. Based on 18 months of ethnographic research at three joint venture universities in mainland China, this paper examines the aspirations and assumptions for academic innovation through the comparison of different strategies in designing each campus-expanding entrepreneurial empires, creating agile startup cultures, and borrowing floating signifiers of the natural environment detached from specificities of place or tradition. By tracking how the spatial themes of each university reciprocally shape social organization and experiences of campus members, this research combines anthropological methods with architectural

attention to document a history of the present in transnational education. Presenter: Racquel Lee (University of Washington, Department of Anthropology)

The Flavor of Human Feeling: Affectivities of Outmoded Everyday Things in Beijing: Old tools, toys, décor, and electronics no longer have a use or fit the value or aesthetic regimes of today's Beijing, and yet my interlocutors – senior citizens in Beijing's old city – are not planning to dispose of them. These outmoded everyday things, between possession and junk, accumulate in physically liminal spaces around their people's homes – in corners, stairwells, and courtyards and evoke ambiguous feelings. Aging residents of one Beijing neighborhood have donated many such objects to a collection in a community center, which has wide appeal beyond the neighborhood is essential to the center's warm atmosphere and shared sense of belonging. This ethnographic paper explores the ways in which the materiality of this place and its collection of everyday objects shape the sociality that unfolds there, and the role these old things play in the production of a particular atmosphere. It argues that material things and spaces act as durable loci, anchors for the for the accretion of experience and affect that can be activated through memory and imagination and experienced as, in the words of my interlocutors, 'flavor.' Shaping these material and affective aspects of place are the ongoing dynamics of urban development and class, culturally and historically inflected notions of the efficaciousness of material things, and the politics of history and memory in contemporary Beijing. Presenter: Hanna Pickwell (University of Chicago, Department of Anthropology)

2-075

Moving Between Worlds: Women, Matrilineal Societies, and Shamanism

8:00 AM - 9:45 AM

TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Angela Sumegi

CHAIR:

Angela Sumegi

PRESENTER:

**Marie-Francoise Guedon ,Idoia Arana-Beobide
(University of Ottawa),Tatiana Frederickson**

DESCRIPTION:

This session explores the intersections and interactions between women and various aspects of shamanism, including ritual life, mytho-religious contexts, and practical functions, as seen through a matricultural lens. In other words, the presentations take as primary the cultural context of a given society as lived, constructed, and perceived by its women.

The body as a shamanic visionary bridge: The case of Ahtna divination practices : The Ahtna people who used to live from hunting and fishing in the Copper River valley in Alaska, share or used to share with the other Northern Athapaskan people a particular acquaintance with what ethnographers define as shamanic space, an expression that loosely translate what the Ahtna call “dream world” or dreamed side of things. In the same intellectual shortcut that allowed outsiders to speak of “animal spirits” instead of “the animal of which you dream”, the “dream world” is often interpreted as the other side of the world of the living. The resulting popular understanding of the transition between one side and the other, relies on a false opposition that is not sustainable in Athapaskan thought (though encouraged by Christian teachings and a generalized use of English). The other side, which encompasses animals, is in myth as in daily experience, a continuation of this side. Using testimonies collected by Frederica de Laguna and others between 1954 and 1966, we retrace the imbrications of the dream space and the domestic space that sustain human life. In these matrilineal societies, defined by strong matricultural systems that grant women minds of their own, freedom of movement, and intimate contacts with the environment, women stand in semi-permanent contact with powers emanating from the non-human world, a world where gender as such does not matter as much as the ability to communicate with others, which entails paradoxically a great deal of attention paid to one’s body as a bridge to other minds. Presenter: Marie-Francoise Guedon

The Challenge of the Serora in the Basque Country: Pierre de Lancre, a judge from Bordeaux, will be remembered as the man who terrorized Lapurdi (Iparralde - Northern Basque Country) and burned 70 people as witches in the summer of 1610. He found the independence of Basque women highly problematic, and particularly shocking to him was the figure of the Serora in the Church of Donibane Lohitzune (St. Jean de Luz). The Serora was an independent woman employed

by ecclesiastical authorities to manage Church services. She was the woman who “runs the church” and her power and influence were so important that she could even challenge the authority of priests. As an example, it was the Seroras of Zumaia (Gipuzkoa, Egoalde - Southern Basque Country) who made sure in 1594 that the male Order of the Trinitarians did not take over the old hospital and chapel that supported pilgrims in the Camino of Compostela. Spanish bishops that had jurisdiction over the Basque Country constantly challenged the traditional position of the Serora. Her role was critical for the Basque Church since she organized and even officiated traditional rituals for the community. Like the character of the ‘witch,’ the persona of the Serora was deeply altered and denigrated by ecclesiastical authorities. New research questions whether the Serora was a remnant of an older pagan religious ministry that continued in the Catholic Church in a diminished role. While research is evolving, there is no doubt that the Serora is a fascinating historical figure “defining boundaries between worlds.” Presenter: Idoia Arana-Beobide (University of Ottawa)

Naming Practices: The role of women in strengthening ancestral ties in Arctic shamanic cultures.: There is no culture known to anthropologists or ethnographers that does not use personal names for their people. There are many unique naming practices in the world. Some cultures pay more attention to naming practices than others and those practices also reflect their spirituality and unique belief systems. And for some cultures naming children becomes a sacred act, connecting them with their ancestors and the world of spirits. The ethnographic approach to understanding the practices of naming children in Inuvialuit and Gwich’in cultures of the Canadian Arctic region introduces us to the traditional feminine powers that keep the culture very strong. These naming practices provide an insight into the religious identities and spiritual practices of the people within these cultures and help us better understand the syncretism in the North by connecting traditional belief systems, Christian spirituality, and modern multiculturalism. The role of women in naming traditions in the north allows us to learn about the ritual and shamanic practices, some of which take a new shape in the light of modern Canadian society. Through the lenses of observations and personal experience, as my daughter is half Inuvialuit, I will introduce my audience to the naming practices connected with reincarnation of the ancestors, and show how the women strengthen ancestral bonds in this unique way. Presenter: Tatiana Frederickson

2-795

On the Seductiveness of Seemingly Unimaginative Futures: Exploring Transitions to Net Zero

8:00 AM - 9:45 AM **Virtual - Room 3**

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Chima Michael Anyadike-Danes (Durham University, Department of Anthropology)

CHAIR:

Simone Abram

PRESENTER:

Sean Field (University of St Andrews), Chima Michael Anyadike-Danes (Durham University, Department of Anthropology), Nathalie Ortar, Simone Abram

DISCUSSANT:

Cymene Howe (Rice University)

DESCRIPTION:

Across the globe there is an increasing awareness amongst national governments and various publics of the pace at which anthropogenic climate change is affecting the biosphere. A variety of countries and companies are championing technofixes which they imagine as solutions to the complex problem of transitioning to Net Zero. These include the replacement of ICE vehicles with ones powered by electricity, the capturing of renewable energy sources like sunlight through photo-voltaic cells, and the financialization of carbon. The most fiercely championed of these technofixes are those that seem to require minimal changes to the social practices that have produced climate change. The participants in this roundtable explore the role that imagination has played in creating and implementing such seemingly homogenized and universalized technological solutions for transitioning to Net Zero. What kinds of imagination, they ask, are involved in the creation of similitude and the perpetuation of growth? The anthropological study of the entanglement of imagination and technology is far from novel. Leading anthropologists of the mid-twentieth century, like Hortense Powdermaker ('Hollywood: The Dream Factory'), and William Lloyd Warner ('Structure of American Life'), took imagination as an object of examination as they sought to explain the post-second world war rise of consumerism in the United States. Since the end of the twentieth century,

the anthropological focus on imagination has undergone a resurgence with considerable attention directed at the emergence of simulation as a mode of governance, vital to the imagining and management of undesirable futures, like the release of nuclear waste, pandemics, or terrorist attacks. For the participants in this session, who have conducted fieldwork on efforts to decarbonise and transition to Net Zero in nations as varied as the United States, India, Wales, and France, the role of imagination in projecting solutions to the issue of anthropogenic climate change is readily apparent. Our roundtable discusses the specific qualities of the imagination that are deployed when imagining techno-fixed futures and the perpetuation of unlimited growth. We bring attention to the unimaginative as a social process playing a significant role in the formulation and implementation of responses to anthropogenic climate change. Ultimately, we ask, is there something about Net Zero itself as a response to anthropogenic climate change that engenders such unimaginative responses?

2-080

Postcolonialism, Alterity, and Everyday Geopolitics in Europe

8:00 AM - 9:45 AM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Bilge Firat (University of Texas, El Paso, Department of Sociology & Anthropology)

PRESENTER:

Naoki Asada, Irene Ketonen-Keating (Monroe Community College), Gorda Stan, Bård Kårtveit

DESCRIPTION:

Whether they report from latest fieldwork among the internally colonized in the North of Ireland; the Romanian people who reassess their post-1989 'European-ness' after 16 years of EU membership; the Polish migrant workers who are only integrated in the neoliberal economies of the North as racialized others; and many an asylum seeker (after the civil war in Syria, the pandemic and Russia's war in the Ukraine) in the Irish 'accommodation centers', the first part of this panel brings together papers that query the postcolonial future of Europe through various examinations of (re)making of alterity in the wider region. Through a comparative examination of the Chinese, Russian and local Serbian parents' constructions of 'successful future' from their children in Belgrade; conflicting

attitudes by the locals from a Norwegian-Russian border town after the Ukrainian invasion; and the re-indigenization of decolonization debate in the Ukraine, the second part of the panel opens a new front in the conversation on Europe's postcoloniality with a discussion of various ethnographic cases of everyday geo-politics.

Transiting Identity of Romanian: An Anthropological Study of Absent Presence of Socialism: This study examines the effect of the socialist past in Romanian identity formation, and argues whether postsocialism is still beneficial as an analytical framework in anthropology. Post socialism study, to some extent, began as the Western desire to realize why it appeared and what happened in the Second World. For example, Emmanuel Todd (2008) attributed the origin of the socialism as a political system to the indigenous family structure, and, as a case of Romania, Katherine Verdery (1991) perceives it as an ideology embedded to the historical discourse of ambiguous national identity among Romanian intellectuals. However, such Western attitudes and gazes toward the former socialist countries provoked, from the Eastern anthropologists and sociologists, criticism that they worked as another form of orientalism (Celvinkova 2012). Buchowski (2004) revealed how academic works from the East was treated just as ethnographic data rather than theory, and called such intellectual structure between the West and the East 'Hierarchies of Knowledge.' What Sharad Chari and Katharine Verdery (2009) called 'the post-Cold War' could be a response toward such criticisms from the East. They proposed to merge postcolonialist and postsocialist thinking to single analytical framework to understand the contemporary world. In their work, Chari and Verdery emphasized that the post-Cold War study was built 'upon work by 'natives'' (Chari and Verdery 2009: 29). Nonetheless, they introduced the concept as a methodology to relativize the capitalist imperialism, in this sense, the overall structure that the East is consumed for the West, more or less, seems to remain. Following previous works, this study investigates how socialism, or communism in local vocabulary, works, and insists that postsocialist thinking is favorable to realize people in Romania and their identity. Romanian national identity has been a negotiation between the indigenous and the foreign. It has appeared as discourses of Latinism, Dacianism, and Daco-Romanism at the beginning of the modern era, and such coexistence of the native and the foreign was also valid during the socialist time as a dichotomy of Daco-Latin Romanian and socialist identity from the Soviet (Verdery 1991). Even though the Socialist

Republic of Romania collapsed in 1989, my fieldwork from 2019 to 2021 shows that the socialist past and its knowledge provided Romanian people their distinctiveness from the Western European counterparts. It is typically expressed when a Romanian interlocutor in his fiftieth talks about governmental interference to family by law in the name of human rights in the Western Europe. He calls it 'neo-Marxism' and describes the situation that 'people in the Occident do not know what happens by Marxism. So, they do it.' This narrative indicates how the socialism in the past still has power to the contemporary Romanian identity. In other words, the socialism (the communist party and regime) itself is absent, but its agency is present. Indeed, it is the agency in Latour's sense, that is, what makes people do something (Latour 2005). Once postsocialism study departs from the realm of political economy, it seems possible to find out the present effect of absent socialism. It is not sure whether the absent presence of socialism continues to exist longer, nonetheless, postsocialist thinking can contribute to anthropological study further. Presenter: Naoki Asada

Transitions: From Post-Conflict to Peace in Northern Ireland: Relationships between Irish Catholic and British Protestant farmers in Northern Ireland are culturally constructed in a variety of ways, and in many places outside of bureaucratic offices, inspections, or farms. Individuals bring these other experiences with them, when deciding on how to behave morally within farming, inspection, or non-governmental organization (NGO) settings. This paper examines one incident as a case study of cultural intimacy (Herzfeld 2005) among Northern Ireland farmers. During my dissertation fieldwork in 2014, I had an opportunity to conduct participant-observation with Irish Catholic key interlocutors as they went on a pilgrimage to Slemish, a local mountain associated with St. Patrick. The event included friendly yet tense interactions with British Protestants at the Protestant churches which provided parking for the Catholic pilgrimage and used their shared facilities as an opportunity to proselytize. In a more sinister incident, we also encountered anti-Catholic graffiti on the road up to the holy mountain. The example of the graffiti especially serves as a form of Northern Ireland cultural intimacy (Herzfeld 2005). Although most Northern Ireland research participants, both Catholic and Protestant, denied that sectarianism still exists today (preferring to locate it in the past Troubles era), privately they acknowledged that it does linger, albeit more often through symbolic violence and subtle discrimination, rather than armed conflict. Because it is a negative 'shared secret' among

Protestants and Catholics it creates Northern Ireland cultural intimacy among the two ethnoreligious groups. I argue that the transition from absence of violence to genuine peace has not yet taken place. Presenter: Irene Ketonen-Keating (Monroe Community College)

Shadow futures: The role of post-socialist political economies in the process of being and becoming European: With the collapse of the socialist block, the Chinese neo-colonial project in Majority World/Global South is reshaping post-colonial Europe. The waning of neoliberal ideologies in non-EU countries operates on shadow economies that recuperate socialist/capitalist discourse in post-colonial Europe. This paper analyses how post-socialist host and migrant families use capitalist market-driven reforms, socialist fee-free mainstream education and shadow economy to construct successful children's futures from European margins. Two parallel processes have been changing the long-standing socialist legacies of tuition-free education since the fall of Yugoslavia - the steady migration of Chinese and Russian families and a proliferation of private international schools. Because educational policymakers across the region have ignored these phenomena, shadow education or private tutoring as a social formation aids Serbian Chinese/Russian children's socioeconomic adjustment. Based on a mixed-methods comparative study in Belgrade, this paper underlines conflicting notions of the 'progress' in the host country and migrant families. Chinese/Tiger parenting manifests two patterns, preserving cultural values by sending children back to China at primary school age - instilling strong work ethics, and the second - capitalists - neoliberal values when children join their parents in the host country as teenagers and attend international (English speaking) private schools supplemented with shadow education in their host countries (Serbia). On the contrary Serbian parents have adopted a laid-back strategy in response to the social status and the rapidly changing risk economy. Shadow education evokes capitalist, extra-curriculum activity wealthy children attend twice a week - while private tutoring is attached to the socialist era supplemental education that exists to ensure higher grades or passing exams. I theorize shadow education in shadow political economy challenges the process of being European and recuperates the socialist conception of the self as a salient critique of neoliberal economic practices. Presenter: Gorda Stan

Re-imagining cross-border relations in the High North. Adjusting to new realities on the Norwegian - Russian border.: Kirkenes, a small Norwegian border town in the

High North, have a history of extensive contact with its neighbours in Russia, even throughout the Cold War. Since the collapse of the Soviet Union, local authorities, voluntary organizations and individuals have established close relations with their Russian neighbors, and invested in dreams of a near-borderless world that might once include a free, democratic Russia. Following Russia's invasion of Ukraine, these dreams have been shattered, and members of this border community adjust to the new reality in different ways. Based on extensive fieldwork in Kirkenes, and centered around the concept of convivial aspirations, this paper will examine evolving strategies of engagement/disengagement with Russia, the ways in which people imagine their relations with Russians, or with specific groups of Russians, and how this connects with conflicting narratives and visions of Kirkenes as a border community. Finally, the paper will reflect on the case of Kirkenes and its relevance to the experience of other European communities that share a border with Russia. Presenter: Bård Kårtveit

2-085

Practices of and movements for labor transformation

8:00 AM - 9:45 AM

TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Susana Narotzky

CHAIR:

Sharryn Kasmir (Hofstra University, Department of Anthropology)

PRESENTER:

Sharryn Kasmir (Hofstra University, Department of Anthropology), Jane Collins (University of Wisconsin, Madison), Natalia Buier, Stephen Campbell, Ayse Caglar (University of Vienna), Susana Narotzky

DESCRIPTION:

We ask: is the world of labor in transition? Is the work and care needed to reproduce life changing? Where is it headed? What power geometries make a difference in designing the effort it takes to live and the available expectations and imaginaries of a better life in the present? Which interdependent relations of human and non-human nature are created, transformed and disposed of in contemporary processes of systemic reproduction? Can we understand labor as an

instrument of capital without addressing its intimate connection with care work and nature's capacities to provide? Exploitation, extraction, dispossession have been used at different moments to address these connections and their transformations. New concepts such as 'plantationocene' have pointed to the links between colonial power and racialization in the emergence and consolidation of capitalism, while renewed emphasis on social reproduction as a complex, contradictory and scalar process help us address contemporary worlds of labor. We wish to explore in this panel whether new theoretical tools enable us to capture transitional aspects of labor in the wake of multiple ecosocial crises. The anthropologists in this session conceptualize labor broadly, encompassing paid work and the many livelihood activities involved in social reproduction. We also consider that the ways those labors are named and divided are political processes. The papers place individual case studies within larger matrices of power, understanding that 'the distribution of capitals and labor markets, and the resulting differentiation of the labor force locally, regionally, and nationally and internationally, are never fixed and stable.' (Wolf 1982.) They examine the power-laden processes that categorize, differentiate, or unify those laborers as well as the nature and spaces they engage with continuously. The papers also highlight the conflicts, protests and accommodations, organizational forms, and cultural understandings that reflect engagements with capital, nature, the state and workers in different positions and places. They explore a range of livelihood activities and resources, and ask: Whose labor (what resource) is recognized (and valued) and whose (which) is made illegible? How are lines of differentiation challenged? Are the livelihood practices under study 'outside' of capitalist relations or are circuits of capitalist value obscured? What demands are working people making on the state, capital, and nature? How are they articulating those claims? What solidarities and divisions are they creating in the process?

Introduction: Practices of and movements for labor transformation: We ask: is the world of labor in transition? Is the work and care needed to reproduce life changing? Where is it headed? What power geometries make a difference in designing the effort it takes to live and the available expectations and imaginaries of a better life in the present? Which interdependent relations of human and non-human nature are created, transformed and disposed of in contemporary processes of systemic reproduction? Can we understand labor as an instrument of capital without

addressing its intimate connection with care work and nature's capacities to provide? Exploitation, extraction, dispossession have been used at different moments to address these connections and their transformations. New concepts such as 'plantationocene' have pointed to the links between colonial power and racialization in the emergence and consolidation of capitalism, while renewed emphasis on social reproduction as a complex, contradictory and scalar process help us address contemporary worlds of labor. We wish to explore in this panel whether new theoretical tools enable us to capture transitional aspects of labor in the wake of multiple ecosocial crises. Presenter: Sharryn Kasmir (Hofstra University, Department of Anthropology)

The Semi-Proletarian Lifestyle in the 21st Century: COVID-19, Precarity, and Anti-work: Since 1980, but especially since the 2008 economic crisis, wage workers have experienced growing precarity and risk in the labor market. Neoliberal cultural formulations have encouraged an "entrepreneurship of the self" where independent contracting and side hustles cushion the inadequacy and uncertainty of jobs. In its early days, the COVID-19 pandemic put massive numbers of workers out of jobs. The government of the U.S. and many other industrialized nations responded with a range of supports that temporarily and partially decommodified labor. This paper explores the "great resignation" of 2021-22 and continuing low levels of labor force participation in light of these events. It asks whether the COVID moment, coming after years of exposure to the austere and treacherous labor markets of financial capitalism, has fostered the growth of a form of anti-work livelihood strategy in which a waged job has become—not the guarantee of economic security—but part of a "semi-proletarian lifestyle" that draws together strands of self-employment, self-provisioning, and government support to reduce dependence on wages. It explores whether this strategy represents a deepening of the precarity workers were already experiencing or is a way of gaining economic autonomy that improves the ability to bargain. It asks what the class politics of such an emergent strategy might be. Presenter: Jane Collins (University of Wisconsin, Madison)

Robust anachronisms and the socioecological relations of groundwater depletion: the case of Doñana: For more than thirty years, the agricultural production process in the Spanish region of Doñana (home to a UNESCO Biosphere Reserve) has been marked by the alienation of the farmer from it through two different paths: one the one hand, increasing technological

transformation and dependence on external inputs; on the other, a division of labor in which the increasing intensity of production has been made possible by the super-exploitation of racialized migrant workers. Yet, in spite of the profundity of the real subsumption of the productive process by capital, the ruling categories of agricultural politics remain backward looking: family farming, the farmer and the local community are still central to agricultural policy as well as agrarian politics. The dominance of these categories is key to creating an image of agrarian crisis that privileges its economic dimension and renders invisible its social and ecological unsustainability. Through a historical ethnographic analysis of groundwater conflicts in the region of Doñana, this presentation addresses the way in which the categories of farmer and local farming community are essential for preventing the articulation of a truly transformative agricultural politics. I focus on how these categories are instrumental for the defense of the contemporary agricultural model, as well as for its conservationist opponents, whose repertoire of solutions is rendered distinctly ineffective by reliance on them. The radical transformation of the agrarian model as a lasting solution for environmental justice requires a true confrontation with the robust anachronisms that dominate agrarian politics and imaginaries. Presenter: Natalia Buier

Worker organising under military rule: Labour struggles in post-coup Myanmar: A large body of scholarly work since the 1980s has conceptualised the social formations regulating labour in particular times and places as factory regimes, labour regimes, labour control regimes, dormitory labour regimes, and the like. Among the insights of this scholarship has been that specific regulatory ensembles are conducive to, and even stimulate, particular forms of worker organising and struggle. That is, the very regulatory arrangements that curtail certain labour organising tactics simultaneously enable and motivate alternative forms of struggle. This insight is important for grasping the social dynamics of, and potential for, worker mobilising in highly restrictive situations. To explore this relationship between labour regimes and workers' struggles under repressive conditions, I turn to the struggles of workers in Myanmar following the country's 2021 military coup. Following the coup, military authorities declared a nationwide state of emergency, violently cracked down on worker-led anti-coup protests, and increased police surveillance of suburban industrial zones. By early 2023, military authorities had killed some 3,000 civilians and arrested almost 20,000 others in response to what began as street protests, but

which has since expanded into a nationwide anti-military uprising. Throughout this time, workers in Myanmar have continued to organise in their workplaces for improved wages and working conditions, while many have also actively supported the armed revolution against military rule. The case of worker organising in post-coup Myanmar thus illuminates the limits and contradictions of highly repressive labour regimes. Presenter: Stephen Campbell

Extractivism expanded and forms of (im)mobile labor in city-making: Through archival and empirical material of a former industrial city in Austria and its aftermath as a hub for cultural/creative industries, this paper explores the dynamics between varying forms of extractivism, confinement of labor, capitalism and its racialized logics. This is a city where the variegated forms of (im)mobile labor - first as coerced (war prisoners and concentration camp), and later as spatially and temporally confined migrant (guest worker) and refugee labor - were pivotal in structuring the processes of production, exploitation, subjectification and social reproduction. These forms of extraction and spaces of confinement introduced a radical interruption to the care of generations. "Planting" people in places to work and crafting their disposability, reordering and hierarchizing difference have been crucial in making segments of populations unworthy for extraction, creation and the reproduction of social relations of accumulation. This paper aims to scrutinize the making and remaking of a city's social, political, and affective fabrics through the lens of expanded extractivism in relation to managed (im)mobilities (un)paid labor and the moral regimes since WW II. In the contemporary world of the city, the logic of extraction has been expanded into new frontiers of cultural industries, real estate, data mining and finance with different forms of labor and care necessity. Rather than compartmentalizing different periods and labor worlds of the city, this paper calls for developing an analytical vocabulary to unearth the continuities and discontinuities of containment practices of (im)mobile labor, care, and their moral tropes in the making of this city. Presenter: Ayse Caglar (University of Vienna)

Living through and beyond covid19 in the pork meat-producing environment of Lorca (Murcia): Spain is the largest producer and exporter of pig meat in Europe, with a third of it going to China. Lorca is an agricultural region with an exponential growth of pig producing farms, ranging from small family ventures to "macro-farms". Pig farms are vertically integrated with the largest meat processing plant in Spain also located in Murcia which employs more than 5,000 laborers in a

single facility. The firm presents itself as a focus of rural development, sustainable and environmentally friendly, but other national and local agents voice their opposition to the sprawl of pig macro-farms, the pollution and depletion of aquifers, and the proximity of pig farms to villages. The farms produce methane and ammonia emissions and a fetid stench that impedes other economic ventures tied to tourism. The conflict has generated legal and political confrontations at different scales, some of them violent. Within this multi-scalar reality, the paper addresses the period leading to the COVID19 pandemic and the lockdown, analyzing the transformations of the labor process that resulted and the changes that were normalized. Defining food-chain labor as “essential” benefitted the industry in an environment of fear about health and job loss. I will underscore how selective interpretation of the regulations for the prevention of contagion during COVID19 on the grounds of essential food provisioning mandates enabled productivity increase, and how these normalized and “legitimized” illegalities in the food chain mirror the general practices of intensive farming as regards extraction, exploitation and depletion of natural and human value. Presenter: Susana Narotzky

2-090

Producing Modern Subjects

8:00 AM - 9:45 AM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Yuda Rasyadian (University of Oregon, Department of Anthropology)

PRESENTER:

Gayatri Reddy (University of Illinois, Chicago, Department of Anthropology), Yuda Rasyadian (University of Oregon, Department of Anthropology), Christina Kefala

DESCRIPTION:

These papers offer historical and ethnographic insights into the production of modern subjects. They illustrate how race, ethnicity, economy, and gender are deployed in the project of subject-making. Drawing on phenomena such as Hindu religious festivals, artificial intelligence in China, NGOs in Indonesia, and military conscription they document the processes through which states, corporations, and other institutions manufacture specific types of human beings. Collectively, they demonstrate the power of

anthropology in understanding how identity, subjectivity, and personhood are configured today.

Siddi Chronicles: A Historical Ethnography of a 'Racial' Category in Hyderabad, India: I am chaoosh, I am habshi, I am bin...And my father was siddi, a soldier in the African Cavalry Guard. That is my history,' stated Zafar, good naturedly, referring to several fraught, if fluid and shifting terms of racialized identification for descendants of 'African' and 'Arab' migrants in contemporary Hyderabad. Each of these terms of identification - habshis, designating people of Abyssinian/Ethiopian heritage, siddi, designating a larger swath of East African peoples, chaoosh, indicating military personnel or soldiers, and bin or Arab, and more specifically, hadrami migrants from present-day Yemen - have a long history in Hyderabad, with groups migrating from these various regions in East Africa and settling in Hyderabad from at least the 15th century, if not earlier. However, it was events in the 19th century – largely imperial, but also local and regional – that significantly impacted, indeed transformed, these migrations and the meanings attached to these geopolitical and racialized categories. Drawing on ethnographic fieldwork with Zafar and other descendants of these communities in contemporary Hyderabad, as well as archival material speaking to military and migration history in 19th c. Hyderabad, this paper will tease out these contexts and explore their impact on the ongoing, shifting, allegiances of these communities and the terms that signify them. Specifically, it will explore the shifting signifiers of 'Africanness' and 'Arabness' in claims of belonging on the part of habshis/siddis in Hyderabad from the 19th century up to the present, arguing, ultimately, both for the long afterlives of these 19th c. events, as well as the fact that these shifting globally-inflected meanings need to be located in local and regional histories if we are to better understand their impacts on individuals such as Zafar and others. Presenter: Gayatri Reddy (University of Illinois, Chicago, Department of Anthropology)

Reversing “the Other:” Rethinking Anthropologist Subject Position and Indigenous Agency in Fieldwork: Tension between anthropologists preferred self-image and anthropologists' subject position that is attributed and politically designated by the people whom they worked with is still unsettled. During my research and development work with the Indigenous people of Mollo in eastern Indonesia, I was 'assigned' with three different roles over a span of five years (from 2016 to 2021). First as a university lecturer, then as a nongovernmental organization (NGO) worker, and finally

as a 'child' of a Mollonese elder. This transition over naming the subject position had a crucial impact in my later work as anthropologist-in-training. Framing the tension as contingent, multidirectional, and embodied, this paper acknowledges the agency of the local community in designating roles to anthropologists for the goal of more equal and democratic knowledge production. This paper offers decoloniality (Harrison 1997, Mignolo and Walsh 2018) as a framework and praxis that treats the conflicting and transitional roles as sites of collaboration and power diversion, reckoning the historicity of each position with its distinct power dynamics. I suggest viewing the children–parent's subject position (which is commonly experienced by ethnographers in Indonesia) as a practice of 'reversing the Other' which makes anthropologists legible to Indigenous sociality, tempering and diverting power imbalances. This paper thus argues that anthropologists shall open to negotiate themselves as 'the Other,' giving the community we studied the rights to engage in our positionality and acknowledge the complex and shifting social and political dynamics of ethnographic encounters, especially in marginalized communities.

Presenter: Yuda Rasyadian (University of Oregon, Department of Anthropology)

The Racialized Artificial Female Body in China's Business Sector: This research examines an understudied labor force behind China's production of an Artificial Intelligence (AI) industry - when constructing racialized female robots and tech systems, they are often marked as distinctly 'white' by their appearance and embodied characteristics. Studies have drawn attention to the racialization of AI in western societies, arguing that Whiteness is not seen as merely being an AI assistant with a stereotypically white voice or a robot with white features but as the absence of colour, the treatment of white as the default setting. However, no such studies exist in Asian contexts on the racialization of AI.

Responding to the growing prominence of AI in China, various business fields such as the tech, fashion, sex and education industry, have supplanted human interaction with AI, further enhancing economic growth, innovation and tech development. This study provides an ethnographic account of this phenomenon by showing how AI and robots challenge the labor force structuring of Whiteness and gendered performances. I argue that this racialization of artificial female tech systems reflects and illuminates the particularities of whiteness and femininity in China's tech development sector.

Presenter: Christina Kefala

2-140

Provenance, Provenience, and Relational Recuperation in Museum Collections

8:00 AM - 9:45 AM

TMCC - 606

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Paul Mitchell (University of Amsterdam)

PRESENTER:

Paul Mitchell (University of Amsterdam), Sara Ann Knutson (University of British Columbia), Christina Hodge (Brown University, Haffenreffer Museum of Anthropology), Elizabeth Walsh (University of Cambridge)

DESCRIPTION:

Papers gathered in this session recuperate the social lives of collections-and people-through considerations of provenance (histories of possession and control), provenience (descriptions of collection site), and materiality (interdependencies of people and things). Contributors apply anthropological and archaeological methods to make sense of how museums shape personhood and objecthood, including object and personal biography, feminist theory, documentary and trace ethnography, and close physical study of collections. The paper 'Museum Taphonomies' uses innovative methods to trace some of the transformational forces anthropological museum can inflict on human ancestral remains. Silver objects from Morocco are an entry into 'Silversmithing Traditions' nurturing the aesthetic desires of early collectors and the needs of artisans and communities today to access traditional creative knowledge. New 'Narratives of Arctic Indigeneity' emerge from histories of naval imperialism and the British colonial imaginary. A consideration of 'Women in Provenance' genders anthropological collecting to reveal the hidden impacts of women on the discipline anthropology. By changing narratives of museum knowledge, papers also suggest ways to transform stewardship.

Museum Taphonomies: Attending to Loss in the Shelf Lives of Human Ancestral Remains in Museum Collections: In this paper, I engage pressing matters concerning human ancestral remains in museums and the figuring of 'shelf lives' – histories after accession – into the evidentiary work of proveniencing necessary for repatriation. Acknowledging that museums are simultaneously sites of transition and loss as well as of

preservation and conservation, and recognizing that human ancestral remains are both lively and subjected to specific forms of attention, neglect, and material alteration in museum collections, this paper considers a series of cases of human ancestral remains from colonial contexts in historical anthropological-ethnographic museum collections in Europe and North America. From these cases, I outline the concept of 'museum taphonomy' to trace entangled material-semiotic transformations through which human ancestral remains move and change in museum spaces, probing how these movements and transitions can at once explain and obscure histories relevant for the return of ancestral remains to descendant communities. Museum taphonomy's point of departure is the field of taphonomy in paleontology, archaeology, and forensics, set by its inaugural formulation as 'the study of the transition...' from biosphere to environment (Efremov 1940), attending to postmortem processes impinging upon bodies. Taphonomy concerns material change following biological death, but it is entangled in lively processes, particularly the material (re)inscription of remains with forensically legible traces. Museum taphonomy as conceptual intervention considers not just material transformations of human ancestral remains, but how these transitions register as semiotic transitions, such as in structures of museum categorization, affective recognition of personhood by varied actors, and the evidentiary demands made in the process of repatriation. A museum taphonomic trajectory traces, for example, how the loss of mummified soft tissue or decorations over years in museum spaces prompts the shift of ancestral remains from the category of 'ethnographic' to that of 'physical anthropological' in museological categorization, with differences in the treatment of remains in these categories, or how the loss or destruction after accession of bodies and bones, in whole or in part, confounds and complicates the possibility and process of return to descendant communities. Museum taphonomy is attentive to both what is added to human ancestral remains in museum spaces, like inscriptions and labels, but also to losses: not only of materiality, whether that be pieces of skin, hair, or bone tissue, or of tags and labels documenting provenience, but also of the histories, identities, meanings, and relationships manifest or obscured by material traces. Museums have lately been forced to rethink the ethics of human remains collections and are now launching or scaling programs for repatriation. What I want to reflect on with the concept of museum taphonomy is not only an account of the conceptual and material movements and modifications of human ancestral remains in museum

spaces, but also on museum taphonomy as a particular 'forensic art of paying attention' (M'charek 2022) to loss and its possible appearances, on what these losses reveal about the objectification of ancestors and the obscuring of their histories in museum collections, and on what openings an accounting of these losses may offer toward more ethical futures and return to descendant communities. Presenter: Paul Mitchell (University of Amsterdam)

Stories of Silver: Examining Silversmithing Traditions and Heritages among Amazigh communities of Morocco: Silversmithing and the creation of intricate, traditional jewelry has been a vibrant part of community practices and complex processes of meaning-making among the Imazighen, indigenous communities in North Africa, for many generations. The impressive aesthetic value of Amazigh jewelry and other materials gained the attention of international collectors in the nineteenth and early twentieth centuries and led to the collection of Amazigh materials, including for Euro-western museums such as the Smithsonian Museums of Natural History and -African Art and the Harvard Peabody Museum. While in academic circles, the craftsmanship of Amazigh communities has predominantly attracted the attention of art historians, this presentation alternatively takes an anthropological approach to understand evolving traditions of silversmithing as part of the Imazighen's ongoing construction of heritage. Associated with specific values and meanings, silver materials are deliberate sites of intergenerational interaction within many Amazigh communities. Therefore, rather than relying only on museum-based materials as snapshots of nineteenth and twentieth century Amazigh culture in Morocco, I interpret these materials as pointers to the ancestors of living communities, who themselves continue to engage and perpetuate the specific knowledge and meanings associated with silverwork. In part, this project aims to reposition storytelling as an important process in ethnographic work, one that maintains Amazigh practitioners as the experts of their cultural traditions and the researcher as the learner in these conversations. Presenter: Sara Ann Knutson (University of British Columbia)

Women in Provenance: Gender and the Formation of Anthropological Knowledge: This talk introduces the author's Women in Provenance Project, part of the Gendering Collections initiative she started at Stanford University and is continuing at Brown University. This collaborative, interdisciplinary project integrates critical historical, archival, and museological research with

digital humanities methods to surface women's foundational--and ongoing--impacts on the creation of anthropological knowledge through museums and their collections. *Women in Provenance* investigates the ways identified women are, and are not, represented within provenance data from the author's home institutions, as well as the ways anthropological collecting informed/was informed by their lives and historical contexts. Methods include prosopography, personal biography, and object biography, as well as geographic and other visualizations. Findings to date suggest authorized anthropological knowledge has been meaningfully shaped by (mostly white, often well-traveled and -educated, not always independent) women's most personal experiences, as well as by global forces of conflict and empire. The *Women in Provenance* project is a mode of critical provenance practice based in reexamination and augmentation, reforming more accurate and inclusive discourse by re-making museum archives (sensu Michel-Rolph Trouillot). Indigenous and Black Feminist perspectives also inform this work. *Women in Provenance* focuses on recorded collectors and donors. The wider work of *Gendering Collections* lies outside its scope but informs its goals. Presenter: Christina Hodge (Brown University, Haffenreffer Museum of Anthropology)

Assembling the Arctic: The Barrow Collection and Nineteenth Century Narratives of Arctic Indigeneity: This paper will explore the collection by Naval personnel of 'ethnographic' objects from across the North American Arctic in the mid-19th century. By reconstructing object histories with reference to supporting archival materials, I will show how these items, removed from their original contexts by colonial desire and used to prop up imperial narratives, serve as records of connection and commerce. Further, by focusing attention on the personal networks of one figure, John Barrow the younger, I will demonstrate how British colonial imaginings of the Arctic at a distance directly produced its representation in the metropolitan museum. Starting in the late 1840s, British Naval vessels were sent to scour the Arctic for signs of the missing John Franklin. Many of those recruited to these searches maintained a correspondence with John Barrow, the son of the former Second Secretary to the Admiralty of the same name. At his request, they gathered things of interest that he had listed for them: geological and animal specimens; models of their own equipment; and a variety of Inuit-made objects. These disparate materials would be donated to and displayed in the British Museum alongside 'relics' of Franklin's lost ships collected by Inuit and acquired from them, heroic

portraits of the lost men and searchers, and medals awarded to the members of earlier Arctic expeditions. I argue that the objects of material culture in this collection, displayed to demonstrate the 'primitive' ways of life of Inuit and the harsh environment the lost men might face, should be understood as documentation of the reach of Inuit trade networks and the skillful intercultural negotiations of their original owners. Sharing preliminary findings of work in the archives held at the British Museum, British Library, and Royal Geographical Society, I will show how the collection and its documentation capture the power of the British Arctic imagination in the mid-19th century. I will also suggest that the ethnographic objects be considered alongside the letters of Barrow's correspondents, the Inuit-curated collection of Franklin relics, and the records of their interpretation and display through to the present day. Working from the understanding that these objects of Indigenous patrimony index multiple meanings and values, I will detail how the motives that inspired their collection, their movements through complex trade networks, and the Indigenous/non-Indigenous interactions that led to their acquisition were and are forgotten (or ignored) in both their original and their contemporary display contexts. Presenter: Elizabeth Walsh (University of Cambridge)

2-095

Queer Place, Space, and Social Capital

8:00 AM - 9:45 AM

TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Grayson Peel

PRESENTER:

Grayson Peel, Marielle Aithamon, John Donahue

DISCUSSANT:

Mary Gray (Microsoft Research New England)

DESCRIPTION:

Queer politics intricately involve questions of space, place, as well as power. The papers on this panel explore the ways in which identity, senses of community and belonging, and considerations regarding well-being are shaped by space, place and the social capital derived from space and place. Papers are invested in particular spaces - the spaces of queer choruses, queer 'communities,' and those produced through crip temporalities - located in particular places such as

Montreal, Baltimore, and Boone, North Carolina. Together, these papers offer critical perspectives on how political forms of being, becoming, and acting are also always questions of space and place (and time!).

Place and Queer Visibility in a Southern Appalachian Town: This paper investigates the processes by which young queer residents of a small but rapidly developing college town in the Appalachian Mountains both shape and are shaped by aspects of place. Through illuminating the capacity of queer residents of Boone, North Carolina to transform their physical and cultural surroundings and contest dominant understandings of gender and sexuality, I consider the positive and negative consequences of queer visibility in a Southern Appalachian cultural context. In order to address my central research question, 'how does place shape queer ways of being, and how do queer people transform and make place, in Boone?', I conducted participant observation and interviewed young queer and trans residents over the course of a six-month period. My subsequent analysis interrogates the utility of a liberal politics of visibility amid a political climate of increasing hostility towards queer and trans people that transcends regional boundaries. Perhaps most critically, this paper undermines the hegemonic narrative that queer people living in rural areas in the South are relegated to a life of hiding and suffering. As they navigate and interact with others across shifting landscapes of acceptance, my interlocutors develop sophisticated senses of self, space, and safety. In articulating the ways in which they publicly express their queerness— from doing drag to shopping at Walmart— I reveal the dynamic nature of queer existence beyond coastal metropolises. Presenter: Grayson Peel

Queer undefined. Narrative journeys and reinvented solidarities in the LGBTQ+ community of Montréal.: This communication proposal is based on my doctoral thesis in sociocultural anthropology. Through an analysis of the Montréal queer community, I explore new ways of constructing the Self and establishing communities by dwelling in-between social spaces. My analysis is based on individual interviews and focus groups I carried out from September 2021 to November 2022 with members of the queer community (of which I'm a member too). It shows that queer culture in Montréal has gone beyond the dynamics of reappropriation and resistance to fully embrace dwelling in spaces of in-between, that is: in non-definition, and perpetual incompleteness. My thesis shows that members of the queer community in Montréal tend to be depoliticized, exhausted by the neoliberal injunctions to realize the Self through

consumable archetypes. However, stories of personal journeys suggest identities are not as crucial as relations and belongings, nor as experimentation and collective plays of re-imagination. If freed of injunctions to be someone for certain and to perform given identities with accuracy, queer people are in a constant state of becoming. This implies we are also in a constant state of grieving. As a participant to this research stated, 'there is inherent grief and sadness to North American queerness,' but those are joyful mournings: as we shed our dead skin in order to become other, we carry within us a multitude of biographical possibilities. Then, being queer does not so much means we are in a perpetual in-between, it means we constitute the in-between. In this sense, queerness and the sociocultural multitude it entails allow – on the condition we dwell in the unfamiliar – to open and hold spaces of reinvention. Thus, by straying from the idea of 'queer as an identity' towards 'queer as a relation,' my thesis aims to understand the use of this transformative word as a narrative technology to suspend meaning and create doubt. In doing so, queerness opens spaces of transition within which it becomes possible to reinscribe meaning, restore relationships and create new solidarities. Indeed, it is precisely the inaccuracy of queerness, as it is fundamentally incomplete between assured obsolescence and possible reinvention, that propels sociocultural becoming. As it shows in Montréal, it becomes anthropologically relevant to tarry in the spaces we hold for us and for others. We might not be born queer, but we won't become queer either: on the contrary, dwelling in perpetual incompleteness, we always fail to be. This raises a burning question in our current society: wouldn't we be able to create and maintain safer and inspiring relationships if we allowed ourselves to simply not be sure of who we are constantly becoming? Presenter: Marielle Aithamon

Side by Side by Side: Social and Linking Capital in a Queer Men's Chorus during the COVID Pandemic: Due to the unique dangers presented with groups of people singing together in closed spaces, community and other choruses were especially constricted during the COVID pandemic. The need to shut down affected Queer and LGBTQIA+ choruses in unique ways, with choral singing ('musicking') being an important mode of community building. In this presentation, I explore some of the challenges facing Queer choruses in the Baltimore, Maryland, region, and the ways in which building social capital helped these choruses, their leadership, and their membership to get through the pandemic. Presenter: John Donahue

2-160

Race, Labor, Migration, Discourse: A roundtable on new books and new directions

8:00 AM - 9:45 AM TMCC - 714 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Lyndsey Beutin (McMaster University)

CHAIR:

Cal Biruk (McMaster University, Department of Anthropology)

PRESENTER:

Elena Shih ,Lyndsey Beutin (McMaster University),Alana Seldon ,Amanda De Lisio

DISCUSSANT:

Jemima Pierre (University of California, Los Angeles, Department of Anthropology),Celina de Sá (University of Texas, Austin, Department of Anthropology)

DESCRIPTION:

This roundtable celebrates two new books released in 2023 by bringing together scholars who are forging new directions in the study of how racial logics and discourses underpin experiences, policies, and imaginaries related to migration, human rights, sex work, precarious labor, and diaspora. Together our work spans Asia, North America, West Africa, and Latin America, and mobilizes a range of ethnographic modalities including multi-sited, multisensorial, historical, visual, dance, discursive, and abolitionist approaches to anthropology. *Manufacturing Freedom* (Shih 2023) is a transnational ethnography of US NGOs in China and Thailand that try to 'rescue' sex workers but end up shuttling them into moralized low wage jewelry making schemes, which Shih describes as 'the racial wages of rescue.' *Trafficking in Antiracism* (Beutin 2023) is a media ethnography of the visual culture of anti-trafficking discourse that analyzes the racial politics of how the memory and metaphor of transatlantic slavery is used paradoxically in campaigns to 'end modern-day slavery.' Both books explicate how interventions that are assumed to be helpful to marginalized communities end up harming them, and ultimately reassert the status quo of dominant power relations. To upend such formations, the authors draw on and hold up other forms of solidarity found in transnational mutual aid projects and subaltern theoretical formations to resist legal and philanthropic

framings of care, suffering, and saving. By putting the books in conversation with established and emerging scholars in related areas, we aim to bring a diversity of perspectives to bear on what future directions across subfields might look like. Alana Seldon's research combines the theoretical frameworks offered by Shih and Beutin to illuminate what media ethnography can help us better understand about sex worker organizing in Cambodia and how it is tied to global formations of race and power. Amanda De Lisio explores the political, economic, and discursive impacts of mega-sporting events on informal and precarious workers in Brazil, connecting discourses of development to displacement. Celina de Sá brings together analytics of race, migration, diaspora, and memory through her work theorizing capoeira as a window into the contemporary dynamics of racial self-making and coloniality in Dakar, Senegal. Both de Sá and Beutin build on Jemima Pierre's pathbreaking contributions at the intersection of Black studies and the anthropology of race in Africa. Pierre, as co-discussant, will engage the roundtable in thinking through how anthropology of migration and work can be more attentive to the racial vernaculars and logics of human rights and development discourse. Across a variety of topics and vantage points, all participants ask important questions about how histories and structures of oppression, including transatlantic slavery and colonialism, affect the present. By organizing the roundtable through a series of thematic and reflective prompts, we hope to engender a rich conversation about the state of various literatures in anthropology and how, through cross-fertilization, we might push our scholarship in new directions.

2-100

Racialization and Racism in Health Care Part 1

8:00 AM - 9:45 AM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Megan Muller da Silva (University of British Columbia)

CHAIR:

David Ansari (University of Illinois, Chicago)

PRESENTER:

Alana Glaser ,Amna Iqbal ,Megan Muller da Silva (University of British Columbia),Tali Ziv (Johns Hopkins University)

DISCUSSANT:

Aaron Su (Princeton University)

DESCRIPTION:

The present global uncertainty of ecological and political turmoil has foregrounded questions of inclusion, equity, and justice in the areas of access to health services and the uneven distribution of disease and determinants of health. Through recent climate crisis and pandemics, race has proven to be a central factor influencing how health care resources are made available. The imbrication of care and the politics of race in clinical spaces has long been a focus of critical medical anthropology. Building upon this antecedent, an important area for disciplinary reflexivity is to consider how ethnographic methods can be harnessed within clinical spaces by shaping medical education and practice. Building upon a long history of articulating a sharply critical stance towards biomedicine, how might the discipline of anthropology transition towards a site of advocacy within and alongside clinical practice? This panel, Part 1 of *Racialization and Racism in Health Care*, considers the roles and experiences of health care professionals and interventions designed to address racism in health care, as presented by medical anthropologists and health care professionals working in diverse settings including; home care, health promotion, primary care, mental health and emergency care. The included papers contemplate how processes of racialization affect both patients and/or care providers and what can or has recently been done to address the resultant social suffering. For instance, what kinds of policies, interventions, or hospital-community partnerships have successfully addressed racism as a cause of health disparity? Have there been unintended consequences of recent interventions in health care delivery and/or education and how might these be addressed? Importantly, how might anthropologists position themselves as allies and intermediaries between patients, racialized publics, care providers, policy and health care institutions? An underlying theme uniting these papers considers how ethnographic insights can be translated into clinical spaces as a site of social action.

Care Workers' Adverse Health Outcomes: Racial Disparities, Exploitation, and the Extraction of Labor: This paper draws on a decade of ethnographic fieldwork with immigrant women of color working as home healthcare providers in New York City to illustrate how their working conditions tax their wellbeing, leading to both chronic and acute medical conditions for which they infrequently receive adequate medical treatment. In New York City, home healthcare workers are overwhelming immigrant women from Caribbean, African, and Central American countries. Thus, their

adverse health outcomes offer insight into the role that employment niche may play as a significant social determinant of health. Through ethnographic accounts of women healthcare workers' medical crises—including repeated miscarriages, kidney failure, and joint pain—I emphasize the extractive aspects of care. I argue that socially reproductive labor, such as paid home healthcare, supports some lives while depleting others. In the United States, these depleted lives overwhelmingly belong to impoverished, immigrant women of color. While it is well known that care labor is physically draining and often hazardous work supporting the health and dignity of aging Americans, these deleterious effects are rarely addressed through the lens of racial health disparities or social determinants of health. I hope to use ethnographic detail to bridge literatures on care workers' working conditions with research on the racial determinants of health to add nuance to debates about the utility and political implications of 'disparity framing' for racial justice movements. I conclude by demonstrating how care workers' activism refuses the vitiating aspects of social reproduction, contributing broadly to anthropological understandings of care. Presenter: Alana Glaser

TAIBU Community Health Centre's Proportionate Response to a Disproportionate Pandemic: Data from the City of Toronto indicate that the majority of COVID-19 cases and hospitalizations as of December 2021 were among individuals who identified with a racialized group. In this paper, we summarize how TAIBU Community Health Centre, an organization mandated to serve the Black and Francophone communities in the Greater Toronto Area, prioritized and embedded race-based data collection in order to highlight the specific experiences of Black and racialized communities during the COVID-19 pandemic. Lessons learned from this work can be used to help support race-based data collection. In addition to this we continuously engaged with the community over the course of the pandemic through focus groups, interviews, surveys, town halls, 1-on-1 conversations, and community conversations to understand the experience of those we serve as they experienced the pandemic. This allowed us to better represent their interests, their voice, and their stories in clinical settings, community work, government tables, and advocate for their needs in a proactive and dynamic way. Authors: Sara Bhatti, Josephine Pham, Amna Iqbal and Liben Gebremikael Presenter: Amna Iqbal

Racism, implicit bias, and the moral economy of scarce resources in Canadian healthcare: Recent research and public investigations have increasingly unveiled the

pervasiveness in which Indigenous patients are subjected to racialized stereotypes affecting the quality of care they receive within the Canadian health system (Turpel Lafond, 2020). In confronting this issue, there is a dire need to better understand how racism is perpetuated systemically in order to rectify the policies, practices, attitudes, and structural barriers that enable it. This paper outlines four interrelated discourses which were adopted by doctors as a way of rationalizing complaints from Indigenous patients about experiencing racism in the health care system. These discourses were identified while conducting collaborative ethnographic fieldwork with Indigenous nurses and participatory action research with Indigenous patients and health care providers on the west coast of British Columbia, Canada. While these discourses are rooted in and respond to the everyday realities of working in hospital settings and are shaped by the particular context of the hospitals considered in this study, the ways in which patient cases are framed and interpreted works to disadvantage marginalized peoples. This is because they mask the ways implicit bias and moral assessments infuse clinical decision-making. Indigenous peoples are subjected to a moral economy of “deserving” and “undeserving” patients which informs their care trajectory. Furthermore, the experiences of discrimination and exclusion from health services are masked behind a colonial imaginary invested within Canadian national myths of tolerance and equality. Additionally, individualizing systemic failings of the healthcare system thereby deflects accountability away from the policies and practices that perpetuate exclusionary care. Presenter: Megan Muller da Silva (University of British Columbia)

“Some force comes after ‘em”: Medicaid Managed Care, Racialization, and Dispossession in Philadelphia: Medical anthropologists have long examined managed care as “managed inequality” (Rylko-Bauer and Farmer 2002), a financialized health care system that reformulates care as a commodity (Manelin 2020), has transformed the health and social safety net (Horton et. al 2001; Willging 2005), and has deepened social and economic inequality (Cook 2007). Yet few have examined Medicaid managed care from the vantage point of racialized, community-based providers, in other words, from the perspective of the owners and directors of small, nonprofit clinics who see health care provision as a form of upward mobility, property ownership, and governing care of their own communities. Based on over three years of ethnographic research in Philadelphia in a network of Black owned Medicaid-funded drug treatment centers, this paper argues that the shifting

landscape of Medicaid politics and legislation are dispossessing racialized community-based providers who seek to care for their own communities in Philadelphia. Engaging the history of Medicaid managed care in Philadelphia and the current shift to value based purchasing, this paper explores the racializing effects of contemporary Medicaid policy on community-based care. Presenter: Tali Ziv (Johns Hopkins University)

2-105

Remembering, re-enacting, and voicing the past: The ethics and politics of mnemonic narrative practices

8:00 AM - 9:45 AM

TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Michael Zukosky (Eastern Washington University, Department of History, Anthropology, and Modern Languages & Literatures)

CHAIR:

Michael Zukosky (Eastern Washington University, Department of History, Anthropology, and Modern Languages & Literatures)

PRESENTER:

Michael Zukosky (Eastern Washington University, Department of History, Anthropology, and Modern Languages & Literatures), Monika Palmberger, Cheryl Yin (Carleton College, Department of Sociology & Anthropology), Dillon Ludemann (University of South Carolina, Department of Anthropology), Ana Mariella Bacigalupo (SUNY University at Buffalo, Department of Anthropology)

DISCUSSANT:

Karen Stocker (California State University, Fullerton, Division of Anthropology)

DESCRIPTION:

This panel explores the ethical and political dimensions of mnemonic narrative practices in a range of media including interviews and oral histories, witness testimony and archival text, and digital formats and performance. Beyond their aid in remembering past facts and truths, these narratives are ways that human actors are discursively negotiating a variety of contemporary social and ecological problems and opportunities, violence, painful histories, and contested memories as well as care, creativity, and renewal.

Rather than only utilizing these artifacts as indexes of the past, the panel seeks to understand the ethical and political dimensions of their conservative and progressive potential for humans and non-humans with different voices, capacities, statuses and identities today. In this sense, these narratives of the past are important because, as Hanna Meretoja has noted, they are sites in which the space of our future possibilities for action, thought, and imagination can be both ethically and politically diminished as well as enlarged.

Reading, ideology, & narration: The example of the Kazakh novel *White Eagle*: This paper explores one Kazakh lineage's historical narrative of the transition from Imperial China to the modern People's Republic. Drawing on oral histories and archival materials of an elite Kazakh lineage of intellectuals, the paper explores changing Kazakh understandings of the past. *White Eagle* explores the life of an ethnic Kazakh trader named Bek Mamur in 1930's Xinjiang Province, China. Bek Mamur lived from approximately 1900-1941; his son collected oral traditions about his father and then worked as a journalist-writer to publish a historical novel based on his father's life experiences. Under the current president Xi Jinping's broad initiatives against ethnic separatism and terrorism in the region, the journalist-writer was detained for political re-education and the novel disappeared from bookstores and libraries. Among other aspects of Kazakh ethnic tradition, the historical novel depicts Kazakh pre-revolutionary legal proceedings for both domestic and international conflict. These memories are important because they preserve tribal legal procedure for lineage memory, but they also interpret those legal proceedings through a Chinese hegemonic lens. This paper argues that the novel and its reading today among lineage members is an important component of Kazakh heritage preservation because it reflects: 1) cultural traditions and alternative ways of being that Chinese governance has negatively impacted, 2) the complex and nuanced internalization by Kazakh of how those traditions were seen by the Chinese state, and 3) why reading, remembering, and dialoging about these historical narratives allows for Kazakh to re-imagine the past and create new stories about themselves. Presenter: Michael Zukosky (Eastern Washington University, Department of History, Anthropology, and Modern Languages & Literatures)

Narrative practices across online and offline environments and the mobility of memories: As communication increasingly takes place in digital spaces, so narrative practices are situated in and across

online and offline environments (De Fina and Perrino 2017; Kaufmann and Palmberger 2022). This also holds for mnemonic narrative practices. This paper examines refugees' memories that are narrated and mediated in various ways – in person and digitally. It focuses on memories of refugees who fled from Syria to Austria between 2014 and 2017 and draws on a digital ethnographic approach and on narrative interviews and "digital diaries". This paper examines how caring relationships and friendships are maintained and negotiated across geographic distances through memories of a shared past and corresponding narrative practices. Finally, this paper argues that methodological considerations for exploring narrative practices across online and offline environments require special attention and that these narrative practices deserve to be studied in their interconnectedness. This ties in with discussions on how to think about memories and narrative practices beyond a sedentarist bias (Malkki 1996; Palmberger and Tošić 2016). Increasingly digitalized lifeworlds and new information and communication technologies add another dimension to the mobility of narratives and this calls for creative and innovative methodological thinking and adaptations. Presenter: Monika Palmberger

Voicing the Khmer Rouge: Communist revolutionary or cruel torturer? : Traditionally, Cambodian society is hierarchical, and the Khmer (Cambodian) language reflects this hierarchy through its honorific register system, language levels that indicate status and social difference between interactants. From 1975-1979, the communist Khmer Rouge (KR) linguistically engineered Khmer to be more equal because the language was contradictory to the KR's desire for an egalitarian, agrarian society. By selecting lexical variants from the middle registers—language that is not elitist but also language that is not condescending—the KR created one language level Cambodians could use with everyone, regardless of age, gender, and socioeconomic status. All Cambodians were equal under the KR regime; they were now peasant farmers. When the regime fell after four years, the KR language policy largely disappeared. More than four decades later, Cambodians continue to talk about their experiences under the KR through plays, films, personal narratives, and courtroom witness testimonies. In these discussions, KR survivors often re-animate voices of KR soldiers to tell their stories, mimicking how the KR spoke to and treated them. In addition to the communist voice, survivors frequently re-animate their KR captors with Khmer's non-honorific register, the lowest register level that is often associated with anger and condescension.

Because such language-use goes against the KR period's language policy of equality, I analyze instances in which Cambodians enact KR voices to examine their collective memories about KR language-use. What do these re-enactments and performances tell us about how Cambodians remember the KR? Were KR cadres communist revolutionaries, cruel torturers, or both?
Presenter: Cheryl Yin (Carleton College, Department of Sociology & Anthropology)

>trad wife, nice house, healthy kids: Discursive violence, narrative and memory on 4chan's /pol/: The figure of the "trad wife," or "traditional wife" is a recurring topic of discussion on the "politically incorrect" subforum of the infamous website 4chan, an anonymous imageboard forum. Though definitions vary, a "trad wife" typically encompasses expectations or desires for an adherence by women to "traditional" expectations of passiveness, femininity, and sexual subservience. Engaging with research data from 2020, and supplemented with current examples on 4chan, this paper explores the discursive violence (Nast 1997) embedded within the "trad wife" narrative that is in constant, longstanding circulation on 4chan's /pol/ or "politically incorrect" board. Further, I argue that the circulation of the "trad wife" discourse creates a narrative memory of nostalgia, which is mobilized to justify and perpetuate far-right cultural and political ideologies. While this term has been in circulation (and strong criticism) on other social and digital media platforms such as TikTok, I focus on the construction of this role through the users of a self-consciously aggressive website, which constructs its own specific brand of anonymous masculinity. Through these, I unpack the way in which "locker room" brands of masculinity, which is in combination with both the chaos embedded within /pol/'s collective memory and a continually negotiated far-right cultural narrative circulated in this space, contributes to a collected, narrated desire and self on 4chan. Presenter: Dillon Ludemann (University of South Carolina, Department of Anthropology)

Embodied shamanic narratives of eco-catastrophic visions in northern Peru: Sentient landscapes in Northern Peru, seen to have the capacity to feel and act, can experience the end of the world, and help forge views of a post-apocalyptic utopian future as a re-emergence of an indigenous past. I analyze how this takes place through the narratives of ecocatastrophic visions experienced by two shamans (curanderos) possessed simultaneously by Shimbe (the queen of the Huarungas, Andean enchanted lakes (encantos), and by

Cuculicote, a coastal mountain ancestor-healer (apu). The embodied dialogical narratives between these two shamans illustrate how apus, encantos and the curanderos who embody them feel that modern society's project of indefinite growth and progress is coming to an end, that the breakdown of relations is irreparable, and humanity should be destroyed. In these narratives, the end of humanity indicates a new beginning, a turn toward a better, more equitable world without humans. Curanderos predict a millenarian, cyclical Andean Pachacuti, the return of a space-time of the past ruled by sentient places that would overturn the space-time of modern industrial civilization creating a new world order where the future is ruled by the indigenous past. Christophe Bonneuil describes this eco-catastrophic narrative as one that calls for a radical change in dominant ways of living, consuming, and producing. But, for the apus an encantos who voice their concerns through the shamans, the effects of changing modern industrial ways of living and reengaging in social relations with apus and encantos will be felt in the postapocalyptic era without humans. Presenter: Ana Mariella Bacigalupo (SUNY University at Buffalo, Department of Anthropology)

2-110

Risk and Extraction: New Discussions of Labor Precarity

8:00 AM - 9:45 AM

TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Chia Yu Lien (Washington University in St. Louis)

PRESENTER:

Christian Zlolniski (University of Texas, Arlington, Department of Sociology & Anthropology), Chia Yu Lien (Washington University in St. Louis), Jaehoon Bae (University of Pittsburgh, Department of Anthropology), chengwei chen

DESCRIPTION:

Papers in this session explore and reimagine the idea of precarity in contemporary work through a range of global examples. The ethnographic examples invite a comparative look at the use of the precarity in new anthropological research on work, and its complex relationship to other timely and emergent issues like new technologies, climate change, labor rights and unionization, and healthcare. Examples in this session include: app-based on-demand care work in the US;

identity and union membership among South Korean food delivery drivers; the relationship between environmental exploitation and labor precarity as seen through beach pebbles gathered in Mexico and sold the US; and the challenges and opportunities of highly skilled Chinese immigrants settling in California's Silicon Valley.

Pillaging the Commons: Extraction and Commodification of Mexican Beach Pebbles for US Markets in the Age of Climate Change: This paper discusses the extraction of beach pebbles from Mexico exported to the United States driven by the demand for environmentally friendly materials and 'aesthetic' landscapes. Extractivist projects that exploit natural resources for commercial purposes embody what has been called 'the logic of plunder.' This analytical approach focuses on the private appropriation of public goods for profit in the private sector, and the socio-environmental consequences of extractive projects across international borders. From this perspective, the exploitation of natural resources for export markets amount to 'transnational appropriations' that take advantage of access to such resources, the exploitation of labor, and lax environmental regulations in the regions of extraction. In Baja California, the extraction of beach pebbles is the main source of income for many Indigenous workers, who constitute an army of invisible workers employed in the informal economy in rather precarious conditions along the coast. Marketed as 'Mexican beach pebbles' in the United States, they are sold in large specialty stores and in smaller retail businesses for residential landscape projects in metropolitan areas. I argue that the importation of natural resources from Mexico to face water scarcity and arid landscapes in the United States has fostered new forms of labor precarity associated with extractive 'green industries'. By examining the extraction and commercialization of Mexican beach pebbles as a transnational commodity, I delve into the relationship between environmental exploitation and labor precarity in the commodification of natural resources for the green economy. Presenter: Christian Zolniski (University of Texas, Arlington, Department of Sociology & Anthropology)

Uberized nursing: the political and legal construction of app-based on-demand care work in Missouri, USA: This article examines the regulatory process for app-based on-demand care work in Missouri, USA. In April 2022, the Missouri Senate held a hearing on two bills concerning gig nurse (de)regulations: Bill 1011, proposed by long-term care resident advocacy groups and nursing home trade associations; and Bill 909,

proposed by gig care companies. The former mandated that gig care companies supplying nurses to long-term care facilities should report to and be supervised by the Department of Health and Senior Services. It also stated that nurses working via these platform companies should be reclassified as employees, not independent contractors. In contrast, the latter proposed that these nurses should continue to be classified as independent contractors. Notably, unlike other gig workers, such as drivers or taskers, gig nurses and their union representatives were absent from this particular hearing and the entire legislative process. Drawing on legal and anthropological scholarship on gig work classification and contingent nurse regulations, this article addresses the following questions: Are gig nurses employed? By whom are they employed? To whom does it matter? The analysis is based on archival data collected from legislative bills, legal cases, and gig companies' terms of service and ethnographic data gathered from meetings held by and interviews conducted with stakeholders, including but not limited to gig nurses and their managers, union organizers, gig company representatives, and patient advocacy groups. The article argues that gig care should be conceptualized differently from other app-based on-demand work due to three distinctive features. Firstly, the end consumers of gig nursing services are not only nursing home residents who receive the service but also long-term care facilities, which are required by the federal government to maintain a certain nurse-to-resident ratio. Secondly, most nursing home residents fall outside the realm of rational consumers who are able to rate the services they receive. As a result, long-term care facilities are responsible for overseeing the quality of care. Thirdly, the payers of gig nursing services are not the residents but long-term care facilities that receive most of their funding from federal and state governments. These three features-unforeseen in other gig work-generate unique risks, liabilities, and regulatory requirements involving care recipients, care providers, nursing facilities, and the state. By examining the legislative process and the interests of different stakeholders, this article contributes to the interrogation of the politics of gig work regulations by challenging the current framework built from non-care gig work. Presenter: Chia Yu Lien (Washington University in St. Louis)

Everyday Struggle of South Korean Food Delivery Worker: This paper explores the precarious life and the agency of South Korean food delivery workers who rely mostly on food delivery platforms for their livelihood. When it comes to labor rights and life insecurity, full-

time food delivery workers embody the characteristics of the 'precariat,' the growing mass class globally positioned below the old proletariat according to former ILO economist Guy Standing. Beyond this objective description of 'precariat,' my analysis focuses on the narratives of individual workers who, despite their awareness of the exploitative nature of food delivery work, identify themselves as full-time delivery workers. Using Bourdieu's concepts of habitus and field, I examine the experiences of food delivery workers largely by focusing on their reflections on pursuing this line of work and their everyday struggles in the face of the adverse working conditions of food delivery platforms. I argue that these unionized workers express a sense of pride in their food delivery work, and in their union membership. Their goal is to achieve recognition as respectable citizen-workers in society. Presenter: Jaehoon Bae (University of Pittsburgh, Department of Anthropology)

Phd Student: Transnational Precarity: Identity, Adaption, and Intersectionality among Highly Skilled Chinese Tech Workers in California's Silicon Valley Chengwei Chen, Anthropology, The Ohio State University This project, based on preliminary dissertation research with highly skilled Chinese immigrants settling in California's Silicon Valley, explores their experiences and asks how they navigate their successes as well as they the challenges they face. I develop the concept of transnational precarity to capture this dynamic and the transience that emerges as they negotiate identity, labor and gender while becoming a part of the American Middle Class. Transnational precarity encompasses intersecting marginalizing conditions that heighten insecurity, inequalities, and vulnerability and emerges from the contests that surround first, their immigration status and interactions with employers, migration agents, and US immigration regulations; second, the labor market and assumptions concerning their dedication as well as loyalty to the US; and third, gender identity and competing intersectionalities that emphasize both Chinese and North American mythologies and are informed by the contradictory expectations of family support on the one hand and independence on the other. Recapitulate historical inequalities that harken to the 19th century and the Chinese exclusionary act, my paper reveals the challenges and opportunities faced by highly skilled Chinese tech workers beyond their coding careers. By engaging with community leaders, hometown groups, outdoor groups, and other interests, this project delves into the experiences of these workers and the dynamics of transnational precarity. Presenter: chengwei chen

2-165

Simulation as Method: Rethinking Participant-Observation in Anthropology

8:00 AM - 9:45 AM

TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Paige Edmiston (University of Colorado, Boulder, Department of Anthropology)

CHAIR:

Danya Glabau ,Kenneth MacLeish (Vanderbilt University)

PRESENTER:

Lauren Barrett (University of Colorado, Boulder, Department of Anthropology),Georgia Butcher (University of Colorado, Boulder),Paige Edmiston (University of Colorado, Boulder, Department of Anthropology),Arielle Milkman (University of Colorado, Boulder, Department of Anthropology),Grant Otsuki (Victoria University of Wellington),Tom Ozden-Schilling

DISCUSSANT:

Andrea Ballestero (University of Southern California, Department of Anthropology),Lisa Messeri (Yale University, Department of Anthropology)

DESCRIPTION:

Our world today is increasingly a world of simulations. Surgeons hone their craft using virtual-reality systems (Prentice 2012). Soldiers participate in training simulations to prepare for war (Stone 2019). Earth dwellers attempt to experience human existence on Mars (Black 2018; Messeri 2017). For anthropologists in the field, simulations present a potentially new form of participant-observation, a way to access what it might be like to 'do' when the (non-simulated) doing is - for a variety of reasons - inaccessible to the anthropologist (Butcher 2022; Gusterson 1997). Simulation-as-method undoubtedly harbors limitations: Like other forms of participant-observation, it does not generate pure 'representations' but invents 'partial truths,' and the stakes of participating (or simulating) are rarely, if ever, equivalent between observers and the observed (Behar 1996; Clifford 1986). So, what can anthropologists learn from participating in simulation-observation? How might it differ (or not) from other kinds of participation, and how might simulation complicate divisions between doing, knowing, and empathizing, and the virtual and

the real? How might reflecting on simulation-as-method shed new light on the place of participant-observation in anthropological knowledge-making? Drawing on encounters with simulation and modeling across a variety of field sites, from environmental and planetary science to virtual reality, digital health, and military drones, this roundtable will present flash ethnographies (McGranahan 2022; McGranahan and Stone 2020) to invite audience members 'into the simulation' followed by a discussion of the potentialities and pitfalls of simulation-observation in anthropology (Ballestero and Ross Winthereik 2021).

2-170

Storying Otherwise: On the Possibilities of Creative Ethnographic Writing. Session 1 of 4.

8:00 AM - 9:45 AM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

CHAIR:

Laura Meek (University of British Columbia, Okanagan, Department of Community, Culture, and Global Studies), Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

PRESENTER:

Kimberley McKinson (Vanderbilt University, Department of Anthropology), Chantal Croteau (University of Michigan, Ann Arbor, Department of Anthropology), Alexandra Diana Hanae Sastrawati (Princeton University, Department of Anthropology), Ana Dragojlovic (University of Melbourne), Lauren Griffith (Texas Tech University)

DISCUSSANT:

May Joseph (Pratt Institute), Lisa Hardy (Northern Arizona University, Department of Anthropology)

DESCRIPTION:

This roundtable will explore the burgeoning genre of creative ethnographic writing with a focus on storying otherwise. We take inspiration from McKittrick's (2021) insistence that stories are themselves interventions with world-making potential, prompting us to inquire if storying otherwise might create possibilities for telling

different stories and thus for potentiating and enacting different worlds. This question requires us to first recognize the ways in which disciplinary norms around knowledge-making and dissemination are entangled with anthropology's colonial histories and presents; the academy's neoliberal orientation; the imperial impetus behind state investment and funding; racialized, gendered, and heteronormative department cultures; differential distributions of risks and harms; and the non-innocent ways in which all these inhere in our body-minds. It also means that the choice of which stories we tell and of how we tell them matters, with stakes that are at once political, epistemic, ethical, and ontological (Hunt 2014, Meek and Morales Fontanilla 2022). Through storying otherwise there lies the potential to disrupt long-guarded boundaries including those between scholarship, politics, and creative writing. Reworking disciplinary practices around writing, this roundtable will explore storytelling as a form of speculative thinking-with-care (Puig de la Bellacasa 2012) that is committed to feminist, anti-racist, queer, and anticolonial worldmaking. In today's neoliberal academy, we face increasing demands for 'data,' in the form of objectified, rationalized, disciplined facts (Harvey and Moten 2013). Yet the work we do-- as fieldworkers, activists, teacher-scholars, community collaborators, and co-thinkers with myriad others--often unfolds in ways that resist and refuse the dictates of data-making (Tuck and Yang 2014). Such excesses may reside as ellipses, questions, disconcertments, or half-thoughts that populate our fieldnotes but never make it into the structuring form of journal articles (Frohlick 2022). A story, on the other hand, can remain open, unresolved, and unsettling. This roundtable thus experiments with storying otherwise to disrupt enclosure and to harness the creativity, willfulness, and possibilities of stories that, through their refusal of reductive and instrumentalizing logics, 'do' other things. This roundtable will engage with these possibilities in a wide variety of ways. Panelists will reflect upon excesses in our fieldwork and fieldnotes to ask what storying these moments might potentiate. We will offer a critique of writing conventions that is performed through storying otherwise-- such as reading a partially 'cooked' poem or a narrative that has been stitched across/between 'raw' fieldnotes. Our roundtable will also consider how storytelling reworks prevailing epistemological frameworks, ontological certainties, and disciplinary norms; how telling certain stories in certain ways (and perhaps, opting not to tell others) facilitates ethical, interpersonal, and community obligations; and the possibilities and limitations of deploying stories in various registers-- as knowledge making, public

engagement, or worlding practices, to name a few. Together we explore how storying otherwise brings knowledge, entities, relations, worlds into being through its enactment and how this endeavor might move anthropological 'work' into public audiences and spheres beyond the academy.

2-115

Tax transformations: Fiscal technologies of transfer, categorization, and conversion

8:00 AM - 9:45 AM TMCC - 717 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Miranda Sheild Johansson (University College London)

CHAIR:

Horacio Ortiz

PRESENTER:

Matti Erasaari ,Erica Bornstein (University of Oregon),Gustav Kalm ,Miranda Sheild Johansson (University College London),Charles Dolph ,Maximilien Zahnd (University College London, Department of Anthropology)

DISCUSSANT:

Justin Richland (University of California, Irvine, Department of Anthropology)

DESCRIPTION:

Taxation is a transfer of resources and a way to assign meaning and value, as well as to categorize. Fiscal systems convert both the value and essence of that which is transferred along with the parties involved in the transfers. For instance, surplus value of labour may be transformed into infrastructural investment, or public revenues into debt repayment, while taxpaying citizens may become benefit recipients, auditors of government expenditure, or subjects of fiscal austerity. Likewise, fiscal systems produce legal and social categories that have ramifications throughout society, such as property, residency, and legal labour. Building on analyses of the fiscal politics of converting state debts into objects of financial speculation (Bear 2015; Roitman 2005); transformations of class and citizenship via fiscal technologies (Sheild Johansson 2022); transparency projects enabled by taxation and attendant value transfers (Dotson 2014; Willmott 2020), and moral debates over practices and imaginaries of tax systems (Makovicky and Smith 2020; Willmott 2022), this panel aims to bring together ethnographic data and analytical

insights of taxation to ask: how do fiscal technologies enable or disable transformation of people, values, and societies? And how are fiscal systems implicated in historical, present, and potential political shifts and matters of justice? The papers in the panel explicitly deal with these questions by exploring, for instance, the way that tax categories of charitable status shape political dissent in India; or how taxpayer subjectivity allows for regional and racialised grievances in Bolivia, and produces individualised relations of care in Sweden; the practices through which tax arbitrage produces national and international notions of redistributive justice; and how colonial tax impositions in Fiji produced and converted measures of value, while in Alaska they transformed rurality and indigeneity through fiscal categorisation. In line with this year's theme of 'transitions' and the productive in-betweenness conjured by the prefix 'trans,' our panel engages with taxation, and fiscal flows more broadly, as generative of imaginaries and practices of transformation, through transfers, categorization, and conversion. References Bear, Laura. 2015. Navigating Austerity: Currents of Debt along a South Asian River. Stanford, California: Stanford University Press. Dotson, Rachel. 2014. 'Citizen—Auditors and Visible Subjects: Mi Familia Progresá and Transparency Politics in Guatemala.' *PoLAR: Political and Legal Anthropology Review* 37 (2): 350–70. Makovicky, Nicolette, and Robin Smith. 2020. 'Introduction: Tax beyond the Social Contract. *Social Analysis* 64(2): 1–17. Roitman, Janet. 2005. Fiscal Disobedience: An Anthropology of Economic Regulation in Central Africa. Princeton, N.J.: Princeton University Press. Sheild Johansson, Miranda. 2022. 'From 'Beasts of Burden' to 'Backbone of Society': The Fiscal Forging of a New Bolivian Middle Class.' *Critique of Anthropology* 42 (4): 381–99. Willmott, Kyle. 2020. 'From Self-Government to Government of the Self: Fiscal Subjectivity, Indigenous Governance and the Politics of Transparency.' *Critical Social Policy* 40 (3): 471–91. Willmott, Kyle. 2022. 'Taxes, taxpayers, and settler colonialism: Toward a critical fiscal sociology of tax as white property.' *Law & Society Review* 56(1): 6– 27.

Tax Units as World-Making (Fiji): As stated in the panel abstract, taxation is a transfer of resources and a way to assign value. But it is also an exceptionally authoritative regime for the measure of value. My talk seeks to outline why the selection of measuring units or standards also constitutes a significant transformation. The issue has been widely discussed in the context of state moneys (from the Bohannans to Graeber, and beyond), but less so with regard to the rest of the potential and/or historical media available for taxation

purposes. In my talk, I will present a brief history of taxes in Fiji to illustrate some of the ways in which the medium of tax collecting has been at the root of large-scale transformations that are perhaps best described as “world-making”. Although my talk covers a range of pre-colonial and colonial-era shifts in the collection of public revenue, it seeks to shed light on the possibilities of a unit-centred approach to value quantification more generally. Phenomena such as financialisation, datafication, or carbon trading reveal that we are undergoing a rapid expansion in the range of potential vehicles of valuation at our disposal. It is imperative that we also develop an understanding of the consequentiality of such transformations. Presenter: Matti Erasaari

Charitable Purpose as a Political, Regulatory Frame in India: Charitable purpose is a tax category, a regulatory frame, and a space of civil society activism in India. It is also a legal category through which nonprofits and philanthropy are regulated. This is the story of a tax category and its transformation. It begins in the colonial era when Societies and Trusts were introduced to delineate public institutions from private companies. During struggles for independence, charitable purpose and its public utility became relevant to nationalist reformers as they formed hybrid political-charitable institutions. In the Emergency, the Foreign Contributions Regulation Act (FCRA) restricted political influence through the regulation of foreign philanthropy. As India globalized, international NGOs agitated for rights-based laws in collaboration with state actors, and then through economic liberalization the government tasked the corporate sector with social development via corporate social responsibility subsidies. Today, a proposed tax overhaul lies on the horizon, heralding once again to reconfigure relationships between nonprofits, corporations, and the state. In each of these eras, civil society and the state have vied for legitimacy via control over charitable institutions, and in the process philanthropy for nonprofit work has shifted, from supporting rights-based engagement to service provision, from endorsing activist agendas to subsidizing corporate foundations. In a quiet revolution of rules, charitable purpose has become a key tenet of nonprofit regulatory policy and a technique for controlling dissent. Presenter: Erica Bornstein (University of Oregon)

Tax Arbitrage and Planetary Justice: Political Visions of State Territory in Guinean Mining Agreement: Jurisdiction has many radically different roles in world economy. For the most part, state territory and jurisdiction are naturalized as the normative scale of political action. For

multinational corporations and very wealthy individuals, however, jurisdictions can be laced together in myriad ways in complex legal structures to increase profits, decrease liability, hide beneficial ownership, strengthen shareholders vis-à-vis management, etc. Whilst most individuals and smaller companies have no choice but to accept the tax regime of the country in which they are located, big corporations and very wealthy individuals spread their real or fictional activities across multiple jurisdictions with techniques like transfer pricing, base erosion and profit shifting to decrease their tax burden in any single country. Tax consultants in couple European cities and British Crown Dependencies and Overseas Territories help them do so. Of all the regions in the world, countries in Africa have the lowest ratios of government budget to GDP. They therefore suffer the most from international tax fight. In this presentation, I examine how the territorial bounds of political belonging are viewed in international taxation. I compare how Guinean officials have viewed the tax protocols in their investment agreements with how international mining companies and their lawyers in Paris describe those same legal structures. I contrast the Lego constructor like vision of the legal infrastructure of business held by Parisian project finance and tax lawyers with the Guinean officials’ deontic vision of functionaries’ duty to the nation. Both have implicit unarticulated visions of international distributive justice. Presenter: Gustav Kalm

Transforming care and debt through taxes: The individualization of fiscal subjectivity in Sweden : Heralded for its ability to redistribute wealth, the Swedish fiscal system is arguably also characterised by its creation of a highly individualised fiscal citizens whose relationship with the state avoids mediation through kin relations. Based on ethnographic work with taxpayers in suburban Stockholm who belong to the so-called sandwich generation, that is adults who have caring responsibilities for children under 18 years old and parents over 65 years old, this paper explores the relationship between kin-based care and the perspective of the unitary taxpayer over a lifetime. Specifically, the paper looks at how the universal benefits of student loans and grants, parental leave, childcare, and adult social care are awarded based on the notion that the individual beneficiary will pay this back during their time as a taxpayer, in effect the taxpayer can be understood to care for themselves. For instance, parental leave is not a benefit awarded to the person on parental leave, but to the child who is cared for, and student loans and adult care are not means tested nor is any assumption made about a student’s

ability to receive support from a family member, or the capital held by an individual or family that can contribute towards adult social care. In exploring the fiscal technologies involved in the careful configuration of the individualised benefit recipient and taxpayer, and any person's continuous internal transformation between the positions of debtor and creditor, this paper examines the impact of this on inter-generational notions of care and debt. Presenter: Miranda Sheild Johansson (University College London)

Fiscal grievances: taxes, education, and race in the forging of Bolivian regionalism: A common intellectual and political discourse about taxation in Bolivia decries its myriad perceived injustices: urban professionals in the "formal" economy supposedly dutifully pay taxes while coca growers, mining cooperatives, and others operating in the "informal" economy do not, or that tax collection allegedly merely finances government corruption. Drawing on ethnographic fieldwork in the lowland Bolivian city of Santa Cruz, this paper instead explores how taxation provides a platform for local elites to articulate a regionalist political-economic project in terms of racialized grievances about education. Beginning in 2015 and intensified by the Covid-19 pandemic, Bolivia's central government, with its capital in the Andean highlands of La Paz and helmed by the Movement Towards Socialism (MAS), has undertaken to transform the national tax service, modernizing and digitalizing its administrative operations to increase the state's fiscal capacity in ways which make the tax structure more progressive. Tax talk about these initiatives with Santa Cruz business and political leaders, meanwhile, repeatedly turned to themes of education in which transnationally circulating racial imaginaries are mobilized and reformulated. This paper thus develops the notion of "fiscal grievances" to capture taxation as a key site in the forging of a translocal form of racialized grievance politics. In doing so, it suggests that rather than a clear claim by "taxpayer citizens" on the nation and its collective representative in the central state, the articulation of such grievances delineates a particular political imaginary of regionalist autonomy. Presenter: Charles Dolph

Remote Yet Colonized: Rurality, Indigeneity, and the Evolving Functions of the Alaska Net Income Tax: To what extent can a tax impact rurality in a settler colonial context? And, more generally, how do tax laws colonize remote Indigenous spaces? To answer these questions, the paper focuses on the history of the Alaska net income tax. I posit that the tax, throughout its life,

served two successive functions. First, it was one of Alaska's most efficient fiscal instruments, helping the territory become the forty-ninth US state. The tax then lost its revenue-raising importance and political dimension once statehood was secured and oil was later found on the Alaska North Slope, thus paving the way for more effective taxes. Yet the evolving role of the tax affected Alaska Natives who lived in rural Alaska and relied on subsistence activities. While the tax initially ignored them as taxpayers, changing economic and sociocultural conditions across rural Alaska made the presence of the tax in Alaska Native villages more ubiquitous. The paper argues that the tax—a colonizing legal instrument—helped transform rurality and indigeneity. It first did so through spatial exclusion and later through control at a distance. The history of the tax thus highlights Alaska's settler colonial history, which was not marked by displacement but rather by assimilation and spatial isolation from mainstream society. Presenter: Maximilien Zahnd (University College London, Department of Anthropology)

2-120

Temporalities of Conversion: Pace, Directions, and Contexts

8:00 AM - 9:45 AM

TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Abdul Ottakandathil Puthen Peedikayil (McGill University, Department of Anthropology)

CHAIR:

Géraldine Mossière

PRESENTER:

Abdul Ottakandathil Puthen Peedikayil (McGill University, Department of Anthropology), Charles A. McDonald (Pace University), Mara Leichtman (Michigan State University, Department of Anthropology)

DESCRIPTION:

People move from one religion to another in response to quests and events of different scales and scopes, ranging from sudden encounters with the divine to marital alliances to social justice movements, to name a few. As (future) converts respond to and engage with these quests, events, and encounters and adopt a new faith, they (re)orient themselves in relation to other people: colleagues, family members, and communities, as well as in relation to time, space, clothes, body, and

politics. The panel examines chronologies entailed by these conversion-triggering experiences, the formal processes of change of faith, and reorientations of selves as a result. The panel also investigates temporalities implied by converts' re-construction of their past inspired by their relationship with their new faith and re-evaluation of their place in the world in relation to theological dimensions of the time in the new religion. In examining these temporalities articulated at different levels, the panel is interested in exploring continuities, discontinuities, reversals, returns, and gradual shifts that characterize and are entailed by conversion. The papers in the panel analyze how the pace and directions of the process of conversion are shaped in response to geopolitical conditions, the flow of capital, and inter-religious and racial relations in national contexts. Exploring the temporalities of conversion and the contexts that shape them invites our attention to the morphology of a form of transition that characterizes our increasingly mobile world: religious conversion. The papers in the panel demonstrate that people who experience transition weave together the past, present, and future in ways that a linear conception of change cannot adequately understand.

Prefiguration of the present and reappearance of the past in the lives of converts to Islam in India: This paper examines how the past and present inflect each other in the lives of converts to Islam in South India. Drawing on my interviews and informal conversations with converts to Islam in Kerala, I explore how converts identify certain dispositions, forms of abstinence, inclinations to perform some good deeds, and dreams during their life before Islam as having prefigured their acceptance of Islam. Converts attribute the emergence of such attitudes and encounters to the divine will to guide them to Islam, to the intervention of friends and colleagues, and to the actions they have undertaken themselves. Whereas in this retrospective reading of their life, the past is understood to have foreshadowed the present, they also highlight how sinful desires and tendencies from the past reappear or persist in life after conversion to Islam. Such remnants of their past are at times labeled disapprovingly as traces of jahiliyyah (literally, ignorance), as survival from the morally reprehensible sinful life in the past, which needs to be progressively contained and overcome. At other times, they are seen as natural to human beings, as creatures made of 'flesh and blood', revealing the limits of the human capacity to transform themselves. In attending to these ways in which the past and present inflect each other and in foregrounding the recognition of innate propensities of human beings to commit sin, I aim to

complicate conceptualizations of conversion as either rupture from or continuity of the past. Presenter: Abdul Ottakandathil Puthen Peedikayil (McGill University, Department of Anthropology)

Queer Returns: Conversion and Kinship in Jewish Spain: What does it take to convert in cases where conversion is conceived as the return to a people, a place, a way of being in the world? Based on more than a decade of fieldwork with converts to Judaism in Spain, this talk attends to the temporal qualities of remaking oneself and one's relation to others. Historicizing and diverging from anthropological analyses that have prioritized belief, speech, and the Pauline model of conversion, it investigates how Jewishness is learned and taught in Reform Judaism. Offering an ethnographic counterexample to studies of conversion rooted in Christianity and Islam, it shows how "returnees"—many of them queer—experience Reform Judaism as a distinct ethical approach to subjectivity and modernity. By hewing close to the ways that conversion is narrated and enacted by my interlocutors, the talk exposes the limits of conventional anthropological approaches to conversion, which until quite recently have tended to ignore Judaism altogether. Weaving together several conversion narratives, I propose a more nuanced theorization of the matrix of freedom and constraint that Jewish converts and religious authorities face in their pursuit of "returns." In particular, I explore forms of temporal reckoning aimed at resolving tension between "religious" and "racial" definitions of Jewish personhood. The talk concludes by arguing that Jewish converts—and the liberal congregations that have welcomed them—are transforming Jewish life in Spain in ways that complicate standard narratives of "return" and "revival." Presenter: Charles A. McDonald (Pace University)

Transnational Kuwaiti Giving and Shi'a Conversions in East and West Africa: What is the cultural and religious impact of Gulf funding in Africa? Whereas there is growing scholarship on Sunni Islamic NGOs on the continent, little is known about their Shi'i counterparts. This paper examines the transnational influence of Kuwaiti Shi'i Islamic charitable donations in Tanzania and Senegal. Unlike Gulf Salafi NGOs in Africa, which are managed from Middle Eastern headquarters, the two Shi'i NGOs presented here have become indigenous African organizations. In comparing the origins, objectives, and networks to Kuwait of Ahl al-Bayt Centre (ABC) in Tanzania and Institute Mozdahir International (IMI) in Senegal, this paper demonstrates Iran is not the only Shi'i player in town. Through international giving,

Kuwaiti charities as well as individual businessmen help shape the proliferation of Shi'i identity in Africa, yet perhaps unwittingly also contribute to local power politics. As a minority within a minority, ABC works within the context of the marginalization of Muslims in religiously-mixed Tanzania, positioning its turn towards the Middle East within a history of ethnic and racial tensions. In Muslim-majority Senegal, IMI competes for followers with the local Sufi orders. Shi'i converts in both national contexts tap into global ties that lead to opportunities for their community's empowerment. This analysis highlights the interconnection of diverse local, national, and transnational actors in social welfare provision in two understudied contexts with distinct laws and divergent histories of the spread of Shi'i Islam. As such, Tanzanian Shi'a are more connected to the marja'iyya, the clerical establishment in the Gulf, than are Senegalese Shi'a. Presenter: Mara Leichtman (Michigan State University, Department of Anthropology)

2-121

The Mediators of marginalization: Relaying and re-interpreting culturally reductionist discourse, part 1

8:00 AM - 9:45 AM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Greg Feldman (University of Windsor)

CHAIR:

Kalyani Menon (DePaul University)

PRESENTER:

Raghuraman Trichur (California State University, Sacramento, Department of Anthropology), Nancy Ries (Colgate University), Darren Byler (Simon Fraser University), Lynda Dematteo (CNRS), Hugh Gusterson (University of British Columbia)

DESCRIPTION:

This two-part panel examines the role of people who relay and re-interpret the messages, agenda, and priorities of culturally reductionist politics that enable what is variously called populism, fascism, authoritarianism, or even totalitarianism. While the so-called 'charismatic leader', perched at the top, seems to operate as a singularly galvanizing force, a wide variety of other players transmit, interpret, and interpolate messages between such leaders and their various

publics. These mediators could be found in elected offices, governmental bureaucracies, places of worship, the media, local grassroots organizations, the arts, and business among other places. Somewhat similar to Gramsci's 'organic intellectual', they serve to consolidate broader structures of socio-political power representing those claiming to be marginalized by the mainstream media, traditional governing institutions, and national and global elitism, although their politics are more likely today to serve right-wing causes. This panel will investigate specific mediators living, working, and operating in places as different as India, the US, Cambodia, Russia, Hungary, India, and China among others. On the one hand, papers will highlight the variety of local historical contexts in which reductionist politics foment. They will address such questions as what endows mediators with particular kinds of authority and powers of persuasion that they use to consolidate unidimensional views of citizenship and belonging. On the other, they will consider the family resemblances between seemingly disparate ethnographic cases. These cases require us to explain the global proliferation of culturally reductionist politics in a historical trajectory accounting for the rise of the nation-state, the expansion of colonialism, and the spread of capitalism. For example, the colonial introduction of categories of race, tribe, or ethnicity prepared the ground for post-colonial conflict, but these developments mirrored processes of nation-state building in Europe and the Americas that similarly enabled xenophobia, racism, and segregation. Similarly, underlying culturally reductionist politics is a skepticism toward globalization, which often gets framed as the dilution of the race, nation, or religion by predatory financial interests from abroad. Viewing mediators in this dual context allows us to gain a richer perspective of political extremism worldwide. It prepares us to ask, for example: how their networks integrate across national boundaries creating global alliances for defensively nationalistic politics; how they borrow and learn from each other despite national contexts; and how they unite powerful business interests with people living in poverty. A double panel allows us to grasp the global scale of culturally reductionist politics and better understand how it has become the fulcrum of an early twenty-first politics that aims to silence political opposition, normalize cultural reductionism, and centralize executive authority. The panels support the mission of Today's Totalitarianism, an anthropological project that aims to provide commentary on these trends that is accessible to activists and policymakers alike.

BJP's 'India First' agenda: Weaponizing bureaucracy to service ethnic majoritarian politics: Authoritarian regimes often present a unified project. However, a closer look suggests that these regimes are ineffective without their ability to collaborate or co-opt entities that operate beyond the immediate purview of their authoritarian ideology. In other words, the thin veneer of ideological unity of the regime hides a careful articulation of entities with diverse objectives and agendas. The Bharatiya Jantha Party (BJP) under the leadership of Narendra Modi, came back to power in India in 2014. Re-elected for another term in 2019 Modi surprised observers by nominating Jaishankar Subrahmanyam, a highly successful career diplomat who was close to retirement, to be the new Minister for External Affairs. Since then, the BJP has adopted an 'India first' approach to international affairs and successfully navigated multiple international crisis, including COVID-19 and more recently the ongoing sanctions imposed by the West on Russia in response to its invasion of Ukraine. Approaching the 'India first' agenda as a discursive formation, I will illustrate how BJP articulates with the broadly defined bureaucratic community, especially those segments within international diplomatic circles and their effort to move away from Nehruvian moralpolitik to realpolitik mode of thinking. I hope to analyze how these diplomatic inroads translate into BJP's efforts: 1) to legitimize and broaden its appeal to a wider audience; and 2) to transition from being a political party driven by concerns of the ethnic majority to one that represents broader concerns of a contemporary nation-state. Presenter: Raghuraman Trichur (California State University, Sacramento, Department of Anthropology)

Spokeswomen of Hate: Genocidal Propaganda in Russia's War on Ukraine: Night after night, Russian television "agitainment" stars – many of the top ones female – joke about the suffering the Russian military inflicts on Ukraine. Official state propagandists exhort soldiers to escalate violence, exterminate Ukrainians, and even initiate global nuclear war, because, as lead propagandist Margarita Simonyan said in April 2022, "we all have to die sometime anyway." Elite propagandists celebrate military atrocities with performative glee in carefully orchestrated television, radio, and online journalism campaigns, carried further via coordinated and spontaneous social media communications. The synchronized activity of state propagandists and their many sidekicks – pro-war scholars, scientists, musical artists, poets, and other public figures – helps normalize the Kremlin's exterminist project. The mediation of the war through

televised rhetorics of violence is not incidental; it is a core element of the power created through the celebration of injury (in the sense that Elaine Scarry theorizes injury in *The Body in Pain*). The mocking, disinformational, sadistic rhetorics of violence shift the polarities of social morality and enlist a portion of the public in the sacrifice of sons and the acceptance of apocalyptic scenarios. In today's Russia, mediated extremism systematically creates cognitive and affective change in mass publics. How might anthropologists interrogate the structures of rhetorical violence in Russian official media campaigns, and analyze them in globally comparative and gendered perspectives? By what means can digital ethnography trace and analyze the regime loyalty these elite female propagandists generate? Presenter: Nancy Ries (Colgate University) Free Form Box-ticking: Interfaces of Bureaucratic Power in China's Internment Camp Zone: This paper describes an intensive shift in information-driven civil policing of Muslims in contemporary Northwest China. Drawing on three state-published volumes of exemplary essays and other documents written by non-Muslim surveillance workers in 2017-2019, it examines the practices and narratives of bureaucrats as hundreds of thousands of such workers entered Uyghur and Kazakh villages. Focusing particular attention on evaluative forms used to calculate trustworthiness and discussions of surveillance platform interface navigation, the paper shows how forms of knowledge were shaped by the structuring narratives embedded in surveillance operation tools. Thinking in parallel with scholarship on institutional power from Alan Feldman, David Graeber, Akhil Gupta, Alberto Toscano, Karen Ho and others the paper demonstrates how institutions and states build the capacity to dominate and colonize. Ultimately it argues that digital interfaces and paper forms meant to streamline and simplify at scale the mass evaluation of Muslim populations, shaped the political subjectivities of both the surveilled and state workers. These media forms shape what life stories can be told. As they are digitized and abstracted, the violence they produce is intensified down the chain of knowledge production. The lives of the surveilled becomes data, the measure of local officials is found in numbers achieved. All of this produces a perverse freedom within the forms and interfaces that results in a tyrannical competition to be perceived as a model of bureaucratic innovation in state violence. Presenter: Darren Byler (Simon Fraser University)

Local Populist Radio as Unnoticed Extremist Mediators in Quebec City and Montana: Local radio stations are key mediators for the dissemination of extreme right-

wing ideas in many cultural contexts. They are often neglected as an object of study, especially since social media has become the focus of political concerns. However, they play an important role in broadcasting and consolidating extremist worldviews, as observed in all my fieldwork (Lombardy, Quebec and Mon-tana). Starting from an analysis of the rhetoric used, I will show how protest speeches feed the right-wing reaction in the two North American contexts. "Residual media" constitutes a very fruitful object of investigation for anthropologists because it allows them to bring to light the frustrations feeding populist resentment. It builds a loyal audience of localist and anti-government voters. It is also often an outlet for fake news and conspiracy theories. The voices of populist radio hosts are characterized by their cultural idiosyncrasy. Through daily broadcasting, they create a strong feeling of identification and end up cementing real social bodies on a local scale. Their talk shows carry all the dubious passions that lurk beneath the normal appearances of the mainstream media. By doing so, they reinforce the circle of sexism and racism of the common man in a mirror of self-indulgence. Listeners love them precisely because they break with political correctness and give them a sense of freedom. Local radio stations can also serve as springboards for political careers. Presenter: Lynda Dematteo (CNRS)

Populist Oligarchy in the U.S.: More a populist oligarchy than a properly functioning democracy, the U.S. is increasingly characterized by widening income inequality, political polarization and paralysis, and a massive regulatory apparatus that has failed to protect the citizenry from opiate addiction, environmental disaster, gun violence, and financial insecurity. The hollowed out apparatus of the democratic state is now worked by an oligarchy of financial, energy, industrial, military and social media elites who jostle for control of the spoils while distracting those below with incitements to discourse about cancel culture, wokeness, transgender politics and celebrity gossip. The role of oligarchical money, posing as the currency of democracy, in the U.S. system makes systemic change difficult. Meanwhile, compared to other oligarchies, the blanketing of US society with social media offers elites new tools of distraction, misdirection and disinformation that shields them from an informed public. While U.S. politics is full of lively debate, in a classic example of Foucault's "incitement to discourse," very little of this debate is about the unprecedented concentration of wealth and power and the mechanics of oligarchical rule itself. These remain concealed in plain sight. This is explored through the case study of

U.S. policy on opiates. The U.S. has the worst opiate addiction and overdose rate in the world because the pharmaceutical industry used its influence to weaken regulatory agencies and laws. Meanwhile politicians who did nothing to prevent the crisis exploited it as a talking point in their election campaigns. Presenter: Hugh Gusterson (University of British Columbia)

2-175

The Political Event in Anthropology: A Roundtable

8:00 AM - 9:45 AM

TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Francis Cody

CHAIR:

Amahl Bishara (Tufts University, Department of Anthropology)

PRESENTER:

Francis Cody, Yasmeen Arif, Nusrat Chowdhury (Amherst College), Julie Chu, Lisa Mitchell (University of Pennsylvania), Veena Das (Johns Hopkins University, Department of Anthropology)

DISCUSSANT:

William Mazzarella (University of Chicago, Department of Anthropology)

DESCRIPTION:

In the time since Veena Das gifted anthropology with the concept of the 'critical event' to understand how traditional categories of anthropological analysis are transformed when 'new modes of action come into being,' the discipline has posed difficult questions about 'where' and 'when' the study of events takes place. More recently, Elizabeth Povinelli has argued that we must rethink the 'multiplicity and collapse of forms of the event' insofar as the concept has been grounded in the violent roots of Western liberal epistemologies and ontologies. The political event's claim to universality has been questioned by many in our discipline, but it is not for that reason that events have no place in critical theories of social life and transformation. This roundtable asks what a contemporary anthropology of the political event might look like in an age defined by environmental approaches to media, infrastructural techno-politics, resurgent authoritarian populisms, the

politics of 'the planetary,' and renewed interrogations of the scale and quality of colonial domination.

2-125

Tracing the Historical Trajectories of Black Activism

8:00 AM - 9:45 AM **TMCC - 203 A**

Oral Presentation Session

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Kenneth Williamson (Kennesaw State University, Department of Geography & Anthropology)

PRESENTER:

Allyson Ganster (CUNY, The Graduate Center), Kenneth Williamson (Kennesaw State University, Department of Geography & Anthropology), Katie Hardin

DESCRIPTION:

This panel probes the many ways that Blackness is being made and re-made historically and in the present. Situating Blackness and Black nationalism, they explore the use of digital heritage as an approach to Africana archaeological research; the repression of Black subjectivity; alternative forms of education and the preservation of Black history; Participatory Action Research with Black Brazilian Activists; and the ways that radical Black feminist community work is halted.

Immanent Threats: On Surveillance, Black Sociality, and the Expansion of the Carceral State: In this paper, I examine New York Police Department surveillance documents of Black Panther Party activities in the 1960s and 70s, and provide an ethnographic analysis of New York's 'hip-hop police.' I argue that the trajectory toward the surveillance of gang activity and hip-hop artists in the present is part of a historical continuum regarding the repression of Black subjectivity in general, and Black sociality in particular. This continuum reflects state efforts to quell the potentiality of Black liberation movements in the mid-twentieth century- movements which remain antagonistic to the US nation-state and global capitalism. In other words, it was paramount that the broader carceral apparatus and militarism expand to match the looming specter of Black freedom in the US and African independence abroad. The ultimate goal of these efforts-from infiltration to assassination- functions to contain and control Black capacity. Put differently, these strategies neutralize the simultaneous immanent and imminent threat to the state and civil society's imagined futurity. As such, it becomes an imperative for

the carceral state and its agents to discipline and manage Black social life insofar as it upholds social death and anti-Black, capitalist logics. In tracing the ways in which counterinsurgent strategies of 'domestic warfare' (Burton 2021) justify the expansion of the carceral state and its resonances, we glean a better understanding of how forms of Black gathering, whether for creative self-expression or political ends, constitute an existential threat in the eyes of the state. Presenter: Allyson Ganster (CUNY, The Graduate Center) Long-term engagement with Black Brazilian Activists: This paper reflects on long term research and engagement with Black Brazilian Activists in Salvador, Bahia. The initial research included Participatory Action Research, data collection on the life histories of Black activists, and participation and action in ongoing activities such as meetings and marches to raise awareness about structural racism in Brazil and challenge governmental policies, political campaigns to influence policy, and efforts to strengthen Black organizations. Over two decades, the extension of Participatory Action Research included advocacy, fundraising, scholarly exchanges, and support for new Black organizations and NGOs. Presenter: Kenneth Williamson (Kennesaw State University, Department of Geography & Anthropology)

Translucent Overlappings: The Palimpsestic and Archival Black Feminist Geographies of the Noire House: Black feminist geographies tend to be swept into the spatially mundane-rendered ungeographic under the pretense that space 'just is' (McKittrick 2006; x, xi). Such acts of flattening foster a dimension in which innumerable possibilities are deemed impossible. Ethnographers and multi-disciplined Black feminist scholars have been working to destabilize this view of the natural, neutral, space through centering the people, remnants, and memory which intertwine to materialize multi-dimensional geographies. In this ethnographic study, I center the Noire House-the main hub of the Black, femme, queer led Rochester, NY non-profit, Flower City Noire Collective (FCNC). FCNC works to build Black joy spaces through initiatives of gardening/environmental justice, literacy, housing, and mentorship, all encapsulated in the deindustrialized, highly segregated landscape of Rochester, NY. By engaging in collaborative participant observation alongside co-locutors within the non-profit, and though employing the palimpsest and the archive as analytics, I work to untether and complicate the functionings of the Noire House away from its physical stature. Instead, I inquire on how the layers, histories, contents, and imagination held in space contribute towards the nurturing, as well as the halting,

of radical Black feminist community work. How do the spatial palimpsest and archive intertwine to instruct how space functions and is felt? In addition to this, I theorize the palimpsest both in its traditional retrospective format, and as a tool which may provide insight into the future—what is surfacing, what is coming to be under the present—rather than what past material is being written over. The Noire House as a future looking palimpsest, functions as a chrysalis—the transformation of those who enter can be imagined by what can be seen under the textures and translucent wrappings of the protective envelopment. The un-remnants of what is coming to be can be seen as a subtext to what already is. The settling of the house, the condition of the space, the artifacts within the house not only act as tendrils from which a past can be braided together—but they also act as a handbook instructing inhabitants how to move forward. The Noire House harbors next lives and preserves the past lives from which they are derived. Presenter: Katie Hardin

2-130

Transitioning Anthropology Beyond the Classroom: Emerging Scholarship from University of Toronto Undergraduates

8:00 AM - 9:45 AM TMCC - 206 C
Oral Presentation Session

REVIEWED BY:

National Association of Student Anthropologists

ORGANIZER:

Edward Sammons (University of Toronto, Department of Anthropology)

CHAIR:

Edward Sammons (University of Toronto, Department of Anthropology)

PRESENTER:

Natasha Aust (University of Toronto, Department of Anthropology), Nadia Gericke, Alex McLean (University of Toronto, Department of Anthropology), Adrian Wojnowski, Kiera Quinlivan, Yuki Wu

DISCUSSANT:

Edward Sammons (University of Toronto, Department of Anthropology)

DESCRIPTION:

This panel spotlights recent and original work in anthropology generated by University of Toronto undergraduate students. Gathering scholarship that crosses subfield and disciplinary boundaries, it features

a variety of topics and methods of study including ethnographic research into language policy governing access to Danish citizenship; conflict and commoning in the greenwashed neoliberal university; the need for wide-scale adoption of transdisciplinary research methods; the pedagogical implications of generative AI; and the meaning and methods of Black doula care in relation to medical racism. The panel is rounded out by an archaeological investigation into prehistoric funerary practices in the Arabian Peninsula.

Language and Belonging: Linguistic Discrimination in the Danish Citizenship Process: Beginning in the early 2000s, the Government of Denmark further restricted requirements for Danish citizenship application, including through the addition of a Danish language test component. While restrictions claimed to aid in the integration of migrants into broader Danish society, the policies were also heavily rooted in anti-migrant rhetoric. By pushing the exclusive use of the Danish language, particularly for non-Western migrants and refugees, the Government of Denmark not only rejects multilingualism, but also legitimizes linguistic racism within the public sphere through the enforcement of standard language ideology. However, one must note that anti-migrant discourses and the desire for uniformity are not new concepts in Danish society but have remained a social feature since the establishment of Jante law, a set of ten fictional laws advocating for social uniformity across Denmark. Building on an interest in exploring the intersection of language and political society, this paper seeks to answer the question: what social and linguistic factors contribute to the reinforcement of discrimination within the Danish citizenship application process? Following autoethnographic research and ethnographic interviews, I argue that the promotion of standard language ideology, the rejection of multilingualism, and the socially embedded nature of Jante law contribute to the reinforcement of both racial and linguistic discrimination within the Danish citizenship application process. Due to continued increases in net migration, including record-high immigration in 2022, discrimination within the citizenship application process and broader Danish society remains a critical issue, requiring both further study and potential policy change. [keywords: autoethnography; immigration; language policy; raciolinguistics; Scandinavia] Presenter: Natasha Aust (University of Toronto, Department of Anthropology)

Learning from the Weeds: Resilience and Complexity Regarding the Politics of Growing on Campus: The

University of Toronto (U of T) is a world-renowned university that enjoys and seeks to maintain the fruits of notoriety. However, it is also continually under pressure to reckon with long-term oppressive institutional dynamics as well as those newly in development. It attempts to change (or create the illusion of change) without losing its position of power. I argue that this requires the university to appropriate collective struggle from students and staff into neoliberal narratives about sustainability and equity, adapting its image to remain a global player. Thus, genuine structural change is often thwarted by the very nature of what it means to be a top academic institution. I want to examine how those resisting on the ground deal with this reality, and what their resistance can lead towards. As a member of these spaces, I do this through ethnographic research with U of T's campus community gardens, focusing on U of T's relationship to land and geographical expansion, as well as sustainability narratives. Resistance is always at risk of appropriation and thus there is a need for increased scrutiny on what the impacts of universities are, through their efforts to maintain power, on communities within or around them. Campus gardens are just one, relatively undiscussed locality that helps elucidate these themes but also shows that spaces of resistance regardless foster revolutionary potential through the solidarity we build together, the way we connect to the land, and the dreams we develop of a different way academic institutions could be. [keywords: food systems; neoliberal university; commons] Presenter: Nadia Gericke

The Craft of Writing: An Anthropology of Generative AI in the Classroom: How are educators adapting to the expansion of generative artificial intelligence (AI), such as ChatGPT, one of several thousand AI tools, in academia? Are they resisting these tools or actively integrating them into course curricula? I anticipate the inevitability of AI writing tools in classrooms, and thus the development of new and innovative approaches to learning. My research explores the relationship between the production and commercialization of AI writing tools, consumerism in academia, and reflexivity to these technologies. As primary research, I conduct one-on-one interviews in secondary school settings to understand how educators adapt classroom learning in the face of technological transformation. With the vast number of industries realizing the profitable potential of AI, these writing tools will undoubtedly become more prominent in everyday life. Considering implications for academic integrity, navigating AI in classroom settings may require innovative approaches to learning. Nonetheless, educators have adapted to technological

change since time immemorial, and my interviews conclude that the rapid expansion of AI writing tools is nothing we should view as a threat. The power of AI writing lies not in its ability to emulate human intelligence but rather in our responsiveness or lack thereof to its capabilities. Thus, recognizing AI as a productive rather than a repressive tool can shape future discourse in academia. I end with a discussion of the opportunities for artificial intelligence in the field of anthropology. Drawing on my research in secondary schools, I ask: how might anthropologists utilize AI to enhance ethnographic research? [keywords: Generative AI (Artificial Intelligence); adaptation; Education; Technological Development; Social Change] Presenter: Alex McLean (University of Toronto, Department of Anthropology)

A Transdisciplinary Way Forward: Anthropology's Tremendous Untapped Potential: Scholars can face the challenge of creating, handling, and disseminating their research and knowledge in much more impactful ways across local, national, and transnational jurisdictions. In light of this year's conference theme of transitions, I posit that anthropologists can best bridge the intellectual chasm by considering a disciplinary shift toward a new methodology. This project aims to put forth a consideration for scholars and the discipline of Anthropology to more wholeheartedly adopt a transdisciplinary method involving stakeholders from policy, civil society and potentially many other areas outside of academia. The research methods pursued in this autoethnographic study were reviews of recommended literature and lectures from various anthropology courses, in-class discussions, and casual conversations with students and professors at the University of Toronto from September 2019 through April 2023. The autoethnographic research shows that a preponderance of outputs created by anthropologists is sequestered between the layers of disciplinary and multidisciplinary methodologies and activities, resulting in a lack of meaningful knowledge production outside academia. A persistent shortage of external knowledge penetration constitutes lost opportunities for this discipline's multitude of exemplary academics and works. Adopting a transdisciplinary methodological practice could help springboard the discipline's keen research and scholarly observations to have much more tangible impacts on the non-academic world. The transdisciplinary method can enhance awareness of anthropology's almost unlimited potential by better highlighting important matters and springboarding knowledge production beyond academia. Adopting this method can aid the discipline in more effectively

impacting the local, national, and transnational.

[keywords: transdisciplinary, disciplinary, multidisciplinary, local, national, transnational]

Presenter: Adrian Wojnowski

The Birth of the Black Mother: Transformative Empowerment Within Black Doula Care: Despite the sombre state of the post-Roe landscape, Black doulas persist in their mission to empower themselves and Black mothers. Building upon Dana Ain-Davis' argument that doulas of colour are advocates against obstetric racism, I apply Castañeda and Searcy's concept of intimate doula care to explore how racialized doulas contest obstetric racism through their intimate relations with clients. To do so, I conducted research among a collective of doulas with Black and Afrolatina heritage predominantly caring for Black women in a historically underserved region in the northeast United States. From this, I argue that doulas of colour intimately challenge obstetric racism because they use their knowledge, body, and identities to transform the Black experience into a source of empowerment. Educating Black mothers on informed consent, racialized doulas transform knowledge into a source of empowerment. Engaging their bodies to teach birthing exercises, Black doulas construct themselves and their clients as embodiments of agency. Subsequently, non-white doulas undermine obstetric care's appropriation of racialized women's bodies. Moreover, doulas invoke their racial subjectivity to affirm women's Blackness, asserting racial identity as a space of community rather than marginality. Thus, doulas of colour use their knowledge, bodies, and identities to empower themselves and the Black women they care for. Through this intimate connection, Black doulas and mothers transform Black knowledge, the Black female body, and Blackness from forces of disempowerment into mechanisms for resilience, fundamentally undermining obstetric racism. Keywords: African American, Care, Race and Racism Presenter: Kiera Quinlivan

Funerary Practices in the Arabian Peninsula: Territoriality from the 6th to 3rd millennium BCE: From the sixth millennium to the third millennium BCE, the Arabian Peninsula witnessed significant changes in its climate, which impacted the archaeological record of the region. However, there is little archaeological research on the mortuary landscape of the Arabian peninsula at this time when compared to its neighbours in the region. Using the existing literature on this subject, I argue that funerary evidence reveals that climatic changes in the Arabian Peninsula during this period caused increasing territoriality among social

groups. The paper begins by providing contextual information on the climatic changes the Arabian Peninsula experienced during this period. It then examines the mortuary evidence from funerary sites from this time period and provide interpretations of such sites from the existing literature. And the paper then concludes that, as the climate of the peninsula became increasingly arid, funerary monuments become increasingly visible within the landscape and suggest evidence of long-term re-use, which suggests communities may have become increasingly territorial. This is also accompanied by a possible increase in the importance of lineage-based claims to such resources. These findings are important because they provide insight into the pre-history of the Arabian Peninsula, which has implications for the archaeological understanding of the wider region, as well as illuminates the need for further research. Presenter: Yuki Wu

2-180

Transitions With and Against the Yesterdays and Tomorrows: Commemorating the Anthropological Contemplations of Professor Gerald Sider with Gerald Sider

8:00 AM - 9:45 AM

TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

L Jane McMillan

CHAIR:

Susan Vincent

PRESENTER:

Kirk Dombrowski (University of Vermont), Charles Menzies (University of British Columbia, Department of Anthropology), Unnur Dis Skaptadottir, Gerald Sider, Elizabeth Ten Dyke, L Jane McMillan

DESCRIPTION:

Think about this... How can we develop a more grounded, useful anthropology? What are the tools we need for anthropology to be effective in the struggles of the oppressed, exploited, dispossessed and disposable? What do we learn from vulnerable people living with and against history? Over half a century Gerald Sider's body of work documenting and analysing history, class, capital, violence, and change has influenced generations of anthropologists worldwide compelling

reconsiderations of the social constructions and lived experiences of race and conceptualizations of culture. In rethinking power, Sider is 'particularly concerned with the transition from yesterday to tomorrow in the often unavoidable struggles that occur in the everyday lives of ordinary people. The transition from yesterday to tomorrow often is, or seems deeply chaotic. People all too frequently must be concerned with the 'what-ifs' that impinge on their lives' (Race Becomes Tomorrow, 2015: 9). For this roundtable we assemble a collection of the Professor Emeritus' (City University New York) anthropological family, his students, his students' students, comrades and disrupters from across the globe to share stories with and against the vast, provocative, and often profound interrogative observations of Professor Sider. With Gerry we contemplate the what-ifs and then whats of how we build better tomorrows. Everyone is welcome.

2-185

Transnational Aesthetics and Placemaking: Latinx Ethnography in the U.S.

8:00 AM - 9:45 AM **TMCC - 716 B**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Syd Gonzalez (Northwestern University)

CHAIR:

Syd Gonzalez (Northwestern University), Julio Garcia Solares (Northwestern University)

PRESENTER:

Syd Gonzalez (Northwestern University), Julio Garcia Solares (Northwestern University), Fernando Martinez (University of California, Berkeley), Elena Peeples (Teachers College, Columbia University), Kristian Rodriguez (Northwestern University)

DISCUSSANT:

Alex Chavez (University of Notre Dame, Department of Anthropology), Richard Rodriguez

DESCRIPTION:

'The circulation of iconographies, aesthetics, and typologies of Latinx urban life and culture can be read as a specter, a reminder of a history of social dispersal that has occurred over decades of (im)migration, displacement, gentrification...' This quote from Johana Londoño's *Abstract Barrios* (2020) underlies the central themes and questions we explore in this panel: How do Latinx transform lived and built environments in the

United States during processes of placemaking through aesthetic and material practices and productions? This roundtable engages with scholars in anthropology and interdisciplinary fields who conceptualize Latinx aesthetics as material and sonic strategies of placemaking through transformations of lived and built environments. Our roundtable is in discussion with anthropologists and interdisciplinary scholars who provide important and alternative perspectives on Latinx placemaking. We consider studies that demonstrate how Latinx in the U.S. Southwest modify the body, customize the mechanics, and alter the interior of vehicles to mobilize aesthetics and engage in physical space-making (Chappell 2012); how youth activist-artists and musicians sustain political movements through 'rebel aesthetics' as strategies to create counterspaces and contest oppressive governmental regimes (Magaña 2020); how Latinxs have historically co-opted and transformed aesthetics and sounds from 'dominant' cultures through the intimacies of cultural and media exchange (Rodriguez 2021); and how Latinx utilize an 'excess' of self-adornments as a method of hyper-visualizing their own ethnic and cultural embodiments outside of efforts to gain legibility or legitimacy (Hernandez 2020). This roundtable is also in conversation with contemporary Latinx ethnographers who 'refuse anthropology' as a way of 'dismantling the norms expected of field research and mode of anthropological knowledge production, as a way of generating necessary and alternative perspectives' (Chavez & Perez 2022). Our roundtable spans various strategies for placemaking by examining Latinx materialities, aesthetics, sound, and space-making in the United States. We present developing work that explores how Latina/o/x/es engage in music scene-making through DIY cultural productions within hardcore punk and metal music scenes in the San Fernando Valley, CA; how customized car groups and street races in Houston, TX become spaces of placemaking and affective performance; how Latines engage in self-making by mapping Queer spaces and their live and nontraditional soundscapes in Chicago; how public transportation can become systems of resistance for Central American Migrants in Los Angeles, CA; and how Latin American immigrant and Latinx communities manage entanglements between local and state governments to claim space in Trenton, NJ. Our work spans various multi-modal ethnographic methods that accompany our goal to provide alternative perspectives on Latina/o/x/e communities but also develop inclusive and accessible knowledge productions for the communities we work with.

2-800

Trans-Otherness: Anthropological Knowledge and Historical Transitions in East Asia

8:00 AM - 9:45 AM Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Youjoung Kim (Johns Hopkins University, Department of Anthropology)

CHAIR:

Robert Oppenheim (University of Texas at Austin)

PRESENTER:

Youjoung Kim (Johns Hopkins University, Department of Anthropology), Ying Zhou, Ji Yea Hong, Shuting Zhuang

DISCUSSANT:

Neena Mahadev (Yale-NUS College)

DESCRIPTION:

Anthropological studies of East Asia have developed as a part of colonial knowledge and have been largely conducted by anthropologists at/from 'home' within the geo-political dynamics of neo-imperial metropolises (C. Kim 2002; Oppenheim 2016; Yamashita et al. 2004). The discussion of knowledge-making has been oriented toward learning about the past to shed light on the future of the discipline (Chun 1999; K. Kim 2004). While acknowledging this tradition, this roundtable seeks to stimulate intellectual conversations around the construction of others in anthropological research situated in the milieu of intimacy as a neighbor and a quasi-stranger during historical transitions of the region. How is anthropological knowledge centered in East Asia imprinted by the history of spectacular events such as WWII and the Cold War? What are the multiple ways in which the 'others' were constructed in these processes of anthropological knowledge production when such events descended into ordinary interactions (Das 2016) between anthropologists and their neighbors? By drawing upon the discussion of 'multi-sitedness' in the Journal of Korean Studies' special issue, The Multi-Sited History of the Anthropology of Korea, published in 2016, this roundtable seeks to examine how East Asia, as a site of configurations and itineraries, has converged in the development of anthropological knowledge production. In specific, the panelists will respond to the following questions by reflecting on their field research: How does the anthropological knowledge produced and deployed

in the Japanese colonial project show a paradoxical problem of deep intimacy and strangeness through a gaze already positioned internally to the oneness of Japanese and Korean national cultures? How did Japanese national anthropologists reconceptualize Japan, and how was the matter of civilization revived in the post-war period? How was a multilingual encounter between a Korean anthropologist and the ethnic people of Southwest China shaped by the historical production of objects of knowledge and subjects of relationships since the early 20th century? How do cross-culture translation practices to produce 'scientific' ecological knowledge challenge the concept of 'indigenous' against the contexts of imperial and nationalist histories of Sino-Tibetan relations? By discussing these questions, participants will explore transnational connections and movements of anthropological knowledge, which unsettle the territorial boundaries of East Asia. Furthermore, they will examine the ways in which anthropological knowledge shaped colonial policies. In accordance with the 2023 AAA/CASCA Annual Meeting theme, 'Transitions,' this roundtable encourages anthropologists to unravel their discussions on multiple anthropological gazes of knowledge-making. It also invites scholars to contemplate their own roles as anthropologists at/from home and abroad.

2-145

Visions of the Popular Alliance: The Emergence of New Coalitions in Response to Neoliberal Decline and Neo-facism?

8:00 AM - 9:45 AM

TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Don Nonini (University of North Carolina, Chapel Hill, Department of Anthropology)

CHAIR:

Ida Susser (CUNY, Hunter College, Department of Anthropology)

PRESENTER:

Don Nonini (University of North Carolina, Chapel Hill, Department of Anthropology), Ida Susser (CUNY, Hunter College, Department of Anthropology), Bruce Kapferer, Hilary Cunningham, Bela Feldman-Bianco

DISCUSSANT:

Charles Price (Temple University)

DESCRIPTION:

This panel examines whether new popular alliances of resistance are emerging within the U.S., the European Union and in the global South to confront the recent massively scaled-up assaults by conservative and racist forces on a variety of previously taken-for-granted economic and political rights by democratic organizations (political parties, human rights groups, trade unions) within a declining neoliberal order. Do the alliances formed between people of color, white professionals and others during the Moral Monday 'fusion' movement during 2013-2014 in North Carolina; the Black Lives Matter multiracial and multi-class coalition of many urban-based organizations of people of color and leftwing largely white political groups and organizations; or the solidarities between white environmental activists and American Indian tribes at Standing Rock constitute new grounds for popular alliances? Are similar processes of realignment occurring in Europe (e.g., the mass protests in France around pensions) and in the global South in solidarity in reaction to xenophobic corporate attacks against social benefits in the current mean post-neoliberal moment? What are the organizational, cultural and political-economic bases around which groups with ostensibly widely different values and commitments are finding 'common ground' in such struggles? Are new alliances being formed that may involve 'ally-ship' but are shifting beyond it to greater solidarities? What are the class and racial formation processes that make such new alliances feasible, and where are they headed? The papers for this panel draw on a variety of examples and ethnographic settings to address these questions. This panel is interested in comparative analysis of visions of popular alliance not only in North America and Europe, but also in the global South, e.g., South Africa, Argentina, and Chile.

Conjunctural Crises and A Polanyian "Double Movement"? Popular Alliances of the 'Counter-Movement': The paper considers the heterogeneous Black Lives Matter movement, and the alliances of white environmentalist and indigenous rights movements against extreme energy extraction projects, given the current conjuncture. Neoliberalism and liberal nation-states are in crisis. In the U.S., finance capitalist domination threatens millions with precarity. Revanchist white supremacist forces jeopardize previous victories of the Civil Rights era. The power of fossil-fuel corporations to undertake extreme energy extraction projects (tar sands oil, shale fracking, deep sea drilling) is on full display, making it increasingly certain that the IPCC goal of limiting global temperature increase to 1.5

deg. C. above premodern era will not be met. Climate change is being experienced as an existential threat to survival by increasing numbers of people. Karl Polanyi's Great Transformation (1944) reconstructed the prior era of finance capitalism of the late-19th – mid-20th centuries as a "double movement" – first, the "disembedding" of markets from "society," followed by heterogeneous "counter-movements" emerging to protect living labor, nature, and social wealth from markets' abuses. Some counter-movements were regressive and violent – fascism and Stalinism -- while others were progressive – the U.S. New Deal. This paper poses the questions: does the current moment of finance capitalism and its conjunctural crises – post-2008 neoliberal decline, climate change, and retrenchment in political rights in the U.S. -- represent the emergence of a new double movement? If so, are we finding evidence for a progressive counter-movement in the coalitions being formed between environmentalist and racial/ indigenous justice movements to protect people and their spaces for life? Presenter: Don Nonini (University of North Carolina, Chapel Hill, Department of Anthropology)

A Popular Alliance in the streets of France? Political Parties, Unions and Pensions: Taking a comparative approach, with France as one model, this paper considers the ways in which new forms of protest against increasing inequality and privatization are emerging under financial capitalism. Changes and confrontations do not take place evenly or simultaneously. In the French presidential elections of 2022, the different progressive parties kept their separate identities and the socialists, ecologists and communists suffered humiliating losses. A month later, for the Assembly elections, these groups formed a coalition (NUPES) under the leadership of the new political party France Insoumise. Similarly, when President Macron first proposed his new pension plans, in 2019, the unions were not able to unite in opposition. However, in 2023, all the unions across France joined in opposition to the proposed changes in pensions. As of this writing, the government forced new pension regulations through the Assembly without a vote, as they lacked majority support., based on long-term fieldwork with respect to political mobilization, this paper examines the fragmentation of progressive movements and the context in which they may unite, as in the Assembly elections and later in the battle of pensions in France. Presenter: Ida Susser (CUNY, Hunter College, Department of Anthropology)

Is the Current Chaos A New Axial Age?: The current forms of populist discontent across the globe have reached a particular intensity in the western hemisphere especially in the coincidental conjunctive circumstances of the Covid pandemic, digitalization, the Ukraine war, and climate change. These events and their transforming and threatening processes have accelerated socio-economic and political crises that have been brewing for some time and are often connected to Capital. The situation is in excess of such dynamic and is approaching the kind of chaotic proportions that may indicate the onset of what Karl Jaspers defined as an Axial Age. That is a moment of widespread civilizational collapse and the emergence of novel civilizational directions. This discussion will consider such a possibility through the examination of comparative materials from across the globe. The aim is to place current patterns of disruption and populist protest protection in the West into large perspective. Presenter: Bruce Kapferer

Lifeway as Activism: Reflections on An Interspecies Emancipatory Politics : Co-author with Hilary Cunningham: Stephen Scharper. Scholarship in the (post) humanities and social sciences has deeply troubled the metaphysical privileging of “the-human” in all aspects of knowledge production, offering instead a diverse array of alternative approaches for engaging with nonhuman animals, landscapes, plant-life, and object-others. Yet both human and nonhuman-lifeworlds are increasingly lived out in conditions of unprecedented exploitation and destruction, including the structural and ecological violence rendered by anthropogenic climate chaos. This suggests that posthuman ethnography has strong resonances with traditions of “engaged,” “activist” and “radical” anthropologies. This paper builds upon the following questions: First, how do posthumanist approaches both engage with and yet challenge these traditions? Second, in what ways does an interspecies emancipatory politics ask us to re-conceptualize notions of “alliance,” “coalitions,” “allyship” and “common ground”—especially in light of the conservative and alt-right assaults outlined in the abstract for this session? Lastly, which popular-alliances-of-resistance are embracing the challenges of a more-than-human politics? Presenter: Hilary Cunningham

Neofascism, Social Movements and the Struggle for Democracy in Brazil: In this presentation, I examine the polarized battlefields at the institutional level between Bolsonaro's neo-fascist policies (2019-2022) that eroded constitutional guarantees and the defense of

democracy in Brazil. I devote attention to the roles played by progressive social movements targeted by these policies, such as Blacks, indigenous peoples, feminists and LGBTQIA+ people, migrants and refugees, academia, and those mobilized in urban peripheries and slums, all with long experience of fighting for their rights. I argue that these movements put continuous pressure on state institutions (such as the Federal Court of Justice, Public Defender Office etc.) while activating their alliances and international networks from their specific fields of action. As these mobilizations strengthened and women gained prominence during the Covid pandemic, state necropolitics and the worsening of socio-economic conditions brought to light escalating social inequalities and dispossession, criminalization of the racialized poor, and growing attacks on “gender ideology” and “cultural Marxism.” In addition to replacing the State by providing social solidarity, social movements turned to campaigns involving local, national and transnational alliances -- whether to denounce structural racism, working conditions analogous to slavery, genocide of Indigenous populations and deforestation, femicide and violence against LGBTQIA+ people, or migrants’ “regularization.” The indigenous and Black movements whose younger generations had access to the quota system have become stronger and independent. In the current still polarized re-democratization process, their demands have led to the creation of the Ministry of Native Peoples and the Ministry of Racial Equality, both led not by chance by women. Presenter: Bela Feldman-Bianco

2-850

War in Sudan: An Anthropological Perspective

8:00 AM - 9:45 AM

TMCC - 801 B

Late-Breaking Conversation/Debate - In-Person

ORGANIZER:

Noah Salomon (University of Virginia)

CHAIR:

nisrin elamin, Noah Salomon (University of Virginia)

PRESENTER:

Rogaia Abusharaf, Munzoul Assal, Mai Azzam (University of Bayreuth), Azza Mustafa (University of Cape Town)

DESCRIPTION:

On the heels of revolution, counter-revolution and then military coup, all in a span of 3 years, the outbreak of war between two factions of the military (regular and irregular forces) on April 15, 2023 has transformed Sudan nearly overnight. A country all-too-accustomed

to war in its provinces, this latest round of violence is nonetheless unprecedented, at least in part since the country has not experienced sustained military violence in its capital since the 19th century British bombardments. In a matter of mere weeks, the majority of the 11 million citizens of Khartoum have been displaced, both in and outside the country, emptying the nation's largest city and leaving its provincial cities (as well as once small villages), overflowing with people. Unimaginable sacrifice has been required for those who have left as well as for those who, by force or by choice, have remained behind. Vicious clashes have consumed parts of Darfur, as well. Indeed, if models of center and periphery that have framed Sudan studies for decades seemed too simple before, they seem utterly incoherent now, demanding a different analysis. In recent weeks, military, policy, economic and even humanitarian analysis of the conflict in Sudan has begun to emerge. However, little discussion has been had regarding the massive disruption of individual lives, lifeways, livelihoods, and of the human geography of Sudan itself, which the war has occasioned: the multiple kinds of casualties that such studies relegate to facts and figures. We propose this panel starting from the contention that anthropology is particularly well-situated to surface the narratives of loss and resilience that the war has produced, stories crucial to understanding both the nature of the violence Sudan is experiencing, as well as a life beyond. We propose a round table made up of anthropologists based in (or recently displaced from) Sudan, or who are from Sudan and based elsewhere, and so who are uniquely able to bring a first-hand perspective of the conflict in all its multiple iterations, its micro and macrocosms. Sudan, a country plundered by early Social Anthropology to lay its very founding stones, deserves new analyses, ones that reveal the multiple modes of violence that have shaped it, as well as the creative techniques of resistance to them that cannot be contained.

2-135

Who owns the archive? Ethnohistorical and anthropological practice

8:00 AM - 9:45 AM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Daniel Tubb (University of New Brunswick, Department of Anthropology)

CHAIR:

Daniel Tubb (University of New Brunswick, Department of Anthropology)

PRESENTER:

Christine Jean (University of New Brunswick, Department of Anthropology), Harrison Dressler (Queen's University), Kirsten Leclaire-Mazerolle, Dallas Tomah (University of New Brunswick, Department of Anthropology), Ashleigh Everett, Mark Robinson (University of New Brunswick, Department of Anthropology), Julia Chebott

DISCUSSANT:

Noah Pleshet (University of New Brunswick)

DESCRIPTION:

Archives matter to scholars, researchers, and communities seeking self-representation in diverse contexts of cultural recognition. Long-standing archival erasures disempower many groups-Indigenous communities, racialized communities, among others. The panel aims to share disciplinary and interdisciplinary perspectives emerging from the 'archival turn' in the social sciences, which understands archives as tools of representational power. One problem is that researchers and archivists who seek to undo such erasures through oral history, ethnography, and other methods, often inadvertently reproduce archival silences because their research fails to include community-oriented archival plans. This is a data management problem with important implications for anthropological and historical research, where persistent power asymmetries can be seen as the academic equivalent of imperialism. This panel aims to stimulate exchange and critical perspectives on archives, data management, and ownership. It brings together students, grassroots curators, historians, anthropologists, and community members, sometimes one and the same, to engage in peer learning and to synthesize best practices for contributing to, building, and maintaining community archives. By bringing together participants whose experience includes oral history, digital archives, archaeology, museum studies, and cultural resource management, our conversation hopes to reflect on and sketch paths to navigate the difficulties involved of designing research projects that make valuable materials accessible. It aims to promote ways of avoiding the problem of extracting materials with only a short-term sense of the value they hold as data for a given project. It considers an awareness of the afterlives of collected materials, but does not pretend to offer easy answers. After all, archives-as sites of power-often compound existing, intersecting inequalities.

Questions to consider include: how might community-oriented archives differ from traditional research projects? What are the different disciplinary challenges faced by historians, anthropologists, ethnographers, and archaeologists?

Preserving Rural Heritage: The Challenge of Archival Management in Underfunded Museums: Archives are essential to preserving cultural heritage and research efforts. Despite its importance, rural museums face multiple challenges in prioritizing archive projects due to financial constraints and a lack of trained personnel. Archival projects require a well-planned strategy, trained personnel, equipment, and funding, often unavailable to rural museums. These museums typically have limited formally educated staff who juggle multiple responsibilities, including collection and archival care. Archives in rural museums lack proper handling, making them inaccessible to staff, researchers, and the public. To prioritize archival projects, investments must be made in rural museums. Connections with other museums and staff, free resources, training seminars, and workshops are invaluable. This paper presents a case study of a flood and theft at a rural museum, to show the importance of archival projects, digitization, despite limits of available funding. The paper considers how rural museums might contribute to preserving cultural heritage and research efforts, while calling for urgent action to be taken to prioritize archival storage and digitization. Presenter: Christine Jean (University of New Brunswick, Department of Anthropology)

“A destroyer rather than a developer”: The State, Archives, and the Ontario Education of the Blind: In recent years, histories of blind and deaf education have proliferated in Canada and the United States. By drawing from annual reports, newspapers, and professional conferences, these studies tend to argue that educators pursued institutionalization as a means of promoting human rights. Yet, this rights-based narrative, formulated using the state’s official record, often fails to account for the structural and subjective factors that influenced students’ aversion to institutionalization. In this paper, by analyzing student testimony from the Ontario Institution for the Education of the Blind, I examine why potential students were reluctant to attend residential schools for the blind in the late 19th century. While highlighting the marked discrepancies that exist between student testimony and official government documents, I urge academics to consider the ways in which archives and state institutions—as a form of police or policing—assemble and organize an array of written traces which

marginalize insurrectionary knowledge(s). Presenter: Harrison Dressler (Queen's University)

Learning from Indigenous-led Cultural Preservation Initiatives in Eastern Canada: This paper explores the increasing importance of Indigenous cultural preservation practice in the context of museums and repatriation efforts. Often, repatriation of Indigenous cultural property has been done on a case-by-case basis, frequently via bilateral arrangements between museums and, in some cases, First Nations governments. As a Mi’kmaq person and more recently MA student in anthropology, I am looking at the potential of utilizing community-based participation in research and policy design for Canadian cultural resource management. I draw on preliminary research focused on First Nations Cultural Institutes in Eastern Canada to discuss how Indigenous-led cultural preservation efforts form partnerships so that all stakeholders—within communities and beyond them to connections with mainstream museums and institutions—have their values properly represented within cultural preservation, as a basis for improved frameworks for policy and practice. Presenter: Kirsten Leclaire-Mazerolle

Prescribing the Indigenous lens: Remedies for our Colonial Institutions: Western lenses have brought scientific methodology, facilitated discussions of justice and morality, and have fundamentally shaped our institutions. There is much to be said about the insights that Western science has brought to the understanding of the physical world, though it has often played a role in defining what constitutes knowledge and understanding. This has functionally removed indigenous ways of knowing as a relevant approach to understanding and affected the ways in which cultural resources are managed. Archives have enshrined information in ways which make access for indigenous communities extremely difficult. Archeological materials for instance, find themselves concealed from their ancestral ties and susceptible to being lost in the overwhelming backup of artifacts from test pitting for cultural resource management. Disproportionately non-indigenous Academics find themselves as privileged gatekeepers that engage with indigenous cultural resources with little consultation with respective communities after materials are obtained. This has been a point of contention in the role of scholars in the appropriation of indigenous knowledge and has further alienated them from their culture. This has led to much concern from communities about how cultural information is being protected. While repatriation is an

honest effort to ameliorate this relationship, the remedy is to invest in programs that allow indigenous lenses to facilitate cultural resource management. In addition to this, funding should be allocated to indigenous communities to invest in their own archive programs to produce the means for access to cultural resources. This is a concrete move toward the acknowledgment of the role that archives have played in the erasure of indigenous culture. Presenter: Dallas Tomah (University of New Brunswick, Department of Anthropology)

Archives within archives: Making small museums from historic houses in rural Nova Scotia: This paper will discuss the use of historical residential infrastructure as museums the Annapolis Valley, Nova Scotia: the Sinclair Inn Museum (circa 1710 and 1713), O'Dell House Museum (circa 1869), North Hills Museum (circa 1764). The repurposing of such structures—containing more than half of their original features, including floorboards, single pane glass windows, and frames, art, floorplan, electrical, and plumbing—as museums and archives presents unique challenges in the care, maintenance, and preservation of artifacts and other materials. The storage facilities for artifacts within these historical buildings and adjacent structures increases the likelihood of damage to artifacts due to the constraints of minimal space, potential for water damage, mould, pests, and compromised structural integrity. Over time, these conditions potentially reduce the number of artifacts available for display in exhibits and increases cost of conservation work required to mitigate damage. Drawing on three main non-for-profit museums familiar from my work as an interpreter and curatorial assistant, as well as interviews with museum directors and construction contractors involved in stabilization, reconstruction, and rehabilitation of these historical structures, I reflect on these challenges, using idea from museum studies and the anthropology of infrastructure. Presenter: Ashleigh Everett

Reimagining museums as archives through visitor experience: This paper reflects on my experience as a graduate student investigating visitor experience and engagement at a mid-size regional museum. Engagements with source communities in curating collections and exhibits occurs within the constraints of space, often in historic structures not built as museums, and always in the context of tight funding and scarce human resources, mostly volunteers. This research draws on qualitative methods, including interviews and participant observation, as well as insights from the fields of user experience and human-centered design. I argue that understanding museum visitors and their

unique, situated experiences, may offer insights for curators, directors, and other stakeholders as they seek to reimagine the role of museums as archives articulating shared and often fraught regional histories in the Maritimes. Presenter: Mark Robinson (University of New Brunswick, Department of Anthropology)

A Call to Action: Examining Colonial Practices in Canadian Archival Institutions: Since the Truth and Reconciliation Commission of Canada (TRC) released their findings in 2015, some archivists have pointed towards underfunding as a roadblock to responding to the Calls to Action. However, in my experience working as a student archivist at a provincial archival institution, I observed that the problem lies not only within the amount of funding received, but also in the allocation of existing resources. I argue that this dissonance is due to a bureaucratic framework in Canadian Archives which still favours colonial interests such as genealogy, the protection of colonial institutions, and the management of record donations from settler-descendent populations. This framework does not allow for the necessary restructuring of archival collections in order to shed light on Indigenous records and make them accessible to the public. After the TRC report, the provincial archives saw a turnover in staffing, as some archivists were apprehensive to work in an institution they characterized as colonial. We can begin decolonizing Canadian archives only when those who work within them and those who seek information from them see their structure, policies, and procedures as representing the reconciliation and decolonization the TRC seeks to accomplish. This paper will draw upon ethnographic experience to highlight discrepancies between the dissemination of Indigenous and settler-colonial knowledge in Canadian archives. Presenter: Julia Chebott

2-010

[You can take the anthropologist out of the university, but you can't take the university out of the anthropologist: a discussion reflecting current trends in business and consulting from the perspective of applied practitioners](#)

8:00 AM - 9:45 AM

TMCC - Hall G - MI

Conversation/Debate - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Michelle Switzer (Scotiabank)

CHAIR:

Paul Hartley

PRESENTER:

Chloé Roubert (Sonder Collective), Maya Shapiro, Michelle Switzer (Scotiabank), Paul Hartley

DESCRIPTION:

As we hear more about trained anthropologists entering the business and consulting worlds, it is useful to discuss not only what they do in their work, but also how they think and reflect on anthropological concepts within those environments. This conversation will provide critical analyses of business ethics as well as a window onto applied anthropology, through a discussion of three current corporate trends. The practices of land acknowledgements, self/pronoun identifications, and inclusive research will be explored through the lens of classic and contemporary anthropology. This will allow us - four applied anthropologists working in corporate environments - to share our perspectives on this work and the ways in which we draw on anthropological training to make sense of cultures of business.

2-725

A collaborative approach to anthropological ethics: revising the current 2012 AAA "Principles of Professional Responsibility."

10:15 AM - 12:00 PM TMCC - 801 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Senior Anthropologists

ORGANIZER:

Stephen Schensul (University of Connecticut School of Medicine)

CHAIR:

Stephen Schensul (University of Connecticut School of Medicine), Elizabeth Crocker (American Association for the Advancement of Science)

PRESENTER:

David Stephenson, Margaret LeCompte (University of Colorado, Boulder), Jean Schensul (Institute for Community Research, Inc), Stephen Schensul (University of Connecticut School of Medicine), Elizabeth Crocker (American Association for the Advancement of Science)

DESCRIPTION:

The 2012 'Principles of Professional Responsibility'

(<https://ethics.americananthro.org/category/statement>) represent the most current statement of the ethical principles of the American Anthropological Association. These ethical guidelines center on the anthropologist as ethical decision maker, identifying 'the possible ways that the research might cause harm,' '...what is in the best interests of others,' 'unintended consequences and long-term impacts,' the '...potential impact of ... [the] research and ...dissemination of the results,' 'competing ethical obligations, and 'asymmetries of power.' Based on this ethical statement, the anthropologist has full, complete, and independent agency to determine all ethical aspects of the research endeavor, modified only by an institutional IRB with little knowledge of the specific field situation and investigation. The organizers of this session see field research, conducted by any four-fields, basic or applied anthropologist, as a complex negotiation in which ethical agency must be shared between the researcher and the people under study or the populations that are impacted by a study. The 2012 Principles of Professional Responsibility do not address these issues, nor the challenges of ethical autonomy, leading to the need to revise our ethics statement to address a more proactive relationship with the individuals, communities and populations that have previously been our 'objects/subjects' of study. The goal of the session is to develop guidelines and suggestions for modification and expansion of the 2012 AAA Ethics statement to facilitate collaborative research engagement. The session will begin with analysis of the current ethics statement and examples of challenges anthropologists face that require more ethical guidance than the current principles offer. Each small group roundtable will be organized on one of the following themes: • Negotiating entry and positionality • Determining research questions • Rapport, relationships, and reciprocity • Collaboration in the research process • Dissemination and voice • Ownership and control of data. Roundtable facilitators will briefly introduce the theme and a case example to facilitate discussion of appropriate changes to the current ethical guidelines. Using examples presented and their own experience, participants will draft principles or sub-principles related to these topics that reflect more specific concerns for the welfare, needs and perspectives of the people studied and/or potentially impacted by anthropological research. Each roundtable will report out. Organizers will collate the proposed additions and modifications and present them to the AAA and appropriate committees.

2-320

A Roundtable in Honor of Carolyn Sargent

10:15 AM - 12:00 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Richard Powis

CHAIR:

Adrienne Strong (University of Florida), Stéphanie Larchanché

PRESENTER:

Doug Henry (University of North Texas, Department of Anthropology), Linda Whiteford (University of South Florida, Department of Anthropology), Paul Stoller, Josephine Caldwell-Ryan (Southern Methodist University)

DESCRIPTION:

For over four decades, Carolyn Sargent has served the field of Medical Anthropology as a prolific writer and editor, beloved mentor and teacher, and tireless leader. Her work on obstetrical choices among the Bariba of Benin was foundational to her career-long interest in reproductive health and in our understanding of how women's decisions are negotiated at the intersection of power relations and cultural influences. Moving her focus to maternal health in Jamaica and to reproductive strategies among West African migrants in Paris, France, Carolyn Sargent's work significantly contributed to our theorization of gender not only from a cross-cultural perspective, but also through the lens of globalization and State discourse. She has edited and co-authored several textbooks and thematic volumes in medical anthropology, gender and African studies that are reference works. Carolyn Sargent is the only person to serve as the President of the Society for Medical Anthropology twice (and consecutively!), a demonstration of her indefatigable generosity. She is a member of several editorial boards for the most prestigious journals in our subdiscipline. She was engaged in public health services by serving on ethics committees, relentlessly bridging academic knowledge and clinical practice. This roundtable session brings together colleagues, collaborators, and students of Carolyn Sargent to speak to and celebrate her tremendous impact on the field of Medical Anthropology, Anthropology of Reproduction, and African Studies.

2-325

Aesthetics of Place: Investigating Colonialist, Capitalist, and Apocalyptic Fantasies of 'Nature'

10:15 AM - 12:00 PM TMCC - 714 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Hannah Bradley (University of Virginia)

CHAIR:

Ipsita Dey, Lauren Harding

PRESENTER:

Kamal Kariem (Williams College), Leo Stillinger (McGill University, Department of Anthropology), Leah Nugent, Ian Puppe

DISCUSSANT:

Camille Frazier (Clarkson University, Department of Humanities and Social Sciences)

DESCRIPTION:

What does it mean to appreciate the scenery in a 'world on fire'? What does nature-based leisure look like in a time of rapid socio-ecological change? How are natural disasters, climate change, and biodiversity loss creating shifts in the way scenic landscapes are framed by those invested in producing and consuming beautiful places? Attention to aesthetics of place can highlight sensory relationships to dynamic ecosystems, where landscape-scale framings of places as views and vistas can dehistoricize places and obscure colonialist and capitalists power structures (Mitchell 2002). How does the idea of nature-based tourism as inherently 'disaster' tourism, derivative of disaster capitalism (Fletcher and Neves 2012, Fletcher 2019), compare to lived experiences of local communities? This roundtable will invite discussion of how intersecting timescales of accelerating Anthropocene change, the static atemporality of idealized 'wilderness', and lived realities interact to produce landscape aesthetics of tourism and recreation. By speaking across anthropologies of ecotourism, recreation, agriculture, and visual arts, this roundtable will critically examine how the political aesthetics of nature are operationalized by and entangled with particular ways of seeing and experiencing more-than-human spaces. This roundtable will bring together ethnographers working across diverse regions marked by rapid social-ecological shifts, from Fiji to Nunavut. Through discussion of cross-cutting issues across fieldsites, this roundtable will work toward

developing models of ethnographic attention to aesthetic relationships to—and idealizations of—more-than-human spaces. During the roundtable, the co-chairs will present the roundtable topic and initial discussion questions, to which the roundtable presenters will respond and discuss. Co-chairs will facilitate visual 'mind-mapping' of group discussion, and closing discussion of future collaboration. Works Cited: Fletcher, Robert. 'Ecotourism after Nature: Anthropocene Tourism as a New Capitalist 'Fix.'" *Journal of Sustainable Tourism* 27, no. 4 (April 3, 2019): 522–35. Fletcher, Robert, and Katja Neves. 'Contradictions in Tourism: The Promise and Pitfalls of Ecotourism as a Manifold Capitalist Fix.' *Environment and Society* 3, no. 1 (January 1, 2012). Mitchell, W. J. T., ed. *Landscape and Power*. 2nd ed. Chicago: University of Chicago Press, 2002.

2-195

Atmospheres, Moods, Vibes (Part 2):

Sensoriums

10:15 AM - 12:00 PM

TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Myriam Amri (Harvard University, Department of Anthropology)

CHAIR:

Malavika Reddy (Harvard University, Department of Anthropology)

PRESENTER:

Margaux Fitoussi (Columbia University, Department of Anthropology), A. George Bajalia (Wesleyan University, Anthropology Department), Nina Toft Djanegara (Stanford University, Department of Anthropology), Myriam Amri (Harvard University, Department of Anthropology), Andrés Romero

DISCUSSANT:

Tulasi Srinivas (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

DESCRIPTION:

The atmosphere of an era. The vibe of a place. The mood of a gathering. Taking our cues from the contemporary lexicon of 'vibes,' 'moods,' and 'feels,' this panel explores the atmospheric as a generative concept. How does it differ from or relate to affect, context, discourse, culture or the social? What aspects of life are highlighted when the atmospheric is described and

analyzed? In what ways do atmospheres have politics? The atmospheric often lingers in the background of our ethnographic sites and writings, palpably saturating experience yet resisting capture in language. Nevertheless, the duality of atmosphere – as the gaseous layers that surround the planet and as the ambiance of a place – render us all 'students of the air' (Herder, qtd in Sloterdijk 2008, 223). What ethnographic insights and conceptual openings become discernible when we think seriously about what's in the air? Embracing the bivalence of the term, the panel brings together papers that understand the atmospheric as encompassing a wide range of phenomena, from the ever-more toxic air around us to 'the background noise of ruts and disorientations, intensities and resting points' (Stewart 2011, 446), from 'substances in suspension' (Choy and Zee 2015) to a structure of feeling (Williams 1977). Equally important, the papers explore the ways in which people sense atmospheres, become attuned to their dynamics, attend to their pleasures. This means refusing to reduce the atmospheric into specific objects or subjects, rather delving into its elusiveness, as a mode of theorizing and as an invitation for experimental modes of ethnographic representations. The assembled papers consider how the atmospheric resists ethnographic craft and calls for new methods of observing, describing and writing. In part 2, 'Sensoriums', papers are concerned with the ways in which atmospheres calibrate 'collective sensoriums' (Romero) that, among other things, exceed received cultural and historical modes of analysis. Similar to Bajalia who considers al-barzakh as a tense of waiting in Tangier, these papers foreground tenses and (in)intensities generated by the slippage from collective effervescence to their embodied articulations. These papers imagine various modalities of atmospheres as crystallizing habits of attention, like hypervigilance (Romero); as generating unease that can estrange one's home (Fitoussi); and as channeling affect into images (Djanegara) as much as organs (Amri).

In the Mood for Leaving: "We were like sheep," my seventy-something distant cousin said offhand while telling me about his and his family's departure from Tunisia six decades prior. How do people understand the mood that set the scene for their emigration? Moods are elusive and forceful. Moods encouraged the feeling that Tunisia was no longer home. Unlike elsewhere in the Arab world, there were no official discriminatory laws towards Jews in post-independent Tunisia but small words, small gestures, small acts that piled up to create an atmosphere of unease and uncertainty. So much so that the Jewish population, which had been present in

this land for two millennia, left within the span of two decades. Individual experiences of an ethnic slur, a discriminatory job practice, a rock thrown at a window constellated into a collective mood; however, not everyone experienced this mood in the same way because while most Jews left, not everyone did. Usually, History, with a capital H, is invoked to explain this departure: French colonialism, Arab nationalism, Israeli Zionism. Maybe mood is what matters most in the play of political, economic, religious, and social forces that led to the Jewish exile and emigration from Tunisia in the mid-twentieth century. Presenter: Margaux Fitoussi (Columbia University, Department of Anthropology)

Barzakh as a Paradigm for Life: In the middle of the Strait of Gibraltar lies an underwater isthmus known as the Camarinal Sill. This sill separates the high salinity water of the Mediterranean Sea from the less saline-dense Atlantic Ocean and allows these waters to flow in two different directions at two different underwater altitudes. This threshold between seas is known as al-barzakh in Tangier. In Islamic eschatology, al-barzakh is the separation between life and the Hereafter. In the Quran, this time is likened to the productive firmament that separates salt and sweet water, two types of seas, just as the Camarinal Sill does. This is not a space as much as it is a time, a mood and tense, of being that inflects the subjective experience spent within it. In the borderlands of northern Morocco, West African im/migrants use phrases like “doing al-barzakh” to describe the temporal stance of waiting in Tangier before continuing their journeys to Europe. This intervention explores the atmosphere of waiting in Tangier, Morocco, with a particular focus on the social worlds forged while “doing barzakh.” How is this notion viable as a paradigm for ongoing life, and not just an ephemeral in-between limited to liminal period between border crossings? This intervention builds from this concept to ask: how do these invocations of al-barzakh – as water to be crossed, a temporal location, and a particular tense of being – offer alternatives to what is normally considered liminal and parenthetical waiting time, both in anthropological discourses on migration as well as more broadly? Presenter: A. George Bajalia (Wesleyan University, Anthropology Department)

Moody images, heavy silences, and the afterlife of visa photos: A moodboard is a digital collage that juxtaposes images, colors, and textures to produce an aesthetic experience. Originally used in design education, these collections of visual references “aim to represent emotion, feelings or ‘mood’ in a way that “transcend[s] linguistic restrictions” (Garner and McDonagh-Philp

2002: 58). More recently, Pinterest and Instagram have taken the moodboard out of the design studio and onto our social media feeds. This presentation takes moodboards as a starting point for theorizing how meaning is created through unspoken associations between images. In particular, I explore a dataset of images used to evaluate facial recognition models and analyze the mood that is evoked when these photos are amassed in a database. This is particularly relevant when considering the FRVT dataset, which contains more than 6.2 million photos extracted from U.S. visa applications. Due to the standardization of visa photos, the people in these images look straight toward the camera with little or no facial expression. On an individual level, the images appear to be stripped of any mood or emotion. In aggregate, however, this collection of images is imbued with a mood of a deeper sort. Considering the FRVT dataset as a moodboard brings other concerns to the forefront — the asymmetry of visa regimes, the emotional investments of people who aspire to cross international borders and those who are impeded by them, and the expropriation of personal data by tech companies — all of which quietly saturate the images held therein. Presenter: Nina Toft Djanegara (Stanford University, Department of Anthropology)

Economic Crises from a Throat to the Atmosphere: Choking, gasping for air, the feeling of being strangled, the closing of one’s throat. These terms take the throat as the site from which people make sense of everyday economies of crisis and dispossession. For more than a decade, economic crisis and failed revolutionary promises have marked quotidian life in Tunisia. This paper takes the discourses, affects and talk that bring one’s body in close intimacy with the machine of economic instruments: continuous inflation, unemployment rates, currency devaluation. I locate the modes of talking, feeling, and inhabiting that occur when the crisis becomes all-encompassing, mediating both how people make sense of the “national economy” as much as how they navigate the exhaustion of their bodies. This paper takes the passage from the depiction of one’s economic world to its slippage into one’s throat. I consider how the throat, a tube through which the outside, the air, makes its way inside, into the body, operates as a scalar device. The throat entangles atmosphere to body, linking the atmospheric of an economy to the bodily dispositions of surviving under late capitalism. Through the accounts of factory workers in the suburbs of Tunis, and contraband traffickers at Tunisia’s borders, I follow from Sarah Muir’s (2021) attention to discourses of exhaustion in times of crisis and Hamza Meddeb’s (2012) coining of economic

survival as a “run for bread” to locate how running for, scraping by, and surviving in, engages the air one breathes and its lack thereof. In doing so, I take seriously that economic crises, ever-lasting and enduring, deprive people of air not only metaphorically but quite literally. Presenter: Myriam Amri (Harvard University, Department of Anthropology)

Campaneando: Cultivating vigilance as a ‘lookout’ in the drug-markets of Bogotá: This paper thinks with the undulating intensities of place. With the atmospheric violence that accrues in places of serialized injury and insecurity, like the drug-markets of Bogotá, Colombia. Controlled by organized crime bands, the ollas, or drug-markets of Bogotá, are places with regulated yet porous boundaries where the aim is to keep the police and other special forces at bay while reeling traffic in. To keep such place-worlds insulated from police raids yet open to traffic requires concerted effort between people. The campaneros, the “bell ringers” or lookouts, are tasked with this seemingly impossible duty of assessing traffic for potential threats from without. To do so requires cultivating an ethos of vigilance (Desjarlais and Habrih 2021), to attuning one’s body to the rhythms of place, and to the shifting tides of feeling and intuition. This narrative-driven presentation thinks with the lives of campaneros and with violence as the “atmospheric state of things” (Pine 2012). With how campaneros synchronize their modes of perception to one another’s bodies from afar, as much as to the ephemeral forces that radiate out of tenuous boundaries. It aims to think with how the atmospheric fosters a collective sensorium undergirded as much by people as by the affective density of place; as much by divination and the phantasmatic as by the rigor of militarized alertness. Presenter: Andrés Romero

2-200

Becoming Citizens: New Forms of Belonging, Inhabiting and Mobilizing in Brazil

10:15 AM - 12:00 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Moises Kopper

CHAIR:

Luminita-Anda Mandache ,Moises Kopper

PRESENTER:

Benjamin Junge (SUNY, New Paltz, Anthropology Department), Jessica Jerome (DePaul University), Luminita-Anda Mandache , Moises Kopper

DISCUSSANT:

Donna Goldstein (University of Colorado, Boulder, Department of Anthropology)

DESCRIPTION:

This panel interrogates old and new modulations of citizenship, space, and activism taking shape at the fringes of Brazilian cities. The existent interdisciplinary scholarship weaving together these themes has shown them to be formative of 20th-century Brazilian history and politics. Through critical attention to archival records, cultural and political practice, and long-term institutional building, historians, anthropologists, and sociologists have told the story of how advancements in rights coverage walked together with entrenched urban destitution, widespread informality, and a myriad of everyday bureaucratic and clientelistic hindrances to full entitlement. These studies also documented how starting during Brazil's re-democratization, the urban poor in favelas, cortiços, and other informal settlements resisted multidimensional exclusion through insurgent democratic action, reconfiguring the terms of access to housing, land, and various other forms of state provision and urban infrastructure, and remaking themselves as political subjects in the process. In the past two decades, a rollercoaster of sentiments and political attitudes intensified the experiences of exclusion and partial belonging of these demographics ranging from hope to satisfaction, from cynicism to despair, and from repugnancy to estrangement. Palpable reductions in socioeconomic inequality rubbed shoulders with mounting political polarization and the reversal of redistributive public policies and power structures, reshaping poor people's expectations of statal intervention, social mobility, and citizenship rights in unforeseen ways. The papers in this panel draw on this robust hands-on critique of processes of urbanization, democratization, and citizenship by asking how space, action, and belonging figure in Brazil's 21st-century political-economic climate. How are new social claims and processes of political subjectivation being staked on the state, and what other actors, technologies, and practices have come to mediate the citizenship nexus? Through in-depth ethnographic and sociohistorical work, the papers examine the value systems, institutional designs, uneven interventions, and grassroots strategies through which experiences, struggles, and tactics gain traction and acquire visibility. By chronicling what it means to be a datafied favela

resident, a middle-class subject, a 'mulher periférica,' or a 'nordestino,' they foreground the turning points where technologies of citizenship and governance remake intimate asymmetries and remap them onto the fabric of the city. We are interested in probing the legacies of these encounters, the ways inequality finds to endure through them, and the tinkles of hope and change they spur against all odds.

The Disparate Meanings of 'Middle Class': Emergent Subjectivities among Brazil's Once-Rising Poor: This paper investigates the impact of the past two decades—one known for poverty reduction, the other for spiraling economic, political, and cultural crisis—on the class and citizen subjectivities of Brazil's "once rising poor," that is, poor and working-class households who experienced socioeconomic mobility during the years of governance under the leftist Workers Party (PT). While this demographic sector had initially been celebrated as Brazil's "new middle class," this identificatory moniker lost whatever purchase it had with the economic contraction that set in around 2013. And yet, poverty reduction under the PT was inextricably tied to images of middle-classness, often glosses as the aspiration for a good job, one's own house, and a college education. This paper examines the meanings of "middle class"—as an identificatory label and as a lifestyle marker—for once-rising poor Brazilians in the northeastern city of Recife. Drawing from survey and ethnographic data conducted in 2016-17, I examine the relationships between middle-classness and consumerism, education, online social media, urban geography, employment, and leisure practices. I also consider the question, what citizenship ethos was produced among Brazil's once-rising poor? Did poverty reduction under the PT engender politically active and engaged citizens or, instead, render citizen subjectivity more individualistic, more consumerist and, ultimately, more neoliberal? The paper's broad argument is that neither conceptual avenue adequately captures the disparate and uneven class subjectivities of Brazil's once-rising poor. Presenter: Benjamin Junge (SUNY, New Paltz, Anthropology Department)

The History of a Household: Reconfiguring Family, Home and Belonging in a Northeastern Periferia: This paper traces the composition of one extended household from the years 1998 through 2022 in an urban peripheral neighborhood in Fortaleza, Ceará. By tracing the relationships and lives of those who lived in the house over two decades as well as material renovations the space underwent, I explore how individual household members were able to reconfigure ideas of family, care,

ownership, and obligation even in the context of unstable work patterns, illness, and pervasive economic indebtedness. In documenting the history of a household, I also illustrate how some residents of peripheral communities in Fortaleza have responded to the increasing economic costs associated with their rapidly gentrifying neighborhoods by expanding the category of family and how women in particular use this expansion to resist the gendered expectations of householding. The paper thus adds intimate spaces and processes such as the internal dynamics of a household, to the broader conversation about belonging and urban citizenship in 21st century Brazil. Presenter: Jessica Jerome (DePaul University)

Education, Intergenerational Knowledge, and Civic Engagement among Youth in Urban Northeast Brazil: This paper investigates the impact of structural changes in Brazil such as poverty reduction measures, increased access to higher education for populations historically marginalized but also the inadequate investment in public infrastructure (healthcare and K12 education) and the spread of drug-gangs (locally known as *facções*) on perceptions about community problems and civic engagement among youth (aged 18 - 35). I take as example the experiences of youth from the city of Fortaleza, in Northeast Brazil, who reside in a neighborhood with very high homicide and poverty rates. This research documents how youth with access to formal and informal education about the past of the neighborhood (particularly its popular struggles between 1970 and 1990s) were more inclined to understand current local problems as caused by structural causes, as opposed to the mere absence of infrastructure; they also want to remain in the neighborhood and be engaged in its improvement. The core of these reflections consists of the different attitudes and interpretations that youth give to the presence of a new actor in their neighborhood: the *facções*. While the *facções* brought a decline in homicide rates, this "peace" is perceived as fragile and temporary ("*segurança insegura*" or unsafe safety) and, according to some youth, comes at a high price: it is offered by a parallel State. This paper contributes to an emerging literature on the political engagement among youth in the past years in Brazil (Pinheiro-Machado and Mury Scalco 2014; Pinheiro-Machado and Mury Scalco 2018; Klein 2019). Presenter: Luminita-Anda Mandache

Informational Citizenship: Living with Data at the Fringes of Citizenship: Data is extolled as the new antidote against poverty and inequality. In Rio de Janeiro's Complexo da Maré, a grassroots technology mobilizes

favela citizens and researchers to collect bottom-up census data to improve access to rights and public policies for over 140,000 residents. Conversely, Brazil's National Statistics Bureau has incorporated the demands of ethnoracial minorities into the design of their latest population census to circumvent widespread mistrust in conventional public statistics. Drawing together recent bottom-up and top-down experiments with data, this paper develops the concept of informational citizenship to shed light on a new form of social membership that emerges from the ground up as people negotiate their terms of inclusion via the production, circulation, and contestation of public numbers. What does producing, engaging, and living with data feel like for those at the fringes of citizenship? I argue that for Brazilian favela residents and many other marginalized communities across the global South, rather than splintering or prying, big data—through its capacity to yield “better,” “faster,” and “more reliable” public and private statistics—is experienced as culturally transformative, politically enfranchising, and economically auspicious. By exploring how experts and citizens remake their identities through the lens of data, informational citizenship opens new theoretical venues to probe the multidimensionality and interoperability of data ecosystems. In the process, I critically interrogate the value systems and materialities, alternative paths for trust in science, and spaces for radical democratic action woven together through informational citizenship today. Presenter: Moises Kopper

2-330

Beyond Human Trafficking: Rethinking the practical moralities of the sex-care-work-migration nexus.

10:15 AM - 12:00 PM **TMCC - 718 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Thaddeus Blanchette

CHAIR:

Amanda De Lisio ,Thaddeus Blanchette

PRESENTER:

Laura Murray ,Adriana Piscitelli ,Elene Lam

DISCUSSANT:

Julia O'Connell Davidson (University of Bristol),Kamala Kempadoo (York University)

DESCRIPTION:

Since the United Nations' adoption of the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children (aka the Palermo Protocol) in 2000, the concept of human trafficking has increasingly colonized global discourse. Conceived of as a reworking and updating of sexist and racist concepts of human trafficking (which were originally anchored in the white slavery panics of the late 19th and early 20th centuries), the Palermo Protocol sought to criminalize and repress all forms of coerced migration for labor in situations analogous to slavery. In its almost quarter century of existence, however, the concept of human trafficking popularized in the name of the international implementation of the Protocol has been appropriated and adapted in myriad ways, erasing and/or creating social and political actors on global stages, and transforming issues that once were the focus of grassroots and mass-based social movements into targets for top-down law enforcement and outsider-based charity initiatives. The result has been that a series of sociopolitical actors that seemed to be poised to create massive cultural change at the dawn of the millennium – sex worker, migrants, domestic laborer, peasant, and youth rights groups (to name just a few) – have found their agendas marginalized, transformed, or even entirely eliminated by trafficking discourses and the neo-colonial, neo-liberal agendas that often employ them. This town hall brings together a wide spectrum of multi-sited ethnographers, labor and sex worker rights activists with two goals. First, to historically situate the moralities surrounding the sex-work-care-migration nexus within the development of capitalism, Marxist thought, and the expansion of the coloniality of gender (Lugones 2010). Long before trafficking emerged on the international landscape as a category for mobilizing moral panics and colonial projects, the relationship between sex and work was heavily policed and stigmatized, often with the support of civil society and politicians on all sides of the political spectrum. Understanding the historical layers and complexities of the relationship between the categories of 'sex', 'work', and 'care' is a necessary step to lay the groundwork to open up horizons for new practical moralities within anthropology which transcend the individualizing victim-victimizer dynamic of modern trafficking discourses. Such a step is also necessary in order for anthropologists to ethically engage with and reinforce grassroots, bottom-up political mobilizations of the populations (often erroneously) labeled as being particularly 'vulnerable to traffic'. This Town Hall has two sessions: an in-presence session for those scholars and activists who have the privilege to attend the

Toronto meeting in person; a virtual session focused on colleagues who work in Latin America and Europe that cannot be physically present at the event. Our discussants will be maintained in both sessions to give continuity to the discussions across platforms.

2-190

Bringing Past into Present: Transitions, Truth, and Reckoning with Unmarked Residential School Graves

10:15 AM - 12:00 PM **TMCC - Hall G - MI**
Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Clint Westman (University of Saskatchewan)

CHAIR:

Clint Westman (University of Saskatchewan)

PRESENTER:

Terence Clark ,Micaela Champagne ,Scott Hamilton ,Lindsay Montgomery (The Archaeology Centre, University of Toronto),Andrew Martindale ,Nicholas Laluk (University of California, Berkeley, Department of Anthropology)

DESCRIPTION:

Since 2019, Canadian and international media have reported on several 'discoveries' of unmarked burials and/or potential remains of children found on the grounds where genocidal institutions known as 'residential schools' were previously situated. The first reports announced that the potential graves of 215 children had been found by using ground-penetrating radar at a site in Kamloops, BC. After worldwide reporting, countless ceremonies followed, often featuring makeshift memorials in which 215 pairs of children's shoes were placed alongside flags declaring that 'Every Child Matters' (Chaque enfant compte). The stories only proceeded from there, with the number of potential graves expanding, as Indigenous communities across the country seek to bring forth the truth about what happened to children who never came home. While the fact that thousands of children never returned after being taken into residential schools had previously been well-documented, including through the work of the Truth and Reconciliation Commission, the reality of the findings was not fully felt among the general, non-Indigenous public – and certainly, not in the vision of Canada held by those outside of the country – until after these revelations. The work of the

Institute of Prairie and Indigenous Archaeology, led by Dr. Kisha Supernant, has been central to these efforts, drawing on the technology of ground-penetrating radar alongside careful consultation with communities and review of oral accounts and archival documents to help frame the search for these burial sites, as well as the stories behind the lives and deaths they may help to reveal. As more and more potential graves have been found, however, a predictable backlash around the implications of this work has developed, with many commentators working to dismiss or downplay its significance. Our roundtable discussion will build on Dr. Supernant's keynote address and allow an opportunity for more extended engagement with the implications of this ongoing conversation for both anthropology as a discipline and Canadian society. We will ask participants to consider the 'discoveries' in relation to the conference theme, including:

- Transitions between past, present, and future: How do these discoveries bring stories from the past into the present and into our imagining of the future?
- Transformations: What forms of change and reckoning does this work encourage or enable?
- Transparency: What does it mean to bring these truths to light, both for members of Indigenous communities who have long sought to know more about the whereabouts of their children, and for non-Indigenous Canadians who have until recently failed to engage with such losses?
- Translations: What are the challenges of communicating these understandings to the public? How can we counter the ways in which disinformation and bad faith are used to contest these truths? Why did it take the use of technology for many non-Indigenous Canadians to recognize the thousands of children who never came home? What are the limitations of these technologies and their deployment?
- Transboundary implications: How do such findings relate to similar developments in the USA and elsewhere?

Transdisciplinary conversations: What does our work as anthropologists across the four fields have to contribute to this work? Following the panelists' remarks, Dr. Supernant will act as discussant, connecting the conversation back to her keynote.

2-205

Chronotopes of Gender

10:15 AM - 12:00 PM **TMCC - 205 A**
Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Elise Kramer (University of Illinois, Urbana-Champaign, Department of Anthropology)

CHAIR:

Elise Kramer (University of Illinois, Urbana-Champaign, Department of Anthropology)

PRESENTER:

Katrina Thompson (University of Wisconsin, Madison), Catherine Tebaldi (University of Luxembourg), Maxwell Pin (University of Maryland, College Park), Elise Kramer (University of Illinois, Urbana-Champaign, Department of Anthropology)

DISCUSSANT:

Susan Gal (University of Chicago, Department of Anthropology)

DESCRIPTION:

A chronotope (Bakhtin 1981) is an ideological assemblage that, as Agha (2007: 321) puts it, 'formulates a sketch of personhood in time and place.' The concept of the chronotope draws our attention to the fact that in discourse, time and space do not proceed in regular, linear increments but rather figure as densely interwoven clumps: bracketed-off sociopolitical landscapes populated by particular types of people with particular narrative possibilities. These chronotopes are discursively useful, perhaps even cognitively essential, but they are also limiting. Anthropologists such as Kristina Wirtz (2011) and Jonathan Rosa (2016) have written about chronotopes of race, exploring the ways that racializing discourses are often linked to notions of pastness or futurity and particular 'heres' and 'theres.' Drawing on this rich body of work, this panel considers the intersecting topic of gendered chronotopes: as these five presenters demonstrate, chronotopes' 'sketches of personhood' are often highly gendered, and that (implicit or explicit) gendering in turn shapes both how gender is performed and how chronotopes are mobilized in discourse. The presenters on this panel suggest that gender itself becomes meaningful through chronotopic formulations. Gender ideals are rooted in particular times and places. This has important consequences for gender performances, which must therefore be chronotopically anchored. As these papers compellingly demonstrate, one is not just a gendered subject, one is a particular type of gendered subject, and those types are embedded in imagined times and places: the 1950s American housewife (Tebaldi); the cosmopolitan Korean mother who socializes her daughter in the ways of skincare (Yoo); the tough, healthy caveman (Kramer); the pious husband or wife of Muhammad's time

(Thompson); the 'traditional' Kiowa mother (Yamane). Gender performances, then, invoke entire sociopolitical landscapes - this is part of the reason why gender cannot be fully extricated from other forms of social differentiation such as race, ethnicity, and social class. The panel also explores how gendered chronotopes are strategically mobilized in discourse to accomplish goals. Those goals may be primarily economic, such as selling skincare products (Yoo) or diet and exercise programs (Kramer), or social, such as maintaining marital harmony (Thompson) or honoring fallen family members (Yamane). The goals can be explicitly political, such as anti-feminist 'tradwife' influencers (Tebaldi), but even those that do not deal overtly with politics still inevitably grapple with issues of inequality and social change. Gendered chronotopes past and future are often invoked in comparison to what is framed as the static 'here-and-now.' But as this panel shows, the 'here-and-now' is a dynamic, scalar category that is actively being constructed through the very discourses that presuppose its existence. The papers on this panel, then, explore yet another way in which gender is performative: it does not just constitute itself; it serves as a vehicle for the constitution of the sociopolitical landscape itself. Agha, Asif. 2007. 'Recombinant selves in mass mediated spacetime.' Bakhtin, Mikhail. 1981. *The Dialogic Imagination*. Rosa, Jonathan. 2016. 'Racializing language, regimenting Latinas/os.' Wirtz, Kristina. 2011. 'Cuban Performances of Blackness as the Timeless Past Still Among Us.'

Swahili-Language Islamic Marital Advice: Chronotopes for Enacting Gender Norms: In this paper, I explore Swahili-language Islamic marital advice, both oral and written, focusing on how the advice-givers signal how that advice should be enacted in different times and places, such as in public or private settings. I also examine how the advice is influenced by marital norms from other times and places, particularly that of the Prophet Muhammad, which is highly valued, and the modern West, which is often criticized. Furthermore, I investigate the explicit and implicit prophecies contained in the advice, predicting the future effects of the advice's enactment: successful marriages will result in pleasing God, while non-compliance with the advice will lead to suffering, particularly for women. My research draws on a range of sources, including Islamic marriage manuals aimed at men and oral advice shared by Swahili women, demonstrating the ways in which Islamic marital guidance intersects with gender roles, cultural norms, and varied chronotopes in East Africa. Presenter: Katrina Thompson (University of Wisconsin, Madison)

Tradwives: Femininity and Chronotopes of White Nationalism: In this paper I explore how highly online anti-feminist influencers known as “tradwives” engage in chronotopic identity work (Blommaert & Da Fina 2017) to reproduce and circulate (Gal 2018) multiple, distinct yet overlapping versions of tradition as desirable femininity, white nationalism as a domestic idyll. Each of the 4 tradwives whose videos I analyze encodes a different chronotope in order to produce distinction through forms of embodiment and discourse, a register clasp (Gal 2018) which distinguishes her from both the ‘ugly feminist’ and her peers online: Lacey Lynn, a 1950’s suburb, Blonde in the belly of the beast, a 1980’s big city, Ayla Stewart, an 1850’s homestead, and Alena Pettit, a 1940’s England. While each produces a different stylization of the past, taken together these varied times and places in fact strengthen the white nationalist vision of woman as atavistic tradition. Her role as mother of the white nation linking biology to “a naturalized history” representing an ideal national and indexical order (Inoue 2004). Rather than evoking a particular place, tradition means a woman returned to hers. Blommaert, Jan, and Anna De Fina. 'Chronotopic identities: On the spacetime organization of who we are.' In *Diversity and superdiversity: Sociocultural linguistic perspectives*, pp. 1-15. Georgetown University Press, 2017. Gal, Susan. 'Registers in circulation: The social organization of interdiscursivity.' *Signs and Society* 6, no. 1 (2018): 1-24. Inoue, Miyako. 'What does language remember?: Indexical inversion and the naturalized history of Japanese women.' *Journal of Linguistic Anthropology* 14, no. 1 (2004): 39-56. Presenter: Catherine Tebaldi (University of Luxembourg)

“Songs to Soothe a Mother”: Chronotopes in Kiowa War Mother Songs: During World War II, Kiowa singer and prolific composer Lewis Toyebo initiated a new tradition when he started to compose songs for the women of the Kiowa War Mothers Chapter 18 organization. These songs provided encouragement for Kiowa servicemen deploying overseas as well as their mothers. Soon afterwards, the members of the War Mothers organization adopted this new genre of Kiowa music and began performing these songs to honor returning veterans and those killed in action in ways similar to practices before the 20th century. In this paper, which is based on fieldwork conducted with Kiowa elders, speakers, and singers, including the daughter of Lewis Toyebo, I show that War Mother songs draw from multiple pre-reservation female martial traditions (War Journey, Scalp, and Victory) that simultaneously connect pre-reservation Kiowa martial life with post-reservation

realities in World War II through musical and linguistic means. The War Mothers song tradition thus not only reflects the Kiowa people's changing circumstances in the post-reservation era, but also reveals how new forms of Native American musical expression creatively index older gendered traditions. Given the dearth of anthropological and ethnomusicological scholarship on Kiowa War Mother songs, this paper seeks to contribute towards anthropological discourses on chronotopes of gender by showing how gender ideologies tied with time and place are expressed through dynamic forms of musical and dance performance. Presenter: Maxwell Pin (University of Maryland, College Park)

The Caveman in the Mirror: Masculinity and Paleofantasy: In the early 2000s, mainstream U.S. wellness culture started to develop something of an obsession with the distant past. It began with barefoot running and the Paleo or “caveman” diet, and has only expanded since then, with dozens of spin-off diets and exercise programs that claim to replicate the behaviors of our prehistoric ancestors, and further claim that this return to the past is the only true path to optimal health. These “paleofantasies,” as evolutionary biologist Marlene Zuk termed them, are (unsurprisingly) not based in scientific evidence about prehistoric human behavior or accurate understandings of evolutionary theory. Why, then, do so many people find them compelling? And, more specifically, why do so many men find them compelling? In this paper, I argue that the “stone age” chronotope is implicitly masculine and in fact tends to exclude women altogether. Women are largely absent from imaginings of prehistory, whether those imaginings are car insurance commercials, diet and exercise programs, or even anthropological texts. For the most part, the stories we tell about “prehistoric man” are, in fact, about prehistoric men. Looking at various popular discourses about the stone age chronotope, I consider how women are effectively rendered invisible, leaving behind what is perceived as a distilled masculine essence. I suggest that, when it comes to paleofantasy’s appeal, the erasure of women is a feature, not a bug, and that the proliferation of paleofantasy in the past two decades has been part of a broader cultural backlash against feminist progress. Presenter: Elise Kramer (University of Illinois, Urbana-Champaign, Department of Anthropology)

2-210

Chronotopes of raced secularism

10:15 AM - 12:00 PM

TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Elina I. Hartikainen (University of Oslo, Department of Social Anthropology)

CHAIR:

Elina I. Hartikainen (University of Oslo, Department of Social Anthropology), Elayne Oliphant (New York University)

PRESENTER:

Elina I. Hartikainen (University of Oslo, Department of Social Anthropology), Arsalan Khan (Union College), Elayne Oliphant (New York University)

DISCUSSANT:

Britt Halvorson (Colby College)

DESCRIPTION:

Normative understandings of secularism position it as racially neutral, blind or indistinct. However, as scholars working on marginalized religious communities have variously demonstrated, neither the notion nor the practice of secularism can be understood apart from conceptualizations of race or practices of racialization. If historically the emergence of secularism was closely entwined with concerns over establishing the very limits of recognizable religion on racial lines, this historical co-constitution of 'race' and 'religion' as objects of secular governance continues to organize the practice of secularism across the postcolonial world. From former slave societies and colonies to former colonial powers, the secular governance of religion continues to reflect and reproduce the racialized imaginaries of religion and non-religion that have informed the emergence and development of secularism as a political regime since the 18th and 19th centuries. This panel explores the racialized construction and reconstruction of secularism through analyses of raced understandings of time, space, social process and social personae that imaginaries of secularism and the secular rely on and make available. Building on Mikhail Bakhtin's (1981) theorization of the 'chronotope' or 'time-space' as a semiotic envelope that structures imaginaries of the social and the political, the papers in this panel ask how secularism and the secular are constructed and experienced as raced 'time-spaces' i.e.. chronotopes, and how they operate as 'event horizons' that condition the kinds of raced narratives, actions, and forms of personhood that can be produced across different secular contexts. This panel thus explores how 'race' as a social, political, and legal category is produced by

and/or within chronotopic constructions of secularism and the secular. Through ethnographic analyses of the racialized constitution of secular spacetime envelopes panel papers interrogate how imaginaries of secularism and the secular rely on as well as reproduce particular constructions of raced time, space, and social personae, and how individuals and institutions work to manipulate and refigure these constructions to forward their own social and political projects.

Race, Religious violence, and State Secularism:

Chronotopic Constructions of the Nation in Brazil: In Brazil, claims to commitment to state secularism (laicismo) have come to operate as a key authorizing device for arguments across the politico-religious field. From Evangelical Christian critics of "gender ideology" to atheists who protest the display of crucifixes in court rooms, political actors have grounded their demands in arguments for the Brazilian state's secular character. The imaginaries of secularism that these arguments project, however, rely on markedly different chronotopic configurations of Brazil as a religious and raced nation. This paper examines the dialogic constitution of such different imaginaries of secularism through the analysis of a debate on whether the Parliamentary Commission of Inquiry into Religious Intolerance of the Legislative Assembly of Rio de Janeiro – a special commission that was founded in May 2021 in response to soaring rates of Evangelical Christian attacks on African origin religions in the state – should use the term "religious intolerance" or "religious racism" to describe its object of inquiry. The first term, while seemingly more neutral, had in recent years come to increasingly be associated with Evangelical Christian claims to growing "christophobia." The latter term had been introduced by practitioners of African origin religions who claimed that the violence they experienced was not only religiously but also racially motivated. To understand the stakes of the debate I examine how arguments for each term worked to construct and in so doing anchor the commission and its purpose within different religious and racial chronotopic constructions of the nation and its social problems. Presenter: Elina I. Hartikainen (University of Oslo, Department of Social Anthropology)

The Heterogenous Time of the Islamic Nation in Pakistan: Pakistani Tablighis, practitioners of the transnational Islamic piety movement, the Tablighi Jamaat, claim that Muslims have abandoned "religion" for the temptations of "the world," which has created a state of moral chaos (fitna) evident in the breakdown of relationships in the family, nation, and global Islamic community. Tablighis insist that this dire situation can

only be remedied through their own distinct, ritualized form of face-to-face preaching (dawat), which is modeled on Prophetic example and thus the sacred means for spreading Islamic virtue and creating an Islamic community. In this paper, I show that as a “return” to the sacred past of the Prophet’s time, dawat creates an alternative chronotopic imaginary (Bakhtin 1981) to the genealogical hierarchies that structure Pakistani social and political life. I show that the policies of colonial secularism and specifically the effort to divide custom and religion created the divide between Islamic piety and genealogy as means of mediating the sacred past. The enduring tension between these temporalities, I argue, demonstrates how the secular time of the Pakistani nation remains “heterogeneous” (Chatterjee 2005; cf. Anderson 1983) and a site of contested visions of national community. Presenter: Arsalan Khan (Union College)

Conversion and Abolition: Catholicism and Racial Capitalism in Martinique: Walter Benjamin sketched out the “empty, homogenous time” secular nations inhabit nearly a century ago. Since then, considerable nuance has been added to his account. From the “radical rupture” of Pentecostal conversion (Robbins) or the “revolutionary event” (Sewell) to “continuity thinking” (Lester) or the “time of the gods” produced among subaltern peasants (Chakrabarty), it is clear that numerous temporalities disrupt this empty, homogenous realm. I turn to the abolitionary period in the French Caribbean to explore a moment when two distinct chronotopes came into conflict. In the 1830s and 40s, as the revolts of enslaved people fractured the plantation economy and spurred the end of chattel slavery in the French Caribbean, French Catholic missionaries offered up their services to the French state. Arguing that enslaved people were insufficiently civilized to “merit” their freedom, the missionaries argued that only full Catholicization could effectively transform these actors into “free” laborers. Through this extended moment of conversion, the Church worked to expand the space of the plantation into the workings of racial capitalism, powerfully reducing the radical rupture of abolition to a system that allowed for forms of exploitation to be maintained. In contrast, formerly enslaved people and their descendants today demanded and continue to demand full abolition in ways that would fundamentally alter the chronotopes of global, racial capitalism. Relying on archival and ethnographic data, I will address the tensions and alternative visions produced when chronotopes aimed at reproducing exploitation are refused in favor of more

radical configurations of space and time. Presenter: Elayne Oliphant (New York University)

2-335

Community Transformation in Transition: Sanctuary and Futures of Immigrant Justice

10:15 AM - 12:00 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Cecilia Vasquez (University of California, Riverside)

CHAIR:

Cecilia Vasquez (University of California, Riverside), Ulla Berg (Rutgers University)

PRESENTER:

Ulla Berg (Rutgers University), Ruth Gomberg-Munoz (Loyola University Chicago), Gina Perez (Oberlin College), Almita Miranda (University of Wisconsin, Madison), Cecilia Vasquez (University of California, Riverside)

DISCUSSANT:

Aimee Villarreal (Texas State University, Department of Anthropology)

DESCRIPTION:

This roundtable brings together activist-engaged scholars working within immigrant justice and the sanctuary movement. Whether it is through grassroots organizing, direct services, or program development scholars are exploring ways to utilize their research to serve community partners. This roundtable is a reflection and dialogue of how scholars conduct research. Questioning the ethics of activist-engaged research and methods that contribute to immigrant justice. The roundtable will explore themes such as the praxis of accompaniment, abolition, and critical perspectives on the role and challenges of activist-engaged research.

2-340

Democracy’s Intricacies: An Anthropological Conversation

10:15 AM - 12:00 PM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

**Neil Kaplan-Kelly (University of California, Irvine,
Department of Anthropology)**

CHAIR:

**Neil Kaplan-Kelly (University of California, Irvine,
Department of Anthropology)**

PRESENTER:

**Leo Coleman (CUNY, Hunter College, Department of
Anthropology), Kimberley Coles (University of
Redlands), Mariel Gruszko (University of California, San
Diego), Neil Kaplan-Kelly (University of California,
Irvine, Department of Anthropology), Taylor Lowe
(University of Chicago)**

DISCUSSANT:

Francis Cody

DESCRIPTION:

In the past decade, legal and political anthropology has increasingly studied democracy in its most authoritarian forms (Musaraj and Canfield 2022), as a facilitator of political change (Ellison 2018, Paley 2001, Witsoe 2011), and the process of creating state governance (Appadurai 2001, Coles 2007, Spencer 2007). Since so much emphasis has been placed on documenting transitions of democracies, there is still much to be learned about how the procedures and technicalities of democratic practice factor into our studies. Emerging engagements with nationalism, rights, polarization, and state action have made studies of democracy ever timelier and more urgent to anthropology's mission today. This panel poses the question of where democracy fits in anthropology today? How does emphasizing democracy create new frameworks for legal and political anthropology? Or is the anthropology of democracy something different? How do we contend with democracy as the ethnographic subject itself? Using current research examples, this panel considers the future of democracy within anthropology and the transitions of the subject within the discipline.

2-215

**Digging it: Anthropologies of excavation, earth
moving, and underground ecologies**

10:15 AM - 12:00 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

**Canadian Anthropology Society/Société canadienne
d'anthropologie (CASCA)**

ORGANIZER:

Noah Pleshet (University of New Brunswick)

CHAIR:

**Noah Pleshet (University of New Brunswick), Jesse
Jonkman (VU University Amsterdam)**

PRESENTER:

**Noah Pleshet (University of New Brunswick), Susan
Blair, Dakota Tomah, Janet Blackadar (University of
New Brunswick), Jesse Jonkman (VU University
Amsterdam), Daniel Tubb (University of New
Brunswick, Department of Anthropology)**

DISCUSSANT:

**Katherine Patton (The Archaeology Centre, University
of Toronto)**

DESCRIPTION:

Critical and ethnographic studies of resource extraction, infrastructure, and natural resource management have highlighted both the disturbance of terrestrial spaces and the creation of new forms of emplacement. This panel aims to explore the spaces and entities, both determinate and indeterminate, that are being opened up as earth is moved to extract ores, to build roads and other infrastructure, and to embark on variously scaled enterprises of terraforming. How is the movement and displacement of earth and underground entities, including but not limited to water bodies and the very stratigraphic structure of the crust, experienced in different cultural and geographic contexts? What are the implications of such movements for economies, livelihoods, and systems of meaning? What frameworks have been suggested for uniting conceptual and theoretical accounts of these movements with urgent actions in a time of planetary crisis? We aim to bring together voices from scholars of mining, infrastructures, impact assessment, agroecosystems, and hydraulic resources and politics, in an effort to consider deep cultural and material questions of earth moving, its emplacements and displacements, and the actions that may stem from such fields of practice.

Moving earth and making roads on Indigenous lands in central Australia: This paper draws on applied ethnographic research as part of impact assessments for road infrastructure projects on indigenous lands in central Australia. Whereas the vocabularies of road building are often dictated by the language of engineering, design, construction processes, and project governance frameworks, I reflect on experience of articulating the technical details of roadwork—from consultation, to material sourcing and processing, to corridor design, to construction machinery and process—in the traditional language of Pitjantjatjara, a dialect of the Western Desert Language spoken by

people who call themselves Anangu. These conversations were often a collaborative exercise in translation which resulted in new framings of key concepts held by agents of settler bureaucracies and Anangu alike. They went to the heart of questions regarding the practical and moral basis of colonial orders and forms of development and disturbance they have and continue to entail. What do such rearticulations of frameworks for linear infrastructures tell us about broader questions of how infrastructures sit within cultural landscapes, or how such frameworks might draw on notions of labor and value that do not derive from the modernist promise of infrastructure development? How do conversations about space and time in different vocabularies lead to new understandings of the process and products of infrastructure building? My aim is to consider these questions in ways that may be of interest to those engaged in planning or building linear infrastructures, as much as those with an interest in the anthropology of infrastructures and design. Presenter: Noah Pleshet (University of New Brunswick)

Earth moving, mounding, community archaeology: precontact archaeology and community-based heritage : In landscapes that accumulate sediments, earth moving can be a central component of archaeological exploration. While archaeological methods are framed by an academic discipline with roots and histories firmly grounded in Western epistemologies, the process of engaging with earth moving, including through shifting archaeological deposits, creating mounds and earthenworks, and through such activities, engaging with place and community memory has deep histories in southern and eastern North America that extend beyond contact with Europeans. While conventional archaeology generally seeks to disambiguate these processes, integrating the meaning and broad understandings of earth moving can be consistent with deeply embedded place-making in Indigenous communities. I explore the potential for such integration through an examination of several community-based archaeological projects in the Canadian Maritime Provinces. Presenter: Susan Blair

The core of the matter: excavating colonial environmental consultation: With so much digging going on, how can we effectively survey, monitor and protect cultural landscapes and meaningfully engage with the people who use them across time and space? How do we remain accountable to the places and people that are the true and enduring bearers of the impacts of these developments? Approaches to environmental

monitoring and analysis related to development need to improve, but so too do our social consultation practices. This paper reflects on two professional contexts where I engage with digging: firstly on my academic work on as master of science in environmental management (MScEM) at the University of New Brunswick, relying on the novel monitoring technique of soil core environmental DNA analysis combined with indigenous knowledge to map plant communities, their distributions, and traditional uses. Secondly, on my professional work as an ethnobotanist and species at risk manager for Wolastoqey Nation in New Brunswick (WNNB), an indigenous consultation organization in New Brunswick, Canada that represents the six Wolastoqey (Maliseet) communities in Duty to Consult processes in Environmental Impact Assessments. My research and professional work provide technical and scientific advice, based on field work and monitoring for Indigenous Land Use (ILU) and cultural studies. When the goal as stated by colonial institutions is to improve consultation processes, to build meaningful relationships with indigenous peoples, why are we doing this work from the bottom up? What are the avenues to improving our relationship with cultural landscapes and the people who use them past, present, and future? With so little movement from decision makers above, indigenous communities have taken charge in protecting cultural landscapes and resources. My work within and among indigenous communities, proponents, and educational institutions has highlighted the need for a consultation processes that support this bottom up work, and increases accountability above. Presenter: Dakota Tomah

Large-scale Projects as drivers of new settlement areas—Are we capturing these effects in the EIA?: Projects that require large-scale earth movements such as those in the mining and linear corridor development sectors (roads, pipelines, and other linear features) often open up previously inaccessible areas. In the mining sector, ancillary developments such as work camps may be created with the view to facilitating rotating workers' lodging during work rotations. These types of developments can, over time, transform into settlements and worker families may move to the work site (or nearby) permanently creating businesses, but often lacking appropriate infrastructure to support the settlement, and with no supporting policy or other social organisational structure. Should we be better assessing the possibility of these "settlements" in traditional project EIA? Presenter: Janet Blackadar (University of New Brunswick)

The Artisanal Underground: Gold, Subsistence, and Subsurface Materiality in Colombia: This presentation focuses on subsurface materiality to explore how small-scale gold miners in Colombia navigate trenchant legal politics. Critical studies often characterize the subsoil as a space of domination, whose resources are catalysts for corporate and statist expansion. Here I take a slightly different route, as I demonstrate that subterranean matter make possible ways of knowing and working that are explicitly anathema to an exclusionary legal regime. Drawing on fifteen months of fieldwork in Colombia (2016-2023), predominantly in Chocó, I argue that small-scale gold miners appreciate the freedom and dignity of their work through the mediation of the underground. To be more precise, I maintain that miners experience the subsoil as invisible and unruly matter, and I show that this experience allows them to frustrate state governance and criticize hegemonic understandings of the subsoil as knowable and inert. Presenter: Jesse Jonkman (VU University Amsterdam)

Digging the jungle, the mine, the field, the swamp: Everyday practices of earth moving in Colombia: This paper explores the everyday and bottom-up practices of digging in the lowlands of Colombia's Chocó and Caribbean, and considers the ways in which earth moving both creates and destroys worlds. By examining various forms of earth moving, including diggings for gardens, tree agriculture, artisanal mines, wells, fence posts, waterholes, trenches, and ditches, this paper highlights the skilled work of Afro-descendant peoples in Colombia and the cultural and political implications of this work. On the one hand, theirs is a labour that is too often dismissed as unskilled. On the other, digging destroys forests, creates livelihoods, enable agriculture, and encloses property. The paper aims to consider towards the experiences of earth moving and reflects on the deep cultural and material questions and its implications for economies and livelihoods. Digging becomes a kind of writing in the landscape that creates property, plantation, cattle ranches, and mines. Methodologically, this paper draws on an ethnographic and literature review. Presenter: Daniel Tubb (University of New Brunswick, Department of Anthropology)

2-220

Ecologies of Care in Transition: Theorizing Relational Ethics and Politics

10:15 AM - 12:00 PM

TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Merav Shohet (Boston University)

CHAIR:

Allen Tran (Bucknell University, Department of Sociology & Anthropology)

PRESENTER:

Elana Buch (University of Iowa), Merav Shohet (Boston University), Allen Tran (Bucknell University, Department of Sociology & Anthropology), Sylvia Tidey (University of Virginia, Department of Anthropology), Nofit Itzhak

DISCUSSANT:

Jason Throop (University of California - Los Angeles (UCLA), Department of Anthropology)

DESCRIPTION:

This panel centers care and relationality in the construction and experience of the self, by examining the ecologies and affective politics of relational ethics in contexts of transition and change. While anthropological debates on subjectivity, empathy, and ontology productively analyze the discursive construction of psychic processes to connect the personal to the political in times of political-economic transformation or personal crises, much of the work on political subjectivities remains premised on binaries such as self and society or state and citizens. Conversely, recent anthropological theories of care highlight how care is achieved through intersubjective practices. Care, we suggest, highlights the liminality and contingency of being-in-the-world, since social relations, even when ritualized, structured, or overdetermined, often depend on practices of care to produce them. Individually and collectively, the papers ask: How does care transform relations between individuals and collectives? How might perspectives on the state shift if relations of care were the starting point of critical analysis, cultural politics, and cultural phenomenology? How do families and communities mediate political projects to discipline individuals? How can frameworks of the state-citizen dynamic be expanded to foreground the intersubjective entanglements that challenge state, solidarity, and medico-scientific discourses of progress? Together, the panel's participants outline how relational ethics emerge from existential threats to identities (Tran, Itzhak), bodies (Shohet, Tidey), and communities (Buch) by analyzing the affordances of care that are structured across interpersonal relationships (Itzhak), families

(Tran, Tidey), and communities (Buch, Shohet). Doing so challenges teleological narratives of progress or treatment (Shohet, Tran), and of life, death, and extinction (Tidey, Buch). We suggest that transformative crises do not just threaten ways of living but also cultivate the ways of relating that sustain individual and collective life (Tidey, Shohet). Here, affects such as hope and love, as well as anger and fear become both a form of ethics and a way of being with others (Itzhak, Shohet, Tidey).

Last Woman Standing: Care Workers and/at the Limits of Care : In fieldwork conducted more than a decade before the COVID-19 pandemic popularized the term “essential workers,” home care workers in Chicago regularly described how economic, social, and familial conditions left them as the last person preventing the abandonment of those who depended on them. In their narratives, they describe how they were socialized into the forms of attunement and embodied practice that constitute care in this setting. They argued that their commitments to care exceeded those of the communities and institutions of which they were a part, such that both individuals and systems consumed rather than reciprocated their world-sustaining labor. In exploring the intersubjective underpinnings of care workers’ narrations of themselves as the last woman standing, I highlight the ways that these narratives positioned care workers as deserving, moral citizens justified in their scathing social critiques and in their claims for greater support. I extend their critiques to consider the expanding role that the notion of care has taken in more recent efforts to reform state practices and systems of justice and education. Following their example, I suggest that without broader consideration of the material underpinnings of care, attempts to address structural violence through care are likely to deepen existing inequities and regenerate gendered, racialized, and colonial forms of exploitation rather than remediate them. Presenter: Elana Buch (University of Iowa)

Towards an Ethics of Survival: Living with and Caring for Renal Failure in the Shadow of COVID-19: This paper draws on ethnographic interviews with twenty poor and racialized Boston Medical Center end-stage kidney disease (ESKD) patients and five nephrology clinicians enrolled in a study designed to research the syndemic effects of the pandemic and stigmas associated with patients’ marginalized status and chronic terminal illness. I show how unlike clinicians, who use a “grammar of crisis” (Giordano 2020) to characterize patients’ worsened situations, patients underscored the

chronic dimensions of their lives. They framed COVID-19 as “just one more thing,” adding to the long litany of troubles in their lives. Haunted by the anger and hurt they felt in response to White racism, some patients articulated a political etiology of their illness (Hamdy 2012). At other times, however, these same patients affiliated with biomedical accounts that privilege individual agency and control over one’s life in the short term, while also narrating faith, prayer, or a church community not as a numbing salve, in Marx’s or Freud’s terms, but as a source for coping and perduring in life, with the possible hope of flourishing even with the pain, rather than giving in to the despair of disenfranchisement or simply calling it quits. Conversely, clinicians, who only expressed faith in science, articulated deep distress over both our nation’s broken healthcare system and ordinary medicine’s (Kauffman 2015) initial inability to prevail over COVID-19. I propose that we understand these ostensibly opposed orientations in terms of a relational ethics of survival where care may involve shared goals but not necessarily a unified politics. Presenter: Merav Shohet (Boston University)

Family Caregivers, Medication Adherence, and Biopolitics in Ho Chi Minh City, Vietnam : This paper examines the role of family caregivers (người thân or người nhà) in psychiatric hospitals in Ho Chi Minh City, Vietnam. In biopolitical approaches to the treatment of chronic diseases, patients are framed as individuated selves who undertake neoliberal projects of self care. Psychopharmaceuticals are framed as a technology of a deinstitutionalized and individuated self (Rose 2003), and medication adherence has become a means for patients to manage themselves in the wake of decreased state welfare programs (Buus 2014, Brijnath and Antoniadis 2016, D’Arcy 2019). In Vietnam, however, psychiatrists stress the importance of adherence without the expected calls for self care. Rather, these injunctions are directed at the family caregivers in attendance at the patient’s consultations. That is, adherence is framed as a project of familial care. I argue that families, not individual patients, are responsabilized for medical care. Challenging the state-citizen binaries that characterize anthropological frameworks of biopolitics, the manner in which Vietnamese families become enrolled in and, in turn, negotiate medicine taking is not simply a dilution of biopolitical projects but an extension of them into the family. Presenter: Allen Tran (Bucknell University, Department of Sociology & Anthropology)

Transitioning from Life to Death: Transgender Family Care and Relational Dying in Bali, Indonesia : For Balinese Hindus, death marks both the end of one's bodily existence and a transition into a spiritual journey towards one's next existence: reincarnation or, ultimately, the achievement of eternity. As elsewhere, this process requires significant care from family in the form of preparing the body, collecting funds, and conducting rites (cf. Desjarlais 2016; Pogue Harrison 2003; Ruin 2018). However, not everyone is assured such care: many transgender women (waria) in Bali, often burdened with the double stigma of gender-nonconformity and a positive HIV status, fear their families' reluctance to ensure proper care in death. This makes the question of how to live a worthwhile life without risking the alienation of family care deadly serious for them. Drawing on participant observation with a now deceased waria and in-depth interviews with her family, I address the necessity of care, understood as an attuned relationality towards intimate others, in ensuring a good death and afterlife. In contrast to phenomenologists such as Martin Heidegger (2008 [1962]), who view death as the definitive marker of our finitude as well as the ultimate event that individuates us, I instead emphasize the importance of the relational context of death. In doing so, I draw on Anne O'Byrne's (2010) reminder that birth, besides death, ought to be viewed as a marker of our living finitude and, moreover, as one that shows us to be in relation. Bringing O'Byrne's insights to bear on the phenomenological insistence on the individuating character of death, I suggest that death too, like birth, can be viewed as such a marker disclosing our relationality. This claim is especially pertinent in the Balinese context, where death is not the ending of one's existence per se but a transition into an afterlife in which one can no longer pursue one's own possibilities and needs to rely on others to do so. Presenter: Sylvia Tidey (University of Virginia, Department of Anthropology)

Love: What's It Good For Anyway? : This paper brings into dialogue Catholic iterations of love as an ethics or way of being in the world with others, with feminist ethics of care, especially the work of Carol Gilligan. Drawing on fieldwork conducted in France and in Rwanda with Catholic charismatic development NGOs, the paper considers the models of agency and of action implicit in both Catholic and feminist relational ethics. It then argues for the ways in which thinking through these two ethical perspectives in tandem opens interesting avenues for investigating what love is or isn't good for – politically, socially, and as a concept through

which anthropologists make sense of human sociality, particularly so at a time of social flux and turmoil. Presenter: Nofit Itzhak

2-225

Entanglements of Harm, Disease, Knowledge and Expertise in Global Health and in Ethnography

10:15 AM - 12:00 PM

TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Erin McConkey

PRESENTER:

Wren Wilson ,Megan Schmidt-Sane (University of Sussex),Andra le Roux-Kemp ,Eden Blackwell (University of Alabama),Giorgia Kerr ,Erin McConkey

DESCRIPTION:

Taken together the presentations in this session undermine hegemonic rigid distinctions between objects and subjects of intervention and the 'experts' who produce knowledge about and for them. Based on ethnographic research in a range of geopolitical and cultural contexts, the presentations also raise important questions about harm, precarity, panic, value, policy, disease transmission, and therapeutics. This includes variable attention to the humans and non-humans involved with their production and use, and the importance of precarity, risk, and advocacy in knowledge production and therapeutics. These ethnographic studies also engender compelling questions about what connects and bifurcates people, policy, and knowledge in global health arenas

Transitioning to Zero Transmission - HIV Care in Scotland: Ending HIV transmission by 2030 was proposed by Scotland officially on World AIDS Day 2021. This ambitious and energising announcement marks a direct public health engagement goal that builds upon years of previous political and medical initiatives. Even within this nation where access to 'reproductive health services [and] access to HIV specialist treatment and care is excellent,' there is lacking a full understanding of the experience of people living with HIV (PLHIV) (Eliminating HIV transmission by 2030 2021). This paper observes the ways that long term social and targeted political engagement, and the ebbs and flows wherein, impact the biomedical and biosocial existence. Researched and explored exhaustively for decades, HIV

still is a considerable public health factor for many nations including Scotland. PLHIV are often referred to as such, but little is known about what the term implicates, meaning how they experience living with HIV. The shift in terminology marks a biomedical shift too, as there is no longer an inherent death sentence implied in contemporary Scotland. If living with HIV requires the indefinite and consistent access to the drugs that make life possible, then the politics of biomedical care are part of governing the existence for PLHIV. Following the lives of PLHIV in contemporary Scotland will lead to a deeper understanding of how individuals' lives are embedded, at the sake of or in conflict with the political, social and biomedical spheres. HIV scholarship engages with the biomedical and pharmacological body, with more recent forays into the medical anthropological spheres of HIV inquiry, such as space. The connections with concepts such as stigma, responsibility, expertise, and hope can be followed and linked to the spaces and spheres that PLHIV encounter. Living with HIV can be more than crafting an inextricable tie between other individuals living with HIV but also demands consistent and long-term ties to specific people, places and politics that become part of a necessitated network of healthcare. In addition to classical ethnographic methods of participant observation and storytelling, the application of arts-based methods such as ethnographic cartography can bring attention to the ways in which living with HIV is navigated for extended lifetimes in the current era of transitioning HIV care and initiatives. Introducing ethnographic cartography will show how networks are incorporated into everyday experiences of care in the context of movement to zero transmission by 2030. These experiences will seek to 'resuscitate critique as contributing to and not simply working against, a better politics of care' for those living with HIV (Murphy 2015). This paper will expand upon the ways in which social, physical and/or political space impact the experience of seeking care in the transition to zero transmission by 2030. I will take 'care' as an epistemological setting for both communications of morality/ethics and care as an embodied social performance and exchange as understood by both those who receive care as well as those who offer it- moving beyond simply a biomedical interaction or management. Presenter: Wren Wilson

Exploring uncertainties in mpox spread in southwestern Nigeria: Evidence from ethnographic fieldwork: Authors: Megan Schmidt-Sane, Hayley MacGregor, Olufunke Adegoke, Syed Abbas, Akanni Lawanson, Ayodele Jegede In 2022, there were almost 84,000 cases of mpox (formerly known as monkeypox) in 103 new

countries and it was declared a public health emergency of international concern (PHEIC). Long before this, Nigerian scientists and public health officials had been sounding the alarm about mpox, the need to understand its epidemiology and newly atypical spread, and the need for better public health strategies. Since 2017, Nigerian scientists had documented increasing and unclear spread amongst human populations in more urban areas. Mpox was once a disease primarily limited to spillover in rural areas from animals to humans. With more recent cases in Nigeria, there has been uncertainty around disease context and dynamics. Anthropological work on 'uncertainty' in epidemic preparedness and response has underscored different forms of uncertainty, including uncertainty that arises in terms of how a disease is spread, which populations are more affected, and how people might respond (MacGregor et al., 2020). One area of uncertainty is the difference between the multi-country outbreak and spread in Nigeria. In the United States and Europe primarily, cases were seen amongst gay, bisexual, and other men who have sex with men. The burden in Nigeria is unclear, with repressive laws likely contributing to lower health care seeking and case under-reporting. At the same time, cases are much more widespread amongst the general population. Uncertainty is often framed as a challenge and one that requires urgent research to answer questions or epidemic response approaches to manage and reduce risk. As anthropologists, we are often called upon to unpack or shed light on these uncertainties as 'social context' and recommend ways to 'manage' or overcome it. This technocratic management of uncertainty also stands out from more everyday experiences of uncertainty 'from below.' In this paper, I will present findings from our team's ethnographic fieldwork in southwestern Nigeria, where we explored the dynamics of mpox, primarily in urban areas in metropolitan Lagos and Ibadan. Using the anthropological framework of 'uncertainty' in disease surveillance and response, I will explore different perspectives on and ontologies of uncertainty and what implications this may have for public health efforts to manage it. Presenter: Megan Schmidt-Sane (University of Sussex)

Medical Nationalism and Emerging Infectious Disease: "The Pandemic of Nationalism and the Nationalism of Pandemics": Medical nationalism discourse, exemplifies a nation-centric understanding of health and healthcare. Such discourse can be observed in collective narratives, political claims, and symbolic representations. During times of major disease outbreaks - like that of Covid-19 - medical nationalism discourse is particularly acute and

serve either to promote health rights and health security, or impede and obstruct national and international efforts in this regard. In reflecting on the current and ongoing Covid-19 pandemic, and with reference to Benedict Anderson's notion of 'imagined communities,' this paper will elucidate the role and extent of English medical nationalism discourse and its impact on health rights and health security. Presenter: Andra le Roux-Kemp

Sidama models of health and disease: Cross-cultural differences in perception around disease transmission and treatment have direct relevance to efforts intended to prevent spread of infections. This study investigates Sidama models of health and disease via semi-structured group (n=5) and individual interviews (n=20) among Sidama adults and adolescents living in Loqqe, a peri-urban village near Hawassa, Ethiopia. Participants were asked to define a healthy person and the factors that positively or negatively affect health as well as to identify which diseases are present in the area and how these are spread. Absence of disease and cleanliness were associated with healthy individuals as was living a comfortable life; poverty is explicitly linked with ill health. On average, participants mentioned 5.7 diseases present in the area (range 2-16). Results indicate that there is salience among diseases of concern and their routes of transmission. Malaria, common cold, and typhoid were the illnesses most often mentioned first or second; overall, these were referenced in 19, 17, and 14 of the 25 interviews, respectively. Biomedical explanations were frequently (but not always) provided for malaria and the common cold whereas greater variation (e.g., hunger, malnutrition, and weather) was associated with transmission routes for diseases such as typhoid and typhus. The associations noted between poverty, malnutrition, and disease suggest that our participants have identified multiple syndemics in the area, complicated by rising urbanization and climate change, as well as their attendant consequences. Presenter: Eden Blackwell (University of Alabama)

Value in open science pharmaceutical innovation: The collective development of novel treatments for Huntington's disease: In this paper, I examine the ways in which researchers involved in the development of novel treatments for Huntington's disease (HD) construct, communicate, and negotiate value. The HD research community is small and highly socially and professionally interconnected. This paper is based on 12 months of ethnographic research with biomedical and biotechnological researchers in Huntingtons's disease labs in the United Kingdom and Canada. Working

around COVID-19 restrictions, this included informal interviews, walk-through interviews at laboratories, and extended visits to laboratories; it also includes analysis of interactions among researchers in online conferences and seminars, in the public forums of Twitter and Reddit, and on news and personal and professional blogging platforms. Following this, I discuss the various ways in which HD researchers in this community use the rhetorical device of 'open science' to perform resistance to current market logics of medical innovation. Overall, this paper presents an ethnographic account of a value-laden knowledge control regime in a small biomedical research community. I aim to problematise the practice and concept of 'open science', particularly following its increased use during the COVID-19 pandemic. Presenter: Giorgia Kerr

Serpentine Livelihoods: Care, Harm, and Human-Snake Intimacy in a Venom Laboratory: Snake antivenom immunoglobulins, or 'antivenoms,' are an essential global medicine. Without access to antivenom to neutralize the toxins which comprise a particular venom, people bitten by venomous snakes may die or experience permanent disability. Yet, the production of antivenom is itself a precarious endeavor. Snake bodies face harm as humans forcibly handle and manipulate snakes, and snake handlers similarly put their own bodies at risk to care for snakes and collect venom. Through twelve months of multi-sited research on snakebite treatment and antivenom production in Thailand, I worked alongside snake handlers and veterinarians to understand what it means to know and care for snakes. In this paper, I explore how snakes reshape labor and intimacy in a venom laboratory. I find that unlike the affective relationships maintained by their mammalian laboratory counterparts, venomous snakes find their place within the laboratory hierarchy through classifications of worth, demanding husbandry, and mutual risk of bodily harm. Human handlers navigate risk by knowing snakes as both numbered commodities and as sentient individuals capable of agency and emotion. In contemplating human-snake intimacies, I posit a non-mammalian, non-domesticated counterpoint to scholarship on human-nonhuman laboratory relationships. This paper re-examines multispecies care and offers new insight into the bodily labor and commodification involved in the production of biological pharmaceuticals. Presenter: Erin McConkey

2-230

Foodscapes in Transition

10:15 AM - 12:00 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Andrew Mitchel (Ohio State University, Department of Anthropology)

PRESENTER:

Nicholas Clarizio ,Andrew Mitchel (Ohio State University, Department of Anthropology),Amanda Green (Eastern Kentucky University, Anthropology Program),Md Mahfuzar Rahman ,Ana Maria Ulloa (Universidad de los Andes)

DESCRIPTION:

The increased global movement of people, cuisines, and ingredients, introduces food habits to new settings. While scholars have long examined tradition and change as oppositional forces, this session considers the way both interact in ways that tradition, relocation, consumption, and sensory perception mutually transform the value, experience, and meaning of food. African migrants, Oaxacan chefs, Sami entrepreneurs, Bangladeshi consumers, and Colombian aroma researchers actively engage with food practices, traditions, and value-formations in new settings or conditions.

Swallowing Change: African Immigrants' Food-based Identity Formation in South Bend, Indiana, and Rome, Italy: In discussions of migration, especially of migrant identity, food is often relegated to the back burner. Although Anthropology and Food Studies have begun to investigate the connections between food and identity among migrants, there's always gaps in the literature concerning specific groups, since migration is, by definition, always in motion. I probed this aspect through a multisited ethnography of West Africans in Rome, Italy, and Southern African immigrants in South Bend, Indiana, paralleling the two to uncover commonalities and differences. Neither of these groups had yet been studied in these locations. Employing participant observation and semi-structured interviews, I discovered that the two groups 'simulate' home through similar means - namely, frequenting African restaurants and ethnic markets or food importers, as well as by engaging in traditional foodways and food habits at home and community events. However, the groups varied in how their 'simulations' were influenced by the host culture. In Rome, the West African 'simulations' of home were inflected by cultural pressures, whereas in South Bend, Southern African 'simulations' of home were influenced by cultural

contrasts. Migration will likely continue to Rome due to a multitude of environmental, social, economic, and political factors. If these migrants continue to be pushed to the cultural periphery as West Africans have been, it will worsen the migrant-host divide to the detriment of social cohesion and stability. As for the findings regarding South Bend, they point to the continued failure of American society in accommodating cultural differences and social 'others'. Presenter: Nicholas Clarizio

Taste, Décor and Business Acumen: How Oaxacan Chefs Meet and Reshape Consumer Expectations in Columbus, Ohio: Culinary violence emerges as chefs balance cooking what they know against conforming to consumer expectations. Chefs filter their actions along a continuum that allows innovative cookery at one end and simplified versions of their foods at the other. Following fieldwork with the Oaxacan community in Columbus, Ohio, I show how chefs must alter the foods they produce, imagery they utilize and business strategies they employ in ways that match what is expected while suiting consumer assumptions of good Mexican food. I use this presentation to argue culinary violence is a form of symbolic violence shaped by broader taste and presumed hierarchies shaping what is seen as exceptional cooking and global cuisine. Within the confines of recognizable ingredients, cooking techniques and flavors, successful chefs must constantly negotiate what consumers want and package their creativity in a manner which does not refute these demands. Chefs can teach consumers the nuances of their cuisine (in this case Oaxacan cuisine) as they innovate and bring their flavors to new audiences and establishing new ways of eating. Innovation only comes with care, and, in my second example, I show how in restaurants, culinary violence emerges as restaurateurs make use of known icons of Latinidad to create an authentic eating experience. In my example, I divide eateries into three typologies: [i]cantina[/i] imagery, borderlands debauchery, and, finally, the commodification of death via Día de Los Muertos motifs (Martínez-Cruz 2019). These cliché iconographies, based largely on the décor used, index a semiotic system that meets expectations, welcome clientele but, paradoxically, can limit what chefs cook. In conclusion, I argue that chefs exercise agency as they run businesses which meet and challenge consumer demands. Success comes for chefs who meet these challenges and match what consumers want, and some are able to introduce Oaxaca flavors and sensibilities over time. This dynamic is tied to broader societal discourse about the valorization of ethnic cuisine, including Mexican food.

Presenter: Andrew Mitchel (Ohio State University, Department of Anthropology)

Food, Social Entrepreneurship, and Transitioning Sámi Economies: This paper engages with anthropological understandings of food and social entrepreneurship using ethnographic description and analysis of contemporary Sámi food producers and production. Using vignettes of individual food producers and organizations, this paper explores how they experience the tensions of engaging with family businesses, neoliberal drives to increase entrepreneurship, historic practices in the Arctic mixed economy (where residents strive to earn cash in order to continue participating in subsistence harvesting), as well as calls for sovereignty, including cultural, linguistic, economic, and land sovereignty. Based on this ethnographic research conducted in the region of Jokkmokk, Sweden, from 2010-2016, this study offers a nuanced perspective on food and social entrepreneurship as driven by and generating multiple effects including sustaining familial and community land-based practices. Presenter: Amanda Green (Eastern Kentucky University, Anthropology Program)

Reconciling quality and affordability: tackling the dual challenge of price escalation and quality assurance in dried fish for enhanced nutrition security in Bangladesh: Drying and processing fish is an ancient practice in Bangladesh and a way of life for many associated with it (Doe et al., 1977; Jamil et al., 2017; Sultana & Islam, 2017). A quarter of Bangladesh's total fish catch is transformed and consumed in dried form (Belton et al., 2018). The high nutritional value, low price, and year-round availability of dried fish make it a key animal protein source for many of the most marginalized people in Bangladesh (DoF, 2016; Fernandes et al., 2016). The dried fish sector is particularly crucial for Bangladesh, where one in four people live below the national poverty line (Hossain, 2020; Grebmer et al., 2019; Chowdhury, 2020), and thirty-five percent of the population suffers some form of food and nutrition insecurity (NIPORT et al., 2016). However, the increased dried fish cost and availability of low-quality, chemical-mixed dried fish fill the demand for low-cost dried fish, threatening the sector's sustainability. With the increase in prices of inputs required for dried fish production and limited bargaining capacity in the wholesale market, the dried fish producers always insist on reducing dried fish's production cost primarily for two reasons. Firstly, lower production costs reduce the risk of loss, and the lower the price, the faster the product is sold. Secondly, higher production costs result

in a long time to sell the products, which sometimes increases the chances of loss instead of a profit by holding the capital for a longer time and making it prone to insect infestations. Two options are left to the producers to reduce the production cost in the context of increasing inputs cost. First, labour exploitation – exploiting oneself, household members and labourers is one of the ways to reduce production costs. The second way to reduce production costs is by compromising raw fish quality. The dwindling supply of local fish is one of the prime reasons for this raw fish price hike. Due to this price hike, the tendency to use rotten or low-quality raw fish increased among the producers, especially the small and medium producers who cannot afford fresh quality fish. These efforts of reducing dried fish production cost critically affect the products and the wellbeing of the labourers and consumers. Dried fish made from rotten or low-quality fish is often infected with insects. To get rid of this, pesticides are used at different stages of production, storage and trading, turning dried fish from a nutritious food into a poisonous food and putting its consumers' lives at risk. The demand for safe or organic dried fish in Bangladesh has increased significantly in the past decade. Although the number of producers and production of safe dried fish is minimal compared to the country's total production, it is promising. Although the development of safe dried fish production and trading is a good sign for the overall dried fish sector, its high cost has put it beyond the reach of poor and low-income people. Historically, dried fish has contributed significantly to the nutritional security of Bangladesh's poor and low-income people. However, most of them currently cannot afford safe dried fish at this high cost, and the dried fish they eat are increasing their health risks rather than their nutritional security. Thus, the dried fish sector in Bangladesh is currently facing the challenge of achieving the opposite goal of producing safe dried fish and making it accessible to all levels of consumers. Presenter: Md Mahfuzar Rahman

Exploring Colombia's odor-diversity: The role of chemistry in the study and fabrication of tropical fruits' aromas: Aroma chemistry is a small field with large industrial effects. Throughout the 20th and 21st centuries, its research and development has come primarily from Europe, North America, and Japan. In Colombia, aroma chemistry only began in the 1980s, when a small research group led by women chemists from the largest public national university started investigating the aroma of Colombian tropical fruits. Their group has steadily consolidated since then and had a major industrial breakthrough by contributing to

the making of a highly successful local blackberry aroma in the national food market. This talk will present my ongoing fieldwork amongst these women, as I research their role in translating chemical knowledge into manufacturing processes and consumer products, as well as the conditions under which their research has been carried out in a context where science is conducted with scant resources. Through interviews, life stories, and ethnography of the laboratory, this research also seeks to elucidate the role of the senses and sensory knowledge in technical and analytical practice in chemistry, as well as women's alleged higher sensibility towards aromas. Presenter: Ana Maria Ulloa (Universidad de los Andes)

2-235

George Stocking Symposium in the History of Anthropology: Transitions, Transmissions, and Transformations in the History of Anthropology: Panel 1. Critical Engagements with Anthropology's (De)Colonial Politics in the Mid-20th Century

10:15 AM - 12:00 PM

TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Adrianna Link

CHAIR:

Adrianna Link

PRESENTER:

Nicholas Barron (University of Nevada, Las Vegas, Department of Anthropology), Amber Zambelli, Patricia Ferraz de Matos (Universidade de Lisboa), Pamela Stern (Simon Fraser University, Department of Sociology and Anthropology), Adrianna Link, Robert Hancock (University of Victoria, Department of Anthropology)

DISCUSSANT:

Mindy Morgan

DESCRIPTION:

The past decade has seen a series of critical and thoroughgoing engagements with the history of 20th c. anthropology and its current representation in the discipline, from the work of Ryan Cecil Jobson and Jafari Sinclair Allen to the 2020 AAA Presidential Address by Akhil Gupta with Jessie Stoolman. These readings demonstrated both the ongoing relevance of historical

understandings of the discipline and its representations and the ongoing frustration of each emerging generation with earlier approaches. Often parsed/presented as a concern with the decolonial and liberatory impulses of previously subject peoples and populations, these recent critical analyses also display a deep commitment to the discipline and optimism about its potential contributions to justice in its myriad forms in the 21st century. Sharing these concerns, the papers in the first of two George Stocking Symposium sessions engage with the theme of 'transitions' by reflecting on historical moments of change, crisis, and emergence within the discipline and their implications for the field's politics and methods in the present. From a variety of perspectives, they contribute to a process of writing new histories of anthropology that embody a transition from ahistorical critique and narratives of discontinuity to ones that engage past approaches and/or their representations as foundational both for future research in the history of anthropology and for the training of future anthropologists.

A 'Too Hasty Effort': The 1954 Wenner-Gren Supper Conference, Termination, and Decolonization: Recent meditations on the history of American anthropology suggest that the discipline failed to reconstitute itself as a decolonizing project in the mid-20th century despite being a field built on the study of colonized subjects. This paper challenges this narrative by examining American anthropology's relationship with the infamous period of federal Indian policy known as Termination. Using the 1954 Wenner-Gren Foundation Supper Conference: The American Indian in Transition as a node of analysis, I argue that American anthropologists drew upon their training in acculturation studies and applied anthropology to question the assimilatory logic of Termination and advocate for a dual set of rights for Indigenous peoples. Contextualized within a broader history of decolonial transitions and transformations beyond the US, I contend that American anthropologists and their allies in Indigenous rights organizations were of a piece with other anticolonial movements that had yet to equate self-determination with absolute sovereignty. These movements were not passive rearticulations of imperial power but pragmatic acknowledgments of the disjuncture between the theoretical equality of sovereign states and their actual inequality in the post-WWII period. Ultimately, the case of the Supper Conference invites scholars to "rethink" and, when necessary, "unthink" contemporary categories and paradigms that obstruct our ability to draw lessons from prior decolonizing projects.

Presenter: Nicholas Barron (University of Nevada, Las Vegas, Department of Anthropology)

“Why is it always described as ill-fated?”: Wendell Phillips and legitimacy in Arabian archaeology: In his 1955 bestseller *Qataban and Sheba*, American explorer-turned-oil magnate Wendell Phillips relates an account of his archaeological campaigns between 1950 and 1952. These projects encompassed the Kingdom of Yemen, the Aden Protectorate, and Dhofar Province of Oman, and according to Phillips’ own telling, were made possible by his singular talent for capitalizing on his commercial, political, and intellectual networks. However, beyond his own writings and contemporary popular media coverage, the work of Phillips and his American Foundation for the Study of Man (AFSM) expeditions are not considered in the history of Arabian Peninsula archaeology. This paper interrogates that silence and invites discussion of professional legitimacy and the construction of scholarly identity in Arabian archaeology as performed by global-northern actors through an examination of archival material from the AFSM expedition’s chief archaeologist William Foxwell Albright, longtime collaborator Gus Van Beek, those who encountered him within the US government and British colonial administration, and others in the field. In doing so, we gain insightful glimpses into how Phillips was viewed as both asset and impediment to individuals hoping to access the archaeological record of southern Arabia and what that meant for the discipline as it coalesced in the mid-twentieth century. Presenter: Amber Zambelli

We’ll no longer be as before: Jorge Dias transitions from the Portuguese colonial field (1950s-60s): The context after the Second World War provided a change in politics, society, and in the production of knowledge. Anthropology was also influenced by this change especially with regard to studies based on the criterion of race and in the colonial context. Those studies, often based mainly on physical criteria and anthropometric measurements, turned out to be racist and discriminatory, as their conclusions indicated that the colonized populations were at a lower civilizational level than the colonizer, thus contributing to the justification and maintenance of colonization. One of the examples of change and transition emerged with the anthropologist Jorge Dias (1907-1973), who was sent to the colonial field through a mission, financed by the government (between 1956 and 1960), whose objective was to study the Makonde in northern Mozambique. The results were published, but Jorge Dias also wrote confidential reports where he exposed the fragilities of

the colonial system. This paper argues that although anthropology participated, at a certain point, in the process of colonial domination, in the context of a turning point, provided by the Second World War, it was anthropology and its agents – anthropologists – who were at the forefront of colonial criticism and who contributed to a change in the studies that started to be made based on the culture element and not on the “race” factor, which started to be banned. This paper will be also a tribute to Rui Mateus Pereira, author of the posthumous book *Anthropology at the service of Portuguese colonial policy in Mozambique*. Presenter: Patricia Ferraz de Matos (Universidade de Lisboa)

Inconvenient Ethnography: Anthropologists and Canadian Inuit Administration in the Cold War: In recent decades it has become common for political leaders to disparage the knowledge claims of ethnography as too anecdotal, too trivial, or too esoteric to be of use to policymakers. While it might be expedient to blame neoliberalism or postmodern and post-structural theory for the hostile reception of our research, recent political attacks on critical race theory reveal something else: The issue is that many of our interpretations of lives and lived experiences are politically inconvenient. In this paper, I review an episode in the history of Canada and Canadian anthropology when government officials stated that anthropological research was essential to their project to administer Inuit communities and promote development on Inuit lands. From the mid-1950s to the mid-1970s, the federal government employed dozens of anthropologists to document cultural practices and attitudes of Canadian Inuit, of which little was known. Immersed in Cold War paradigms of development and acculturation, most northern ethnographers believed their applied research would allow the state to improve the lives of Inuit. Most produced reports that echoed government expectations. Here, I look at the few ethnographers who, believing in the underlying good intentions of the state, flagged unjust and racist administrative practices, only to be told to remove these inconvenient findings from their reports. Curiously perhaps, most did not speak publicly or publish critical assessments of Canadian government activities, and the injustices they documented rarely came to public, or even wider academic, attention. Presenter: Pamela Stern (Simon Fraser University, Department of Sociology and Anthropology)

Archiving Anthropology’s Crisis at the American Philosophical Society: This paper uses the growth of the American Philosophical Society’s anthropological

archives during the second half of the 20th century to highlight connections between the field's documentary impulse and its disciplinary reckoning in the 1960s. Founded by Benjamin Franklin in 1743, the Society's collections range in scope from documents chronicling the nation's founding to the papers of scientists working during the 18th through the 21st centuries. Its archives likewise serve as a central repository for documents related to the languages and cultures of Indigenous peoples from across the Americas—many of which were gathered and assembled following the salvage impulse championed by Franz Boas and his students in the late-19th and early 20th centuries. These historic connections also made the APS an ideal site for a new generation of anthropologists to reflect on the function of archives for preserving and delineating the history of their field. Focusing on discussions led by APS Librarian Richard Shryock and anthropologists Irving Hallowell, Carl Voegelin, and Dell Hymes (among others), I situate the consolidation of the APS's Native American collections during the 1960s alongside the designation of history of anthropology as an academic subfield to argue for their co-construction in reaction to anthropology's mid-century moment of crisis and disciplinary transformation. In doing so, this paper seeks to transition beyond narratives rooted in salvage towards ones that proactively engage anthropology's history as a tool for identifying culturally-sensitive and ethical uses of archival materials that better serve researchers and Indigenous communities in the present. Presenter: Adrianna Link

Indigenous Anthropologists and the Emergence of Indigenous Studies in the 1960s and 1970s : As a discipline, Indigenous Studies is still relatively young. Considerations of its origins and emergence have focused on the roles played by historians and literary scholars; less well-known, however, is the impact of scholars trained in and engaged with anthropology, specifically the approach known as Action Anthropology associated with Sol Tax. While researchers have explored the link between the Red Power movement and the rise of Indigenous Studies, and between the Red Power movement and Action Anthropology, there has not yet been sustained work examining the connection between Action Anthropology and Indigenous studies. Key to this latter connection were four Indigenous scholars who came into close contact with Tax: the anthropologists Robert K. Thomas (Cherokee), Bea Medicine (Lakota), and D'Arcy McNickle (Metis/Salish Kootenai), and the legal scholar, theologian, and critic of anthropology Vine Deloria, Jr. (Lakota). While only Thomas was a student of Tax, all

four engaged significantly with projects, committees, and meetings associated with him or that reflected the values and intentions of Action Anthropology, most notably the Carnegie Project on Cross-Cultural Education, the Workshops on American Indian Affairs, and conferences focused on higher education for Indigenous students. This paper will explore the significant resonances and connections between Action Anthropology and Indigenous Studies, including the centering of community-led educational programming in support of self-determination and the rejection of distorted or damaging representations of Indigenous people, communities, and nations, in order to deepen understandings of the histories and genealogies of, and connections between, Indigenous Studies and anthropology. Presenter: Robert Hancock (University of Victoria, Department of Anthropology)

2-345

Good Policies Deserve Good Updates: MPAAC Revisions to the AAA Sexual Harassment and Sexual Assault Guidelines

10:15 AM - 12:00 PM

TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Rachel Hall-Clifford (Emory University)

CHAIR:

Carla Jones

PRESENTER:

Rachel Hall-Clifford (Emory University), Elizabeth Wirtz, Elizabeth Chin, Alex Petit-Thorne (York University, Department of Anthropology), M. Gabriela Torres (Wheaton College, Anthropology Department)

DISCUSSANT:

Carla Jones

DESCRIPTION:

The #MeToo movement and other social movements have helped bring mainstream attention to gender-based violence. Culture change is often slow and non-linear, but we have seen important shifts in recognition and accountability for sexual harassment and sexual assault over the past decade. There is still so much work to do. The AAA established a sexual harassment and sexual assault policy in 2018 in order to create safe, equitable, and welcoming environments for all within our discipline. Important challenges remain in achieving

this goal, particularly as AAA members are from and work in countries with diverse legal structures and a host of working environments across the academy, government, and industry. As we work to build a culture of gender equity throughout our discipline, we want to ensure that AAA spaces reflect a commitment to equity. This roundtable will bring together members of the working group assembled on behalf of MPAAC to revisit and revise the 2018 guidelines for members and leaders of the Association regarding sexual harassment and assault. The working group has held listening sessions over 2022, and will provide recommendations to the Executive Board. The roundtable will be an important opportunity to apprise members of the process the group followed, the recommendations, and the steps the Association will take in implementing the revised guidelines.

2-805

Hunger Strikes in Comparative Perspective

10:15 AM - 12:00 PM

Virtual - Room 1

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Özge Serin

CHAIR:

Özge Serin

PRESENTER:

Özge Serin ,Ashjan Ajour (Goldsmiths, University of London),Angelica Camacho (San Francisco State University),Berivan Sarikaya (Trent University),Ethan Madarieta (Syracuse University)

DISCUSSANT:

Allen Feldman

DESCRIPTION:

From indefinite solitary confinement in 'Special Housing Units' in the United States to life without parole in supermax cells around the world; from preventive detention at Guantánamo Bay to immigrant detention sites; from administrative detention in colonial prisons to unceded indigenous territories, the hunger strike has emerged as a radical form of refusal in a carceral landscape where colony operates as prison, prison as war camp, and war camp as immigration jail. Resisting univocal translations where both the direction and the codes of translation are pre-established, the roundtable will forge alternative languages to speak of the hunger strike and to speak starting from actual practices in

Palestine, Kurdistan, Turkey, Chile, and the United States. Using and problematizing Foucault's technologies of the self, Ashan Ajour will theorize the specific formation of subjectivity in the Palestinian hunger strike in Israeli settler colonial prisons. She will show that the hunger strike not only is a political strategy for liberation, but also performs a spiritualization of the struggle. Nazan Üstündag will address Kurdish political prisoners' hunger strikes for the freedom of the leader of the Kurdistan Workers Party PKK's leader Abdullah Öcalan. More specifically, she will explore the ways in which individual and national sovereignty are understood and practiced by the Kurdish movement through metaphors and allegories of the body. Centering on the stories of Kurdish women who were incarcerated in Diyarbakir Military Prison following the 1980 military coup in Turkey, Berivan Sarikaya will describe the prison as a space of resistance against the colonial Turkish state fostering decolonial education and knowledge production for the Kurdish Women Movement. Angelica Camacho will analyze the multiracial hunger strike in Pelican Bay's Security Housing Units that disrupted the California Department of Corrections and Rehabilitation's highly developed forms of surveillance and psychological torture. Michelle Velasquez-Potts will place force-feeding practices at Guantánamo Bay within a larger history of medicalized punishment, tracking how the functions of the feeding tube are altered and reimagined by the US military. Ethan Madarieta will analyze the ongoing Mapuche hunger strikes as performances of re-membling, what Ngũgĩ wa Thiong'o theorizes as the repeated reconnecting of cultural memory through embodied practices and language. They will argue that these hunger strikers' memorial performances disclose ongoing Chilean state violence simultaneous to asserting Mapuche corporeal presence as precedence for the restitution of their unceded territories. Anchored in her long-term ethnographic work on the 2,286-day hunger strike-cum-death fast among political prisoners affiliated with outlawed Marxist-Leninist organizations contesting the regime of isolation in Turkey's newly instituted F-type, high-security prisons, Özge Serin will argue that there are at least two hungers, two deaths, two refusals which function according to different rhythms, different temporalities, and different logics on the hunger strike. While one hunger pushes the body towards its limit where the organic time of possibility that is determined and ordered in advance by death dissipates itself into vegetative state; the other--at the same limit--opens to the contremeps of potentiality when the past and the future become indeterminate.

2-240

Imagining 'Green' Energy: Frictions in the Global Energy Transition

10:15 AM - 12:00 PM

TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Alice Chen

CHAIR:

Alice Chen ,Ina Kim

PRESENTER:

Alice Chen ,Ina Kim ,Erin Consiglio ,Fernando Lopez Vega (Johns Hopkins University)

DISCUSSANT:

James Blair (Cal Poly Pomona, Department Geography and Anthropology)

DESCRIPTION:

What is green energy? As scientists, politicians, and the public are searching for climate technologies to mitigate climate change, the term 'green' energy has become a ubiquitous buzzword found in media, political campaigns, activist organizing, and even the academic landscape. Anthropologists have long studied the social construction of energy, arguing that energy does not become important on its own, but that imaginations of energy are politically and socially mobilized (White 1943, Nader 2010, Mitchell 2009). While fossil fuels are heavily critiqued within anthropology, green energy has not yet undergone such thorough disciplinary analysis. But previous work has shown that green energy, too, is a production of social and political power dynamics and can be just as violent and extractive as carbon fuels (Boyer 2019, Günel 2019, Howe 2019). We intentionally selected the term 'green' energy to demonstrate how the discourse of non-carbon energy is a place in which constructive analysis can take place. The transition to 'green' energy is filled with frictions (Tsing 2004) of all kinds: the intensification of neoliberal markets, infrastructural exploitation and colonization, and the failures of a new technology to deliver on its promises. This panel will have papers exploring the following topics: the relationship between capitalism, investment, and fusion energy research in the US; green energy development projects and colonialism in Norway; neoliberal pro-nuclear policies mobilizing the 'green' energy discourse in Japan; the role of educational programs in imagining post-extractivist futures and

energy decarbonization transitions in Colombia; and climate justice and resource colonialism in marine ecosystems. Through these presentations, this panel de-centers current discourse on 'green' energy and challenges idealistic expectations of the energy transition.

Fusion, finance, and futures: Techno-optimism and capitalist utopia in the energy transition: Can investment into clean energy be both ethical and profitable? Many of the investors in fusion energy, including oil conglomerates, banks, billionaires, philanthropies, and venture capital firms, seem to think that both are possible. Fusion energy, the most powerful and cleanest form of energy known to humans, is at the center of changing investment dynamics within financial capitalism. Many of the funds investing in fusion focus on technologies that promise not only profit, but also impact by tackling global challenges. Investments are increasingly prioritizing the public good. This pursuit for an ethical capitalism is reflected in the almost \$5 billion now invested into fusion energy, and this number is expected to exponentially increase over the next few years. This paper addresses what many scholars have long deemed to be an improbable and contradictory practice— forgoing profit-making as the singular motivation for investment and instead tailoring investment practices to simultaneously address growing ethical concerns over climate change. This paper argues that fusion's theorized ability to provide limitless energy becomes a point of negotiation through which dreams and hopes of a future uninhibited by climate change and resource limitations serve to structure the movement of capital between the physicists and investors. Rather than assume that capitalism is at odds with climate change mitigation and the global energy transition, this paper shows how the frictions between non-carbon energies and capitalism can actually generate alternative and sometimes, increasingly more dystopic economic formations. Presenter: Alice Chen

Questioning 'Green': Discourse and Data Practices in the Time of Post-Fukushima and Climate Change : In the wake of climate change, many countries are looking for non-carbon alternative energy sources. Despite the Fukushima nuclear disaster, the Japanese government has gradually shifted to pro-nuclear policy and publicizes that nuclear energy is eco-friendly, if not renewable or sustainable energy. For example, the government recently decided to maximize the use of nuclear energy by extending the duration of the operation of nuclear power plants from 40 years to 60

years. This research analyzes the discourse of the Japanese government that bolsters nuclear energy and how environmental civil groups including citizen radiation detection labs and traditional/citizen scientists rebut the myth of nuclear energy with their alternative data. Since the government changed their nuclear energy policy in the name of resolving climate change, the anti-nuclear movement in Japan has faced challenges to secure socio-political support. However, anti-nuclear civil organizations argue that nuclear energy not only has contaminated the environment with radiation but also accelerated climate change. They reveal the danger of neoliberal energy turns and claim that we can have another nuclear disaster as long as we have the imperfect nuclear energy technology and management systems. What are the socio-political connotations of the term “green” in the intersected time of climate change and nuclear crises? This paper explores how the discourse of “green” energy is mobilized by the government and what data practices of civil groups dismantle the myth of nuclear energy as “green” energy that the nation-state supports.
Presenter: Ina Kim

Green Power and Climate Justice: Bringing Fishing Communities into Offshore Renewable Energy Plans: The shift to renewable energy sources provides an opportunity to do things differently; rather than perpetuating the colonial power imbalances associated with traditional fossil fuel projects, we can shift our energy system to one that is not only clean and affordable but also equitable and just. In the case of offshore energy development, previous work has explored the economic impacts of wind farms on large-scale commercial fisheries, yet a just transition also calls for consideration of the cultural or social needs of small-scale and subsistence fisheries. This paper will reflect on the intersection between marine ecosystems, local fishing communities, and global climate goals in coastal areas with proposed renewable energy projects. For those whose livelihoods depend on the ocean, there is a special relationship to place, forming “communities at sea” (Haggett et al 2020). How do these “communities at sea” place value on marine ecosystems? What factors determine the well-being of coastal communities? How does the concept of *mare nullius* (Mulrennan & Scott 2000) continue to influence development planning for offshore resources? In thinking through these questions, we must take into account the colonial histories of resource extraction, and how communities are included in, or excluded from, development planning processes. A better understanding of the needs of fishing communities in

offshore energy development could support not only the transition from fossil fuels to renewable energy, but also a transition from resource colonialism to climate justice. Presenter: Erin Consiglio

Youth Dreamworlds in the Orinoco River: 'Green Energy', Plantations, And Education In Rural Colombia: This paper seeks to understand how the transition to green energy changes the nature of work and education on the Orinoquia border between Venezuela and Colombia. This region offers a unique window to understand how riverine communities navigate the transitions related to the global commitment to reduce fossil fuels while living in the top oil and gas-producing area in both countries and above the largest oil reserves in the world. I focus on the first and only Technical Education Program in Renewable Energies aimed at high school students in Colombia. This vocational program was established in 2019 in Vichada's capital, Puerto Carreño, and relies on Colombia's first biomass power generator. However, the “clean and just” model promoted with the generator emerged with a drive to combat a power grid vulnerable to attacks by armed actors and geopolitical fluctuations (particularly with Venezuela), as well as to continue expanding the socio-environmentally destructive Australian eucalyptus plantations. In this milieu, I inquiry the current structure of renewable energy production historically and ethnographically, as well as the openings and constraints that this new educational offer foster in the youth and families living on the banks of the Orinoco. Based on interviews, and participant observation with plantation and generator workers, as well as members of the school communities (particularly young students, among whom are descendants of indigenous communities, peasants, displaced families, and Venezuelan refugees), I finish discussing schooling as a setting where post-extractivist futures and energy decarbonization transitions are produced, negotiated, and contested. Presenter: Fernando Lopez Vega (Johns Hopkins University)

2-245

Interembodiment Part 3

10:15 AM - 12:00 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Emma Bunkley (University of Colorado Denver | Anschutz Medical Campus)

CHAIR:

Emma Bunkley (University of Colorado Denver | Anschutz Medical Campus)

PRESENTER:

Elana Resnick (University of California, Santa Barbara, Department of Anthropology), Jieun Cho (Duke University), Randall Burson (University of Pennsylvania, Department of Anthropology), Aaron Parkhurst (University College London), Tanya Zivkovic, Jean Scandlyn (University of Colorado, Denver, Department of Anthropology), Jasmijn Rana (Leiden University)

DISCUSSANT:

Emma Bunkley (University of Colorado Denver | Anschutz Medical Campus)

DESCRIPTION:

Interembodiment, defined 'as the sharing of embodied experiences across and among biological bodies' (Bunkley 2022), has the potential to shape new discussions around the sociality of health and disease experiences. While originally written about Senegalese mother-daughter dyads experiencing metabolic disorders, interembodiment can be expanded to encompass new ways of thinking about how disease (or health) is shared or transmitted as well as deeply embodied ways of expressing empathy, care, and caregiving. This panel pulls together work on embodiment (biological and cultural) that emphasizes the porosity of care to show how anthropology can contribute to understandings of what the human body is and means in contemporary time. This panel draws together work from the rich bodies of literature on embodiment and intercorporeality (Csordas 2008, 2011; Husserl 1989; Merleau-Ponty 1962), local biologies (Lock 1993) and situated biologies (Niewöhner and Lock 2018) as well as notions such as para-communicability (Moran-Thomas 2019), and shared biologies (Wentzell 2019, 2021). Papers on Interembodiment Part 3 examine the ways Romani women waste workers in Bulgaria find pleasure in friendship and play; the shared joy of running experienced together by Muslim women; Japanese parent-child irradiated relationships in the wake of the Fukushima disaster; human and more-than-human ecologies in occupied Mapuche territory in Chile, the rhythms of the human heart and by extension social orders and governances through parabolic flight on the International Space Station; the porosity of bodies, relations, and care in organ donation and transplantation in Australia; and the importance of skin-to-skin contact for human social life. Citations Bunkley, E.N. 2022. Interembodiment, Inheritance, Intergenerational Health. *Medical Anthropology*

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Intersubjectivity and Intercorporeality. *Subjectivity* 22: 110–21. Csordas, T. J. 2011. Cultural Phenomenology: Embodiment: Agency, Sexual Difference, and illness. In *A Companion to the Anthropology of the Body and Embodiment*, edited by F. E. Mascia-Lees, 137–16. Malden, MA: Wiley-Blackwell. <https://doi.org/10.1002/9781444340488.ch8> Husserl, E. 1989. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Second Book. Studies in the Phenomenology of Constitution*. In *Collected Works of Edmund Husserl*, vol. 3. translated by R. Rojcewicz and A. Schuwer Dordrecht, Amsterdam: Springer. Lock, M. 1993. *Encounters with Aging: Mythologies of Menopause in Japan and North America*. Berkeley: University of California Press. Merleau-Ponty, M. 1962. *Phenomenology of Perception*, translated by C. Smith. London: Routledge and Kegan Paul. Moran-Thomas, A. 2019. What Is Communicable? Unaccounted Injuries and 'Catching' Diabetes in an Illegible Epidemic. *Cultural Anthropology* 34: 471–01. <https://doi.org/10.14506/ca34.4.01> Niewöhner, J., and M. Lock. 2018. Situating Local Biologies: Anthropological Perspectives on Environments/Human Entanglements. *BioSocieties* 13: 681–97. <https://doi.org/10.1057/S41292-017-0089-5> Wentzell, E. 2019. Treating 'Collective Biologies' through Men's HPV Research in Mexico. *Medicine Anthropology Theory* 6: 49–71. <https://doi.org/10.17157/mat.6.2.621> Wentzell, E. 2021. *Collective Biologies: Healing Social Ills through Sexual Health Research in Mexico*. Raleigh: Duke University Press.

The Shared Pleasures of “Anything Else”: This paper addresses how pleasure emerges among and between people in conditions of environmental degradation and decay. What does it mean to collectively cultivate and share pleasure when living amidst and using the materials that might also be killing you? Drawing on ethnographic fieldwork with both Romani women waste workers in Sofia, Bulgaria and residents near the Kozloduy Nuclear Power Plant located on the banks of the Danube River, this paper focuses on what people do within environments of potential toxicity, risk, and deterioration in order to cultivate new kinds of joy, pleasure, and life. Rooted in the temporality of what so many people called, in Bulgarian, “neshto drugo” (anything else), this kind of world-making is about something that runs alongside but is not the here-and-now of slow death or body-breaking labor. Instead, through analyses of friendship, play and the affective dimensions of interembodiment, this paper questions how we might engage what it entails to live through

climate change and the fraught realities of the present. In doing so, it explores the contours, temporalities, and contradictions of what I call an anthropology of pleasure. Presenter: Elana Resnick (University of California, Santa Barbara, Department of Anthropology)

Balancing Life: Family in the Ruins of Nuclear Risk: The 2011 Fukushima nuclear disaster has created at-risk children by relegating risk into the responsibility of individual households. This paper examines an ethics of “balancing” which is emerging among parents who struggle to conceive of livable measures of health for the sake of their children while raising them in irradiated environments. While the stakes of domestic care work are complicated by an increasing attention to the pathological risks of radioactive iodine-induced childhood thyroid cancer in “Fukushima children,” parents struggle with both their own ideas of parenthood and notions of radiological health with concerns over their children’s growth and well-being. Theorizing these struggles as an ethical labor of “balancing,” the paper discusses how the caretakers of children grapple with scientific models of internal and external exposure and negotiate these in social, physical, and embodied terms in their children’s everyday. Presenter: Jieun Cho (Duke University)

“Diseases of the Land” and the Clinical Negotiations of Human-Environment Relations in Chile: Across Southern Chile and Argentina, extractive resource industries like forestry, agriculture, and pisciculture continue to degrade native ecologies and propel longstanding Mapuche Indigenous movements for territorial control. This paper aims to examine the impacts of these extractive industries and environmental change through Mapuche peoples’ experiences of mapu kutran, or medico-spiritual “diseases of the land” characterized by fatigue, negative thoughts, insomnia, and nightmares. These illnesses occur when people transgress or improperly intervene upon natural sites like bodies of water or native forests and provoke the ngen, or the spiritual “owners” who inhabit these areas. Drawing on ethnographic fieldwork with Mapuche and biomedical health practitioners and patients, I explore the onto-epistemological and practical challenges associated with diagnosing and treating mapu kutran in Southern Chile’s intercultural clinics. In state-run clinics where Mapuche medicine and biomedicine are practiced under one roof, these different medical paradigms are situated in wider Indigenous-Chilean state relations and territorial conflicts. Thus, clinical negotiations about the origins, etiologies, and nature of patients’ illness become critical moments that define

the responsibilities for illness and the relationality between people and more-than-human ecologies in occupied Mapuche territory. Drawing on frameworks of interembodiment (Bunkley 2022) and the cosmopolitics of health (Stavig forthcoming), I consider how these clinical efforts to (re)negotiate the relationships between environmental interventions, the volition of spiritual beings, and human illness become a means to narrate the human and more-than-human impacts of ongoing colonial capitalist disruptions salient and actionable. Presenter: Randall Burson (University of Pennsylvania, Department of Anthropology)

A Light Heart Lives Long: Embodiment and Gravity in Parabolic Flights: This short talk is about the human heart - in as much as the heart, as it is presented here, is the scientific protagonist - in zero-gravity, in life support systems, and in health monitoring aboard the ISS. Its rhythms and flows, studied for medical knowledge to hone systems for travelling through space and living off-world, are orchestrated through rhythms of gravities. The ethnography presented here, then, is of flying, and falling, and flying and falling again, and again and again and again, until the heart, and its shared embodiment, reveals itself - for the ESA scientists, with whom I work, who test heart monitoring technologies for future crewed missions to the moon, and for the anthropologist as well, interested in, addressing Stefan Helmreich’s call, the rhythms and arrhythmias of human biology, and by extension, social orders and governances. Following Merleau-Ponty, the heart of the human, as a synechdoche of the corpus, is the heart of the world, and other worlds, too. These worlds (of which the Earth, the Moon, and Mars are but three), or more directly, the world of perception, of which the physical world flows, “does not come to birth just anywhere, [it] emerges in the recess of a body.” (Merleau-Ponty, 1968; 9). In flying and falling in above the Bay of Biscay, the analysis is also about worlding, the exhilaration of falling, the biosociality of emotion, and the worlds of perception constructed as the body is uprooted from gravity. Presenter: Aaron Parkhurst (University College London)

Porous bodies and ‘promiscuous care’: The making of transplant kin: This paper examines the porosity of bodies, relations and care in the context of organ donation and transplantation in Australia. Drawing on fieldwork and interviews with families and clinicians involved in deceased organ donation, I describe how interembodiment emerges and is enacted in the interfaces of life and death for organ donors and their families. In doing so, I extend the work of

anthropologists who have investigated diverse intercorporealities made possible through organ donation and transplantation. Reorienting boundaries of bodies and family relations through the category of 'transplant kin', I apply critical care scholarship to the literature on interembodiment vis-à-vis Chatzidakis and colleagues (2020) relational ethics of 'promiscuous care'. This is a care that is expansive and indiscriminate – it 'proliferates outwards to redefine caring relations from the most intimate to the most distant' (Chatzidakis 2020). Viewing promiscuous care in relation to organ donation offers a radical interdependence that troubles imaginings and materialities of bodily singularity and containment. In extending 'promiscuity' to bodies and organs, I suggest 'transplant kin' may offer new ways for thinking about our relations with others and the world we live in. Presenter: Tanya Zivkovic

Touch, Care, and Healing: Embodiment in Nursing Care: Human touch, intentional skin-to-skin contact, is an essential feature of human social life. As one of our five senses, it is embodied in our earliest perceptions of and reactions to the world around us. In most human societies touch is viewed as essential to well-being; its rejection a sign of illness; its absence a threat to health. Drawing from nursing literature and theories of embodiment I analyze my experiences and observations as a nurse delivering care during the early days of the HIV epidemic in the US and in other healthcare settings, I explore touch as a core element of nursing care in the contemporary US. When and how is touch used to assess another's bodily condition, to provide therapeutic treatments, to promote healing, and to provide physical and emotional comfort? How do cultural and social relations of power and institutional structures affect the use of touch and its meaning and symbolism, the ability of touch to promote health and provide comfort, but also its ability to wound? What does it mean when touch must be withheld to protect the patient or others from infection or further injury? Presenter: Jean Scandlyn (University of Colorado, Denver, Department of Anthropology)

The (inter)embodiment of joy: 'non-belonging', affinity groups and the pleasures of running: Despite increased scholarly attention towards embodied experiences of joy and happiness in sports and physical activity, and more particularly in running (i.e., Caudwell 2015, Jackman 2022), scholars typically portray the joy of running as a singular, individual experience. Muslim recreational runners in Muslim-minority settings that take up the sport, however, indicate that to navigate a sense of exclusion and non-belonging when running in

the green outdoors, they build on the interlaced (Merleau-Ponty 1982) or interembodied (Bunkley 2022) sharing of joy. In my research among Muslim recreational runners in the Netherlands and the San Francisco Bay Area, runners explicitly reflect on the process of being 'othered' and how it affects the (im)possibilities of joy and pleasure in running in the green outdoors. The embodiment of racialization and other forms of othering are everything but an individual experience. But while a group of visibly Muslim and/or Arab and South Asian runners might draw more intention than an individual runner, the shared experience of 'the look' (Fanon 2008) and a double consciousness (DuBois 1903), materialize as the premise of (the possibility of) joy. In this paper I show how in navigating new environments and new movement together, a playfulness and joy is co-created that was experienced as unavailable in individual endeavors. Affinity groups engage with a world that has shaped them as subjects through oppression and/or marginalisation, through an active and conscious intertwining that results in a shared experience of joy, happiness and other pleasures of running in the green outdoors. Presenter: Jasmijn Rana (Leiden University)

2-250

Labor and the Manipulation of Mobility

10:15 AM - 12:00 PM

TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Sydney Pullen

CHAIR:

Allison Stuewe (University of Arizona, School of Anthropology)

PRESENTER:

Sydney Pullen, Allison Stuewe (University of Arizona, School of Anthropology), Jill Koyama, Ke Ma, Raviv Litman

DESCRIPTION:

The manipulation of mobility is both a means by which value is extracted from laborers and, in theory, if too rarely in practice, a means by which laborers can challenge exploitation. Anthropologists have explored labor and mobility in terms of citizenship, climate change, displacement, and labor markets that shape migration and unfree labor (de Genova 2012; Griffith 2021; Guevarra 2009; Kingsolver 2001; Smith and

Castañeda 2021). Labor and mobility are also informed by heteropatriarchy and racial capitalism (Appel 2019; Ugarte 2022; Wolf 2022). Labor and mobility is a timely topic given current labor markets and movements in the United States and attention to the role of labor in citizenship bids by im/migrant and refugee laborers in Europe. By investigating mobility at different geographic scales, these papers explore the state's role in encouraging or stifling mobility and the interplay between work and dynamics like racialization, nationality, citizenship, and kinship. We look at the experiences of mini-bus taxi drivers in Nigeria, manufacturing workers in the rural U.S. South, refugees in Germany and the United States, and models and teachers in China to engage with this annual meeting's theme of transitions, putting in conversation papers that explore spatial and socioeconomic transitions as workers manipulate mobility to build lives for themselves and others.

Everybody Cut Footloose: Dependency Narratives and Manufacturing in the Rural U.S. South: Economic developers in rural South Carolina engage in aggressive campaigns to bring industry to the impoverished region, making promises of cheap, non-union labor. Developers and newly recruited employers promise jobs and the possibility of economic mobility to local residents. Yet these manufacturers can leave at any moment to pursue cheaper production elsewhere, leaving residents flailing as they try to craft a livelihood. Employers and developers attribute the movements of manufacturers to a deficient work ethic about the primarily Black workforce. As evidence of this deficiency, they cite welfare dependency and also point to employee turnover at manufacturing plants. Workers do sometimes leave one manufacturing job for another, driving up to an hour to get to work as they pursue economic mobility. This paper uses the pursuit of geographic and economic mobility as an entry point to investigate differing scales of dependency: the supposed dependency of potential workers' on government support and the real dependency of manufacturers on low-wage labor. Presenter: Sydney Pullen

Work Arounds: The Navigation of Residency Requirements by Iraqi Yezidi Refugees living in Germany: Recently arrived asylum seekers, refugees, and "tolerated" migrants in Germany generally face years of residency restrictions preventing them from living wherever they choose. Proponents of these rules argue that they facilitate assimilation, prevent the emergence of areas with high concentrations of particular ethnic groups, and help to spread the costs and work of

refugee resettlement across states. Critics have demonstrated, however, that these rules often do not have the desired effects (Bäuerle and Bandau 2022; Landsberger 2022). One of the few means by which people can overcome these mobility restrictions is by finding a job in their desired location that will give them sufficient income to be "self-sufficient". I argue that these policies are informed by both a morality politics (Fassin 2007; Ticktin 2006) that imagines these policies are good for refugees and a belief that "real, deserving" refugees (Holmes and Castañeda 2016) should be grateful for residency anywhere. Based on 23 months of ethnographic research with Iraqi Yezidi refugees living in Germany, I explore mobility restrictions and the employment exception as examples of the many mechanisms used by the German state to discipline refugees into minimum-wage working subjects. Presenter: Allison Stuewe (University of Arizona, School of Anthropology)

(Im)mobile (Im)migrants: Refugees and the United States' Labor Market: Drawing on data—including survey responses, interviews, documents, and participant observation—collected during a nearly three-year ethnography of refugees in the Southwest United States, I examine how recently arrived refugees create and access new employment opportunities—and how they are denied others. I utilize actor-network theory (ANT) to empirically trace the drawing together of, and interaction among, individual refugees, formal organizations, new cultural ideas, public discourses, and a variety of material objects. I examine the connections between the uncertainties about actors, action, and agency that undergird and reflect the experiences of refugees entering the paid workforce in the United States. I am guided by broad questions: In what ways are refugees able to find, access, participate in, or create networks through their labor? And do these networks alter the refugee's mobility? The findings indicate that not only are opportunities limited, but that they are intentionally so due, in part, to the enactment of several (im)migrant/refugee policies. And yet, some refugees do find and create ways to reclaim the labor that has been extracted from them and set new paths. Presenter: Jill Koyama

Trading Beauty, Making Race: Whiteness in China's Fashion Modelling Industry: While racial politics in the fashion industry has been the subject of anthropological studies, the role of transnational mobility in such politics has thus far not received much scholarly attention. This article investigates the social enactments of race in China's fashion industry, where an increased

demand for white-looking fashion models has created a thriving job market for white-looking foreigners to migrate to China as short-term laborers. Drawing on my ethnographic fieldwork conducted between 2021 and 2022 in Shanghai's modelling agencies, this article examines modeling agents' practices, such as selecting foreign models, facilitating models' migration to China, and selling their looks to local clients. I demonstrate that while a global racial hierarchy of beauty remains in its place in the China's modelling industry, this racialized labor is shaped by more than ideas about models' looks. The Chinese state's classist and racist border control during the COVID-19 pandemic and the changing popular perceptions of the Chinese Self vis-à-vis differentiated foreign Others also play indispensable roles in upholding and contesting white superiority within this context. Finally, the article also proposes to move away from an essentialist approach to race by focusing on how race achieves its significance through various forms of relationships. Presenter: Ke Ma

Teaching English in China: What Makes a "Foreign Teacher" Foreign?: From the 1990s-2010s China saw a tremendous growth in private companies offering English- language programs that featured "foreign" teachers. This growth was due in part to the demands of wealthy parents who wanted their kids to be able to attend North American and European universities and thereby advance their careers. This paper, which examines how in some contexts "foreign teachers" are conceptualized as White English speakers, is based on data collected through participant observation at a large Beijing private education company between 2018-2020, where I worked as a foreign English teacher, and follow-up interviews conducted between 2020-2022. The company I studied vigorously promoted "foreign teacher classes" (wajijiao ke) to assuage parental anxieties. Teachers who appeared to their employers to be Chinese, whether due to their perceived physical features or their Chinese-language fluency, became seen and heard as not really foreign and therefore unable to elevate the company's status; they were then assigned behind-the-scenes work rather than interacting with students. I argue that both parental anxieties and corporate efforts to corner the market on high-end English-language education together reinforced co-constructions of Whiteness and English. This paper contributes to a growing literature on racial capitalism in Asia by examining how racialized ideas of who is or is not a foreigner play out in educational contexts, and how private companies seek to capitalize on popular notions of Whiteness. Presenter: Raviv Litman

2-350

Landscapes of Liberation: Black Women Unmaking Global Souths, Mobilizing (Alter)Native Futures, and Mapping Transnational Affective Economies

10:15 AM - 12:00 PM **TMCC - 709**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Naakoshie Mills

PRESENTER:

Marwa Ghazali (University of Houston, Department of Comparative Cultural Studies), Amber M. Henry (University of Virginia), Naakoshie Mills, Masonya Bennett (Southern Illinois University, Edwardsville, Department of Anthropology)

DESCRIPTION:

'The master's tools will never dismantle the master's house' (Lorde 1984). This poignant statement by Audre Lorde reflects the sociopolitical and economic theories and approaches that underscore Pan-Africanist and Black Feminist thought in mobilizing intercommunalism, 'geographies of liberation,' and transnational coalitions of resistance (Taylor 2017 [Combahee River Collective 1977]; Lubin 2014; Rodney 1972; Walters 1993). These political imaginaries geographically and phenomenologically link suffering and liberation movements among Afro-descendent communities in Africa, Latin America, the United States, and beyond. The spatial configuration and imagination of 'Souths' and 'Norths' are intrinsically embedded in processes of racialization and conceptualizations of Blackness. More specifically, these associations adhere to established tropes that conjoin 'Norths' with Whiteness, affluence, modernity, and progress while 'Souths' signal Blackness, underdevelopment, precarity, and violence. Within these global constellations, Black women in particular are compelled to "see out of their Blackness, out of their womannes, often out of their poverty, and sometimes out of their privilege" in order to innovate strategies of sustainability and alterity within capitalist patriarchal structures (Cole 2010; Harrison 2010, 90). This roundtable reconceptualizes the placement and imagination of Souths within geopolitical-economic frameworks by highlighting and linking assemblages of Black women's agency across the Diaspora, specifically in Colombia, Egypt, and the United States. Masonya

Bennett makes critical connections between past research that posits Black women as 'mothers' who foster economic sustainability and spatial belonging among African, Caribbean, and Afro-Latinx immigrants in the U.S. South to new explorations of transnational exchanges of Blackness through tourism, expatriation, and social entrepreneurship as resistance in Afro-Colombia. Marwa Ghazali's research with informal residents in Cairo, Egypt's 'City of the Dead' examines women's collaborative work to transform tombs into homes and cemeteries into societies. Amber Henry explores how Palenquera women street vendors engage in sovereign labor practices and form women's associations in which they mobilize the concept of intangible heritage to affirm tap resources and structures of power outside of the nation-state. Finally, NaaKoshie Mills studies the affective networks Black American women co-create on social media platforms as U.S. diplomats dispersed across Africa and Latin America and their efforts to occupy digital space in traditionally White patriarchal diplomatic forums and international institutions. Our discussions explore how Black women reclaim space in agentive ways in response to on-going state-sponsored violence, neoliberal policies, displacement, and other forms of racialized, gendered, socioeconomic, and spatial marginalization through the creation of local informal economies and transnational sociopolitical networks. By emphasizing these processes, we illustrate the ways in which Black women actively remap and reshape oppressive landscapes, historically etched and engraved by white supremacy, to foster and enact alternative futures of resistance, visibility, and prosperity (Clarke and Thomas 2010; Hartman 1997; McKittrick 2011; Wynter 2001, 2003).

2-810

Language and Nationalism: Celebrating the Work of Joseph Errington

10:15 AM - 12:00 PM **Virtual - Room 4**
Roundtable/Town Hall - Virtual Live

REVIEWED BY:
Society for Linguistic Anthropology

ORGANIZER:
Andrew Carruthers (University of Pennsylvania)

CHAIR:
Maria Sidorkina (University of Texas at Austin)

PRESENTER:
Zane Goebel (The University of Queensland), Miki Makihara, Kathryn Woolard (University of California,

San Diego), Greg Urban (University of Pennsylvania), Kristian Tamtomo

DISCUSSANT:
J Joseph Errington (Yale University), Jack Sidnell (University of Toronto, Department of Anthropology)

DESCRIPTION:
Spanning several decades, several monographs, and several islands in the Indonesian archipelago, Joseph Errington's ethnographic work has long anticipated and animated transitioning concerns in global anthropology. Former president of the Society of Linguistic Anthropology and one of the first doctoral advisees of the late Michael Silverstein, Errington's initial research centered on the semiotics of linguistic etiquette in Javanese, analyzing in fine-grained detail the famous structural complexity of courtly priyayi registers and register usage. He would later move beyond the exemplary centers of Javanese royal etiquette to consider wider and rapidly shifting patterns of everyday talk in Suharto's New Order regime. An advocate for centering postcolonial concerns in American linguistic anthropology, he described how the work of colonial linguists was instrumental to colonial projects of knowledge production and subjugation, while touching on the reverberations of colonial linguistics in contemporary sociolinguistic life. Most recently, amid renewed and resurging interest in the problem of nationalism, he has written on the paradox of 'Indonesian,' a language spoken by two hundred forty million citizens in the world's fourth most populous nation, yet 'native' to no one. In this roundtable discussion, we -- his students and colleagues -- gather to discuss and celebrate his body of work, and the ways in which its shifting foci highlight transitioning concerns in American, Indonesian, and global anthropology.

2-255

Latinx Voices and Belonging in the New South: Moving Multilingual Learners from the Margins to the Center of the Table

10:15 AM - 12:00 PM **TMCC - 802 A**
Oral Presentation Session

REVIEWED BY:
Association of Latina/o and Latinx Anthropologists

ORGANIZER:
Paula Mellom (University of Georgia)

CHAIR:
Rebecca Hixon, Nancy Resendiz Chavez

PRESENTER:

Shannon Rodriguez ,Rebecca Hixon ,Jodi Weber ,dominique la barrie ,Frank Granados

DISCUSSANT:

Paula Mellom (University of Georgia)

DESCRIPTION:

Some might say that Georgia is situated right in the heart of the 'New South', and exemplifies the ethnic, cultural, linguistic, and sociopolitical shifts that are the driving forces behind this transition to 'New South' (Smith & Furuseth, 2006). This is even more apparent in the Metro-Atlanta area where there are large populations of first, second, and third generations of immigrants, resulting in a continual renewal of heritage culture alongside the process of becoming local and rooted. The number and percentage of multilingual learners in Georgia has grown exponentially in the last 25 years, such that now nearly 8% of all public school students in the state are 'served' English learners (GADOE, 2021). Many more are growing up in multilingual homes, but have been tested as having a level of proficiency in English high enough that they do not qualify for ESOL services. Furthermore, a fair number of these students speak only English, never using or becoming literate in their home language (Faught, 2000). Nearly 60% of these students' home language is Spanish (MPI, 2022). However, the vast majority of these students were born in Georgia or have called Georgia their home for most of their lives (MPI, 2018); many have never visited the countries of origin of their forebears. As a result, these students often struggle to negotiate highly intersectional linguistic, ethno/racial and cultural identities within the complex landscape of the rapidly changing sociopolitical context of the so-called 'New South.' This panel of papers examines both the personal and systemic/structural factors that impact this identity negotiation within P-12 schools in Georgia. The first uses a critical discourse analysis framework to interrogate the tension between multilingualism and privilege by exploring the socio-political and systemic framing of Dual Language Immersion (DLI) vs. other English for Speakers of Other Languages (ESOL) instructional approaches designed to support multilingual learners. The second draws on a sociolinguistic analysis of the speech of young Latinx adults who grew up in Georgia as they discuss their hyphenated Latinidad/Southernness. The third describes ethnographic and sociolinguistic pilot data from a project where multilingual youth are led through an iterative biographical story-telling process that lifts their voices while valuing and centering their linguistic and cultural experiences. The fourth and final paper in the

session uses thematic and discourse analysis to examine how four racially and ethnically diverse students describe how their interaction in collaborative conversation-based small group instruction impacts their sense of isolation and belonging in the New South.

Growing up Latinx in the New South: a Constant State of "In-Between": While varieties of Latino English have been studied in traditional destination communities (TDCs) (Zúñiga & Hernández-León 2005, 2009) like Texas (e.g. Galindo 1987; Bayley 1994; Bayley 1997; Thomas 2019), California (e.g. Santa Ana 1991; Fought 2003; Mendoza-Denton 2008), or the Mid-Atlantic (e.g. Labov et al. 1968; Poplack 1978; Wolfram 1972, 1974), where the Latino populations are multigenerational, the ethnolect is largely undocumented in new destination communities (NDCs) like the Southeastern and Midwestern regions of the US, including Georgia. With this emerging ethnolect comes the emergence of ethnic identities, which are not homogeneous. This paper, as part of a larger mixed-methods sociolinguistic study, explores the transitional identities of one group of Latinx speakers growing up in the New South, where being Latino and Southern are juxtaposed and incompatible identities. These speakers described themselves as having "hyphenated" identities, existing "in-between" Latinidad and Southernness/Americanness. Here, they straddle the complex racial and ethnic lines drawn for them, both living in the South and the US in general. I discuss how their proximity to typically White spaces, like higher education and higher socio-economic status, may also be reinforcing their "not quite" feelings. Presenter: Shannon Rodriguez

Instructional Conversations and Multilingual Learners: Moving from Isolation to Belonging: A recent CDC study (Jones SE, Ethier KA, Hertz M, et al. 2022) found that feeling close to adults and peers at school was linked to a 33% drop in sadness/hopelessness and a 51% drop in suicide attempts. However, students often lack the skills or the opportunities to build meaningful relationships within the classroom environment (Le, Janssen & Wubbels, 2018). This has only been exacerbated by the pandemic (Cain Miller & Pallaro, 2022). Research has shown the power of collaborative interactions in supporting the cognitive, linguistic, and social development of students (Bunch, Kibler, & Pimentel, 2012; Walqui, 2006). One such collaborative pedagogical model-- is Instructional Conversation (IC)--, an evidence--based approach that positively impacts the academic achievement of multilingual learners and other students by fostering small group collaboration

and dialogue (Portes et al., 2018). In addition to their impact on academic achievement, collaborative interactions promote social-emotional learning (SEL) in the classroom (CASEL, 2022). SEL is imperative to youths' emotional development, and has implications for youths' academic, emotional, and behavioral success (Taylor et al., 2017). Building on the work begun through a five year, \$2.9 million, IES-funded grant that examined the effects of the IC model on improving the academic development of multilingual learners, the purpose of this study is to use a mixed methods approach of thematic analysis (Braun and Clarke, 2006) and discourse analysis (Johnstone, 2000; Gee, 2014) to investigate the impact of this collaborative, conversation-based instructional approach (Mellom, Hixon & Weber, 2019) on student SEL. In this presentation, we unpack the impact of ICs on four ethnically, linguistically and racially diverse students from a high school honors literature class, as they discuss the various ways interacting with one another in class through Instructional Conversations impacts their sense of isolation and belonging Presenter: Rebecca Hixon

Multilingual Voices from the margin to the Center; Biography-Driven Story-telling in the "New South": Fully 24% of the students in the study district in northeast metro Atlanta qualify to receive federally mandated ESOL services (Georgia Department of Education, 2021). Ninety-eight home languages are represented among the district student population and these students' families come from 191 countries. The new voices of these multilingual learners have not necessarily been included in the majority conversation of the "Old South" but represent important shifts in the linguistic and cultural landscape of the "New South." However, the narratives of multilingual learners are often erased or told by other people, frequently in highly racialized ways (Presiado & Frieson 2021). This paper describes a research and outreach project that opens spaces to lift the voices of these multilingual speakers. We discuss the three phases study design: Pre-Writing & Storytelling, Mentorship, biographies; Community Products. We detail the ethnographic and sociolinguistic data collection where students are guided to record and reflect on their linguistic and cultural formation and the socio-political factors that impact it. We describe the mentoring and literacy brokerage that lead to the final iterative products. We enter this process as reciprocal learners and regard the participants' benefits (seeing themselves represented in oral and written histories) as having equal or higher value than our research benefits (Hudley, 2013). We present pilot data and discuss the

process of transition, transnational identity, and translanguaging exemplified therein. While reporting on the stories these multilingual students craft about themselves, this paper also interrogates how we as researchers can move intentionally into a true research practice partnership that responds to the self-identified needs of the district partners (Lopez-Gopar, 2023) and aims create a space of responsive action and reciprocal benefit (Sato, 2023) that helps to reframe the narrative around multilingual speakers. Presenter: Jodi Weber

DLI vs. ESOL – Who Gets Privilege for Being Multilingual? : The recent proliferation of Dual Language Immersion (DLI) programs across the country has been precipitated by increased numbers of "English learners" as well as the desire of "Native English speakers" to capitalize on the benefits of bilingualism in an increasingly global society (Rand, 2017). However, although DLI programs are designated by federal programs as an ESOL delivery model, they are often positioned very differently (in school policy, curricula and structure) from ESOL programs designed only to serve students identified as eligible for ESOL ("English learners"). By contrast to push in and pull out ESOL models, DLI programs are bilingual instructional programs that offer content instruction in two languages to both "native speakers of English" and "English learners" and are designed as reciprocally beneficial programs that value equally the linguistic capital that each student brings to bear. These programs are shown to be highly successful, however, there is growing concern that many of these programs do not offer equitable educational opportunities to the "English learners" enrolled in them (Palmer, Cervantes-Soon, & Dornier-Heiman, 2020). In this paper, we will discuss the differences between the prescribed identities of DLI and 'regular' ESOL students both in policy discourse and instructional practice in Georgia. Specifically, we explore the ways that bilingualism is a process of transition, linguistically and ethno-racially, and therefore reflects identities in transition as students take ownership of new languages. Utilizing critical approaches to discourse analysis (Fairclough, 2013) that acknowledge that language teaching and learning are not neutral, but political acts situated within sociopolitical contexts (Pennycook, 2021), we examine the "ideological contradictions" (Menard and Palmer, 2023) evident in the individual and institutional discourse around the question of who is afforded the privilege of being multilingual. Presenter: dominique la barrie

Multilingual Voices from the margin to the Center; Biography-Driven Story-telling in the "New South": Fully

24% of the students in the study district in northeast metro Atlanta qualify to receive federally mandated ESOL services (Georgia Department of Education, 2021). Ninety-eight home languages are represented among the district student population and these students' families come from 191 countries. The new voices of these multilingual learners have not necessarily been included in the majority conversation of the "Old South" but represent important shifts in the linguistic and cultural landscape of the "New South." However, the narratives of multilingual learners are often erased or told by other people, frequently in highly racialized ways (Presiado & Frieson 2021). This paper describes a research and outreach project that opens spaces to lift the voices of these multilingual speakers. We discuss the three phases study design: Pre-Writing & Storytelling, Mentorship, biographies; Community Products. We detail the ethnographic and sociolinguistic data collection where students are guided to record and reflect on their linguistic and cultural formation and the socio-political factors that impact it. We describe the mentoring and literacy brokerage that lead to the final iterative products. We enter this process as reciprocal learners and regard the participants' benefits (seeing themselves represented in oral and written histories) as having equal or higher value than our research benefits (Hudley, 2013). We present pilot data and discuss the process of transition, transnational identity, and translanguaging exemplified therein. While reporting on the stories these multilingual students craft about themselves, this paper also interrogates how we as researchers can move intentionally into a true research practice partnership that responds to the self-identified needs of the district partners (Lopez-Gopar, 2023) and aims create a space of responsive action and reciprocal benefit (Sato, 2023) that helps to reframe the narrative around multilingual speakers. Presenter: Frank Granados

2-815

Metabolic (in)justice: nutrition and nourishment in the teeth of racial colonial capitalism

10:15 AM - 12:00 PM Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Sophie Chao

CHAIR:

Jessica Hardin (Rochester Institute of Technology)

PRESENTER:

Hanna Garth (Princeton University), Megan Carney (University of Arizona, School of Anthropology), Ariana Avila (University of North Carolina, Chapel Hill), Sarah Elton, Pallavi Laxmikanth, Terese Gagnon (University of Copenhagen), Amy Moran-Thomas (Massachusetts Institute of Technology, Department of Anthropology)

DISCUSSANT:

Emily Yates-Doerr (University of Amsterdam)

DESCRIPTION:

This roundtable interrogates the relationship between nutrition and nourishment in the teeth of 'colonial racial capitalism' (Koshy et al. 2022)—a regime that naturalizes both the exploitation of natural resources and the subjection of humans to racialized hierarchies of worth. The panel examines this relationship through the lens of metabolism and metabolic (in)justice. This framing helps draw attention to the uneven intersections and interactions of biopolitical and social life, the human and more-than-human, and the material and metaphorical, as these are mediated by differentially positioned and privileged guts. It points to metabolism and metabolic (in)justice as embodied, transformative processes, distributed across variably situated yet interconnected foods, environments, and bodies that are themselves historically constituted, politically charged, socially produced, symbolically charged, and affectively mediated. Set against the backdrop of ever-expanding agroindustrial food systems and planetary unraveling, the panel engages with the interface between bodies and worlds across multiple scales, as these shape life, living, and livability across diverse domains and degrees of metabolic exposure, absorption, and porosity. This includes food sovereignty's relationship to Indigenous continuance (Whyte 2018), racialized geographies (McKittrick and Woods 2007), and histories of gastrocolonialism (Santos Perez 2013) that perpetuate the violence of empire as a process of 'eating the other' (hooks, 2014, 21). Thinking with states of transition, transmutation and in-betweenness, we ask: how do contemporary struggles for social, environmental, racial, and multispecies justice intersect with the pursuit of nutritional wellbeing and the (potentially more capacious) promise of nourishment? In what ways do different foods and associated metabolic processes serve different transformative purposes? How are these processes dependent upon, and diagnostic of, the intersubjective entanglements of consumer and consumed? What lessons can be learned from food sovereignty movements, activism and protest in forging pathways to metabolic justice that are not reliant on relentlessly

consuming each other up, but rather on willingly carrying each other on towards more nourishing futures and relations of feeding and being fed? References hooks, bell. 2014. *Black Looks: Race and Representation*. New York: Routledge. Koshy, Susan, Lisa M. Cacho, Jodi A. Byrd, and Jordan Jefferson, eds. 2022. *Colonial Racial Capitalism*. Durham, N.C.: Duke University Press. McKittrick, Katherine, and Clyde Woods, eds. 2007. *Black Geographies and the Politics of Place*. Cambridge, M.A.: South End Press. Santos Perez, Craig. 2013. 'Facing Hawai'i's Future (Book Review).' *Kenyon Review*. 2013. <https://www.kenyonreview.org/2013/07/facing-hawai-i-s-future-book-review/>. Whyte, Kyle P. 2018. 'Food Sovereignty, Justice and Indigenous Peoples: An Essay on Settler Colonialism and Collective Continuance.' In *The Oxford Handbook of Food Ethics*, edited by Anne Barnhill, Mark Budolfson, and Tyler Doggett, 1–24. New York: Oxford University Press E-Book.

2-355

Multispecies Frameworks in Anthropological Interpretation: Human- Nonhuman Interactions through Time

10:15 AM - 12:00 PM TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Archaeology Division

ORGANIZER:

Aleksa Alaica (University of British Columbia)

CHAIR:

Aleksa Alaica (University of British Columbia), Lindi Masur (McMaster University, Department of Anthropology)

PRESENTER:

Nicolas Delsol (Florida Museum of Natural History), Maia Dedrick (Santa Clara University, Department of Anthropology), Jiajing Wang, Janelle Baker, Christopher Schwartz (Terracon)

DISCUSSANT:

Columba Gonzalez-Duarte (University of Toronto, Department of Anthropology), Michelle Cameron (University of Toronto, Department of Anthropology)

DESCRIPTION:

Anthropologists have long espoused interpretive approaches that illuminate the agency of human actors through time. This session aims to deconstruct the centrality of humans within our narratives by

considering the ways that other-than-human beings were integral in shaping practice and ideology across the world. Multispecies anthropology has recently become an important way of re-orienting approaches to subsistence practices, herding lifeways, landscape transformations, mobility, immigration, settlement histories, and interregional interaction. By examining the interactions and entanglements of different, possibly multiple species that form parts of foodways, modes of transportation, and ways of being on a landscape, we hope to explore how diverse species that may hold distinct value for past and contemporary societies impact and transform daily and long-term activities. Participants in this session are encouraged to consider plants, animals, and other beings including the broader environment as agentive forces that constrain, afford, and shape human lifeways and beliefs. Multispecies frameworks contend that the primacy of human agency obscures heterarchical relationships within ecologies and the world at large. Therefore, by exploring human-nonhuman engagements we can more fully understand the nature of human lifeways and worldviews. Case studies with attention to the possibilities and pitfalls of a multispecies framework are welcomed. Both theoretical and methodological perspectives are encouraged in each contribution that may include: posthumanism, osteobiography, hybrid communities, kincentric ecologies, ethnography, paleoethnobotany, zooarchaeology, landscapes, and biomolecular approaches, among many others.

2-360

Musings from the field: Multisensorial ethnography and non-human interlocutors

10:15 AM - 12:00 PM TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Martha Cassidy-Neumiller (McMaster University, Department of Anthropology)

CHAIR:

Natasha Swiderski, Yana Stainova

PRESENTER:

Martha Cassidy-Neumiller (McMaster University, Department of Anthropology), Fulden Aydin, Erin Scott, Brenna Sobanski (McMaster University), Cristina Stef, Natasha Swiderski, Michelle Solomon (Western University)

DESCRIPTION:

As anthropologists we have been grappling with many transitions in the way that we approach fieldwork. In light of the pandemic, the way we have been engaging with ethnography has been rapidly changing, prompting new ethical procedures and considerations for how we conduct fieldwork. In our work we address these challenges not only from a sense of fatigue and uncertainty, but we hope to respond to these provocations with experimentation, joy, imagination, and curiosity. This roundtable offers such an invitation, to explore anew the ways in which multisensorial ethnographic fieldwork draws on the five senses and the ways in which we (de)emphasize certain senses depending on the context in which we perform this work (Gonzalez 2021; Lippman, 2018). In our work on migration, climate change, justice, class, and community expression, our goal is to rethink, through the vehicle of multi-sensory ethnography, how we can pay attention to what finds manifestation beyond the strictly visual, what potentiality exists in the liminal spaces of transition. Informed by critical disability studies and the anthropology of disability, we have been inspired to further explore the enmeshed and entangled sensorial experiences of anthropologists over the past three years of the COVID-19 pandemic. Particularly, when the ability to use all five senses has been altered by the mediums through which we were able to conduct fieldwork, such as shifting interviews with our interlocutors into online spaces (Gold, 2003). These experiences challenged us to rapidly transition the ways in which we conduct research and to grapple with the experiences of multisensorial fieldwork in new ways. When ethics boards dictated that we could not perform participatory ethnography in person, due to the risk of spreading or contracting COVID-19, we moved online. In other cases, this transition inspired us to explore and engage with non-human interlocutors, embodied by the environments we had access to during periods of lockdown. This prompted us to re-conceptualize how we approach our research using the other senses, while acknowledging the spaces that are created beyond the lens of the strictly visual. In particular, it drew our attention to how space and place, identity and agency, can themselves become our primary interlocutors (Rethmann, 2022). Inspired by our collective work, we explore the ways in which sensorial experiences or the lack thereof impact our methods and the ethnographic narratives we create. Thus we ask the questions: 1. When we can no longer meet directly with our human interlocutors, how might nature, the environment, place, or other non-human beings come to act as our

interlocutors and how does this change the type of ethnography we write? 2. How do people create spaces of existence that go beyond the strictly visible, and what types of attentiveness are required by researchers to be able to do them justice? 3. Lastly, we explore the impact of altered sensorial experiences within our fieldwork, where the five senses are considered our most fundamental tools in the field; what happens when we are no longer able to use them fully? Gold, G. (2003). *Canadian geographer/Le géographe canadien*, 47(4), 467-479. Gonzalez, M. (2021). Austin: University of Texas Press. <https://doi.org/10.7560/321126> Lippman, A. (2018). *Tapuya: Latin American Science, Technology and Society*, 1(1), Rethmann, P. (2022). *Anthropologica*, 64(2), 1-9.

2-260

Navigating Transitions, Becoming Ethical and Political

10:15 AM - 12:00 PM

TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Yasemin Ipek (George Mason University)

CHAIR:

Yasemin Ipek (George Mason University)

PRESENTER:

Sealing Cheng (The Chinese University of Hong Kong), Jean-Michel Landry (Carleton University, Department of Sociology & Anthropology), Yasemin Ipek (George Mason University), Chenyu Wang (Hamilton College)

DISCUSSANT:

Jarrett Zigon (University of Virginia, Department of Anthropology)

DESCRIPTION:

The 'ethical turn,' which carved out a space for recognizing individual freedom and moral experiences, has recently been critiqued for analytically separating ethics from the realm of the political and thus for overlooking 'how political possibilities and moral worlds generatively intertwine' (Mattingly & Throop, 2018, p. 485). This panel focuses on the question of how political possibilities and moral worlds co-constitute each other during periods of abrupt and relatively more gentle transition. When faced with challenging circumstances such as a pandemic, dire economic crisis, erupting political violence, or restrictions on mobility, how do

individuals and communities rethink their ethical and political commitments in ways that generate conversations for new ways of being and acting? How do diverse local, national, and transnational actors construct narratives that depict certain people, practices, and social formations as (un) ethical and (non) political? What makes certain bodily, affective, visual, and aesthetic practices, performances, and images come to be understood as inherently (un) ethical and (non) political? How do concepts such as freedom, justice, belonging, piety, and revolution, which carry both moral and political valences, get entangled in sentiments of uncertainty, fear, and confusion and characterize experiences of transitioning? The contexts studied by the panel presenters have witnessed dramatic and banal transitions in the past years, leading their interlocutors to question their allegiances, commitments, and aspirations. As the 'normal' began to be shaken, transitions called various ethical and political aspects of everyday lives into question-generating fear and precarity as well as new forms of sociality and agency. Transitions have also incited experimentation and playfulness as people desperately looked for alternative ways to reach their dreams or imagine new ones. We draw on the idea of becoming, which emphasizes the 'unfinished' nature of experiences and the storytelling of lifeworlds and collective efforts (Biehl and Locke, 2017) during transitions. The concept of becoming helps us make sense of how ethical and political imaginations continue to shape each other as future horizons simultaneously open up and narrow down during times of transition. It emphasizes that navigating transitions for many was not a linear process; it involved dialectical processes of disruption and reconstruction, disenchantment and reenchantment. Ethical and political are not stable categories; they are subject to continual evaluation and imagination. As we approach individual and collective efforts for becoming ethical and political as an indeterminate process, we situate political and ethical engagements in a continually shifting terrain of complex affects and temporalities. By asking how ethical and political values and positions are imagined alongside other forms of social difference, such as social class, race, gender, religiosity, and generation, we also seek to expand broader anthropological debates on subjectivity, belonging, and agency.

On Betrayal and Ethical Action: Long-term Asylum-seekers' Organizing in Hong Kong: This paper examines the transition at different scales that make and unmake the fragile togetherness of a group of asylum-seekers in Hong Kong in the early 2020s. Since late 2010s, a small

group of asylum-seekers managed to work together independent of NGOs to explore ways of exiting their immigration limbo. In 2022, however, the group fell apart right after they launched a fund-raising campaign for their overseas resettlement, leaving each member nursing wounds of betrayal and indignation. How did this "moral breakdown" (Zigon 2007) magnify pre-existing differences, current difficulties, and future troubles? Is reconciliation possible – and if so, what ethical and political bargains are necessary? Based on participant-observation as a facilitator for the group, I situate the group's interactions in the early 2020s in relation to the aftermath of the 2019 anti-extradition protests, the beginning of the COVID-pandemic, and an immigration bill amendment in 2021 that promised "better handling" of asylum-seekers. Examining the key moments and major disputes between group members, the analysis raises questions about how ethical and political agency intertwines within a complex web of personal biographies, social and political upheaval, and a tightening border regime. It asks how the power of sociality and interdependence is in constant flux with the precarity and divisiveness on the margins, and what political possibilities of the impossible may look like. Presenter: Sealing Cheng (The Chinese University of Hong Kong)

Ethics as Politics by Other Means: Since the 11th century, Islamic Shi'i seminaries have prepared pious young men to guide the faithful on the divinely ordained path called the shari'a. This paper considers different concerns, practices, and aspirations described as "ethical," and through which cohorts of seminarians have learned to navigate the transition period that followed the passing of their religious reference [marja'] and mentor, the Lebanese cleric Mohammed Hussein Fadlallah (1924-2010). I pay particular attention to the ethical practices and aspirations that transcend the realm of the self, and aim to accomplish the kind of work we associate with the political—e.g., addressing growing wealth disparities, confronting sectarian incidents and ensuring social tensions. Reflecting on these ethical endeavors in the context marked by a transition in patterns of authority helps us understand how the ethical and the political intersect. But as I argue, such endeavors also enable us to rethink the relationship of ethics to politics from an ethnographic standpoint where the very distinction between these categories seems contested or inoperative. This attempt at rethinking ethics and politics after the "ethical turn" builds on eighteen months of fieldwork in Lebanon (2013-2014), during which I attended the daily classes offered in the oldest of country's contemporaries

Shi'ī seminaries. It also draws on what political theorists Sheldon Wolin and Antonio Vasquez-Arroyo call the “tradition of political ethics” in philosophy as well as on Marcel Mauss’s *Écrits Politiques* (1997), a collection of political writing that remains untranslated in English to this day. Presenter: Jean-Michel Landry (Carleton University, Department of Sociology & Anthropology)

Ethical and Political Affects: Becoming “Positive” in Lebanon: Since 2011, the war in neighboring Syria has paralyzed Lebanon’s already fragile politics and economy, leaving many Lebanese feeling stuck in recurrent crises. My paper will discuss how civil society activists in Lebanon sought to spearhead a multi-scalar transformation—e.g., political, social, and individual, amidst what they viewed as the country’s dramatic transition to a state of war and chaos. Activists articulated being “positive” (*ijabī*) as essential to asserting “life” and new future horizons against the precarious situation of the country, which was described as “killing” its citizens. Drawing on ethnographic research (2012-2015), I analyze how everyday activist practices sought to transform both individual moralities and affects and political and social structures to manage Lebanon’s dramatic transitions. Through fostering what I call “ethico-political dispositions”—embodied capacities that were believed to generate empowerment and agency—activists sought to manage “negative” (*selbī*) affects such as stuntedness and fear of war. Similar to protesting or volunteering, many mundane practices, such as doing yoga and spending time with friends, were viewed as activism if they helped cultivate the “right” dispositions for “good” citizens of the imagined nation. Drawing on critical studies of affect management (e.g., Berlant 2011; Mazzarella 2017), I analyze how cultivating ethico-political dispositions enabled both new exchanges between neoliberal market agendas and civil society as well as emergent forms of “biopower from below” (Rutherford 2016). My work shows entanglements between ethics, politics, affect, and temporality by examining activists’ affect management as a process of ethical cultivation with political motivations and consequences. Presenter: Yasemin Ipek (George Mason University)

Practicing justice, becoming neoliberal: An ethnographic exploration of student activism in the US: This paper examines how activist-oriented college students practice visions of justice at an elite, predominantly White institution (PWI). In the wake of recent political transitions such as the racial injustice embedded in George Floyd’s murder, the structural inequalities exposed by the pandemic, and the reversal of *Roe v.*

Wade, many elite college students participate in self-organized activism. These activities are critical sites that young people formulate, articulate, and practice their ethical and political visions. However, student activism in elite PWIs is inherently paradoxical: elite activist-identifying students are structurally located in institutions that entrench the very inequalities that these students ameliorate. College students are also inundated with an education that enables neoliberal subjectivity (Handler, 2013; Urciuoli, 2022). How does the neoliberal educational environment shape elite college students’ ethical and political work for justice? Drawing from fieldwork with self-identified activist students in an elite PWI in upstate New York, this paper reveals how student activists practice their visions of justice through a neoliberal form of agency. First, I show how college coursework enables elite students to “do” critique without having to confront their own positionality. Then, I examine two moments of student-led activism: a campaign regarding student-directed resources and a teach-in aiming to confront marginalization on a PWI campus. Responding to the ethical demands of the PWI situation (c.f., Zigon, 2017), student activists articulate an ethical vision of a “good” student, while inadvertently drawing from a neoliberal form of political action (Gershon, 2011), becoming further entangled in the contradictions of their positionality. Presenter: Chenyu Wang (Hamilton College)

2-365

Newcomers in the Association: Student Representatives and Engagement with Anthropological Societies

10:15 AM - 12:00 PM TMCC - 714 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

National Association of Student Anthropologists

ORGANIZER:

Lawrence Ramirez (University of California, Riverside)

CHAIR:

Abby Vidmar (National Association for the Practice of Anthropology)

PRESENTER:

Hanadi Alhalabi (California State University, Northridge), Dana Burton (New York University), Cydney Seigerman (University of Georgia, Department of Anthropology)

DISCUSSANT:

Yookyong Im (Indiana University), Yesmar Oyarzun (Rice University, Department of Anthropology)

DESCRIPTION:

What are the roles and responsibilities of student board members in an anthropological association? How do students join section practices of governance, communication, and administration? What opportunities do student representatives have to build community, promote mentorship opportunities, or address concerns within anthropological societies? In this roundtable discussion, participants will share their own experiences within association service, including event planning, committee leadership, and coordinating society communications. An anthropological society's network presents student members with many potential chances to experience mentorship beyond that which they receive in their graduate program, providing a new source to find research opportunities or applied practice. Additionally, student representatives can influence the approachability and relevance of an association to other students, fostering a welcoming place of mentorship and opportunity. However, the role of student representative is unclear for many student members. Presenters will explore how students may enter association service. We will consider activities in event management, ranging from managing a topical subcommittee to organizing a mentorship workshop. Presenters will discuss the responsibilities of student representatives in developing an association's student membership and engagement. Furthermore, we will consider how student members may take on communications roles that will help them forge generative connections within a society's membership. We hope to inform students about association service by sharing our experiences as student board members within a variety of AAA sections.

2-370

No Path to Citizenship: Transitions in Immigrant Activist Imaginaries

10:15 AM - 12:00 PM **TMCC - 713 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of North America

ORGANIZER:

Amelia Frank-Vitale (Princeton University)

CHAIR:

Rebecca Galemba (University of Denver), Deniz Daser

PRESENTER:

Amelia Frank-Vitale (Princeton University), Deniz Daser, Miranda Hallett (University of Dayton, Department of Sociology, Anthropology and Social Work)

DISCUSSANT:

John Doering-White (University of South Carolina, Department of Anthropology), William Lopez

DESCRIPTION:

In this roundtable, we discuss how migration justice advocates are responding to an increasingly anti-immigrant, nativist tendency in the US and the world (borders hardening, visa and citizenship access becoming more restrictive, the system of international protection under fire, etc) by transitioning away from the pursuit of citizenship status in a liberal framework. We bring together anthropologists and anthropology-adjacent scholars of immigration from different career stages to talk about this trend. Our conversation includes discussions of how these alternative imaginaries emerge in the context of immigrant workplace justice, raids and their aftermath, resistance to the violences of humanitarian programs, migrant caravans demanding freedom of movement, and the creation of immigrant mutual aid projects. We depart from the conviction that these reconfigurations of the most fundamental assumptions about what constitutes justice for immigrants is not just a necessary pre-figuring of future worlds, but also the only practical way forward. Scholars of migration and citizenship have recognized that inclusion often implies violence; processes of state inclusion are co-constitutive of processes of more overtly violent exclusion. When it comes to the expansion of access to status and full or contingent citizenship, the inclusion of the few is always predicated on the exclusion of many, making the former an inherently violent trade-off. Even so, the last three decades of immigrant justice work in the United States have been decisively oriented towards comprehensive immigration reform and calls for pathways to citizenship. This has become the unquestioned, almost teleological terrain of immigration activism; so much so that it has become nearly impossible to speak of immigrant justice outside this framework. Despite years of organizing, however, what had become the self-evident goal, whose achievement was felt to be squarely in the realm of future possibility, is now more elusive than it was twenty years ago. Indeed, as political conditions make the goals of many progressive-to-leftist movements seem increasingly out of reach, and the mainstreaming of abolitionist thought brings activists to question the once taken-for-granted liberatory nature of those goals, movements must transition towards

alternative visions of the future. In our discussion, we also recognize the heterogeneous nature of immigrant communities, immigrant activism, and immigrant imaginaries. While we see phenomena that require an abolitionist framework, we also recognize a problematic tendency to overdetermine migration movements as projects imbued with vanguard social justice ethics and politics, extending beyond the realm of migration policy and migrants' rights. This is to say that we do not romanticize abolitionist or transborder mobilizations but, rather, we explore the ways in which this is an eminently practical political transition.

2-375

Organizing Objects Through The Stories We Tell

10:15 AM - 12:00 PM TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Jason Ellsworth (Dalhousie University, Department of Sociology and Social Anthropology)

CHAIR:

Jason Ellsworth (Dalhousie University, Department of Sociology and Social Anthropology), Zabeen Khamisa

PRESENTER:

Christine Schreyer (University of British Columbia, Okanagan), Martha Radice (Dalhousie University, Department of Sociology and Social Anthropology), Daniel Salas-Gonzalez (Dalhousie University, Department of Sociology and Social Anthropology), Zabeen Khamisa, Zachary Mondesire (Boston University), Jason Ellsworth (Dalhousie University, Department of Sociology and Social Anthropology)

DISCUSSANT:

Jennifer Long (MacEwan University, Department of Anthropology)

DESCRIPTION:

Objects are continuously in transition through creation, circulation, consumption, and/or destruction. Their value and meaning are subject to the shifting perspectives of the social, political, and economic contexts they are enmeshed. In line with the AAA & CASCA theme of transition, participants consider how objects are being made and unmade in new ways by the humans that organize them. Our panelists will show-and-tell the ethnographic stories of the objects we

encounter in our research. Objects include woven wraps, miniature carnival throws, mix tapes, a family painting, currency, shapewear, turbans and not milk. Each speaker will take on their object of choice for only 7 minutes! These short form presentations will be unpacked in a discussion and allow time for the audience to share their own stories.

2-380

Poetics of Struggle: Local Resistance to State Violence in the Americas

10:15 AM - 12:00 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Black Anthropologists

PRESENTER:

Maryam Kashani (University of Illinois, Urbana-Champaign), Courtney Desiree Morris (University of California, Berkeley), Christopher Loperena

DESCRIPTION:

In the contemporary Americas discourses of multicultural belonging, from mestizo nationalism and racial democracy to official anti-racism, purport to make state-sanctioned space for multiracial polities but in fact often extend longer histories of state violence in the region that are defined by white supremacy, coloniality, and gendered racialization. Black and Indigenous territories become frontiers of progress, masking or relegating to history the violent dispossessions of colonial theft, genocide, and enslavement in pursuit of national projects that reconcile contemporary violence and dispossession as national projects of multiculturalism and capitalist development. Paradoxically, while this state-making aims to make marginal or invisible the histories and contemporary realities of Black and Indigenous peoples, these communities continue to be central to how the state validates itself. Critically, these state machinations have never gone uncontested; while the state consistently adapts to resistance, these communities recalibrate ways of being, forms of activism, and modes of critique, drawing on grounded knowledges and traditions. This roundtable engages three authors whose recent books explore historical and contemporary struggles for autonomy and justice on the lands and at the waters of Tela Bay in Honduras, Bluefields on the Caribbean coast of Nicaragua, and the San Francisco Bay Area. Courtney Morris' text *Defend the Sunrise* (2023) examines the long history of Black women's resistance to violence, exclusion and dispossession in Nicaragua. It tracks the

ways Black women challenge forms of 'multicultural dispossession,' a concept Morris develops to describe how state actors and institutions drain multiculturalism of its radical, transformative potential by espousing the rhetoric of democratic recognition while simultaneously supporting illiberal practices and policies. In *Medina by The Bay* (2023), Maryam Kashani weaves expansive histories, peoples, and geographies together in an ethnographic screenplay to demonstrate how sociopolitical forces and geopolitical agendas shape Muslim ways of knowing and being in the San Francisco Bay Area. From the Black Power movement and state surveillance to Silicon Valley and gentrification, Kashani examines how multiracial Muslim communities in the San Francisco Bay Area survive and flourish within and against racial capitalist, carceral, and imperial logics. In *The Ends of Paradise* (2022), Christopher A. Loperena examines the Garifuna struggle for life and collective autonomy, and demonstrates how this struggle challenges concerted efforts by the state and multilateral institutions, such as the World Bank, to render both their lands and their culture into fungible tourism products. Loperena's work reveals how purportedly inclusive tourism projects form part of a larger neoliberal, extractive development regime, which remakes Black and Indigenous territories into frontiers of progress for the mestizo majority. Drawing on her critical work on Blackness, gender and violence in Brazil, Christen Smith joins the roundtable to think with these authors on the throughlines of local resistance and state violence in the hemisphere, as well as questions of anthropological craft and activist anthropology as each work engages diverse methods including the ethnocinematic, courtroom ethnography, archival research, and oral history and each author is committed to doing anthropological work that matters.

2-270

Psychedelics as Transformation and Healing on the Margins (4)

10:15 AM - 12:00 PM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Anthropology of Consciousness

ORGANIZER:

Lisa Gezon (University of Alabama at Birmingham, Department of Anthropology)

PRESENTER:

Gabrielle Lehigh (University of South Florida, Department of Anthropology), Graham St John

(University of Huddersfield), Lisa Gezon (University of Alabama at Birmingham, Department of Anthropology), Nicole Torres (Western Washington University, Department of Anthropology)

DISCUSSANT:

Rachel Corr

DESCRIPTION:

The use of psychedelics for self-actualization and mental health therapy, whether in lay or professional mental health contexts, has grown increasingly popular in North America. This panel focuses on ethnographies of psychedelic use and related altered states of consciousness in non-medical contexts, tracing language surrounding their use as well as emerging biocultural practices and wisdom traditions that reduce harm and elevate transformative experiences. Transformation is a common theme, invoking conversations about generational, colonial BIPOC, religious, and other forms of trauma. Healing and other embodied experiences occur in localized multisensory contexts, sometimes including music, dance, art, lights, and other times in intentional conversations, meditations or other integrative spaces.

Transformative Psychedelic Experiences at Music Events: Exploring Chemosocial Relationships for Enhancing Psychedelic Healing: Clinical interest in psychedelic treatments in the United States started in the 1950s, but anti-drug policy and anti-social sentiments quickly thwarted future research. The last decade has renewed clinical interest in using psychedelics to treat a diversity of mental health ailments. While these studies provide essential protocols, treatments, and therapy models for patients, they are limited in understanding the role of the contextual elements that influence psychedelic experiences and outcomes. This project examines how people use psychedelic substances outside medical settings by studying transformative psychedelic experiences at music events. This inquiry into psychedelic use utilizes an integrated framework of chemoethnography from environmental studies with classic drug use literature and anthropological studies on indigenous and pharmaceutical healing practices to consider the assemblages, entanglements, and mechanisms that contribute to meaningful experiences. Additionally, this study addresses the need for information on how people use psychedelics outside medical settings and how these uses can be therapeutic. As clinical settings individualize treatment, music festivals provide a contrasting environment to identify additional contextual factors and how they contribute to creating these experiences. The results of this study

stem from 18 months of fieldwork consisting of 38 interviews, 523 survey responses, and over 650 hours of participant observation. This research finds that the carefully crafted spaces of music festivals featuring art, music, and community vibe are essential to initiating liminal experiences and allowing festival goers to fully embody the pleasure of the psychedelic experience. The entanglements of the music festival and the psychedelic experience give way to complex and supportive social lives that function as therapy management groups through conversations of support and care before, during, and after the experience. This unique environment has the potential to support therapy, healing, and transformation. Participants report the value of these experiences through long-term changes in their internal process of self-reflection and changes in everyday life. This research sits on the cutting edge of anthropological theory by pushing the field towards an 'anthropology of the good.' It investigates these experiences to inform future treatment opportunities in addressing the needs of the suffering subject while bringing attention to the diversity of modalities in therapy and healing. Presenter: Gabrielle Lehigh (University of South Florida, Department of Anthropology)

Of Mirrorballs and Meta-Liminality: A Rough Guide to the Vibe in Global Dance Culture: This presentation explores event sites possessing a unique signature in longitudinal research on a spectrum of event-cultures dubbed 'transfesteive.' Drawing on multi-sited transnational ethnography of electronic music and dance cultures over the past three decades and into the present, I make a critical exploration of the transformative pretensions of the socio-sonic aesthetic commonly understood as 'the vibe.' From outdoor 'bush doofs' in Melbourne to 'trance dance' at Portugal's Boom Festival, to 'burns' within the Burning Man diaspora, 'transition' / 'transformation' is a persistent leitmotif. Experts on ritual and pilgrimage have long known that liminality is pivotal to transition, and researchers of techno dance movements recognise that the vibe is archetypically liminal. But the vexatious vicissitudes and conflicts of the conditions of liminality within these scenes, and at these sites, are often neglected. This presentation demonstrates that, in a multitude of dance culture milieus the world over, the vibe evolved as an optimal meta-liminal collision of pleasure and the sacred. It will show that, from early seventies sites like New York's The Loft, to Australia's Rainbow Serpent Festival, to Black Rock City, Nevada (i.e. Burning Man), the mirror ball evolved into a powerful sign of unity amid difference. Compounding

the self and other, fantasy and reality, the one and the many, the mirrored ball became a pervasive symbol of the vibe. But as recent research has indicated, the mirrorball is a glittering threshold, a 'heterotopic' device (see *Disco Heterotopias*, Pitrolo & Zubak 2022) mirroring the prolific efflorescence of othered positions refracting a cornucopia of race, ethnicity, gender, sexuality, class, ability, and other identifications. As I outline, if the resilient mirrored globe is an icon of freedom and otherness, then it is a complex symbol, a glittering mosaic of the riot of passage contextualized by 'transfesteive' sites: a symbol of the hyperliminal contours of transformation. At the same time, and in a more recent development shaping transfesteive events and their communities, pandemicity and the era of 'social distancing' has pushed the boundaries of event design. In a new era of crisis, public health and safety became a feature integral to the transformative exegesis. With examples from world electronica, from psytrance to techno, from Paradise Garage to Kyiv's club Ж, from Hungary's Ozora Festival to Burning Man, this presentation forges a rough guide to the vibe, with attention to its nuanced proliferation in a world of risk and uncertainty. Presenter: Graham St John (University of Huddersfield)

Liminality and Integration in Psychedelic Discussion Groups: The use of psychedelics for self-actualization and mental health therapy, whether in lay or professional mental health contexts, has grown increasingly popular in the United States. This 'psychedelic renaissance' has been supported by actual or anticipated legalization of psychedelics, increasing numbers of clinical trials using psychedelics therapeutically, as well as by growing business interests in marketing these substances and processes of taking them. Research has revealed the importance of ritual frames for interpreting the meaning of psychedelic experiences (in the use of ayahuasca by Western tourists in Fotiou 2020, for example). A rite of passage is a particular kind of ritual frame that helps explain the sometimes-dramatic personal transformations that people experience as a result of liminal experiences under the influence of these substances. This research, located in an urban setting in the South of the United States, focuses on semi-public discussion groups that provide settings for sharing and making sense of psychedelic experiences or simply for exploring curiosity about these substances. Participants often refer to these as 'integration groups,' highlighting the final stage in the rite of passage: reintegration into society with a new phenomenological and cognitive subject position. Rituals and social movements take place within political

and economic contexts affecting identity and opportunities for collective responses to social and political pressures. To this end, the Southeastern United States provides a unique context for psychedelic exploration, considering political hesitance to legalize psychoactive substances for recreational use and overall religious and social conservatism. Many participants come from white evangelical religious backgrounds and currently inhabit social contexts where using these substances is considered transgressive. These integration groups provide a context for generating and affirming what Devenot et al. (2022) referred to as 'counterculture wisdoms' that are, similar to Indigenous wisdoms, 'never 'fringe,' but always foundational' to providing context-appropriate support and care to psychedelic users. The lens of 'rite of passage' helps conceptualize the legitimacy of this emerging counterculture wisdom tradition for helping people experience transformation and then learn to frame it within challenging ideological, political, and economic contexts. Presenter: Lisa Gezon (University of Alabama at Birmingham, Department of Anthropology)

Psychedelic Usage as a form of Decolonial Healing among BIPOC Individuals: While the 'Psychedelic Renaissance' has become increasingly popularized in the United States and psychedelics are currently in various stages of decriminalization in various cities and states, its usage among BIPOC (Black, Indigenous, and People of Color) is becoming increasingly popular as a tool for 'healing and liberation.' My research interests are focused on one central question: how do BIPOC individuals situate themselves in a social and cultural phenomenon that is part of a capitalist project of mainstreaming, professionalization, and possibly appropriation? Through the use of 2-3 ethnographic case studies, I will examine how BIPOC psychedelic users in the United States contextualize and understand their use of psychedelics as a 'decolonial' tool of healing amidst a larger capitalist project. Presenter: Nicole Torres (Western Washington University, Department of Anthropology)

2-265

P'urhépecha Culture and Identity in Michoacán and the United States: Gender, Sexuality, Traditions, and Migrations

10:15 AM - 12:00 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Association of Indigenous Anthropologists

ORGANIZER:

Vanessa Moreno (University of Arizona)

CHAIR:

Mario Gomez Zamora (University of California, Santa Cruz)

PRESENTER:

Mintzi Martinez-Rivera ,María Rosario Niniz Silva ,Vanessa Moreno (University of Arizona),Mario Gomez Zamora (University of California, Santa Cruz)

DESCRIPTION:

This panel is presented by scholars who are all ancestrally rooted to Michoacán, Mexico and conduct academic research about their ancestral communities. Our panel will provide a collective analysis of transnational P'urhépecha culture and identity, including perspectives that analyze and compare cultural practices and identities in Michoacán and in the numerous communities where P'urhépecha people reside in diaspora in the United States. Transitions such as changes to traditional culture, altered ancestral practices, and distinct identity claims from those historically characterized by the P'urhépecha people, will be explored to understand the various adaptations the traditional Indigenous culture of the P'urhépecha people has experienced centuries ago and in current times. Whether these transitions can be traced back to surviving genocide during Spanish colonization, or the recent devastation of the COVID-19 pandemic, the P'urhépecha communities of Michoacán featured in this panel presentation have navigated countless transformations due to multiple outside imposing forces, including locally, nationally, and internationally. The multitude of social, economic, political, and cultural climates these communities are currently experiencing and have historically adapted to illustrate their approach to transitions, with the ability to remain connected to their traditional P'urhépecha culture and transform in new, unfamiliar environments or situations with resiliency.

Tembuchakuecha during COVID: Transforming Wedding Practices in a P'urhépecha Community in Michoacán: In the last 20 years, in the P'urhépecha community of Santo Santiago de Angahuan, different cultural practices have gone through multiple cultural and structural transformations. Between 2009-2010 the effects of the U.S.-Mexico Economic Recession, the War on Drugs that began in 2006, and the mass deportations of migrant workers in the United States, followed by the H1N1 epidemic in 2009, and the Covid-19 epidemic of 2020-2023, were greatly felt in Angahuan. As a result, cultural practices were transformed to adapt to the current

political, economic, and social climate. In this presentation I will focus on the tembuchakua, wedding rituals in Angahuan, as the tembuchakua serves as a cultural template that influences the way other rituals are organized and performed in the community. While the wedding in Angahuan does have a structure that people may follow, families carefully negotiate and organize the wedding based on their preferences and/or economic situation. Therefore, in this presentation I will specifically focus on how people in Angahuan had to transform their wedding practices in order to contend with the reality of the COVID-19 pandemic, as families had to negotiate which rituals they were going to perform during the three days that the wedding lasts. Those transformations are and were done in a P'urhépecha/Angahuan distinct way, following the cultural logic of the community. Presenter: Mintzi Martinez-Rivera

Participation of P'urhépecha Migrant Women in the Provision of Care for People with Disabilities: The study of the migrations and living conditions of Mexican migrants to the United States has revealed a series of problems faced by this population, one of them related to health disorders. It has been shown that among the concentration of Hispanic migrants (mainly Mexican) in low or unskilled occupations that demand physically demanding tasks and risky environments, the adoption of unhealthy practices and behaviors (sedentary lifestyle, bad eating habits) and suffering from chronic diseases, are the main factors that contribute to the deterioration of health, which can materialize in the acquisition of some type of disability. Therefore, this study aims to analyze the participation of P'urhépecha women and the tasks they perform as informal care providers with migrants with acquired disabilities in their destination locations. Addressing the experiences of informal caregivers will demonstrate the conditions under which such assigned responsibilities are exercised, according to gender, and how these tasks allow the family and social reproduction of the migrant Indigenous community in the context of transnational migration. Presenter: María Rosario Niniz Silva

The Transnational Community of Aguililla-Redwood City: Rooted in Michoacán and Silicon Valley: The people of Aguililla, Michoacán have been in a constant state of transition for generations. From surviving genocide during Spanish colonization, attempting to assimilate into the Mexican nation-state, and recently becoming a transnational community now primarily based in the Silicon Valley of Northern California, Aguilillenses have remained strongly rooted to their pueblo and

maintained this connection even while in diaspora. Aguilillenses trace their heritage to the P'urhépecha people, though their Indigeneity has been impacted by historical trauma from colonization and the pressure to transform into a mestizo pueblo to become incorporated into the Mexican nation-state. The pueblo began experiencing outward migration in the 1940s during the Bracero Program and soon established a transnational community based in the unincorporated area of North Fair Oaks in Redwood City, California, where a majority of Aguilillenses now reside. The harsh living conditions in the surrounding region of Tierra Caliente in Michoacán have altered this community's practices of transnationalism, as Aguilillenses experience restricted mobility back to their ancestral pueblo and intensified feelings of in-betweenness while living in North Fair Oaks. Here, Aguilillenses are facing displacement once again, as gentrification in wealthy Silicon Valley has spread to this historically Mexican community, also known as "Little Michoacán." This presentation will analyze the various transitions the transnational community of Aguililla-Redwood City has experienced due to historical trauma, de-Indianization, and intergenerational displacement, with an emphasis on the community's current resistance to further displacement and fight to protect their roots both in Aguililla and North Fair Oaks. Presenter: Vanessa Moreno (University of Arizona)

P'urhépecha Gendercide in Michoacán: An Archival and Testimonial Approach: In this presentation, I analyze a historical document from the 17th century about thirteen Indigenous P'urhépecha men who were criminalized for sodomy in Michoacán. Five of these men were publicly tortured, and four were sentenced to death by the Spanish government and the Catholic church in Michoacán. I demonstrate how the public extermination of queer Indigenous people in colonial Michoacán influenced the assimilation of Indigenous gender and sexualities into the Spanish colonial project. I also study the connection of these historical events with the ongoing violence and murder against queer people in Michoacán and the rest of the Américas. To inform the current complexities of queerness in Michoacán, I analyze testimonies of queer P'urhépechas, where I focus on the avenues queer P'urhépechas find in Michoacán to not repress their sexual preferences and gender expressions while still being accepted by the pueblo. Although, in some cases they might be accepted at some level by the community, we see queer P'urhépechas not always fitting in with local expectations, and who are targets of

community violence. Presenter: Mario Gomez Zamora (University of California, Santa Cruz)

2-275

Racialization and Racism in Health Care Part 2

10:15 AM - 12:00 PM

TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Megan Muller da Silva (University of British Columbia)

CHAIR:

David Ansari (University of Illinois, Chicago)

PRESENTER:

Heather Howard (Michigan State University, Department of Anthropology), Courtney Johns Rejano (University of South Florida), Sarah Rubin (Ohio University), Annie Preaux (Tulane University), Chand Mia (Memorial University of Newfoundland, Department of Anthropology)

DESCRIPTION:

The present global uncertainty of ecological and political turmoil has foregrounded questions of inclusion, equity, and justice in the areas of access to health services and the uneven distribution of disease and determinants of health. Through recent climate crisis and pandemics, race has proven to be a central factor influencing how health care resources are made available. The imbrication of care and the politics of race in clinical spaces has long been a focus of critical medical anthropology. Building upon this antecedent, an important area for disciplinary reflexivity is to consider how ethnographic methods can be harnessed within clinical spaces by shaping medical education and practice. Building upon a long history of articulating a sharply critical stance towards biomedicine, how might the discipline of anthropology transition towards a site of advocacy within and alongside clinical practice?

This panel, Part 2 of Racialization and Racism in Health Care, considers the themes of categories, labels, misrecognition, and social suffering. This panel assembles medical anthropologists, health researchers, and health care professionals confronting the social and material consequences of racism, whether in health care delivery or biomedical research. The presenters consider the implications of socio-cultural and biological profiling of patients and populations, in diverse settings including within biomedical research and minority groups in the United States, the Dominican Republic and

Bangladesh. The first three papers consider how (mis)racialization influences how the social determinants of health, health outcomes, and health equity are understood in biomedical research and health policy. The final three papers investigate the implications of violence and social suffering in child and maternal health. In keeping with the overarching theme of the sessions on racialization and racism in health care, these papers contribute to the conversation on how anthropologists might position themselves as allies and intermediaries between patients, racialized publics, care providers, policy and health care institutions.

Misracialization of Indigenous people in population health and mortality studies: Indigenous people are often misracialized or misclassified as other racial or ethnic identities in population health research in the United States. This misclassification leads to underestimation of Indigenous-specific mortality and health metrics, and subsequently, inadequate resource allocation. When Indigenous communities identify research needs to support their delivery of programs and services, the issues caused by misracialization in population health data adds a burden to communities who often need to devise creative ways to gather information that counts. In recognition of this problem, investigators around the world have devised analytic methods to address racial misclassification of Indigenous people. We carried out a scoping review of empirical studies that include Indigenous-specific estimates of health or mortality and that take analytic steps to rectify racial misclassification of Indigenous people. While we found useful practices, there remain several limitations. Of the most promising practices we identified, community-engaged approaches improve registry data and surveillance, build capacity, contribute to Indigenous data-sovereignty goals, highlight how increased ownership of the research process produces richer results and ultimately more appropriately targeted resource investment. These approaches draw attention to the need to center Indigenous methodologies and apply mixed methods, which thus have implications for ethnographic research design. All of these factors will be considered through reflections on a study of e-cigarette use in Indigenous communities in the US carried out by one of the authors. Authors: Heather Howard-Bobiwash, Danielle Gartner, Madeline Nash, Ceco Maples. Presenter: Heather Howard (Michigan State University, Department of Anthropology)

Public discourse as an interface between medical education and culture war politics: Medical

anthropologists are uniquely positioned to interface between medical education, policy, and the public. In an increasingly polarized political climate, it is imperative that medical bias and health inequities not fall to the wayside of competing priorities or be removed from the mission completely. Diversity, equity, and inclusion (DEI) programs at state universities are under attack in Florida, driven by the governor's agenda to "Stop Woke." His imminent run as a presidential candidate will soon take these issues to a national stage. Medical anthropologists have a responsibility to advocate for students having a critical stance, especially in medical education. With our expertise, we can use tools such as opinion editorials to shed light on health, culture, and power for the American public. This type of mainstream media engagement can effectively communicate the importance of DEI to a broader audience and highlight the consequences of policies seeking to limit student access to evidence-based education about health equity. In this paper, I will demonstrate how I draw on my knowledge as a medical education coordinator and my understanding of uneven textbook image representation, structural competency, differential medical device effectiveness, implicit bias, and the importance of patient advocacy by physicians to inform the public about the dangers of ignoring these issues. Engaging in public discourse through mainstream media is particularly urgent now to contribute to public debate and influence policy outcomes. Presenter: Courtney Johns Rejano (University of South Florida)

Critical examination of interventions in racial disparities of infant mortality: The US infant mortality rate has steadily declined for decades, but the disparity between Black and White infants has remained nearly constant. Reducing the infant mortality rate and the racial disparity therein requires multidisciplinary, multisectoral efforts with stakeholders from the social and biological sciences, public health, healthcare, and community, among others. Human genomics research and related biotechnologies hold promise for moving the needle by providing new approaches to preventing and managing the myriad causes of infant mortality. Still, genomics research should be approached critically, especially if these methods aim to address or mitigate racial disparities in infant mortality, for several reasons: 1) The allure of biological reductionism may usurp limited public health resources; 2) fraught collaborations between sectors already exist; and 3) technocratic solutions hold the potential to exacerbate instead of reduce of disparities. Recent developments in the genetics of sudden infant death syndrome (SIDS) present an opportunity to explore the emergent

challenges of integrating genomics into multidisciplinary and multisectoral work in infant mortality reduction and to illuminate these integrations' effects specifically on racial disparities in SIDS. This ethnographic project positions itself to critically examine the emerging tensions and collaborations between and within different sectors in SIDS reduction--traditionally dealt with upstream as a public health social-behavioral issue and downstream as a clinical problem--and grapple with the emergence of a "genetic solution" to racial disparities in infant death. Authors: Sarah Rubin, Amanda Zabala, Michelle McGowan, Marsha Michie. Presenter: Sarah Rubin (Ohio University)

The intersection of racism and obstetric violence in the Dominican Republic: Despite universal access to hospitals and skilled birth attendants in the Dominican Republic, maternal mortality remains high. Two critical issues that impact the provision of maternity care are discrimination against Haitians and, relatedly, obstetric violence, a form of institutionalized gender-based violence that is perpetuated against women because of their triple condition of being female, dark skinned, and living in poverty. Obstetric violence includes verbal abuse, poor rapport with women, sociocultural discrimination, physical abuse, failure to meet professional standards of care, and poor health system conditions (Castro and Savage, 2019). In the Dominican Republic, healthcare professionals are trained and work within contexts that condone and perpetuate racism and obstetric violence, and structural aspects of the healthcare system and discriminatory social beliefs become embedded in how healthcare providers think and act. In 2019, Preaux and Castro conducted ethnographic research in 3 public maternity wards in the Dominican Republic to understand hospital personnel's perspectives on obstetric violence and their justification of it. The interviews provided a space for clinicians and hospital staff to recognize and engage with issues in the health system and in their own actions. Using the concepts of humanization and habitus, the researchers examine how healthcare providers have been shaped by flawed systems and societies and what that means for their relationships with the women they care for. We argue that ethnographic research can support consciousness-raising processes and clinicians in engaging in self-critique and reimagination of their practice. Authors: Annie Preaux and Arachu Castro. Presenter: Annie Preaux (Tulane University)

Maternal care, risks, and violence: Toward an analysis of health inequalities in Bangladesh: Critical medical

anthropology often frames how health inequalities are produced in specific institutional, social, and political-economic contexts. This analysis explores the narratives of health inequalities in a tea plantation community in Bangladesh. Tea plantations in Bangladesh are linked to the complex history of the colonial plantation economy and community. As a post-colonial and post-civil war state, with modern nation-building efforts, Bangladesh has achieved tremendous success in its social and economic growth and in improving its citizens' lives in many areas; however, tea plantation communities have not seen the positive impacts of these improvements. Certain conditions are historically persistent in their everyday lives, including low wages, poverty, uncertain labor rights and laws, and a lack of healthcare and social welfare. Particularly, reproductive health risks and maternal mortality are higher among them compared to other parts of the country. Drawing on an anthropology of structural violence, this analysis examines the narratives of maternal care, risks, and violence among women workers who are intergenerationally involved in the tea plantation economy. The data from in-depth interviews and participant observation shows that unequal access to health education and resource distribution shapes ambiguous healthcare practices associated with maternal risks and obstetric fatality. It scrutinizes that historically endured social vulnerabilities affect healthcare affordability and opting for better healthcare options depends on structural limits underlying access to resources, infrastructure, and distant commuting. This analysis depicts everyday forms of health inequalities that are the indictment of structural violence and the political economy of tea plantations in Bangladesh. Authors: Chand Mia, Faria Binte Arif, Navila Kawser, Pranto Paul, Javed Kaisar, Ashraful Haque, Tasmia Kaniz Ahmed, AFM Zakaria. Presenter: Chand Mia (Memorial University of Newfoundland, Department of Anthropology)

2-280

Rethinking Film From Flaherty to Future

10:15 AM - 12:00 PM

TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Zehra Husain (CUNY, The Graduate Center)

PRESENTER:

Anna Elin Linder ,Ian Kuijt ,Zehra Husain (CUNY, The Graduate Center)

DESCRIPTION:

This session explores the history of early ethnographic film to new and emerging discussions around filmmaking techniques and documentaries to the political implications of ethnographic film. From drone capturing film to multimodal knowledge this session seeks to bring ethnographic film to the forefront of current and emerging anthropology

Making Creative Transitions through Droned Mode of Engagement: Making Creative Transitions through Droned Mode of Engagements Ethnographic endeavors feature a long history of creative modes of engagements, and anthropology an equally long critique of its disciplinary attention to worded representations of beyond worded experiences (Hastrup and Hervik 1994; Marcus 2012; Mead 1974). Curious and critical as our research comes about, takes place, unfolds, and develops, processes of documenting, exploring, experiencing, and producing knowledge commonly evolve as intrinsic parts of our situated wishes to make sense of the worlds we study. We may imagine to do one thing and to use a specific mode of fieldnoting, only to end up doing something else, such as to capture dynamics and dimensions otherwise not attentively engaged or even lost (Mathews 2018; Tsing 2015). This paper builds on such an experience, and it acts window to open the conversation for doing and representing ethnographic work as creatively as it was undertaken (Elliott and Culhane 2017). Expressively and actively undertaken by means of sensuous scholarship (Pink 2015; Stoller 1997), my fieldwork in the world of olivicoltura in Apulia intriguingly advanced into resourcefully embodied research using a drone. While the drone first and foremost allowed perspectives that I as a human am largely and physically incapable of exploring, it rapidly emerged into a mode of engagement that had me critical question how I had learnt how to see that which I watch, listen to that which I hear, smell that which I scent, feel that which I touch, and gather that which I experience (van Ede 2009). This paper develops how the drone incorporated a transition of my ethnographic sense of attention, all while visualizing how imaginative conceptualizations enable unexpected modes of multimodal knowing in much multisensorial worlds of being. Presenter: Anna Elin Linder

Voices from Lviv, Ukraine: Visual Anthropology, Resilience and Resistance: Film, photography, and other kinds of multimodal work plays a critical role in anthropological knowledge production, and provides insights into daily acts of Resilience and Resistance in

post Feb. 24, 2022, Ukraine. Drawing upon films and pictures collecting during March 2023 and October 2023 in western and central Ukraine, this presentation explores how practices of resilience, resistance and hope are materially and symbolically woven into daily life. We argue that the Russian invasion of Ukraine highlights how cultural heritage exists as a contested and targeted landscape, including the Russian destruction of public buildings, monuments, and a broad range of cultural and historical places. In this collaborative work we employ interviews with Ukrainian university faculty members, graduate students, and undergraduate students, to understand how private and public acts, such as public memorialization of deceased military and the symbolic use of national colors and flags at home. Consideration of these materials underlines the importance and value of engaging in daily practices, and the importance of the normal, in a time that is anything but normal. Presenter: Ian Kuijt

Digital Films and Racial Aesthetics in an Arabian Sea Port Town: The Baluchi telefilm, *Doda*, we see long shots of the Arabian Sea. An aspiring boxer from the Baluch ethnic group, stands on a cargo ships, runs along the coastline and trains at the beach along the Makran coast. In the film, *Lyari: A Prison Without Borders*, we see the inverse of these open landscape shots of the sea. The Baluchi telefilm, also released on YouTube, we are taken into the inner-city neighborhood of Lyari in Pakistan's port city Karachi. The shots are drenched in sepia tones, signifying dust a decay. We see an aspiring footballer who practices in the neighborhood playground, in old tattered shoes. He is shown to be an excellent athlete, but urban strife and poverty keep him from progressing. In the Baluchi short film, *Garr Garr*, resembles a public sphere, where young men deliberate their future and talk about migrating to countries in the Middle East to secure livelihoods. This presentation is about coastal screen cultures from South Asia, particularly digital 'telefilms' in Baluchi language produced by film makers from Karachi and the Makran Coast in Southern Baluchistan. It draws on the interviews conducted with three Baluch filmmakers. Two of these telefilms are sports film and one is a short film. It asks the following questions: 1) What are the aesthetic practices embedded in such films that are often not of the highest production quality? 2) What histories of unfreedom and migratory memories do these films archive?; What modes of racialization and racial aesthetics are visualized and expressed in these telefilms? The paper takes these films and the accompanying interviews with the directors to argue for a 'racial aesthetics' that archive the historical mobilities

across the Arabian Sea and Persian Gulf on digital media – itself a mobile medium. The Baluchi 'telefilms,' are uploaded on YouTube and other social media platforms, and often are not of the highest quality, only to be consumed on individual cellular screens. Moreover, being exclusively in Baluchi, their audience were the Baluch in Pakistan and in the diaspora spread across the western Indian Ocean. Baluch diasporic histories, otherwise absent from official historical discourse, are archived and aestheticized in these digital films. A study of digital cultures and racial aesthetics is an opportunity to understand history through media as well as a history of media flows from the Global South. By focusing on sports as a mediated practice rather than just a rule-oriented, ritualistic instantiation of nationalism and global capitalist expansion, this paper takes sports as an intermedial technology that weaves together visuality, embodiment and sound in its aesthetic and political form. Presenter: Zehra Husain (CUNY, The Graduate Center)

2-285

Revisiting 'Authenticity' and 'Legitimacy' in Linguistic Anthropology

10:15 AM - 12:00 PM

TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Maureen Kosse

CHAIR:

Maureen Kosse

PRESENTER:

Maureen Kosse ,Gabriella Licata ,Paige Kuester ,John McCullough (University of South Carolina)

DISCUSSANT:

Archie Crowley (Elon University)

DESCRIPTION:

This panel features the work of early career researchers interested in questions of authenticity, legitimacy and language. Cavanaugh and Shankar (2014) describe the 'heightened value of authenticity within global capitalism, especially how producers link cultural production to particular times and places as a way to evidence authenticity' (52). Processes of authentication and legitimation are dialogic, 'blur[ring] the line between object and commodity,' facilitated by linguistic and metalinguistic resources (53); these concepts interrelate with Bucholtz and Hall's (2005) description of

'authentication' and 'denaturalization' as processes which make claims to realness or artifice. Claims to authenticity are intrinsically political, as the construction of authenticity is itself an act of distinction with salient consequences, in which actors position themselves within dichotomies of real-fake/center-peripheral/insider-outsider/brand-surfeit for material or political gain (Bourdieu 1984; Nakassis 2013). The research presented in this panel covers a range of contexts, with 'authenticity' as the core theme.

McCullough draws upon his fieldwork in Charleston, South Carolina (USA), working with Gullah tour guides. As Lau (2010) argues, discourses of tourism heavily rely on 'authenticity' to market certain locales; for instance, marketing materials for the Gullah Heritage of Hilton Head Island repeatedly emphasize the 'authentic' and 'unique' Gullah culture, linking Gullah language and practices to African linguistic and cultural heritage. In this presentation, McCullough analyzes tour guide discourses which commodify Gullah language to meet tourist demands for linguistic 'authenticity'. Kuester analyzes moments across twelve wine-selling events in South Carolina (USA), in which wine representatives construct themselves and their products as elite and authentic. Representatives navigate complicated positionalities, authenticating their product by positioning themselves as the mediator between the lay customer and the distant, elite regions in which the wines are produced. Licata examines the intertwined ideologies of white supremacy, 'native speakerism' and 'language authenticity' in the context of rising political support for neofascism in Northern Italy. Licata's interdisciplinary approach integrates cognitive and sociocultural linguistics to demonstrate the semiotic links between 'native'/'authentic' speakers of standardized Italian and broader patterns of raciolinguistic enregisterment (Kang & Rubin 2009; Rosa & Flores 2017). Like Licata, Kosse brings linguistic anthropology into conversation with cognitive linguistics. Cognitive linguistics, with some exceptions, has largely been unconcerned with matters of social semiosis; yet as a discipline it has much to learn from linguistic anthropological theory and approaches (and, perhaps, has some useful insight to bear for linguistic anthropology). This presentation demonstrates the potential benefits of such an approach by integrating cognitive theories of center-periphery relations with the body of work on authenticity in linguistic anthropology (e.g. Cavanaugh & Shankar 2014).

How can Cognitive Linguistics support semiotic theory? 'Authenticity' as a case study: While anthropology was a founding discipline of cognitive science, the two fields

are often posited as fundamentally at odds with one another (Boster 2012; Beller, Bender & Medin 2012). Despite rarely being in dialogue, linguistic anthropology and cognitive linguistics have independently incorporated similar theoretical constructs; for instance, both disciplines prioritize construction of meaning over formalisms, while conceptualizing language as fundamentally social, cognitive, and embodied (e.g. Croft 1995; Croft & Cruse 2004; Bucholtz & Hall 2016). This presentation demonstrates the potential benefits of a social semiotic-cognitive approach by integrating cognitive theories of center-periphery relations with the body of work on authenticity in linguistic anthropology (e.g. Johnson 1987; Cavanaugh & Shankar 2014). This analysis applies cognitive linguistic theories on 'construal operations' in language (image schemas, frame semantics, metaphor, center-periphery relations, attention and salience) to linguistic anthropological approaches which highlight the intersubjective construction of authenticity and legitimacy (e.g. Nakassis 2013). Using examples from my research on US-based online white supremacist discourse, I demonstrate how cognitive linguistic theories provide linguistic anthropology with tools for fine-grained semiotic analysis. Presenter: Maureen Kosse

Using measures of social cognition to explore the 'authentic' and 'native' Italian speaker: With neofascism once again on the rise in Italian political parties and society, Northern Italy has become the national epicenter for right-wing populist and racist rhetoric, which "transcends immigration and citizenship status... [shedding light on how] questions of 'difference' are framed institutionally in Italy" (Hawthorne, 2017; Calamai, 2015). Despite the vast regional, cultural, ethnic differences between 'ethnic' Italians, as well as the rise of standardized Italian (hereby SI, a variety originating in Tuscany) as a public language, the rise of immigration in Italy has visibilized how structural raciolinguistic ideologies (Rosa & Flores, 2017) that targeted Southern Italians are now directed at non-white groups (cf. Guerini, 2011). Highly underexamined are how linguistic ideologies of native speakerism and language authenticity are entrenched in white supremacy to elevate the white Italians. The present study demonstrates how multiple models of social cognition can be used to reveal varying layers of bias to gauge how social information, like gender and race, are used in the process of meaning making (see Kang & Rubin, 2009) to (re)iterate ideologies of the native and authentic speaker. Examining bias helps us to understand how language and nonlinguistic social constructs are co-naturalized (Rose & Flores, 2017), creating invisibilized benchmarks of the 'native' and

'authentic' speaker that are institutionally upheld in societies wherein the use of a public or official language becomes inaccessible for those othered through policy. Presenter: Gabriella Licata

"We represent real wine here": Ideologies of Language, Authenticity, and Place in South: Wine representatives are linguistic and economic intermediaries that circulate wine talk (Silverstein 2003; 2006; 2016; Lehrer 2009) between producers and consumers. South Carolina representatives in this in-between role often focus on wines from established and distant regions, using terminology that presupposes ideological links between place and value, working to construct the wine as "authentic." Authenticity is not inherent to objects (Bucholtz 2003), but constructed to sell commodities to audiences on regional and global scales (Cavanaugh & Shankar 2014; Heller 2014). The creation of a locale is important for the construction of authenticity so that consumers feel directly connected to the product's place of origin. In order to determine how representatives use language to authenticate wines non-local, I analyze moments across twelve wine selling events in wine shops and restaurants recorded from Fall 2021-Spring 2023 where representatives discursively construct ideas of authenticity, localness, and positionality. I argue that though representatives do pick up ideas of "elite authenticity" (Mapes 2018; 2020; 2021) by bolstering their own elite reputations when presenting wine to sell, they also work to appeal to those who may not identify as "elite." Authentication by wine representatives involves not only connecting the perceived past to the current consumer (Pratt 2007), but also involves the representatives positioning themselves closer to these so-called elite regions; for example, by highlighting their own visits to the vineyard. Negotiation of place and positionality through language by representatives construct the actual and perceived value of these wines and the authenticity of consumers and sellers. Presenter: Paige Kuester

Linguistic souvenirs & Charleston markets: discourses of authenticity in Gullah Geechee tourism: While often conceptualized as salient and distinct types of linguistic and sociocultural capital, perceptions of authenticity and processes of legitimation represent incredibly complex interweavings between access, agency, awareness, and belonging. Gullah Geechee, a English-based creole language spoken along the coastal southeastern United States, continues to be a site of tension between intra- and intercommunity perspectives concerning the construction and maintenance of 'authenticated' Gullah Geechee identity,

and the consequences of who gets to make those distinctions. In the tourism industry, Gullah Geechee language acts as a commodifiable resource by native guides, personalities, and entrepreneurs; however, a history of linguistic appropriation and exploitation by outsiders has also shaped the linguistic landscape of what constitutes 'authentic' Gullah Geechee. The current study draws from contemporary linguistic anthropological research with the Gullah Geechee tour guide community located in Charleston, S.C. and asks the following questions: What forms do 'souvenirized' and 'commoditized' Gullah Geechee language practices take in the Charleston and Lowcountry tourism industry? and What do processes of language commodification in tourism tell us about authenticity and legitimation? Participant observation of tours, interviews with tour guides, and analyses of touristic multimedia artifacts reveal tensions for intracommunity members between the curating and navigating of outsider language ideologies and positioning of self and others with an idealized construction of localized belonging. Legitimation of Gullah Geechee personhood and language at the intercommunity touristic site becomes a (re-)mediation of outsider perceptions and discourses; tour guides act as metalinguistically-aware intermediaries that negotiate perceptions of authenticity through strategic stylistic language practices. Presenter: John McCullough (University of South Carolina)

2-290

Rumors: Making Sense In Times of Transition

10:15 AM - 12:00 PM

TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Emy Lindberg (Uppsala University)

CHAIR:

Signe Askersjö (University of Gothenburg)

PRESENTER:

Qing Shen (Uppsala University), Signe Askersjö (University of Gothenburg), Emy Lindberg (Uppsala University), Alexander Sallstedt (Uppsala University), Anders Norge Lauridsen (University of Gothenburg)

DESCRIPTION:

What might rumors teach us about the everyday experiences related to social and economic transitions

across local and global scales? This panel looks at the transitional power of rumors in everyday life. Drawing on anthropologist Julien Bonhomme (2016), we understand rumors not only as a social-linguistic practice to make sense of everyday life but as important 'flipsides to everyday social interactions'. That is, rumors are ways of making sense of everyday life while also turning the mundane upside down and creatively questioning manifested truths. While rumor has long been an important concept in anthropology, it is particularly timely to examine rumor critically because of its intimate relationship to emerging global issues such as post-truth and the spread of misinformation (Mair 2017). Yet, this panel seeks to think deeply about rumor not necessarily as a problem, but as something that may hold great social potential in an era of transition. Should we understand rumors as meaningful weapons of the weak or as methods for reading against the grain? (Scott 1985; Stoler 2008). What is the role of rumor in mobilizing social and political action and fostering social bonds and communities? How does rumor expose and distort existing social hierarchies and inequalities? How does rumor illuminate novel forms of being and relating? In other words, how does rumor represent a central component of social transition?

Rumors as Queer Archives and Identity Politics among the Older Gay Men in Shanghai: The majority of the queer history among the older gay men I worked with in Shanghai like elsewhere in China remains largely undocumented. However, these histories are passed on by word of mouth in the community, specifically via rumors. In this paper I analyze how rumors function as an archive of queer experience or a way of engaging with queer past that resists recognition and institutionalization as well as a normative mechanism that reproduces normative queer subjectivities or how these rumors speak back to modern identity politics. I examine three rumors. The first is about an older gay man who is widely believed to have brought up his son gay, the second is another older gay man who is believed to have spent seven years in prison during the Cultural Revolution (1966-1976) when homosexuality was criminalized. The third concerns a few informants' efforts to undo my identity as a researcher by fabricating stories about my sexual liaison in the field. These rumors reproduce three types of failed and stereotypical queer subjects and rekindle "backward" (Love 2009) queer imaginations which remain anchored in a highly stigmatized queer history. In the meantime, these queer rumors open up possibilities of enacting politics of gay identity from the vantage point of the older gay generation which doesn't necessarily

completely align with the mainstream identity politics agenda that defines the younger queer generation in contemporary China. Presenter: Qing Shen (Uppsala University)

Rumours: The Seeds of Conflicts and Convivialities: Few spaces in everyday life thrive with rumours as the workplace. It is a space that requires constant negotiations with people you meet up to eight hours a day, which you sometimes struggle to get along with or perhaps do not even like. At the same time, for many people, the workplace is a space that offers the possibility to fall in love, create valuable networks and establish long-term friendships. But it is also a space with structured and manifested hierarchies of power and these power dimensions can be difficult to negotiate as they may be perceived as rigid and cemented; there is most often a boss that demands specific forms of behaviour, tasks to be completed and goals to be met. All these characteristics of a workplace make for a space where rumours and gossip flourish and become fundamental aspects of most social interactions. In this paper, I argue that rumours are both the seeds of conflicts and convivialities in social life. Building on in-depth ethnographic fieldwork amongst employees at a department store in Sweden, this paper explores the double-sidedness of rumours in how rumours are used to build trust amongst colleagues by critiquing (and at times diminishing) the power of the managers at the store. By looking closely at the practice of rumour-making, I illustrate how rumours have transitory effects in how rumours can transform most social relationships as well as how rumours can destabilize and transition power dimensions in everyday life. Presenter: Signe Askersjö (University of Gothenburg)

Rumors in Transition: The Production and Destruction of a Professional footballer: Professional footballers are global performers. They embody the dreams of people all over the world. Because of their career in the limelight, footballers are subject to both public praise and scrutiny, pending their performance on and off the field. Furthermore, many are invested in their success. Drawing on long-term, ethnographic fieldwork with Ghanaian footballers who migrate to Sweden for work and their networks, the paper examines the case of a footballer (anonymized and with consent), whose international professional career went from shooting to the stars to a full-blown crash. It focuses on the quick rise and fall, identified as a period of liminal transition, where everything was up in the air. The paper analyzes the rumors and interpretations that the people

surrounding the footballer, who to some extent were stakeholders in the career, including family, friends and team representatives, but also those further away like fans and journalists, engaged in. It argues that rumoring is a way to make sense of, but also steer an unfolding chain of events. As such, this paper explores rumor as a way to interpret and create meaning in periods of transition. It shows how rumors are spread and negotiated on individual, societal and global level in relation to the production and destruction of a professional footballer. It finally looks at what it means to be subject to rumors, succeeding and failing as a public figure and why the fall is so hard. What is going on? What actually happened? Do we need to know? Presenter: Emy Lindberg (Uppsala University)

Ironic Gossip Among Young Artist Men: Gossip is often conveyed through (aesthetic) taste and judgement, which, in turn, are attached to stereotypes of the other. To pass such judgements—especially about other people—belonged to the humdrum of everyday life amongst the young artist men I conducted ethnographic fieldwork with in Reykjavik, Iceland, between 2019 and 2021. Yet particular about the artist men's gossip was their tendency to imbue it in ironic sentiment, which rendered the moral content of said gossip ambiguous. I suggest that their tendency to be ironic—even when gossiping—reflected a sociocultural context wherein everything and anything had the propensity to become a matter of self-representation. Though not always a successful tactic, to gossip ironically was therefore a means with which the artist men made sure not to be judged (and thusly be gossiped about) in turn by others. Drawing from ethnographic examples, I illustrate that there was a transitory logic to the irony that the artist men imbued in their gossipy practice. This logic, I argue, reflected their mastery of self-representation in a time marked by social media and in an artistic context marked by the socially differentiating means (and individuality) of aesthetic taste and judgement. Presenter: Alexander Sallstedt (Uppsala University)

Ambalavelona: Rumors of Madness, Hysteria, and Possession in Madagascar: Rumors of a frightening kind of sorcery have spread from the Sihanaka region to the rest of Madagascar since the late 1950s. 'Ambalavelona', as it is called, renders its victims completely beside themselves with sudden outbursts of screaming, shaking and other aberrant behavior. It appears to emerge chiefly in periods of societal transition like the years around Malagasy independence (1960). The suggestive name 'ambalavelona' translates as 'enclosed alive' referring to the helpless state of being at the

mercy of the sorcery. However, what this "sorcery" remains unclear and shrouded in all sorts of rumors. Some ascribe it to spirit possession or a type of nefarious love magic, others see it as the work of the devil, while still others treat it as a psychiatric disorder. Indeed, ambalavelona is among the most rumored phenomena in Madagascar. In my fieldworks, I have pursued the rumors of ambalavelona back to their alleged place of origin among the Sihanaka, a people notorious throughout Madagascar for their "sorcery" – especially ambalavelona. I heuristically approach ambalavelona as a culture-bound syndrome, that is, an assemblage of psychiatric and somatic symptoms endemic to a specific culture. Instances of ambalavelona continue to feature in everyday gossip as well as national media in Madagascar. Yet despite having been noticed by several anthropologists, a focused and thorough ethnographic study of how ambalavelona is practiced and experienced remains to be carried out. That is what this presentation, an offshoot from my PhD work on Sihanaka cosmology, aims towards. Presenter: Anders Norge Lauridsen (University of Gothenburg)

2-295

Situating religious actors in climate change transitions in Sub-Saharan Africa

10:15 AM - 12:00 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Timo Kallinen

CHAIR:

Timo Kallinen

PRESENTER:

Jenni M^ölkänen ,Tea Virtanen ,Timo Kallinen

DISCUSSANT:

Andrew Walsh (Western University, Department of Anthropology)

DESCRIPTION:

Sub-Saharan Africa is among the world's regions hardest hit by anthropogenic climate change. Consequently, African societies are under an increasing pressure to make a transition from the current era of deepening environmental crisis to a more sustainable future and ways of living. Religious actors, groups, and institutions are involved in this transition in multiple ways. Accordingly, our panel asks how different religious

actors situate themselves in the undetermined and unexpected context of current crisis, as well as the measures for alleviating or solving the crises. Along with the heightened level of uncertainty created by climate crisis, Sub-Saharan Africa is undergoing major religious transformations. Presently, both Pentecostal-Charismatic Churches and Salafi- and Sufi-inspired Islamic revival movements are growing, while indigenous and older Islamic and Christian movements are adopting multiple survival strategies to respond to competition for followers. They all perceive and react to the climate calamity differently. The monotheistic scriptural religions' view of a hierarchical relationship between humans and nature has often been identified as the root cause of the modern environmental crisis, while indigenous peoples' spiritual attachment to land is seen as exemplary from an ecological perspective. Yet, ecotheologians and activists of different world religions have advocated for seeing the environment as divine creation with intrinsic value, and various faith communities have advocated 'greener' ways of life. Simultaneously, other strands of these religions have embraced climate skepticism, or insisted that environmental disasters are a part of divinely ordained destiny over which humans have no power. Furthermore, we emphasize that religious practices and institutions are politically and materially embedded in their social environments. Hence, how religious actors respond to environmental problems and participate in efforts to solve them is influenced by and has an effect on far broader dynamics than strictly the religious realm. Each specific location exhibits its own unique set of relations between religious, political, economic, and civil society actors. Each locality, obviously, is also intertwined in webs of relations on national, regional, and global levels. The presentations in the panel address the following questions and themes: • What broader sociocultural, political and economic dynamics influence religious responses (or non-responses) to climate change, and how are these altered in the process? • How does the climate crisis and responses to it, as well as struggles over shrinking resources, affect relations among religious actors; within particular communities and also between them? • Does the climate crisis affect the policies and actions of local religious institutions and/or people's everyday religious practices? • How are discourses and imaginations related to climate change transitions enacted and mobilized by religious actors? The panel gathers presentations based on data collected by ethnographic methods on four locations: Ghana (West Africa), Cameroon (Central Africa), Uganda, and Madagascar

(East Africa). It involves all the major religious groups on the continent (Christianity, Islam, Indigenous religions).

Changing weather, shrinking resources, and Christian social relations in northeastern Madagascar: Sub-Saharan Africa is experiencing simultaneously effects of anthropogenic climate change and major religious transformations. In rural northeastern Madagascar, rice and vanilla farmers, belonging mainly to Tsimihety ethnicity and practicing different forms of Christianity and ancestral customs, live in the vicinity of Marojejy National Park known for its rare endemic species. The Tsimihety environments, undergoing biodiversity and forest loss, have been in an intensive focus of the Madagascar state and bilateral and transnational organizations' efforts of reforestation and conservation of natural resources. The rural farmers themselves are concerned about changing weather influencing people's subsistence and export crop farming. In the context of shrinking resources and changing weather, I examine how the Christian Tsimihety situate themselves in different social orders of the Malagasy state and foreign projects, ancestral customs as well as Christianity, and relations among and between them. Elsewhere in Africa, Christians have engaged with ecologically sensitive practices and theologians and faith communities have advocated 'greener' ways of life. However, Christian churches in Madagascar are mainly involved with social issues, such as taking care of the poorest, health, education and humanitarian aid. In northeastern Madagascar, Christians are busy to build better churches to attract and maintain followers. These practices of building and attracting people resonate with values of the Tsimihety ancestral customs. Indeed, people navigate between demands and expectations of village and kinship sociality and respect towards God. Finally, the Christian Tsimihety interpret weather changes as God's signs asking people better behavior assigning weather into a social and moral question. Presenter: Jenni Mõlkänen

Making sense of climate change in Muslim Cameroon : For long, the humid savanna area of the Adamawa Region of Cameroon has provided the local Muslim Mbororo (Fulani) with ideal conditions for raising their Zebu cattle. Recently, however, the area has witnessed the deteriorating effects of climate change on fertile land. Besides furthering the tension between the Mbororo and local farmers, the gloomy prospects caused by exacerbating resource scarcity has driven many Mbororo youngsters to crime. While a body of research exists on indigenous strategies of climate change adaptation among Sub-Saharan pastoralists,

people's own understanding of the phenomenon has been overlooked. My paper aims to fill this gap by exploring how the Mbororo conceptualise climate change. What kinds of factors or agents they conceive as its root causes? What is their understanding of the possible connections that climate change has with other phenomena affecting their lives? The paper examines the interplay between three coexisting ways of reasoning that instruct the Mbororo while facing the climate crisis: 1) the Islamic doctrine that guides the Mbororo as devoted Muslims, 2) their indigenous socio-cosmic value order aiming at the fecundity of humans and cattle, and 3) the modern reason-based mindset that the Mbororo development association (MBOSCUDA) tries to root in its people. I look at the synergies and contradictions that these coexistent religious and secular outlooks generate when the Mbororo try to understand their everyday experiences of climate change, and adjust their mundane and spiritual practices to cope with their precarious situation. Presenter: Tea Virtanen

Traditional religion in transition: ecotourism at sacred sites in the forest belt of Ghana: This paper looks at a recent revival of traditional religion in Ghana, which is closely connected to a new awareness about the climate and environmental crisis. The Christian missionaries operating in the area of present-day Ghana during the late nineteenth and early twentieth century encouraged African converts to abandon their spiritual beliefs concerning the environment so that more effective extraction of natural resources could take place. Consequently, taboos concerning nature could be transgressed without fear of spiritual punishment. In some localities this led to conflicts between converts and traditionalists. In recent decades, however, certain ideas about the environment linked to traditional cosmology have been revived as a part of a conservationist ideology. Government agencies, NGOs, and local communities have launched ecotourism projects, where the sacredness of places and natural formations (e.g., lakes, forests, caves) or animals (e.g., monkeys, bats, fish) has a central role. Thus, traditional religion has been able to assume an "ecologically friendly" modern identity and the protection of the environment has become profitable. The paper will explore how this has affected positions and relations of local religious groups, and how people perceive the relationship between religion and economic development. A particular focus is placed on questions arising from the commodification of sacred sites. The ethnographic context is the Bono East Region of Ghana,

where research has been carried out since 2000.
Presenter: Timo Kallinen

2-385

Storying Otherwise: On the Possibilities of Creative Ethnographic Writing, Session 2 of 4.

10:15 AM - 12:00 PM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

CHAIR:

Laura Meek (University of British Columbia, Okanagan, Department of Community, Culture, and Global Studies), Seth M. Holmes (University of California, Berkeley)

PRESENTER:

Mariah McClendon-Smith (Wayne State University), Kenneth Little (York University, Department of Anthropology), Marie-Eve Carrier-Moisan (Carleton University), Laurence Simard-Gagnon (Carleton University, Department of Sociology & Anthropology), Claudia Morales, Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

DISCUSSANT:

Emily Sekine (SAPIENS), Megan Raschig

DESCRIPTION:

This roundtable will explore the burgeoning genre of creative ethnographic writing with a focus on storying otherwise. We take inspiration from McKittrick's (2021) insistence that stories are themselves interventions with world-making potential, prompting us to inquire if storying otherwise might create possibilities for telling different stories and thus for potentiating and enacting different worlds. This question requires us to first recognize the ways in which disciplinary norms around knowledge-making and dissemination are entangled with anthropology's colonial histories and presents; the academy's neoliberal orientation; the imperial impetus behind state investment and funding; racialized, gendered, and heteronormative department cultures; differential distributions of risks and harms; and the non-innocent ways in which all these inhere in our body-minds. It also means that the choice of which

stories we tell and of how we tell them matters, with stakes that are at once political, epistemic, ethical, and ontological (Hunt 2014, Meek and Morales Fontanilla 2022). Through storying otherwise there lies the potential to disrupt long-guarded boundaries including those between scholarship, politics, and creative writing. Reworking disciplinary practices around writing, this roundtable will explore storytelling as a form of speculative thinking-with-care (Puig de la Bellacasa 2012) that is committed to feminist, anti-racist, queer, and anticolonial worldmaking. In today's neoliberal academy, we face increasing demands for 'data,' in the form of objectified, rationalized, disciplined facts (Harvey and Moten 2013). Yet the work we do-- as fieldworkers, activists, teacher-scholars, community collaborators, and co-thinkers with myriad others--often unfolds in ways that resist and refuse the dictates of data-making (Tuck and Yang 2014). Such excesses may reside as ellipses, questions, disconcertments, or half-thoughts that populate our fieldnotes but never make it into the structuring form of journal articles (Frohlick 2022). A story, on the other hand, can remain open, unresolved, and unsettling. This roundtable thus experiments with storying otherwise to disrupt enclosure and to harness the creativity, willfulness, and possibilities of stories that, through their refusal of reductive and instrumentalizing logics, 'do' other things. This roundtable will engage with these possibilities in a wide variety of ways. Panelists will reflect upon excesses in our fieldwork and fieldnotes to ask what storying these moments might potentiate. We will offer a critique of writing conventions that is performed through storying otherwise-- such as reading a partially 'cooked' poem or a narrative that has been stitched across/between 'raw' fieldnotes. Our roundtable will also consider how storytelling reworks prevailing epistemological frameworks, ontological certainties, and disciplinary norms; how telling certain stories in certain ways (and perhaps, opting not to tell others) facilitates ethical, interpersonal, and community obligations; and the possibilities and limitations of deploying stories in various registers-- as knowledge making, public engagement, or worlding practices, to name a few. Together we explore how storying otherwise brings knowledge, entities, relations, worlds into being through its enactment and how this endeavor might move anthropological 'work' into public audiences and spheres beyond the academy.

2-854

The African American Burial Grounds Preservation Act: Shortcomings of Long-awaited Legislation

10:15 AM - 12:00 PM

TMCC - 803 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Aja Lans (Johns Hopkins University, Department of Anthropology)

CHAIR:

Aja Lans (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Rachel Watkins (American University, Department of Anthropology), L. Chardé Reid, Michael Blakey (College of William & Mary), Elizabeth D. Meade, Delande Justinvil (American University), Druonna Collier

DISCUSSANT:

Chip Colwell (Wenner-Gren Foundation)

DESCRIPTION:

The enslavement and oppression of African descended peoples in the United States has led to significant damage to and destruction of Black heritage sites, including burial grounds. The African American Burial Grounds Preservation Act was signed into law with bipartisan support as part of the \$1.7 trillion 2023 Omnibus Appropriations bill. For the next five fiscal years, \$3 million will be set aside for the Act, which authorizes the National Park Service 'to coordinate and facilitate Federal activities and non-Federal activities to identify, interpret, research, preserve, and record unmarked, previously abandoned, underserved, and other African-American burial grounds.' This Act is an important start, but it leaves much to be desired. As of yet, the National Park Service has not developed a program to administer the annual \$3 million in grants, which amount to only a fraction of a percent of the total spending bill. Additionally, the Act does not prevent the further disturbance and destruction of burials or allow the National Park Service to develop requirements that apply to private property. Another glaring omission is that unlike the Native American Graves Protection and Repatriation Act, there is no requirement for institutions to repatriate human remains. Here, we consider what this Act means for Black heritage and ways we as archaeologists and anthropologists can advocate for broader legislation to protect significant sites and encourage the repatriation of Black Ancestors.

2-300

**Toward Mutually Transformative Connections:
Changing the Ethnographer and Local
Community through Interactive Research**

10:15 AM - 12:00 PM

TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Christa Mylin (SUNY, University at Albany, Department of Anthropology)

CHAIR:

Christa Mylin (SUNY, University at Albany, Department of Anthropology)

PRESENTER:

Christa Mylin (SUNY, University at Albany, Department of Anthropology), Kaori Chen (SUNY, University at Albany, Department of Anthropology), Marie Peterson (SUNY, University at Albany, Department of Anthropology), Heungtae Yang, Nadia Marin-Guadarrama (Skidmore College, Department of Anthropology)

DESCRIPTION:

After focusing outward under the pretense of being objective observers, ethnographers shifted their gaze inward through reflexivity, but it is time to stand between those perspectives and consider how anthropological inquiry transforms both the researcher and the community of study. Not all anthropologists agree that they are transformed by their research. Some prefer to claim detachment from the people and places they study. However, by entering into a particular setting for research, the anthropologist enters into a new state, taking on the identity of one who is neither fully part of the community nor completely apart. Therefore, it is important to consider the impact anthropologists have upon local communities as a result of their intellectual pursuits, but it is equally important to recognize that anthropologists themselves undergo transformation as a result of their work.

Anthropologists can take on new identities as mentors, collaborators, friends, advocates, and allies. These new roles come about because of the personal connections anthropologists form during their research endeavors. Anthropologists have been transformed into advocates and public policy consultants as a result of their specialized knowledge (Loperena et al. 2016; Low and Merry 2010). Often, these roles challenge

anthropologists to become allies for marginalized groups of people. In addition, entering a new culture or environment may force anthropologists to think differently about their own experiences. Lastly, anthropologists may form friendships through their work, which provides personal and emotional support (Diphorn and van Roekel 2019), but these relationships also raise challenges as anthropologists navigate between their identities as friends and researchers. Through each connection, ethnographers continue to learn about themselves while they engage with others, thus becoming subjects of the research themselves. The connections ethnographers make through their work and research can become mutually transformative, impacting not only the people and places they encounter, but changing the anthropologists themselves. Anthropologists contribute new knowledge, enhance skills in a particular area, and form a new network of people when they do their research. What they give to others changes that community's understanding of itself, its history, and its value. In return, anthropologists receive knowledge, enhance their own skills, and form personal connections. Just as the ethnographic data is variable, the transformation the ethnographer experiences varies. The interactions may be positive or negative, sometime challenging the anthropologist to change the trajectory of the research or opening up avenues for the anthropologist to take on other identities, such as mentor, ally, and friend. References Diphorn, Tessa, and Eva van Roekel. 2019. 'Introduction: Friendship.' *Etnofoor* 31 (1): 7–10. <https://www.jstor.org/stable/26727095>. Loperena, Christopher Anthony, Ellen Moodie, Courtney Desiree Morris, Darren Ranco, and Irina Carlota (Lotti) Silber. 2016. 'A Divided Community: The Ethics and Politics of Activist Research.' *Current Anthropology* 57 (3): 332–46. <https://www.jstor.org/stable/26545562>. Low, Setha M., and Sally Engle Merry. 2010. 'Engaged Anthropology: Diversity and Dilemmas: An Introduction to Supplement 2.' *Current Anthropology* 51 (S2): S203–26. <https://doi.org/10.1086/653837>.

Living With(in) Community: Navigating the Space Between Researcher and Neighbor: By living within a particular community, ethnographers interact with people involved in their research outside of an explicit research setting, which can create challenges for the ethnographer in knowing how to navigate various identities as researcher, neighbor, and friend. I faced this challenge of knowing which role to employ during and after fieldwork, which was conducted in the region where I lived and worked in southern Pennsylvania. I interviewed Mennonite pastors and lay church

attendees, and many of them were referrals from friends or others with some personal connection. As I continue to interact with some of the people who were part of my data collection, I have adopted several strategies for relating to people because I want to maintain the association and also uphold the confidentiality I promised. First, if we meet one-on-one, and I know the individual recognizes me, I will openly talk about our research-related interaction. However, if we are in a group setting, I will talk generally about my research but never mention an individual connection. I use the same strategy of general conversation for people who may not recognize me. Lastly, I am exploring new ways to facilitate connections between individuals with similar experiences. In each instance, my identity as a researcher initiated the association, but my role expanded as I formed friendships with some people and assisted others in uniting with people who understand their life and church experiences. Presenter: Christa Mylin (SUNY, University at Albany, Department of Anthropology)

Methodological Considerations: Toward Humanistic Ethnographic Research Practices: Anthropology continually questions and investigates relational interactions between anthropologists and the people that they study. Powerful ethnographies often involve emotional bonds between the anthropologists and their research participants. However, it remains uncertain how to transform the intimate relationships with our research participants and deep connections to our work into our greatest strengths to make ethnographies powerful. Combining ethnographic and visual arts research methods, I have been conducting fieldwork with local weavers in upstate New York since 2018. The study explores the intersection of women's creative labor (weaving), modes of learning, and everyday storytelling in relation to the processes of aging. The weavers in this study are predominantly women in their 70s, 80s, and 90s. In older age, the weavers continue to learn new skills and knowledge, generate deeper understandings, and refine their weaving expertise. These weavers have opened their space of intimacy to me. In this presentation, I share experienced intimacy and closeness as well as the pain and confusions that can evolve during ethnographic fieldwork. I reflect upon the potential power of ethnography to transform our disciplinary practices based upon relationships formed both within the group and through the impact on my life. This presentation invites us to envision ways in which we can transform anthropology into a more empathetic and respectful discipline. Through much attention to developing relationships with research

participants, their lives, and hearing their voices, ethnographers can experience pain and confusion, and therefore discover paths to humanizing our discipline through our ethnographic practices. Presenter: Kaori Chen (SUNY, University at Albany, Department of Anthropology)

Beaded, Painted, and Carved Scholarship: Toward Becoming a Research Ally with Haudenosaunee Artists: This presentation critically explores the term "ally" as both a contemporary form of activism through expressions of support and an action-based process of allying oneself to a political effort or struggle. I will demonstrate how opportunities to be a research ally have developed during my project and how allyship has impacted my data collection. My dissertation research project, "Symbols of Sovereignty and How they Speak to Us: Reading Contemporary Wampum Artwork in New York State Museums", explores the relationship between Haudenosaunee peoples and museums of New York State through focusing on contemporary Haudenosaunee artwork. My research process involves speaking with museum professionals and Haudenosaunee artists who work together to bring Haudenosaunee culture to the public; archival exploration into museum research and collection practices of the salvage anthropology era; and centering on artworks as research subjects by examining their presence, meaning, and voice in museum spaces. During fieldwork I have met Haudenosaunee artists that are researchers as well and discovered that the differences we might have in training, access, and methods create spaces to help one another work on our individual projects. As the history between Indigenous subjects and anthropologists (as well as Indigenous creators and museum collections) is fraught with unequal power dynamics and contestations over authority, representation, and colonizing frameworks, structuring research relations through allyship is one way to readdress ethnographic subjectivity. For example, I will demonstrate how creating space to learn together in museum collections has enabled information gathering that is generative rather than simply extractive. Presenter: Marie Peterson (SUNY, University at Albany, Department of Anthropology)

How Three Civilizations Impact an Anthropologist: Through my study on the Mexica (Aztec) Empire and Nahuatl language and Mayan writing system, I encountered ancient and contemporary circumstances of Mexico which contrasted to my experiences as a native Korean. Those are ethnic and linguistic diversity and segmented political structure of the Mexica empire

and later colonial Mexico society, multi-ethnic interactions which produced important achievements like the Florentine Codex, racism and social caste issue of Mexico up to this day, and the importance of Nahuatl language preservations. These features are a strong contrast to my cultural background as a native Korean, such as, the long dynastic tradition of Korea, the invisible influence of Confucianism through all sectors of society, ethnic and linguistic unities and centralization of Korean society for multiple centuries, prevailing social class conflicts, and Koreans' ignorance of all of Mesoamerica. This contrast causes a huge impact on myself, getting stronger through my self-notion due to my study through the education system of the United States, the intensive use of digital technology like SNS and digitalized databases, and my interaction with Nahuatl speakers including Dr. Abelardo de la Cruz de la Cruz and the IDEAZ program. Consequently, this strong contrast of my research and cultural background shapes my research agendas. While the contrast of Korea, Mexico, and the United States shapes my first agenda of formation of the state, my study on the Mexicas and Mesoamerican writings addresses my participation into Nahuatl language promotion. Finally, my research experience with digital technology addresses two research agendas: human interactions with technologies and how technology promotes global transmission of colonial ideologies. Presenter: Heungtae Yang

Transformed by Them: (M)others and Children Shaping the Life of an Anthropologist: The recorder stopped, and after I finished transcribing the last words of my research participants, I experienced a sentiment of sadness, as if I did not want to stop listening to her voice that gave me not data, but memories, love, knowledge, and a unique experience that I just wanted to be eternal. However, I quieted those mother voices and went to study the past because, according to me, the past does not hurt, and the voices are less painful to "hear." Years later, while searching for indigenous documents in the archives that could speak about motherhood and childhood in colonial central Mexico, the contact with community members from the towns that I was getting information from made the past feel more realistic. Those voices were not silenced any more. The voices intertwined with the present through archivists and current community members who were vividly reporting the myths and legends of a Christian document written in Nahuatl showing traces of colonial Christian childhoods. The lady who was telling me about the religious devotion of her town reported a detailed description of devotional sentiments. When I shared with her the existence of an old document narrating the

same story she was describing, her joy engrained my desire to continue exploring the way people appropriated the colonial religious impositions in their own terms. I was, again, transformed. In this paper, I explore how an anthropologist can create bridges between the past and the present, and how this relationship can transform her ethnographic and ethnohistoric experience. Davis and Craven (2023) propose to consider autoethnography as a methodological strategy to construct knowledge from feminism. Thus, by embracing such methodology, I question how contact with (m)others and children in the present and in the past, have helped me shape my experience as a feminist anthropologist. Presenter: Nadia Marin-Guadarrama (Skidmore College, Department of Anthropology)

2-305

Transitions in the Wake of War in Colombia

10:15 AM - 12:00 PM

TMCC - 604

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Gwen Burnyeat (University of Oxford)

CHAIR:

Gwen Burnyeat (University of Oxford)

PRESENTER:

Anna Wherry ,Sebastian Ramirez (Princeton University, Department of Anthropology),Angela Lederach (Chapman University),Gwen Burnyeat (University of Oxford),Felipe Fernández

DESCRIPTION:

Transitions from war to peace are wrought by indeterminacy, uncertainty and tension. Nordstrom (2004) introduced the concept of 'not-war-not-peace' through her work in the Angolan context on the everyday lived ambiguities of ostensible 'post' conflict periods, to describe situations in which a peace deal has been reached, but violence continues, indicating the epistemological uncertainty of such violence. Scholars across disciplines have since built on Nordstrom's and similar framings to elaborate on how peace processes can fail to address the root causes of conflict and, as a result, produce foundations for future violence(s), including the possibility of a full-fledged return to war. It is well established now by anthropology and critical peace studies literatures that the 'ends' of wars are experienced diversely as imperfectly bounded epochs of claims-making, identity formation, and justice-seeking.

But these ways of grappling with the indeterminacies of ending a war define it by what it is not: not a utopian peace, nor a return to an idealized pre-war past. Such framings can get stuck in critiquing macro-narratives of liberal peace. This panel draws on the case of Colombia to push past the negative definitions of such framings to interrogate how transitions from war to peace can be characterized, in terms of what they are and what they do. Peace processes, conceived broadly as the signing of peace accords, ceasefires, disarmament agreements, and reparation policies, are interventions – whether they improve conditions for some people while worsening conditions for others, something has happened. We conceptualize these periods as the wakes of wars - drawing on Sharpe's (2016) work, which uses the metaphor of the 'wake' to analyze the way multiple temporalities of violence can be felt simultaneously, rather than linearly structured across past, present, and future planes. Thinking with the metaphor of the 'wake' of war to conceptualize transitions after war more comprehensively, this panel explores the myriad ways that people experience, perceive and narrate the temporalities of such transitions, in the context of the 2016 Colombian peace process between the government and the FARC-EP guerrilla group. The papers interrogate how the macro dimensions of such transitions - the reconfigurations of patterns of violence, demobilization of combatants, polarization and political conflicts, the enactment of transitional justice laws, reparations policies, the mourning of the dead, and post-conflict state-building projects - intertwine with the myriad micro-level transitions that shape communal and individual lived experience. Nordstrom, C. (2004). *Shadows of War: Violence, Power, and International Profiteering in the Twenty-First Century*. University of California Press. Sharpe, C. (2016). *In the Wake: On Blackness and Being*. Duke University Press.

Law's Reverberations After War: Former FARC-EP Militants' Legal Lives in Colombia's Courts : How might the ways in which law is mobilized as a tactic of war in Colombia reverberate after a peace accord? Following former guerrilla militants' legal cases in Colombia, this paper examines this question by considering how post-Peace Accord courts distinguish political crimes of war from ordinary, non-political crimes. Beginning in 2017, after the Colombian government signed the Peace Accords with the Revolutionary Armed Forces of Colombia-People's Army (FARC-EP), it instituted the Special Jurisdiction for Peace (JEP) to adjudicate "political" crimes committed during the conflict. Consequently, Colombia now has a parallel legal system: the JEP serves as a restorative court for political crimes

of war, while criminal courts are a penal system for non-political crimes. Yet, the boundary between the two systems is highly contested, and former militants or collaborators often have active cases in both legal systems. The JEP's adjudications unfold against an extant criminal legal system with a shifting history of prosecuting FARC members for political crimes of rebellion and, later, as ordinary criminals—which crimes and individuals are eligible for amnesty is therefore far from clear. Drawing on twelve months of ethnographic research, this paper thus examines how are boundaries between ordinary and political crimes worked out in individual former militants' cases, focusing on jurisdictional disputes between the two legal systems. At stake in defining crimes as political or ordinary are not only the kinds of sentences meted out by either court—whether a person will be incarcerated or not—but also how former combatants are cast as either ordinary delinquents or political combatants. Presenter: Anna Wherry

What is Buried in a Mass Grave? Earthen Transmutations and Capitalist Flows in Colombia: In 2008, a group of women in Soacha, Colombia, revealed that thousands of reported guerrillas' deaths were in fact civilians who had been kidnapped and murdered by army personnel who then claimed these deaths as products of military operations. The practice, known as the False Positives, was bolstered by the economic and professional incentives offered to soldiers who killed enemy combatants. This paper investigates the role of mass graves in the context of the False Positives. While mass graves are often symbols of concealment and fixity, I argue that they are vehicles of transformation, accumulation, and movement. I follow the accounts of the mothers of those killed, tracing how the young men were chosen for death and how, in death, they were imbued with a different sort of value than what was afforded to them in life. This transformation was made possible by the mass grave as an assemblage of forensic, bureaucratic, military, and market practices. By delving into how victims of the false positives were chosen, how histories of exclusion and extraction are buried, how forensic bureaucracies account for the dead, changing them into objects of excess and accumulation, I advance a view of mass graves as stages of necropolitical transmutation. I wager that the wakes of Colombia's war and neoliberal history find their nexus in the mass graves of civilians, that the play of appearance and dissemblance at the heart of the False Positives offers us a roadmap to the broader currents of capitalist becoming and unbecoming. Presenter: Sebastian

Ramirez (Princeton University, Department of Anthropology)

'Reconciliation is Life': Accompaniment and the Contested Temporalities of Postaccord Peacebuilding : Drawing on nearly a decade of participatory and ethnographic research with Sembrandopaz, a grassroots peacebuilding organization in Colombia, this paper examines a dialogue process between community leaders and demobilized FARC (Revolutionary Armed Forces of Colombia) members on the Caribbean coast that has been ongoing since 2017. I argue that the sociopolitical practices of collective care and relationality embedded in Sembrandopaz's approach to accompaniment disrupt the short-term and finite temporalities of "transitional" justice. Instead, by situating justice as a social practice, Sembrandopaz's accompaniment model offers an alternative to technocratic approaches to peace. Rather than understand "postconflict peacebuilding" as a temporally-bounded period of "transition," I argue that Sembrandopaz's commitment to accompany a permanent process of trustbuilding has cultivated conditions for deeper forms of social transformation, rooted in an ethics of relationality. This paper draws on the perspectives of FARC members, campesino social leaders, and youth to analyze the multiple temporalities that shape the contested landscape of postaccord peacebuilding in Colombia. Presenter: Angela Lederach (Chapman University)

Polarization in the Wake of War: Narrating Divided Political Identities : In 2016, Colombia voted "No" in a divisive referendum to a peace agreement that sought to end 50 years of war, by just 50.2%. Subsequently, it has become common to say that Colombia is "polarized". Certainly, the referendum forced society to think in binary terms, and new identity cleavages were created between the 'Yes' and the 'No' votes, which intersected with and extended existing rifts, such as left/right, rural/urban, rich/poor. Political scientists would call this "affective polarization": identification with an in-group, and hostility towards those with the opposite orientation; often more a division over identity than reasoned differences of opinion. Six years on, these divisions remain salient, and have evolved through elections and other political events, acquiring new associations. Yet what is the difference between "polarization" – a concern that resonates far beyond Colombia – and the kinds of disagreements and conflicts present in all politics? Are political clashes always a bad thing? This presentation tells the story of Camilo, a right-wing cattle-rancher from Urabá whose father was

killed by the FARC but who became a peacebuilder trying to build bridges between victims of the Colombian army and the business sector, and get them to work together on the common objective of peace. It uses Camilo's case to explore the ways that after war, battlelines remain over political identity, which trouble peacebuilding initiatives, but also problematizes the use of the term "polarization" to describe these divides, as a narrative which simplifies difference, reinforces the idea of undesirable extremes, and demonizes political conflict. Presenter: Gwen Burnyeat (University of Oxford)

Infrastructure, peace, and violence in the Colombian Pacific: Drawing on wide ethnographic material and several official sources, this paper addresses the Plan Todos Somos PAZcífico (PTSP for its acronyms in Spanish), a centrally designed and executed development project directed to the urban centres of the Colombian Pacific region. Conceived as an effort to fill the inequality gap between the country's regions, the project's main aim is to improve the deficient water and sewage infrastructures of Buenaventura, Tumaco and Guapi by means of maintenance, repair, and expansion. Funded by both the World Bank and the Interamerican Development Bank, the PTSP was framed as part of the peace policy of former president Juan Manuel Santos (2010-2018), understood as a societal and political transition from war to peace. However, the PTSP has not met its stated goals due to institutional weakness, underfunding and a burdensome bureaucracy. Drawing on recent anthropological literature on infrastructures and technocracy, this paper sheds light to the forms of interventions of the Colombian central state and its wider imbrications with structural violence and colonisation. Turning to the concept of 'complying incompliantly', I argue that the PTSP, while promising development, reproduces specific forms of state negligence and violence in the region. Presenter: Felipe Fernández

2-310

Translocal Mobilities. Rethinking Rural-Urban Spaces and Relations in China (Part 1)

10:15 AM - 12:00 PM

TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Goncalo Santos

CHAIR:

Ellen Oxfeld (Middlebury College, Department of Anthropology)

PRESENTER:

Na Fu (The Watson Institute for International and Public Affairs, Brown University), Yi Wu (Clemson University), Caroline Merrifield (New York University), Yueran Tian, Sheng Long (Columbia University)

DISCUSSANT:

Goncalo Santos

DESCRIPTION:

Dominant paradigms of rural/urban relations in China emphasize spatial, social, economic and cultural boundaries. The hukou system, second-class status of migrants in cities, epidemic controls on migrant workers, disparities between rural and urban educational opportunities all lend to an analysis which centers on frameworks of rural-urban divides and boundary making. However, the popularity of such paradigms may lead us to overstate the significance of the urban and to ignore the more messy blurring of rural and urban spaces in contemporary China. Drawing on recent anthropological scholarship on translocal modes of livelihood in East Asian contexts (Nguyen 2014, Santos 2021), this panel seeks to explore the significance of translocal identities, mobilities, and relationships in China, proposing a more dynamic theoretical framework capable of moving beyond stagnant binary oppositions between a rustic rural China and a cosmopolitan urban one. Focusing on translocal mobilities and identities is a good way to question stereotypical narratives of rural depletion, abandonment and exodus, while making sense of the rise of new frameworks of rural-urban sociality in the age of mass migration and digital connectivity. We invite proposals that explore China's rural transformation from a translocal perspective capable of showing how the new villages of twenty-first-century China have become patched-up formations or assemblages constructed out of increasingly complex rural-urban mobilities and entanglements in the context of new 'power geometries' (Massey 1994) and structures of social and spatial inequality.

Mega-locality: Digital Innovation in Spatial Politics, Case of China: My ethnographic research seeks to ground theoretical debate on factory floors in order to understand how space functions as part of a network of production in China. China's shoe manufacturing network has evolved from the mass production, Just-In-Time, to a data-driven mass customization. As a result of

the repackaging of this shoe production network, its social and spatial values were further extracted. In different spaces throughout the network, the scale and quality of production generated social inequality because of the interest in network flexibility on mass customization. Firstly, I challenged China's current debates on the spatial duality between their urban and rural realms. My research looks at the flow of those spaces and how they extend beyond China's network of cities to further contribute to a cross-regional network of space. Secondly, the local aspects of the place, such as land use, ownership, and community, constructed the uniqueness of the space within the network that could be either formal or informal. Thirdly, the collaboration with the workshops and factories from the urban and rural sectors of the shoe production network showed a non-linear flow within the spaces. Thus, this network became what I called extra-local. The extra-local production extended beyond a decentralized network of production, which was only possible through even tighter connections between each space. Therefore, a new assembly of production was created via the tiers of labor involving relationships, communities, and networks that were constructed together through the concept of extra locality. This method shines a light on not only the spatial collaborations, but also their social dynamics. Presenter: Na Fu (The Watson Institute for International and Public Affairs, Brown University)

Contesting Membership Benefits: Political Economy and Identity Politics in Urban Villages in China: China's rapid urbanization was accompanied by displacement, dispossession, and violence when village communities were turned into urban places. Meanwhile, villagers, who are the native residents of the newly created urban spaces, responded to the urbanization processes in creative ways. Based on ongoing fieldwork in three villages-in-the-city (城中村) in a northern metropolis in China, this paper examines how villagers define and negotiate community membership to allocate benefits and property rights under the constantly changing circumstances caused by the urbanization processes. I argue that while it is common to define the rural in opposition to the urban, the villages-in-the-city under study are themselves constitutive sites of volatile urbanity and a contesting arena of identity politics. These villages lost most of their agricultural land to the government's land acquisition; at the meantime, they strived to accumulate economic wealth through various urban businesses set up on their collectively-owned land. In each village, as more and more young people left the villages for urban employment, or after all villagers had moved into high-rise apartment

complexes, people have actively engaged in debating and setting up rules for defining village membership and maintaining the collective property and wealth, which invariably resulted in trans-local communities that are based on urban entrepreneurial activities and encompass members residing both in and outside their native communities. New structures of inequality were also created during the processes. Such supra-villages complicate concepts of city and village and call for an alternative frame that doesn't simply treat the rural as a static and backward space that will eventually be overcome by the urban. Presenter: Yi Wu (Clemson University)

Eggs like Gold: Food and Rural Value(s) in China : In China's largest cities, the safety and reliability of the food supply have been repeatedly called into question through persistent food safety scandals, and during the draconian lockdowns of the pandemic years. In the anxious urban present, fresh, safe food appears as both highly desirable and highly threatened. Drawing on field research at a farm-to-table restaurant in Hangzhou, Zhejiang Province, I argue that changing valorizations of rural products index ongoing shifts in the ideological mapping of value across rural and urban landscapes in China. "Safe," "natural," seasonal food is precious on urban tables; but it is also the material of easy, everyday rural hospitality. Good food – as one affordance of rural life – stands in for other possibilities that are lacking for city residents. At the same time, the specificities of food procurement practices at the Hangzhou restaurant shed light on theories of China's "rural divide" or "dual system" more broadly. "Rural" and "urban" were never satisfying tools of analysis for China's variegated landscapes and social identities; now more than ever, these terms obscure how individuals' positions within chains of capital and regimes of land and labor are far more significant than hukou status alone. In this paper, I track both food and people as they move through a patchwork terrain of terraced fields, mountain roads, scrubby interstices, clustered farmhouses, waterways, noodle shops, hardware shops, malls, train stations, and residential complexes – not "urban" or "rural" space, but a networked and relationally-defined region. Presenter: Caroline Merrifield (New York University)

Carving Out Translocal Spaces. Chinese Migrant Workers' Access to Institutional Provision of Welfare: Based on ten-month fieldwork in Central China and sixty in-depth interviews, I explore in this paper how migrant factory workers arrange institutional provision of welfare at urban fringes. Previous research on translocal arrangement of care challenges the static assumption of

rural-urban divide by documenting strategies migrant households deploy to reduce livelihood costs and maintain closeness among family members. However, the analysis is based on inter-city movement, namely migrants travelling far from inland to coastal regions for work, and scholars did not foresee recent developments in metropolitanizing spaces through land for welfare policies, in-migration of capital and industrial rezoning. This paper is built on these new movements and considers their influence on translocal arrangement of care. Due to state-led land expropriation, villagers living at the urban edges gained urban hukou and are gradually replacing the rural land with cash compensation, resettlement housing, residence-based social insurances and factory employment to secure their well-being. As the factory is located in the neighborhood, former peasants' trajectories of travel oscillate more frequently between work and home. This creates a new mix of care wherein thin social protection provided by the state allows deeper penetration of market actors such as labor agencies, private schools, and commercial insurance companies. I argue that deepening commodification of land is thus entangled with the changing welfare landscape and increases a sense of insecurity among peasants-turned-urbanites. This paper, focusing on the institutional provision of care, therefore contributes to the current debates on translocal mobility by moving our analysis beyond familial boundaries. Presenter: Yueran Tian

Translocal Nexus among Rural Landholders, Cadres, and Technicians in National Database Construction: This paper examines the intricate translocal interplay between basic-level civil servants and rural landholders in the construction of national databases through quotidian bureaucratic practices. The majority of the cadres, staff, and technicians in this Hakka rural area commute between their urban homes and rural workplaces. Concentrating on the Land Right Authorization (2016-2019), China's most extensive land survey, this paper scrutinizes the manner in which rural cadres, technicians, and inhabitants maneuver their identities, properties, and geographies amidst the web of rural-urban mobilities and entanglements. By examining the intellectual labor of rural residents who partake in enumerative and measurement activities, this paper accentuates their cooperative endeavors with governmental cadres and technicians in both state projects and the everyday numerical governance. The data production process is imbued with empathy and misunderstanding, arising from the juxtaposition of local/non-local, rural/urban, and professional/non-professional hierarchies. The study traces the

trajectories to the Socialist Collectivization movement and Planned Economy, positing that the synergy between data collection and socialist ideologies transcends the epoch of big data, unveiling a long-established pattern of moralizing calculations for the Socialist state. How can a translocal perspective on rural bureaucratic practices contribute to a more nuanced understanding of the confluence of rural and urban spaces in contemporary China? By analyzing the interactions among rural inhabitants, cadres, and technicians in the technoscientific projects and routine governance, the paper aims to illuminate the complexities of rural-urban disparity and connectivity during the rural exodus and data production. Presenter: Sheng Long (Columbia University)
Discussion: Discussant: Goncalo Santos

2-315

What is growth? Projects and possibilities for anthropological thought

10:15 AM - 12:00 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Eric Hirsch (Franklin & Marshall College)

CHAIR:

Eric Hirsch (Franklin & Marshall College), Finn West (Cornell University)

PRESENTER:

Caroline Schuster (Australian National University, School of Archaeology & Anthropology), Eric Hirsch (Franklin & Marshall College), Paula Dias, Sean Mitchell (Rutgers University, Newark, Department of Sociology & Anthropology), Finn West (Cornell University), Alder Keleman Saxena (Northern Arizona University, Department of Anthropology)

DESCRIPTION:

An important thread in the recent critique of capitalism has consisted of efforts to understand capitalism as an active creation. For example, as Hannah Appel memorably argued in her book *The Licit Life of Capitalism*, 'Capitalism is not a context; it is a project' (2019, 2). This panel for the 2023 AAA/CASCA meeting assembles new anthropological work that proposes that economic growth requires similar ethnographic elaboration as a condition actively generated and made real. Growth is frequently represented as the statistical abstraction of expanding exchange and consumption.

Across anthropological research, growth has long been taken for granted as a reality: anthropologists tend to assume that something called 'growth' exists, rather than interrogating the projects that cause growth to recede into the background. Anthropologists often identify growth as part of a context, as something either present or absent, either laudable for its promises of prosperity or lamentable for its toxic externalities and destructive impacts. In other words, growth frequently enters ethnography as a fact we acknowledge--and never define. But what is economic growth? Economists themselves debate the topic hotly, as demonstrated by the ongoing argument over modifications to the methodology for measuring GDP. In this conversation, anthropologists can contribute an attention to the nuance of economic situation, community struggle, and ecological change. And anthropology can inquire into the genesis of the growth concept itself: the acts of persuasion, synopsis, and exhortation through which people try to convince each other that growth is taking place. Ironically, some of the fiercest critics of growth may assume too quickly that growth exists and has unstoppable power. Certain critical approaches to growth risk foreclosing an opportunity to discover the contingencies that lend (temporary) credibility to one or another growth story. We aim to stop this foreclosure. This panel invites ethnographic interventions that center moments, scenes, representations, feelings, interactions, material arrangements, and ecologies where growth projects are actualized. What is economic growth? How do people know--or convince themselves, and others--that their economies, communities, and nations are growing? What kinds of political projects, environmental manipulations, and social actions are necessary for growth to feel real?

Reclaiming Husbandry: From Growth to Cultivation in Climate Finance : While anthropology has heaped scorn on the universalising assumption of 'economic man' in classical and neoclassical models of capitalist markets, less attention has been paid to alternative figurations that have been pushed into the background. Feminist economists such as J. A. Nelson (2016) have sought to recuperate prior pastoral practices of husbandry and recentre careful cultivation, tending and management. As Nelson posits, "this rich iconic image of masculine-associated attentiveness in productive activities is in stark contrast to the stripped-down images of Homo economicus and the 'incentivised' CEO – images that have arisen...from a deleterious financialisation of masculinity" (2016, 2). Following Nelson's reclaiming of husbandry, this paper explores idioms of cultivation

(cultivar, cultivos) in Paraguayan commercial sesame farms that are experimenting with novel weather-based financial derivatives to hedge against climate risks such as a drought. By tracking the contradictions between insurance markets that centre simplified individual risk-based decision-making on the one hand, and the interdependence of farmers with wider collectivities of human and more-than-human relations on the other hand, anthropology can uncover alternative economies of gender within the growth stories of climate finance. At stake are new and emerging masculine definitions of 'carefulness,' with the potential to radically undermine the apparent naturalness and inevitability of economic growth. Presenter: Caroline Schuster (Australian National University, School of Archaeology & Anthropology)

Masculinity as Economic Growth: The Resource Logics of Personal Development: At twenty-one, guinea pig breeder Rogelio Taco was the star participant in a development project in rural Peru that invested in young entrepreneurs, with the aim to grow the rural economy enough to entice young people to stay. At thirty-one, real estate agent Rogelio Taco posts daily videos to his Instagram and Facebook accounts promoting immaculately curated properties throughout urban Arequipa. The intervening years saw Rogelio involved in various municipal projects, bids for political office, and private ventures. This talk, to be presented with Rogelio's blessing and collaboration, tracks a decade of my conversations with this close interlocutor, in which he narrated his young adulthood to me as a story of economic growth through a series of entrepreneurial episodes. Our conversations illuminate Rogelio's shifting engagement with a development ethic explicitly promoted by initiatives active throughout southern Peru: that personal growth is essential to becoming an agent of economic growth. These conversations also suggest three more tacit regional development ethics. First, maturing into proper masculinity is a function of the ability to grow a business, provide for a family, and behave as a fully adult citizen. Second, promoting entrepreneurship means mobilizing economic growth to tame a stereotyped toxic Andean masculinity. And third, policies and projects that pitch individualized rural growth as sustainable and empowering are modeled on Peru's recent experience of spectacular resource abundance. I argue that Rogelio's autobiography positions growth as a simultaneous project of identifying extractable resources, mediating interactional performances, mobilizing collective affect, and navigating gender panic. Growth, I emphasize, is

rooted as much in politicized embodiments, representations, and feelings as it is in material accumulations and an expanding scope of exchange. Presenter: Eric Hirsch (Franklin & Marshall College)

Contradictions of Inclusive "Growth" during Brazil's Commodity Boom: This paper reflects on the narratives and encounters enabled by the project of "inclusive" growth propelled by Brazil's center-left Workers Party from the early 2000s to the mid-2010s, during a period of economic growth driven by the global commodity boom. This period of growth went hand-in-hand with a drop in inequality, as a result of social policies implemented by the Workers Party. However, this period also intensified resource extraction and ethnic territorial conflicts, making environmental licensing a key arena for interrogating the contradictions of the inclusive growth model. Based on ethnographic fieldwork in the Campos Basin, Brazil's primary offshore oil-producing region, this paper traces narratives of growth and development that underpinned the environmental licensing of oil and structured interactions between state agencies, oil companies, and communities. I examine state-mandated environmental education projects implemented by oil companies and overseen by Brazil's federal environmental agency (IBAMA), which were influenced by the critical pedagogy of Paulo Freire and designed to promote civic engagement of oil-affected communities. The paper traces the bureaucratic activism of IBAMA officials who promoted environmental education and explores the encounters made possible by this policy. Focusing on the engagement between quilombos (Afro-descendant communities claiming land rights) and Shell Oil, I demonstrate how oil-sponsored environmental education promoted engagement in state-sanctioned spaces of participation even as it offered opportunities for contestation and reimagining of ethnic politics. In so doing, the paper highlights the contradictory ways in which the political project of inclusive growth was actualized for communities in Brazil's zones of extraction. Presenter: Paula Dias

The Rise and Fall of Brazil's 'New Middle Class' and the Meanings of 'Growth': This paper analyses the meanings of "growth" during a period of precipitous economic and political change in Brazil. 'Growth' has perhaps become the dominant metaphor for conceptualizing collective human wellbeing and purpose. Almost everywhere, one finds this teleology—this insatiable expansion of the monetary value of goods and services—presented as a necessary condition for and sometimes the content of mass flourishing. Yet, growth

is used in flexible ways, and its pursuit frequently depletes and ignores the life-sustaining biosphere. Still, Piketty has shown that the connection between growth and wellbeing is not only metaphor. The rare historical cases of inequality reduction under capitalism have occurred when the rate of economic growth exceeded that of return to capital. Notable among those cases was Latin America during this century's first decade and a half, with economic expansion spurred by Chinese commodity demand. In Brazil, as GDP expansion exceeded the gains captured by the country's top 10%, a left-wing government used the proceeds to craft policies that improved the fortunes of Brazil's poor. This paper is based on ethnographic research and interviews with members of what, for a time, was called Brazil's 'new middle class'—the some 40 million who rose out of poverty during this period, largely as a result of those policies—in addition to textual analysis of government, corporate, and news reports. I examine uses and conceptions of “growth” at different scales, in order to understand how “growth” shapes politics, culture, and understanding of individual and collective wellbeing and purpose. Presenter: Sean Mitchell (Rutgers University, Newark, Department of Sociology & Anthropology)

Buying Space and Buying Time: The Expansion of Emission Offset Markets in California: The atmosphere has become an object of economic intervention and the backbone for a new kind of market. Designed to commodify the reduction of heat-inducing greenhouse gases, carbon credits and emission offset schemes are meant to harness the invisible hand of the market to mitigate the catastrophic effects of the fossil-fuel economy. They make it possible, according to their proponents, for polluting companies to “buy time” in the transition to net-zero economy while still encouraging economic growth. In a word, carbon markets are designed to disappear as the economy transitions. This presentation attends to the processes of spatial and temporal translation that underpin emission offsets. Both space (atmosphere) and time (net-zero transition), I argue, are conscripted into the commodity form of emission offsets, producing a fundamental tension as a market designed to disappear is pushed to grow. I draw on a series of public workgroup meetings that track the development new kind of emission offset, termed “Avoided Wildfire Emissions” (AWE), which monetizes active forest management in the context of inevitable wildfires in California. I analyze moments during the workgroup discussions in which the AWE designers struggled to communicate the criteria for turning forest management into offset commodities. These moments

of communication breakdown, I contend, reveal the intellectual labor and logical acrobatics that become necessary to sustain the growth of a market whose founding purpose is to eventually disappear. Presenter: Finn West (Cornell University)

“At Home in the Pines”: Two Crises of Growth in Northern Arizona: This paper considers the convergence of two crises in Flagstaff, Arizona. The first of these is the climate crisis, manifested in this region through the combination of wildfire risk and extreme weather. In recent years, the City of Flagstaff has experienced a series of wildfires, destroying homes and other structures, and damaging sensitive ecological areas on the public lands that surround the city. With reduced vegetation to absorb heavy seasonal precipitation, monsoon rains and heavy snow years have produced flooding, washing fire debris down city streets, and causing additional risks to property and life. Yet these increasingly dangerous ecological conditions have not driven a mass exodus from the region; to the contrary, they have driven a second crisis. Despite clear and ongoing climate risk, Flagstaff real estate remains a “good investment,” with remote workers moving to the area for the recreation opportunities provided by public lands, and distant buyers purchasing second homes, rental units, or AirBnB’s as investment properties. In the year 2021 alone, during the pandemic-driven “Zoom boom,” real estate values in Flagstaff experienced a 21% increase. The rise in housing costs has outpaced local salaries to such a degree that the municipal government has declared a housing emergency. This paper considers how these two human-made crises articulate with each other. In particular, it examines how they both hinge on forms of growth: the over-growth of Ponderosa pine forests, exacerbating wildfire risk; and the prioritization of growth in private capital as a value above all others. Presenter: Alder Keleman Saxena (Northern Arizona University, Department of Anthropology)

2-864

[Journey to my Anthropological Career](#)

11:00 AM - 12:00 PM TMCC - 202 D

Professional Development Session

ORGANIZER:

Caitlyn Kolhoff (American Anthropological Association)

PRESENTER:

William Lucas, PhD, MPH, CPH (California State University Dominguez Hills), Jessica Katzenstein, PhD (Harvard University), Anya Meave, MSc (Downtown San Diego Partnership)

DESCRIPTION:

Interested in hearing from anthropologists about how they landed their job? Then this session is for you! In this session, you'll hear from three early-career anthropologists as they discuss starting their careers. You will learn about the career paths they took and the ways in which they've applied their anthropological skills and theory.

2-802

POSTER SESSION: "We Invite You to have Lunch with Us": Post/Colonial Subjectivities and Performances of Tourism in Puducherry, India

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

General Anthropology Division

PRESENTER:

Aindrila Chakraborty

DESCRIPTION:

Tourism is contested, as suggested by Edward Bruner. The contests may not always take the form of overt conflicts between actors and /or institutions but may operate in silent pauses and gaps and performances of the actors. In my research, I focus on the postcolonial town of Puducherry, India. French Pondichèry, was ceded to India in 1962. The treaty of cession signed between India and France marks a continued cultural-linguistic, economic and albeit marginal, political presence of France in the region, through a proportion of Franco-Pondicherrians who are French citizens but ethnic Tamils, residing in Puducherry and dispersed between France and its former colonies. Today, it is marketed as one of the top tourist destinations in India, drawing large number of domestic and international tourists, supported by the state's reproduction of the region's selective 'Frenchness'. One example of this reproduction is the maintenance of the colonial spatial segregation of the town into 'white town' and 'black town', which is internalized for tourist consumption. The town is an exemplar of what Pratt (2007) terms as a contact zone, with a colonially constructed and post colonially reproduced touristic borderzone (Bruner 2005) that are both physically visible and socially embodied. In the process of transition of the region from colonial to postcolonial, the redrawing of geo-political and emotional cartographies has produced an ambiguous subject, who are simultaneously the tourists and the toured. They are, at once, both the inauthentic Other and gatekeepers of authenticity. By positioning

myself as both the tourist and the ethnographer, I delve into the complexities of meaning-making and authenticity in postcolonial Puducherry with a focus on the Franco-Pondicherrian community. I explore how the Franco-Pondicherrian community are involved in constructing and reproducing the site for tourist consumption, and in the process, staging, performing and negotiating their multiple identity claims. Through my study, I aim to decenter the reading of tourist sites from tourist/local binaries toward a processual reading of multiply positioned and articulated transitions.

2-804

POSTER SESSION: A Nightmare Dressed Like a Daydream: How Popular Female Singers Inform Perceptions of Western Culture in Japan

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Society for East Asian Anthropology

PRESENTER:

Robin Giles

DESCRIPTION:

As noted by other anthropologists (Condry 2006; Novak 2013; Stevens 2017), the globalization of Euro-American pop music has profoundly affected Japanese pop culture and music styles (Mitsui 2014), yet these music genres' role in engendering youth in Japan has primarily gone underappreciated. While there is a broad acknowledgment of how American consumerism has often shaped new values around the individuation of Japanese youth culture, I argue in this paper that the role of American female pop idols plays a vital role in how Japanese women think of themselves and their changing roles in society. Based on two months of recent fieldwork in a Tokyo suburb, I argue that the era of significant Covid-19 restrictions only intensified this idolization of Western pop stars like Taylor Swift. However, this idolization is not mere copying, as young middle-class Japanese women have chosen to make their engagement with Western pop music a metapragmatic commentary or referendum on what they believe are the unfair gender norms still expected of them in a traditionally patriarchal society. I argue that this identification of western pop music with liberalized femininity is not to say these Japanese women are uninterested in being Japanese. Instead, they understand the utility of these music genres and idols as an organizing tool for local concerns about gender inequities in their society.

2-806

POSTER SESSION: A psychohistory of the Apartheid ghetto and the contemporary 'global apartheid': Placing race, religion, gender, and sexuality in South African settler multiculturalism

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Association of Black Anthropologists

PRESENTER:

Sadiq Toffa (University of Cape Town)

DESCRIPTION:

Catherine Besteman's ' Militarized Global Apartheid' (2020) resituates South African Apartheid from an historical methodological nationalism to a vitalized contemporary and global geopolitical paradigm. It describes the militarized regulation and punitive containments of the global South in the maintenance of capital accumulations and mobilities of the global North within a racialized world order. This paper extends the geopolitical apartheid paradigm of racial capitalism by returning to occluded analyses within the formative apartheid paradigm itself, not exclusively as North-South geopolitical economy, but as revealing the interiority of social and psychological processes of massification, industrialization, and modernization of a colonial matrix of power relations especially with regard to ethnicity, religion, gender, and sexuality, which have produced 'race' as a stable organizing category within multicultural settler state formation. A historical urban ethnography follows the transformation of an inner city black labour reserve in colonial Cape Town, the 'Bo-Kaap', transformed under Apartheid as a 'colored' Race Group Area, and the only extant black urban ghetto to have survived Apartheid forced removals. Under Apartheid, the Bo-Kaap became further segregated into black Christian and Muslim spatial fragments within the Apartheid race theology of Anglo-Dutch settler Protestantism. The paper is an interdisciplinary project tracing a psychoanalysis of the genealogy of the racial complex through the architecture of the ghetto industrial complex, whose spatial containments and mobilities both co-constitute and mirror psychical formations of self-other splittings and resolutions that effect the tribalization of black associational life within monoethnic socio-spatial fragments and the attendant globalization and deterritorialization of whiteness and 'Englishness' within a liberal international bourgeoisie. My frame of psychohistory brings object-relations and

relational canons within psychoanalysis in service to the Fanonian racial unconscious and Foucauldian historical method. In particular, I will provide an ethnographic articulation of (preoedipal) colonial motherhood as primal attachment schema producing together maternal domesticity as cultivation of settler nationhood with the malevolent abandonment of the black slave-child, and the (oedipal) castration anxiety and racial homoerotics within colonial masculinities producing possessive libidinal investments in regulating phantasmatic black hypervirility. The paper concludes with two interactive theoretical formulations. 'The spiritual erotic' clarifies the moral project of libidinal purification through socio-spatial boundary maintenance and ideological enclosure, while 'liberal aesthetics' refigures colonial management as multicultural carework. Liberal multiculturalism can thus partially be seen to reflect the narcissistic injuries of a psychoanalytically unmastered past forcefully intruding upon the material present foreclosing alternatives for psychic integration or political reconciliation. Works cited: Besteman, C (2020) Militarized global apartheid. Durham: Duke UP Foucault, M (1980) Power/Knowledge: selected interviews 1972–1977. NY: Pantheon Fanon, F (2021) The wretched of the Earth 60th anniversary edition. NY: Grove Zaretsky, E (2015) Political Freud: a history. NY: Columbia UP Shabazz, R (2015) Spatializing blackness. Urbana: University of Illinois Press

2-807

POSTER SESSION: Depathologizing (More Than) Transgender: Critical Psychiatry as a Liberatory Paradigm for Mad, Transgender Activisms.

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Association for Queer Anthropology

PRESENTER:

Wren Gould

DESCRIPTION:

Over the past year, 8 U.S. states have passed laws restricting gender affirming care to the age of majority (age 18), excluding transgender youth. In response, nation-wide advocacy groups have emphasized that transgender youth require medically necessary care for their underlying medical condition (Gender Dysphoria). This medicalized framework derives from transgender advocates who often explicitly state that transgender subjectivities do not constitute psychiatric illness.

However, these same advocates argue that the continued inclusion of Gender Dysphoria in major nosologies of mental illness is an unfortunate exigency of contemporary healthcare structures that supports access to medical interventions associated with gender transition. In this way, the inclusion of Gender Dysphoria constitutes a 'soft depathologization' that is continuous with broader calls to depathologize transgender subjectivities (similar to homosexuality as a clinical category in the 1970's) in order to reconstitute 'transgender' as within a 'normal' spectrum of human diversity. Missing from this discourse, though, are individuals who continue to be pathologized via psychiatric institutions. I argue that the depathologization of transgender subjectivities merely reconstitutes neurotypicality to include transgender individuals while colluding with state and structural-level violences toward neurodiverse, mad peoples (often also diagnosed with an underlying psychiatric condition). Ironically, these violences disproportionately affect transgender people, as they are more likely than cisgender peers to be diagnosed with (other) psychiatric conditions. Instead, critical psychiatry may offer sharper tools to oppose sanist violences directed toward neurodiverse and/or mad, trans individuals. Drawing from Deleuze and Guattari, Foucault, and other critical psychiatric theorists, I advance a critical psychiatric/trans analytic as one method to deter state/structural violences directed simultaneously toward transgender individuals and the 'mentally ill.'

2-808

POSTER SESSION: *Empire's Garden: Anthropology and the Racialization of Vision in fin-de-siècle Paris.*

12:15 PM - 1:45 PM TMCC - 800 Level
Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Andrew Newman (Wayne State University)

DESCRIPTION:

During the 1860s, as part of Haussmann's modernization of Paris, a new type of urban space called the Jardin d'Acclimatation (Acclimatization Garden) was developed, which was at once a landscape garden, public attraction, a zoo, and infrastructure for scientific research. Starting in 1877, the Jardin began a regular series of human exhibitions featuring indigenous people from around the world. These ethnographic

expositions ran for thirty years and proved immensely popular (total attendance figures often exceeded 100,000 for exhibitions and guests included scientific celebrities such as Charles Darwin). Paul Broca, Adolphe Bloch, and other members of the Société d'Anthropologie de Paris (SAP) played a crucial role in providing the scientific justification for these dehumanizing exhibits while also mediating their anthropological meaning for a curious public. The anthropologists, who were racial polygenists, saw the displays as an opportunity to teach the Parisian public to see humanity through the lens of racial differences. They lectured and wrote prolifically about the expositions, making the displays an important site of race-making, while bolstering the public reputation of the young discipline in the process. This paper foregrounds the stories of several people who were featured in the exhibitions, including John Pilcher, Ahivi, and the Ulrikab family. I will also describe the global logistical networks that made the exhibitions possible, as well as the power relations underlying travel and the performative labor of the participants. If many exhibition studies have analyzed World's Fairs and similar examples as spectacles, this presentation focuses on the embodied and material aspects of the exhibitions on the stage (and back-stage) as part of the routinized business of ethnographic displays and race-making in fin-de-siècle Paris. This view behind the spectacle exposes the networks, labor, and violence associated with human exhibitions and, by extension, the emergence of anthropology as a discipline.

2-809

POSTER SESSION: *FatTok: Everyday Resistance in an Virtual Space*

12:15 PM - 1:45 PM TMCC - 800 Level
Poster – In-Person Live

REVIEWED BY:

General Anthropology Division

PRESENTER:

Mary Reush (California State University, Long Beach, Department of Anthropology)

DESCRIPTION:

Western attitudes about fatness, often articulated through medical discourse and 'healthism,' or the idea that health is something we each have the power to control and a moral duty to pursue, positions the fat body as a vessel of ill-health and self-imposed degradation. To live in a fat body, particularly in a fat female body, in the West, is always to be 'other,' perpetually violating the social contract of thinness,

subject to the repercussions of this violation. Consequences include high rates of discrimination in jobs and housing, medical disparities and higher mortality, and harassment in various settings. My research explores resistance to this position in online spaces, which represent a brave new world to explore social action and cultural movements because of the way they collapse temporal and geographic distances. Starting from the position that inhabiting a fat female body is by its very nature a transgressive state of being, this poster documents the experiences of unruly fat women (coining Roxanne Gay's 2017 term) on the social media platform TikTok who refuse to comply with the oppression that they experience across a variety of cultural, economic, medical, political, and social fields.

2-812

POSTER SESSION: Food Sovereignty, Identity, and Personal Networks among Indigenous Residents of Parque das Tribos, Manaus, Brazil

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Association of Indigenous Anthropologists

PRESENTER:

Harold Wright

DESCRIPTION:

Abstract Much of traditional food security research has focused on either rural or urban populations using standardized instruments such as the Household Food Security Survey Module (HFSSM) that frequently focus on financial resources as means of access. In recent years this field of research has expanded to include focus on both peri-urban communities and cultural considerations of populations where such standardized instruments may not necessarily be applicable. This project examines food insecurity strategies and the appropriateness of standardized instruments in Parque das Tribos, a peri-urban, multi-ethnic community in Manaus in the Brazilian Amazon, home to individuals representing approximately 30 indigenous ethnicities.

2-813

POSTER SESSION: From Convicts to Ancestors: Resurrecting the Humanity of the Sugar Land 95

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of North America

PRESENTER:

Naomi Reed (Southwestern University, Department of Sociology and Anthropology)

DESCRIPTION:

This presentation is a paper talk where I will explore how 'white redemption' (Roman 1995) eclipses the humanity of Black people in historical commemoration and cultural heritage in the American South. My paper will focus specifically on the treatment of the Sugar Land 95 by the Fort Bend Independent School District in Sugar Land, Texas and the response of the Black community to this treatment. Issues of the 'possessive investment in whiteness' (Lipsitz 1998) and 'the great replacement theory' (Camus 2012; Raspail 1973) will be engaged.

2-814

POSTER SESSION: Indigenous Sign Languages: Preservation and Revitalization of Inuit Sign Language

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Paige MacDougall (Canadian Deafness Research and Training Institute)

DESCRIPTION:

Inuit Sign Language (ISL) is a rich language with a long and proud cultural history which deserves recognition, promotion and revitalization in the same way as spoken Inuit languages. The Inuit Societal Values (Inuit Qaujimagatuqangit) surrounding the importance of being welcoming and non-judgmental are enacted through the use of communication in sign language by many hearing Nunavummiut, a phenomenon which revitalizing ISL supports and encourages for future generations. While spoken Inuit languages are clearly important, Inuit culture also holds communication in sign language as a highly esteemed value. The Canadian Deafness Research and Training Institute (CDRTI) works collaboratively with the Nunavut Deaf Society (NDS) to record and revitalize the Inuit Sign Language, and to identify deaf Nunavummiut and their families across Nunavut. Our work involves the direct participation of deaf Nunavummiut and their families and friends, illustrating a high degree of acceptance of deaf persons into community life and relatively widespread use of sign language among hearing persons. This situation

reflects the Inuit Societal Value of being welcoming and inclusive (Tunnganarniq), and provides a more inclusive social model than is present in many other circumstances. The notable inclusion of both hearing and deaf persons by virtue of widespread use of ISL within family and community networks provides a positive model for deaf and disabled persons worldwide. Our work in recording the Inuit Sign Language is carried out through on-going community consultations in various communities and regions across Nunavut. With support from the Government of Nunavut (Culture and Heritage) and from Canadian Heritage (the Indigenous Languages Component) we have generated 64 illustrated ISL vocabulary sign cards which include representations of Inuktitut/Inuinnaqtun, finger spelling, ISL, English and French. Fourteen Inuit Deaf Life Story videos have been recorded, enabling deaf community members the opportunity to explain customary Inuit relationships with the land, as well as the hardships of being disconnected from their families when they were sent down south to residential schools. Inuit Sign Language booklets based on these videos, as well as language learning games, provide an important step for having ISL incorporated into early education programs. The production of Inuit Sign Language materials such as graphically designed Inuit Deaf Life Story videos, booklets, ISL vocabulary flash cards, posters, and language learning games comprise an important part of the history of language and culture in Nunavut. Based on community consultations, most recently, the concentration of activities has shifted to the production of ISL learning videos and booklets, and there are currently four ISL learning videos and booklets available. This poster will provide brief summaries of project activities, as well as graphically designed Inuit Sign Language materials which provide insight into Inuit culture and customs. Hard copy posters and ISL language learning games will also be available.

2-816

POSTER SESSION: Insidious Battles: Has Putin's Ukraine Invasion Reversed Europe's Growing Transition to Authoritarianism?

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Patricia Heck (University of the South, Sewanee)

PRESENTER:

Katherine Donahue (Plymouth State University, Social Science Department)

DESCRIPTION:

Evidence suggests that Russia's multi-year investment and influence in several European right-wing parties and groups had borne fruit: A substantial increase in membership, impressive electoral successes, and leadership roles in numerous and extensive protest demonstrations against immigration, Covid-19 restrictions, and other issues raised serious concerns throughout Europe for the future of democracy. With the Russian invasion of Ukraine, European and NATO leaders, as well as much of the general population, overwhelmingly supported Ukraine, rekindling a European unity long absent. The war has also affected the extreme right, though reactions and strategies have varied regionally and/or nationally. What accounts for such variance? Are we seeing a permanent transition away from authoritarianism or simply a temporary halt leading much of Europe to a post-Democratic world? This poster will address these and related questions based on research and analysis conducted in France and Germany.

2-817

POSTER SESSION: Kū a Puni ka Honua: Tracing Hawaiian-ness around the World

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Association of Indigenous Anthropologists

PRESENTER:

Travis Chai Andrade

DESCRIPTION:

The Journey of Kū is a story of transitions and transformation. Coming to Hawai'i with roots in Tahiti, Tonga, and Sāmoa, Kū becomes one of the four major traditional Hawaiian gods. The god of war and politics, Kū is a masculine figure who once demanded human sacrifice. He is understood to be an elemental force. Today, only three grand Kū images survive: one in Hawai'i at the Bishop Museum, one in Massachusetts at the Peabody Essex Museum, and the third in London at the British Museum. Kū's transitions and contemporary presence show how geographically distant landscapes gather and Kanaka 'Ōiwi (Native Hawaiian) identity persists. This presentation examines the production of Indigeneity in exodus as mediated by museums—the physical space they occupy, the social space they create,

and the Hawai'i space they (do or do not) represent--through blending a cartographic mapping of Kū's travel with an experimental approach to ethnography that prefaces the tangible and intangible life of an elemental force. I argue that mapping the journey of Kū throughout Oceania and the museum space becomes a metonym for understanding 'Ōiwi-ness (Hawaiianess) across space and time. I situate this work within an ongoing movement for Hawaiian sovereignty, breath, and life--what Kanaka 'Ōiwi know and embody as ea. As a powerful figure in Hawai'i, his-story allows for the excavation of contemporary and historic power relations that influence Indigeneity itself.

2-818

POSTER SESSION: Legal Deservingness: Crafting Safe Spaces in the DC Area.

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Association for Political and Legal Anthropology

PRESENTER:

Silvana Montanola

DESCRIPTION:

For Latinx populations living in the DC region, immigrant rights nonprofit organizations are oftentimes their only direct, mediated, and safe encounter with the state and its bureaucracy. However, nonprofit employees must operate within deservingness frameworks as street-level bureaucrats in order to provide legal services. Through autoethnography, interviews, and participant observation with one immigrant advocacy organization, I underscore the entanglements that force nonprofits to execute forms of 'legal deservingness' in direct contrast to their own moral economies. How, then, can these advocates craft safe spaces within hostile immigration policies that constrict their agency?

2-819

POSTER SESSION: 'More of a kind of a follower based kind of movement': Entangled discourses of gender, role, and movement in West Coast Swing dance

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Brittney O'Neill

DESCRIPTION:

Language reform has played a significant role in anti-(cis)-sexist movements (e.g. Ehrlich & King 1992, Moulton et al 1978, Zimman 2017). However, even where language reforms have been implemented, gendered associations often still cling to social roles (e.g. Lassonde & O'Brien 2013, Lupton 2000). While these gendered associations have largely been investigated through language, the pervasive gendering of posture and movement means that the physical embodiment of such social roles is likely also affected by gendered associations. This intersection of social change, language reform, and movement practice is exemplified in social partner dance communities such as West Coast Swing (WCS) which are transitioning from traditional, heteronormative partnership structures, toward 'degendered' models of participation. This shift has been accompanied by changes in linguistic norms, privileging degendered terms like 'leaders' and 'followers' and avoiding gendered language when describing the dance. While this language and the potential for dancers of any gender to learn either role is increasingly taken for granted, it is not yet clear how these changes have affected movement norms, which have traditionally been rigidly constrained by gender. Thus, WCS provides a unique context for exploring both linguistic and physical meaning making practices in the context of changing gender paradigms. Situated at the nexus of embodied linguistics (Bucholtz & Hall 2016) and the anthropology of movement (Farnell 1999), this study investigates verbal discourses found in interviews and participant observation of dance classes, using (multimodal) discourse analysis (Blommaert 2005, Mondada 2016), alongside physical discourses found in WCS dance recordings. To prevent the imposition of outside understandings of gendered movement, analysis of the verbal discourses was used to establish a (kin)emic (Kaeppeler 1967) understanding of WCS movement semiosis that was then applied to the analysis of dancers' movements. While the dominant verbal discourse is one that rejects the gendering of roles, instead attributing movement differences to the mechanics of the roles or dancer personality, gender nonetheless persists. Some dancers explicitly link the roles to gendered movement, while others, perhaps unconsciously, describe the roles using heteronormatively gendered metaphors and adjectives. Preliminary findings from the movement analysis show a partial fit, whereby some dancers retain a consistent style across roles--often with limited gendered stylization--in accordance with personality-based

discourses of movement quality. Others adjust their movement in accordance with role thus aligning with role-based accounts, however, they also engage in heteronormatively gendered styling (e.g. more feminized while following) mirroring discourses which retain gendered associations with the roles. Thus, as is seen in other gendered language reforms (e.g. Lassonde & O'Brien), gender neutral role nouns, while potentially helpful, can also obscure the persistence of highly gendered models of embodied action. The continued entanglement of role and gender in both linguistic and movement discourses offers insight into the complexity of reforming systems with histories of gendered structure. However, dancers' resistances speak to the potential for gender to emerge as an expressive resource, rather than a constraint on ways of moving and being in the world.

2-821

POSTER SESSION: Narratives of Resilience: How Immigrant Hispanic Mothers Craft their Communities and Identity

12:15 PM - 1:45 PM **TMCC - 800 Level**
Poster – In-Person Live

REVIEWED BY:
Association of Latina/o and Latinx Anthropologists

PRESENTER:
Vanessa Lozano

DESCRIPTION:
According to the Center for Immigration Studies, 'the total foreign-born or immigrant population in the U.S. hit 47.9 million in September 2022- a record high in American history. When non-English-speaking immigrant families arrive in the United States they face the challenges of new customs, rights, and practices in their new home. While current research focuses on immigrant children with phenomena such as the immigrant paradox and language brokering, fewer studies have been done to highlight the stories of immigrant parents and their development and perception of identity in a new culture. We believe there is a gap in current academic discussion, thus our research focuses on shedding light on the behind-the-scenes of children's success through Hispanic mothers' efforts in navigating their everyday lives and creating communities to provide opportunities for their children to thrive. How do women balance their desire to help their children stay connected to their raices or roots while wanting a 'better life' for their children? And how does this balance shape their identity? How do Hispanic

mothers' common goals lead them to create and participate in spaces that empower them? This study presents answers to these questions by highlighting Hispanic mothers' narratives of resilience, empowerment, and identity through oral and material histories.

2-822

POSTER SESSION: Navigating Irregularity: Immigration Bureaucracy and Surveillance During COVID-19 in Chile

12:15 PM - 1:45 PM **TMCC - 800 Level**
Poster – In-Person Live

REVIEWED BY:
Society for Latin American and Caribbean Anthropology

PRESENTER:
Danielle Frinton

DESCRIPTION:
Due to a variety of structural and bureaucratic obstacles including Chile's restrictive immigration system, many Latin American migrants in Chile live their lives between two spheres: being documented and being in-between visas. Being in-between visas for an extended period is an unfortunate but inevitable step in the current Chilean immigration process. It is a unique political space caused by simultaneous open border policies and restrictive bureaucracy. Migrants in this space are irregular. In migration studies, irregular migrants are people who have moved across borders outside the laws and regulations of their destination country. However, in Chile, irregular migrants are specifically people who are waiting for their visas. Irregular migrants in Chile are legally in the country but face political and social obstacles that are particular to people in-between visas; their irregularity has been perpetuated and increased with the pandemic. They are over surveilled and simultaneously neglected by the state, and are in a constant state of ambiguity and waiting. Drawing upon interviews and participant observation carried out between 2021-2022 in Santiago, Chile, I will shed light both on the many obstacles that irregular migrants in Chile face as they transition through various documentation statuses, as well as the ways that migrants navigate irregularity through carefully developed community strategies such as dog sharing programs, freelancing, and strategic housing arrangements. I make an intentional effort to emphasize the development and use of these strategies as a means to survive, particularly during the COVID-19 pandemic,

and argue that despite being in precarious situations and living in a constant state of waiting and ambiguity, irregular migrants use these strategies to create agency and survive.

2-824

POSTER SESSION: PRIDE and Resistance in the Rio Grande Valley

12:15 PM - 1:45 PM **TMCC - 800 Level**
Poster – In-Person Live

REVIEWED BY:

Association for Queer Anthropology

PRESENTER:

Sara Becker (Southern Methodist University)

DESCRIPTION:

The Texas state legislature has joined several other states in the United States in one clear mission: that 'transgenderism must be eradicated from public life entirely' as stated by Michael Knowles at CPAC. The 2023 legislative session has seen a torrent of bills introduced that together amount to no less than trans genocide, making it illegal for a trans person to exist as themselves in public. However, transgender and queer people are not taking the elimination of their rights without resistance. They use explicit protests and the defiant continuation of events like Drag Queen Story Time to fight back against the erasure of trans and gender nonconforming folk from public life. Pride celebrations are no exception. Through observation and participation, this project examines the 2023 Pride festival in the Rio Grande Valley as a site of resistance to anti-trans laws and of queer placemaking. This project highlights the nature and power of queer joy in Pride celebrations for united a community to activism motivated by queer rage, remembering that while modern Pride celebrations are commercialized, the first Pride was a riot.

2-829

POSTER SESSION: Re-inventing the Day of the Dead: An exploration of Hispanic catholic migrant life in Denmark.

12:15 PM - 1:45 PM **TMCC - 800 Level**
Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Maja Balle (Roskilde University Center)

DESCRIPTION:

In this poster presentation I discuss how Spanish-speaking migrants with a Catholic background who move to Denmark create new narratives and cultural repertoires in the transition from their homeland into a new Danish context. These transitional dynamics include the emergence of new practices of ritual and religion, moving from private homes and migrant contexts into Danish institutions such as churches, schools, libraries, and cultural centers. As an example, I visualize how the celebration of Dia de los Muertos (of Mexican origin) becomes a stage for the unfolding of traditions that bind migrants to the homeland, while at the same time mediating transnational connections and boosting a flow of objects brought from their native land, leading to new rituals that paradoxically become adopted even by the Lutheran church. Based on personal testimonies this illustrates the creative powers of migrants to find flexible solutions to material needs and expresses how new global changes and challenges are handled. Thus, the paper gives voice to a largely unnoticed minority group in a Danish context, namely Catholics from the Global South. The paper aims to offer new insights into the varied types of paradoxes that must be navigated when religious and non-religious worldviews are negotiated in the light of transnational movements, in an otherwise predominantly secular society. In a broader context I situate my case with reference to multifaceted reflections on post-colonial conditions, narratives of conversion, evidence of racism, sexual oppression and liberation, and views of shame, death, and love. At the theoretical level, the study contributes to debates surrounding the transitions between sacred and secular, and between institutionalized religion and 'Catholic' popular practices adopted in a secular and/or Protestant context.

2-856

POSTER SESSION: Rural Idaho School and Mexican Im/Migrant Newcomer Students

12:15 PM - 1:45 PM **TMCC - 800 Level**
Late-Breaking Poster - In Person

PRESENTER:

Eulalia Gallegos Buitron (University of Idaho)

DESCRIPTION:

Over the years, Idaho schools have faced numerous complaints and charges for failing to fulfill state and federal mandates to meet the needs of students of culturally and linguistically diverse backgrounds (Jones, 2014). For example, a July 2023 report by the American Civil Rights Union (ACLU) of Idaho described how

policies of exclusionary discipline in Idaho schools disproportionately target Latinx students, negatively impacting students' access to equitable K-12 schooling (Rodarte, 2023). Further, conventional metrics, including standardized testing and graduation rates, evidence the disparities in the schooling experience of Mexican im/migrant students. This study aims to document and understand how two Spanish-speaking newcomer students who im/migrated from Mexico experienced the first year of schooling in rural Idaho. Using ethnographic tools, through a Latinx Critical Race Theory lens (Solorzano & Yosso, 2001; Solórzano, 1998) and a cultural-historical approach (Gutierrez and Rogoff, 2003), Carlos and Thelma's testimonios illuminate how newcomer students participate and negotiate school success. Findings illuminated the systemic structures in place that prevented Carlos and Thelma, the two participants, from experiencing access to equitable schooling. Three years after the beginning of the Covid-19 pandemic, it is imperative to consider how the educational policies, across national borders, impacted the schooling experience of im/migrant students and their families. Understanding how Carlos' and Thelma's experienced a time of transition illuminates how the Covid-19 pandemic impacted borders, migration, and displacement, across metaphorical and physical boundaries and the long-term impact on the students and their family's trajectory of schooling.

2-831

POSTER SESSION: That Black Garden: An Archival Sanctuary for Undoing 'the Human'

12:15 PM - 1:45 PM **TMCC - 800 Level**

Poster – In-Person Live

REVIEWED BY:

Association of Black Anthropologists

PRESENTER:

Kianna Dieudonne (University of Arizona, School of Anthropology)

DESCRIPTION:

The late bell hooks' body of Black feminist work shows us how Black places emerge as sites for building loving relationships even in the context of dispossession and racial trauma. The cultivation of Black home gardens exemplifies this tradition and demonstrate for us the importance of establishing connection to land in geographies structured by racial terror, especially in the context of transitions or migrations. The ethnographic clippings gathered during my study demonstrate how the garden engages in a more-than-human care

practices, asserting Black ways of being that subvert the violence of antiblackness in the United States. I draw on Black geographies and critiques of Western (post)humanisms to ground my analysis of the Black home garden as a site made capable of archiving memories and theorizing life beyond antiblack erasure through these acts of care. Based on research with Black-identifying Americans in Tucson, Arizona, I have come to understand the Black garden as an archive, holding onto historical strategies of – and creating sanctuary for – continuously unsettling the antiblack construction of 'the human' in ways that bring alternative visions of the future into everyday practice. As exhibited by ethnographic interviews conducted for this study, Black land-based placemaking strategies draw on a radical understanding of relational connectivity, an understanding that goes beyond considering the human as above and distinct from other forms of life on earth. Rather than accepting Western configurations of 'the human,' which hierarchically racializes bodies as discrete individual subjects, the Black garden facilitates these research participants' understandings of their own health and the health of their environment by unsettling this very distinction.

2-832

POSTER SESSION: The Great Bounce Back: Transitions in Perugia's Tourism and Nightlife Following COVID-19

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

National Association of Student Anthropologists

PRESENTER:

Sadie Patterson (West Chester University)

DESCRIPTION:

Perugia, the capital of Umbria, Italy, is a town known for its jazz and chocolate festivals. Over the past couple of decades, it has become increasingly popular with tourists, both Italian and international. This rise was, of course, affected by the COVID-19 pandemic. During the month of June, 2022, I conducted a series of ethnographic interviews with Perugian locals, including restaurant, hotel, and bar employees. I also completed research through participant observation in settings that garner tourism. Using these qualitative research methods, I found that tourism and nightlife in Perugia suffered greatly during the COVID-19 pandemic; now that lockdowns are over, both are doing better with a special focus on catering towards the local interests.

However, some businesses, like mid-star hotels, have not recovered. I also found links between the tourism industry's sustainability and economic efficiency efforts. As time goes on, it will be important for local businesses to understand the changing demographics and interests of Perugian tourists and locals, as well as where those interests may align with or contest each other. The conjunction of sustainable and economic interests may also be applied to the tourism industry in the United States.

2-833

POSTER SESSION: The language of daydreaming and the grammar of (in)visibility: A look into the Tourism Narratives in Indian Occupied Kashmir

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

General Anthropology Division

PRESENTER:

Subhajit Pal (SUNY, University at Albany, Department of Anthropology)

DESCRIPTION:

Bruner suggests that concepts and views of the present are often projected on the past as authoritative voices to fix meanings and stabilize order thereby control the master narrative, which narrates the past and controls the future (Bruner, 2005: 155-169). This paper focusing on the Indian Occupied region of Kashmir, attempts to deconstruct the Indian master narrative of Kashmir as the 'Paradise on Earth' for tourists. Following Bruner and subsequent scholars of anthropology of tourism, I seek to explore the unequal but dialogic relationship of the Indian master narrative that progressively transitions into a settler colonial project. Which seeks to contain Kashmir within an ethno-national idea of an ancient mythic Hindu (thereby Indian) landscape, suppressing the popular Kashmiri demand for the right to self-determination. Preceding the full-scale settler colonial invasion of 2019, the military occupation of the region for more than seven decades has resulted in a trail of destruction and decimation. All of which remains invisible within the tourist itineraries. Here, I attempt to place the Indian state backed and surveilled tourism industry's performances and narratives in relation to the settler colonial political power-India. Through my ethnographic notes and a critical discourse analysis of tourist vlogs, I seek to explore how actors within the tourism industry imagine the space of Kashmir, gaze at

that space and with what ethics. Do these activities hostile or not reiterate and reinscribes ideas of settler sovereignty in Kashmir? In this exploratory paper, I aim to understand tourism as a structural tool for the Indian settler colonial power. Although tourism research in Kashmir has seldom been posited within the tumultuous and volatile socio-political backdrop, I intend to extend the tourism discourse in Kashmir in relation to settler colonialism, which can later lead us to understand how the emerging space contains both the settler ambitions and the native resistance in the everyday.

2-834

POSTER SESSION: The Preservation of Cultural Identity among Migrant Workers in South Korea

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Abby Webster

DESCRIPTION:

In a country known for strong ethnonationalism, African migrant workers confront cultural and social adjustments throughout their sojourn in South Korea. Extensive research has been conducted surrounding multinationalism in a globalizing Korea but posit that its hesitation towards embracing inclusion holds back further progress. Through an ethnographic study conducted by being immersed in the African community in Seoul, I seek to understand the experience of African migrant workers in Korea, with attention specifically paid to the development and preservation of their own cultural identity. I hope to identify trends that will showcase the resiliency of culture and the power of a community creating a place for belonging in a distant, ethnically homogenous land.

2-836

POSTER SESSION: Transborder trajectories of the Aymara nation: a long history of reshaping the Andean frontier

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

PRESENTER:

Daniella Jofre

DESCRIPTION:

Anthropologists working with native communities today face various challenges regarding research practices, especially when present at indigenous territories. The caring of heritage, which can be understood as 'valued embodiments of the past' (Jones and Yarrow 2022), embraces a complex array of historical demands, legal rights and academic transformations that have changed the former approach to material culture and oral memory. A necessary dialogue is needed between different interlocutors in order to achieve a shared understanding of what is valued and how, rather than an accumulation of objects/subjects for exhibition purposes. This poster is based on the results of the ongoing project UI-016/20, funded by the Department of Anthropology, Universidad de Chile, that engages with the Aymara Carangas indigenous populations in the border space of the Andean highlands of Bolivia, Peru and Chile, through the study of material culture, archival documentation and oral memory. It focuses on the formation of the Peruvian and Bolivian republics until the Chilean occupation, that is, in the bulk of the 19th century (1820-1890). The research is positioned from historical archeology and public archeology to address the institutionalization of national borders and its impact on the Aymara Carangas indigenous populations of the Andean highlands. A historical-critical perspective allows for the study of these 'marginal' populations and contrast the experiences coming from the Aymara communities that inhabit the triple border (Peru-Bolivia-Chile). The study focuses mainly on the Carangas groups, without being exclusive of the Pacajes and Lupacas, in order to delve into the historical, political and social process that gave rise to the territory we know today. The comparison of contemporary processes and their link with indigenous perspectives is related to the social and political use of the past in the present.

2-837

POSTER SESSION: Transfronterizo families' language policies at the U.S.-México border.

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

PRESENTER:

Alejandra Sanmiguel-Lopez (University of Texas at El Paso)

DESCRIPTION:

The present study examines the family language policies (FLP) of transfronterizo parents. FLP encompasses parents' ideologies about language, what they consider proper language use, and the motivations for language management and practices (Spolsky, 2004). Using in-depth, phenomenological interviews, I document the perceptions transfronterizo parents have regarding their FLP in relation to their elementary-aged children who attend school in the U.S.-México border. The theoretical frameworks I apply challenge deficit views regarding Hispanic and transfronterizo families and provide affordances for viewing expanded dimensions of FLP. For example, pedagogies of the Home (Delgado Bernal, 2001) compliments FLP by analyzing the learning that happens at home and other spaces and Borderlands Theory (Anzaldúa, 1987) provides a perspective of the experiences of living in between two countries, social systems, languages, and cultures. I use phenomenological in-depth interviews (Seidman, 2006) as methodology to document transfronterizo family's perspectives on their FLP happening. This involves conducting three interviews with each participant, to explore the participants' experiences, put them into context, and reflect on their meaning (Seidman, 2006). My findings assert the value families place on their children's bicultural and bilingual development as they make concerted efforts in developing their children's linguistic repertoire and ties to the family and their homeland. The FLP of transfronterizo families are further influenced by the expectations they have for their children as well as by their own upbringing. Lastly, families take a strong interest in their children's schooling as they believe success in school is tantamount to maintaining cultural practices in terms of their children achieving the future, they hope for them. This research can inform schools and education policy so that curriculum, school policies and teaching practices are better aligned with families' cultural practices and goals for their children's development. As well, the findings challenge the narrative that minoritized parents create barriers in their own children's educational paths (Baquedano-López et al., 2013).

2-858

POSTER SESSION: Transitions in forced displacement: the cases of Colombian and Ukrainian women

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

ORGANIZER:

Anastasiia Mykolenko

PRESENTER:

Laura Maria Lopera Realpe

DESCRIPTION:

We would like to present the preliminary findings of our comparative research on the forced displacement lived experiences of women in two different contexts. These are the cases of the Colombian conflict (1964-2023) and the full-scale Ukrainian war (2022-ongoing). Both the armed conflict and a full-scale war force people to move in order to save their lives. The majority of the most affected individuals in both cases are women with children. For example, in the Ukrainian case, men are not allowed to leave the country, so up to 80% of displaced people are women. In both cases, we would like to focus on the experiences of 'being in transit' from the moment these displaced people leave their homes and the moment they finally settle. These transitions are usually traumatic and are happening in a liminal place where the future is largely uncertain, and long-term planning is impossible. During our fieldwork in the summer of 2023 in Ukraine and Colombia we noticed that, regardless of differences in cultural, social, and political contexts, we could spot the striking similarities of women's experiences in the first phases of the forced displacement. Being in the places of transit, they described similar emotions - temporary relief and fear before future uncertainties. Thus, in this project, we want to compare the trajectories and emotional experiences of people in movement in 2 parts of the world. We focus on the ways the experience of women in these 2 places are similar and how they are different.

2-590

“Transitions”: Indigenization, Decolonization, and Revitalization in Anthropology

2:00 PM - 3:45 PM

TMCC - 714 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Joseph Marks (University of Arizona)

CHAIR:

Joseph Marks (University of Arizona)

PRESENTER:

Joseph Marks (University of Arizona), Brittney Alexander (CUNY, Graduate Center, Department of

Anthropology), Christina Newhall (University of Arizona), Maura Sullivan (Tulane University, Department of Anthropology)

DESCRIPTION:

'Transitions' invoke images of where we have been, where we are now, and where we may be going, but more importantly, how we are in a state of in-betweenness, neither at our origins nor our destination. The graduate school experience can be challenging and rewarding for students of all backgrounds. Featuring students from Indigenous nations, specifically working on linguistic anthropology and linguistics, participants in this roundtable reflect on lessons learned and experiences in the transition beyond graduate school. As all panelists are Indigenous graduate students, we will center, utilize, and rely on Indigenous ways of knowing, storying ourselves into how we grapple with terms such as Indigenization, decolonization, and revitalization in anthropology. Such terms require some kind of re-orientation, but those of us who work with our communities to whom we answer and whom we represent must act in multiple ways. These actions, both in the academy and in our communities, demand that we split our identities. Here, at this roundtable, we deny this split and embrace and center our Indigenous identities. When Indigenous students center community and traditions within the academic experience, it can often come at a cost. This roundtable highlights the experiences of students who have struggled at the intersection of the pressures of academia and working with their own or other tribes and still maintain integrity in community protocols. Participants will explore how they have mobilized concepts like decolonization and activism in their research, as well as challenges they have faced as Indigenous scholars. There have been numerous panels, papers and Indigenous scholars who have presented valid and serious critiques of the disciplines of anthropology, linguistic anthropology, and linguistics over the years without meaningful movement on the recursive and ingrained colonial practices and principles that these schools of thought continue to be entrenched in. We hope to take up space for our own experiences as well as make space for other Indigenous graduate students to hear their own experiences reflected on a roundtable at AAA. We also hope to give insight to advanced and career academics or administrators of universities in creating and maintaining sustainable spaces for Indigenous graduate students to not only survive but thrive. This is a critical time for us as early career scholars, who have considerable knowledge to share about our work and

relationship to academia. As panelist Christina Newhall has stated, 'Academia should not be the newest politically correct site to practice the drudgery of the White Man's Burden. We, Native scholars, are sources of knowledge, creativity, and indigeneity, and we do not need to be edified into the white scholarly world for our own good.' We are asked often to become conduits between academia and our communities, however, by our field's reflexive nature, we argue that a transition and pivot in anthropology, where our identities do not need to be compromised, is here in our work.

2-395

Absence and the Archive: Categories, Occlusion, and Recovery in Knowledge Production I

2:00 PM - 3:45 PM TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Sowparnika Balaswaminathan (Concordia University, Department of Sociology & Anthropology)

CHAIR:

Hannah Turner

PRESENTER:

David Gasset (Bard Graduate Center), Sowparnika Balaswaminathan (Concordia University, Department of Sociology & Anthropology), Ethan Karnes (George Washington University, Department of Anthropology), Ida Jones, Bradley Clements (University of Toronto Faculty of Information), Aarzo Singh

DISCUSSANT:

Kate Hennessy

DESCRIPTION:

Institutions such as archives and museums are not only repositories of historical and cultural collections, but are also sites of knowledge production. But what does this mean when our world - and our institutions are being both literally and figuratively deconstructed? Many scholars and disciplines have problematized how these institutions present themselves as scientific, objective, and authoritative, while obfuscating the structures of power that make selective discernment possible. This panel examines how epistemic categories in museums and archives create conditions of occlusion resulting in loss, forgetting, and gaps in historical memory, and why it is important to examine these processes now. We are especially concerned with how to understand absence in a time of change, as physical materials are

deteriorating, climate catastrophes create unstable conditions, and the political structures that uphold these institutions crumble. How do we access that which is not present in the archive, especially as these institutions are radically transformed? What are the tools and strategies available to us to identify, demarcate, and potentially recover that which is lost? How can disciplines that center knowledge as presence recognize the epistemes that have been occluded, and communities that have been invisibilized in this unstable, shifting world? Thinking with concepts such as spectrality, fugitivity, and others, this panel brings together papers that contend with such present-absences from diverse contexts and regions. This is Part I of a double panel.

HIDDEN AGENCIES: Recovering Historical Indigenous Makers from Museum Documentation: Object EL81, a painted muslin in the National Museum of Natural History (NMMNH), is a captivating item obscured by archival inaccuracy. The original record was a confusing morass of missing names, vague dates, and conflicting locations and cultural affiliations. This paper details the process of disentangling the knowledge production of museum documentation to reveal other knowledges that can recover the historical agency of the muslin's indigenous maker. Following the reflexive turn in museum anthropology, I examine museum documentation as a system of colonialist knowledge. I trace back through catalog records, museum archives, and US military reports to illustrate how Euro-American conflation of indigenous identity and the stubbornness of legacy data created and maintained a system that alters and silences indigenous identities that don't conform to its predetermined museological episteme. I then apply recent art historical and stylistic attribution to link the muslin to the prolific Yankton/Hunkpapa indigenous artist Siyosapa, allowing us to better understand the historical and cultural information that is visually present in the muslin. This knowledge lets us recognize the muslin as a carefully constructed item of commoditized art that Siyosapa used to negotiate his own identity and the wider representation of Native Plains society. Ultimately, this case study of reattributing NMMNH object EL81 demonstrates techniques to decolonize and improve museum research on and recover historical forms of indigenous agency. Presenter: David Gasset (Bard Graduate Center)

Affecting the Archive: Absent Narratives, the Cold War, & Ethnographic Museum Collections: Ethnographic collections at natural history museums are assemblages of awkward objects (Lehrer & Sendyka 2019).

Embodying the scientific intention of their collectors, the imperialistic context of their translocation, and the colonial racism underlying the concept of cultural exhibiting, these objects tend to be narrativized with brevity. When the nation state of Tibet was invaded and occupied by the People's Republic of China in 1950, the millions of refugees who found asylum in India had to find creative and grim ways to survive. In this, they were assisted by philanthropic organizations that provided monetary assistance and infrastructural aid to Tibetan refugees by brokering the transfer of their heritage and religious possessions to museums and collectors. The Smithsonian was one of the institutions that acquired a collection, which is labeled in its catalogues as representing "Tibetan culture and religion". However, in this paper I argue that the objects of this collection, when read with their associated archival materials, are also representative of the invasion and occupation of Tibet, a political act wrought with violence, and the distress of a fleeing people, an affective context mediating between the refugees and the world (Cifor 2016:8). Through an exploration of the correspondences between well-meaning members of the Godown Society, academically curious curators of the Smithsonian, and the consequent documentations in the National Anthropological Archives, I illustrate how an analysis of the affective components of such negotiations reveal the underlying political valences and relations emblematic of the Cold war era neoliberalism. Presenter: Sowparnika Balaswaminathan (Concordia University, Department of Sociology & Anthropology)

The Land will tell the Story: Coal in the Archive: This project examines the objects in the archive of the West Virginia Mine Wars Museum (WVMWM) in relation to the coal housed within the Anthropology Collections of the Smithsonian National Museum of Natural History (NMNH) to investigate the absences generated, in the archive and landscape, by resource extraction. In its movement, coal breaks down leaving traces, establishing material connections with people and places that can be organized as physical and metaphoric constellations. These networks expand a singular piece of coal to incorporate a widening geographic area, absorbing local forms of labor into a global material presence. The title of this presentation is inspired by a WV resident who said 'The land will tell the story; you follow the land to find the history.' In following the land, specifically, the coal extracted from the Appalachian Mountains, this project addresses gaps in historical memory to decenter narratives of production and consumerism that work in tandem with industries of resource extraction to erase the textures of local

geographies. This reveals the role of coal as well as the previously anonymous labor of miners and Indigenous coal passers in the establishment of archives, influencing the routes and practices of scholars who traveled by steamship. In focusing on absence, it becomes possible to think with the constellations of embodied practice that make present the labor and knowledge of communities in archives that have remained invisible as the material absences caused by resource extraction continue to shift the world beneath their feet. Presenter: Ethan Karnes (George Washington University, Department of Anthropology)

It's your bounden duty, to continue: The complex silence and boisterous voice of Dr. Irene Diggs: As the principal investigator and University Archivist the Diggs papers situates the intellectual rigor, innate brilliance and administrative frustration of gender as instructional faculty on an HBCU campus. While concurrently, battling racialized gender norms throughout Central and South America. Toward this end, sharing the long silent voice of Dr. Diggs with the global community – she investigated moves her from the shadows to center-stage as a scholar whose complex silence was imposed and at times maintained – yet her archival records are boisterous with course/departmental innovations, travel diaries and myriad manuscripts. Dr. Diggs' voice and observations provide context and blueprints for scholars of the African diaspora through a gendered lens. Presenter: Ida Jones

Presents, Presence, and the Present: Representing and Absencing Great Lakes Treaties in Museums: Indigenous treaty diplomacy has been made absent from the very places in which some of its most explicit evidence is present: museums and historical sites. The storage and display of materials in museums has generally been surrounded by an imposed negative space, implicitly working – and sometimes failing – to silence and disappear the actions, orations, and provocations that diplomatic materials are designed to inspire (Bruchac 2019; Singh 2021). That Indigenous peoples are disproportionately excluded from institutions full of Indigenous materials is not a lost irony (Danyluk & MacKenzie 2022; Doxtator 1996). The presence of diplomatic items in museums – quiet spaces of cultural refinement – is a result of their absence from animated spaces of political negotiation (Bennett 1995; Corbiere 2022). However, the rallying cry that "Museums Are Not Neutral" (Autry & Murawski 2017) has been increasingly disrupting these quiet places. Indeed, considering that the items in museums remind them that their governing polities are already in alliance with Indigenous nations,

“neutrality” in those nations’ cultural struggles constitutes betrayal. This is the context in which I ask how the presence of diplomatic materials in museums can be matched with the presence of relational, responsible action? Treaty relations must not only be represented in these institutions, they must be re-presented: recognized and enacted in the present, in the here and now, not made absent, segregated to a museumified past (Azoulay 2019). Presenter: Bradley Clements (University of Toronto Faculty of Information)

Affective Encounters: Unpacking Colonial Archives, Museums, and the Captured Displayed Object : Colonial archives and national museums operate on modes of knowing and understanding history that are epistemologically bound up a rational discourse that allows us to forget that their “facts” are also manufactured through the discarding of “difficult content” (Georgis 2006). With a focus on the British Museum in London (United Kingdom), the Museum of Anthropology in Madrid (Spain), and the Museum of the Orient in Lisbon (Portugal), I question the ways in which retellings of colonial histories within these archives work to bolster national narratives that rid themselves of lasting legacies of violence on former colonies—feeding collective memories that are made up of acts of forgetting or disposing lived experiences. From this I turn to displayed museum objects, possessed from former colonies, and the ways their affective currencies carry the potential for recovery from their lost origins if read from an alternative epistemological perspective. I ask: what do the silences and gaps in colonial archives and museums tell us about the postcolonial experience? What new memories, different accounts, stories, and experiences can be revealed in reading displayed objects affectively? How can the materiality of the displayed object embody spectral residues of their origins physically and psychically? Thinking through the tension between what is presented (place) and what is present (space) within colonial archives (Abbey 2018; De Angelis et al 2016), and the state of suspension this creates for postcolonial subjectivities, results in forms of ambivalence that enters affective realms that are laden with potential for knowing colonial narratives differently. Presenter: Aarzo Singh

2-400

Agriculture in/of Transition: Temporalities of Labor within and beyond Capitalism

2:00 PM - 3:45 PM

TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Cameron Butler (York University, Department of Anthropology)

CHAIR:

Gerardo Rodriguez Solis (University of California, Santa Barbara, Department of Anthropology)

PRESENTER:

Gerardo Rodriguez Solis (University of California, Santa Barbara, Department of Anthropology), Sophie D'Anieri (Johns Hopkins University, Department of Anthropology), China Sajadian (Vassar College, Department of Anthropology), Anne Galvin, Miriam Hird-Younger (Carleton University, Department of Sociology & Anthropology)

DISCUSSANT:

Amiel Bize (Cornell University)

DESCRIPTION:

Agriculture is rife with transitions and change: the turn of the seasons, the growth of seed to plant, the adoption of new tools and techniques, the passing of land tenure, the shift in labor practices. Yet those transitions do not necessarily go smoothly or completely. This session focuses on transition in the context of agricultural labor to consider the tensions and frictions that arise as transitions are negotiated, pursued, and resisted. We explore the possibilities of agricultural labor in (re)producing or contesting ongoing realities of capitalism. We seek to open up a space to ask: through what processes do agricultural practices transition into or out of capitalist modes of production? What values inform shifts in agricultural labor regimes? What does it mean to live within, through, or against agricultural transitions? In particular, this panel aims to wrestle with the temporality of transition: how do transitions extend or compress moments? How do they delay or speed up work and life rhythms? What pasts, presents, and futures are created through or by transition or the calls for transition? The papers included in the session touch on questions of temporality, embodiment, value, race, and household labor. They consider: transition as an embodied practice of attunement to bodily toxicity; the cascading impacts on household and life stage transitions by labor regimes based on credit and debt; the deployment of agribusiness surveillance technologies to extend corporate control over farmworkers; the impacts of transnational ethical certification programs on small-

scale cocoa farmers; and the concealment of histories of slavery and environmental destruction in the transformation of rum as a luxury commodity. Altogether, these papers sit within the messy incompleteness of transition, to highlight how transition plays out in starts and stops with distinct and often conflicting stakes for those involved. While anthropologists are positioned today to think in potentially emancipatory ways about the value of transitions, these papers foreground labor to explore what the framework of 'transition' opens up, reveals, obscures, or forecloses in the study of contemporary agrarian life. The session interrogates the transition of not only agricultural labor but also the labor of agricultural transition. This panel asks: what forms of labor are driving the transition to sustainable agriculture? What are the impacts and implications of those transitions for small-scale farmers or those working in industrial agricultural contexts? What do discourses of transitions to sustainable or ethical practices obscure or leave unchanged? Who is able to make claims of transition, and how do people respond to claims of or calls for transition?

Mexican-US Corporations' Agricultural Transition: Agribusiness Fantasies in Capitalist Labor Camps: Mexican-US agricultural corporations celebrate their transition toward sustainable, organic, and socially responsible practices. At the same time, Mexican government agencies cheer on the new ethic and openness of the "fresh generation" of agribusiness management. In contrast, migrant farmworkers daily face and confront hypersurveillance, confinement, racial hostility, criminalization, and policing and military harassment. Furthermore, corporations justify the seeking of total control of farmworkers' everyday movements and decisions in the agrarian camps to transit to a "more humane and orderly production" and to accomplish national and international trade agreements, "good practices" certifications, and health norms. In this paper, I discuss these disputes for present and future labor control regimes in agrarian capitalist enclaves of Northwestern Mexico. In particular, I analyze the production of visual technologies and specialist discourses by corporations, state agencies, and regional intellectuals, arguing that they create new agribusiness fantasies about these segregated carcel work camps. The paper is a result of my studying-up ethnography about social policies—corporative and state—toward racialized migrant farmworkers in the Rural District of Hermosillo, Sonora. In addition, I intervene in the ongoing discussions about how the violence of racial capitalism, carceral geographies, and farm fascism is

located, legitimized, and resisted. Presenter: Gerardo Rodriguez Solis (University of California, Santa Barbara, Department of Anthropology)

Sensing and Conjuring Transition: Toxic Food and the Labor of Care in El Salto, Mexico: This paper considers transition as a bodily indicator of toxicity and as a political conjuring of environmental accountability not yet made real. El Salto, Jalisco lies at the end of one of Mexico's most polluted watersheds. The city itself is home to over 700 corporations and receives the effluent from over 10,000 manufacturing corporations, oil refineries, and industrial agricultural projects. In response to the high levels of respiratory illness and cancer alongside minimal environmental regulation and enforcement, activists are pushing for transitions to a system of corporate accountability and environmental regulation. In this paper, I explore the perceptions and conjurings of transition in the political, household, and bodily realms. I consider the labor of environmental activists to conjure imaginings of transition to mobilize residents, NGOs, and policy-makers in hopes of making alternative worlds of safety and well-being possible, as well as the labor of women household gardeners to sense and perceive toxicity in food and bodies. I explore how women sense and perceive transitions in their own bodies and in the bodies of those around them, and make adjustments to their strategies of food cultivation and procurement. Lastly, I consider how transition can be obscured—particularly when corporations and state powers circulate their own conjurings of transition—or become a dangerous indicator of illness. As such, I consider how activists and household gardeners negotiate transition in acts of community, household, and bodily care. Presenter: Sophie D'Anieri (Johns Hopkins University, Department of Anthropology)

Beyond Agrarian "Transition": Temporalities of Debt among Syrian Refugee Farmworkers in Lebanon: Drawing on eighteen months of ethnographic research at the Lebanese-Syrian border, this paper revisits classic Marxian debates on "transition" through the lens of agrarian debt. Charting how Syrian farmworkers in Lebanon became increasingly dependent upon credit throughout the ongoing war in Syria (2011-present), the paper traces the multiple temporal scales of debt within the shawish camp system, which collectively sustains the largest and lowest-paid agricultural workforce in Lebanon. For the Syrian farmworkers residing in these camps, "transition" was not a wholesale shift from one epoch, property relation, or class position to another, but a multitemporal process of coming to terms with the contradictory demands of debt in their everyday

lives. These processes were inextricable from how labor was valued across different domains of agrarian life, from the rhythms of seasonal production and contract farming to the daily valuation of waged labor according to shifts and piece-rates, to the feminized labors of stealthy gleaning and seasonal food preservation, to economies of bridewealth, to the fraught deferral of future plans and life transitions (marriage, child-rearing) under the pressure to maintain household liquidity. Thinking with and beyond the “transitions” implied by Marxist accounts of primitive accumulation and proletarianization, I show how agrarian debt is not only a linear process of expropriation whereby producers are divorced from their means of production and forced to sell their labor, but also a distinctly gendered, multidirectional struggle over the shifting value of (re)productive labor within rural families. Presenter: China Sajadian (Vassar College, Department of Anthropology)

“Pristine” Nature and Cane that Cuts Itself: Agricultural Transitions Concealed in Jamaican Rum: Jamaican rum has been produced through tangible transitions of agricultural labor, ecological intervention, and economic policy since the 1700s. Contemporary marketing curates these transitions for consumers. The concealment of racialized, exploitative, agricultural practices necessitates reimagining rum making for increasingly diverse luxury consumers. Ethnographic research in St. Elizabeth, “Jamaica’s breadbasket”, explores the tangible transitions and labor temporalities concealed by luxury rum marketing. This paper explores three key concealed transitions. The first concealment is of the transition between colonial and neoliberal plantation labor practices. The physical labor, time, and bodies, of laborers that make cane cultivation possible are systematically erased. The second is the physical transformations of natural environments concealed to recast historically dynamic landscapes as pristine natural “terroir”. The third concealment is of transitions in global geographies of rum distribution in which multinational corporations masquerade as local businesses. This third concealment includes changes to labor, compensation, and sustainability practices for cane crops and necessitates emphasis on lavishly Jamaican branding. History is curated, creating a consumable sense of place and identity fermented in the rum. The physicality, temporality, and destructiveness of agricultural labor regimes comprising the cane harvest are carefully concealed by images of verdant (but never reaped) cane fields and sumptuous blending rooms rich with local expertise, depictions of an environmentally and socially progressive enterprise.

Cultivated place subverts plantation history, supplanting the ecological and human violence of sugar cane cropping, and enslaved labor, while simultaneously concealing contemporary neoliberal forms of ecological and labor exploitation within the industry. Presenter: Anne Galvin

Transitions to ethical cocoa: Impacts of fair-trade certification for cocoa farmers in Ghana: Ethical and sustainable certification is an increasingly important mechanism in agriculture value chains meant to mitigate rising global inequalities and “give farmers a better deal.” While remaining within existing market models, fair-trade certification aims to move towards “ethical” standards that assist smallholder farmers with greater stability, environmental protections, and economic security. Globally, fair-trade production has experienced significant growth across sectors. Within the transition to “ethical” cocoa production, this paper examines the impacts, or lack thereof, of certification on the everyday lives, choices, and opportunities for smallholder farmers who produce cocoa in southern Ghana. Given the strong uptake of fair-trade globally, it is perhaps surprising that fair-trade organisations admit that most of their cocoa farmers in West Africa make well below a living wage and existing research has shown that fair-trade does not have a significant impact on the livelihoods and welfare of cocoa farmers in Ghana. Yet, fair-trade continues to grow in Ghana, the second largest producer of cocoa in the world, where an eighth of cocoa farmers are fair-trade certified. Drawing on ethnographic research with both fair-trade and non-fair-trade smallholder cocoa farmers, this research argues that narratives of a “better deal” obscure the complex reasons why farmers choose to participate in fair trade production, reasons that are rooted in the reproduction of social relations and variable material benefits. This paper seeks to better understand how farmers experience the shift to “ethical” production, offering insights into the allure, contestations, and potential of interventions that pursue transitions to 'fair' market systems. Presenter: Miriam Hird-Younger (Carleton University, Department of Sociology & Anthropology)

2-550

Anthropology & Climate Change: Transitions

2:00 PM - 3:45 PM

TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Emily Hite (Saint Louis University, Department of Sociology and Anthropology)

CHAIR:

Teresa Montoya (University of Chicago, Department of Anthropology), Anand Pandian (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Anulekha Roy Sengupta, Adam Fleischmann (McGill University, Department of Anthropology), Renzo Taddei (Federal University of Sao Paulo), Adriana Petryna

DISCUSSANT:

Melinda Gonzalez (Rutgers University), Monica Barra (University of South Carolina)

DESCRIPTION:

Climate change is one of the most significant problems facing humanity. It is a threat multiplier that exacerbates already existing problems for interrelated social, cultural, political, economic, and ecological systems across the globe. The compounding effects of sea level rise, drought, increased frequency and intensity of storms, and rising temperatures, as well as the maladaptive adaptation and mitigation strategies meant to address those issues, disrupt and transform our everyday lives in myriad, unequal ways. As the AAA Climate Change Task Force (Fiske et al., 2014) highlights, anthropologists are at the forefront of climate-related research with their contributions to contextualizing local place-based and global investigations of humans and human behavior (e.g. Barnes and Dove 2015; Crate and Nuttall 2016; Hoffman, Erikson, and Mendes 2022). In this roundtable, we continue discussions regarding the ways in which anthropologists engage in the human (and non-human) -- climate nexus, and address how our work can effectively contribute to just, equitable, resilient, and adaptive transitions. By transitions, we refer to the various drivers of social, political, and ecological changes, including factors that inform consumption, values, and governance. These transitions may be a part of or lead to more profound, radical systemic and structural transformations across scales and geographies (Morrison et al 2022). Scholars and practitioners share their insights by addressing the following questions: What interventions have anthropologists made in studying and/or informing climate change responses and related transitions on local and global scales? How can we contribute to just and equitable transitional processes, taking into consideration the diversity of place-based social-ecological conditions? During these transitions, how can anthropologists advance the goals of climate justice?

What role do/should anthropologists have in informing larger scale transformations? References Barnes, Jessica and Michael Dove (eds). 2015. *Anthropological Perspectives on Climate Change*. Yale Agrarian Studies Series. Yale University Press. Crate, Susan A., and Mark Nuttall (eds). 2016. *Anthropology and Climate Change: From Actions to Transformations*. Second ed. Routledge, Taylor & Francis Group. Fiske, S.J., et al. 2014. *Changing the Atmosphere*. *Anthropology and Climate Change*. Final report of the AAA Global Climate Change Task Force, 137 pp. December 2014. Arlington, VA: American Anthropological Association. Hoffman, Susanna M., Erikson, Thomas Hylland, and Paulo Mendes (eds). 2022. *Cooling Down: Local responses to global climate change*. Berghahn Books. Morrison, Tiffany H. et al 2022. *Radical interventions for climate-impacted systems*. *Nature Climate Change* 12, 1100-1106.

2-555

Anthropology in the Twilight of Liberalism

2:00 PM - 3:45 PM

TMCC - 802 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Douglas Holmes (SUNY, Binghamton University, Department of Anthropology)

CHAIR:

Douglas Holmes (SUNY, Binghamton University, Department of Anthropology), Knut Myhre (Norwegian University of Science and Technology)

PRESENTER:

Daromir Rudnykyj (University of Victoria, Department of Anthropology), Dominic Boyer (Rice University, Department of Anthropology), Carolyn Rouse (Princeton University, Department of Anthropology), Douglas Holmes (SUNY, Binghamton University, Department of Anthropology)

DISCUSSANT:

Michael Ralph (Howard University), Ilana Gershon (Rice University)

DESCRIPTION:

This roundtable seeks to address the transitions in American anthropology's long and complex relationship with liberalism and to elicit reflection on the discipline's present and future engagement with it. According to prevailing origin stories, the discipline was justified in part on its critique of the illiberal racial hierarchies of the early 20th century. Its international, fieldwork-

based focus took flight after WWII under the wing of American empire, proffering muted critiques that refrained from calling the leviathan of Pax Americana into question until the 1970s. At the turn of the millennium, the discipline was marked by two primary engagements with liberalism. On the one hand, anthropologists sought critical purchase on liberalism through critique of its universalist pretensions, often through engagement with religious or indigenous 'others.' On the other hand, other anthropologists engaged critically with neoliberalism, understood as the extension of market logics to domains not previously conceived of or represented in economic terms. In recent years, however, the status of both liberalism and neoliberalism appear to have shifted, both in the overseas settings where many anthropologists conduct fieldwork and in the United States itself. Neither liberalism nor neoliberalism seem assured of the once hegemonic positions that they once occupied. On the one hand, they have been assailed by those seeking to reassert racialized and/or ethno-nationalist identities aligned with political authoritarianism. On the other hand, they have been critiqued for their inability to comprehend their own racial and gender premises. This roundtable seeks to bring together a range of scholars to critically reflect on the relationship between anthropology and (neo)liberalism today. The central question posed for response, how have recent historical events transformed anthropology's relationship with liberalism, neoliberalism, and what comes next?

2-405

Archiving Bodies, Bodying Archives

2:00 PM - 3:45 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Tony Chamoun (Syracuse University)

CHAIR:

Alanna Warner-Smith (Smithsonian Institution (NMNH))

PRESENTER:

Tony Chamoun (Syracuse University), Shannon Novak (Syracuse University), Julia Haines (Cornell University, Department of Anthropology), Alanna Warner-Smith (Smithsonian Institution (NMNH)), Brian Boyd (Columbia University, Department of Anthropology), Uzma Rizvi (Pratt Institute)

DISCUSSANT:

Laura Ogden (Dartmouth College, Department of Anthropology)

DESCRIPTION:

The archives are lively material assemblages. In contending with the materiality of archives, scholars are pointing to a multiplicity of shifting forms, relations, and ecologies. Of particular interest for us are human bodies in/as/with the archives, as bodies are materialized and dematerialized as sources, analytics, and sites of theory. This session therefore reflects on what it might mean to archive bodies and to body archives. Through (bio)archaeology, (historical) anthropology, history, and various forms of critical theory, we find a generative resonance with Battaglia et al. (2020). This session thus furthers conversations at, and pertinent to, variegated (sub)disciplinary crossroads about the politics that transform bodies in/as/with archives and vice-versa. Indeed, we seek an alertness to archiving bodies as something that involves producing and arranging archives so that they generate a corpus of historical records of the past as well as of the present. We also mean to invoke various bodies in their presence, absence, and hauntings. We direct attention to how and why bodies (at times literal, physical bodies) have been used to populate and (dis)order 'the pulse of the archive' (Stoler 2010). At the same time, bodying archives engages those who transform and are transformed by the archives. Put differently, bodying archives calls forth past bodies, the embodied researcher, and other living entities, in their bodily practices, techniques, habits, durabilities, and affects. And so, we probe the ways such thinking transfigures the ontological character of 'the body' and 'the archive.' How can various traces be brought into relation with one another to narrate what was obscured or foreclosed? Can such work imagine different possibilities, conditions, and futures? How does it afford bodies and archives variegated contingencies, materialities, politics, and ethics? And does working both in and with archives destabilize boundaries between archived bodies and bodied archives (e.g., bodily tissues, artifacts, texts, photographs, oral histories, and ethnography), across time and space, and between and within disciplines? In rearranging what makes 'the body' and 'the archive,' participants may also consider the positionalities and lived realities of the embodied researcher who encounters archive bodies and contends with bodying the archive. The session cultivates discussion across methods and subdisciplines and invites participants working with ethnographic, (bio)archaeological, and historical methods to examine

these questions through an engagement with archival methods, broadly conceived.

On Diasporic Archives and Bodily Durabilities: My involvement as a bioarchaeologist with the remains of a cemetery in the Middle East enfolded me into spontaneous interactions and unplanned oral stories, especially with Middle Easterners in my own social circles. Such interactions and stories were seemingly unrelated to the cemetery. And yet they hailed histories and relations that were profoundly relevant. The histories and relations at stake are not linear. Instead, they are simultaneously dispersed and imbricated; they are, that is, “diasporic” (Thomas 2011; Hage 2021). Called forth were generational histories of violence, estrangement, and belonging that transformed and subtly adhered in diverse bodily techniques, states, and affects, across spaces and times. Such bodily durabilities are dispersed and imbricated archives, living through, in, and with sentiments of love and care. Bodily durabilities, in other words, are diasporic archives with and of diasporic relations. This paper focuses on a selection of such archives and my very intimate place in them and in their relations. In so doing, it attends to embodied worlds whose presence coendures with the cemetery and its bodies. Presenter: Tony Chamoun (Syracuse University)

Archival Shapeshifting: Wandering and Wondering With, and Beyond, the Page: In 1923, on a sugar plantation in British Guiana, 23-year-old overseer Leslie H.C. Phillips witnessed an elaborate ritual performed by hundreds of previously indentured laborers from India. The event propitiated the goddess Kali in variable shapes and forms. If the “Kali-Mai Puja” was mysterious and in need of interpretation, so was Phillips himself. Born in the Guyanese capital, Georgetown, he would write a recollection of the puja three decades later at his home in Vancouver, Canada. Here I reconsider Phillips’s account as refracted through his own ontological shifts in identity and bodily form during the migration process from the Caribbean to North America. Such shapeshifting is performed in immigration documents: upon arriving in New York City (1923), Phillips declared, according to ship ledgers, his ‘Race or people’ to be “African.” When crossing the Niagara border into Canada (1928), this entry changed to “Scotch.” These transformations trouble lingering assumptions, even in the postcolonial literature, of any sharp opposition between Western and non-Western selves. But rather than replicate biocentric categories of colonialism and empire, I draw on McKittrick’s (2021) use of “remix” and “mashup” to animate Black life and the radical

possibilities of diaspora. By plucking these same historical facts and figures, and letting them resonate in undisciplined ways, alternative paths for living and telling new kinds of stories emerge with, and beyond, static lists on the page. Presenter: Shannon Novak (Syracuse University)

Indentured Movements through the Accumulated Archive and Embodied Archaeology: In this paper I discuss the methodological and interpretive challenges I confronted when tacking between documentary archives and an archaeological site as I traced nineteenth-century Indian and Chinese indentured migrants’ movements from their homes to voyages across the Indian Ocean, within colonial Mauritius, and inside plantation domestic and industrial spaces. Through the accumulation of bureaucratic records, migrant bodies were racialized, gendered, caste-d, regionalized, photographed, and aged. Their labor on the plantation was quantified and compared. Bodies also took up space on plantations, areas that were measured and appraised. The archaeology of domestic spaces on the Bras d’Eau Plantation (c. 1835-1868) brings forward the embodied experiences of indentured laborers, however individualized and unique experiences are synthesized within discrete houses and over the domestic area’s short occupational history. Can we avoid reifying colonial modes quantifying laboring migrant bodies through specific western modes of identity when we take such labor statistics at face value, while also knowing that the diversity of laborers and distinct cultural practices, may not be apparent in the archaeological record? Presenter: Julia Haines (Cornell University, Department of Anthropology)

Making Claim: Grievability in the “Huntington” Archive: The Huntington Anatomical Collection (1893-1921) is comprised of immigrants and U.S.-born persons who died in New York City. The common narrative is that decedents were dissected and curated because they lacked next of kin to claim them, a social impoverishment that justified their postmortem treatment. In reality, legislation, market forces, and funeral costs worked to render these persons legally “unclaimed,” with the categorization dissolving prior histories, social relations, and identities. I have proposed integrating archival and skeletal remains to re-articulate kinship relations and render persons previously anatomized and anonymous “grievable.” However, this research on the “unclaimed” and grievability has been recently (re)shaped by personal experiences looking for a missing family member. Examining death records and almshouse ledgers now

intersects and permeates my reading of court case summaries in the present, and vice versa. The contours of absence in public court records inform how I “read” the silences and distortions in nineteenth-century institutional archives. Importantly, the speculative labor required to recognize a family member in legal archives challenges the extent to which I can read almshouse archives to highlight personhood and interrupt anatomization and anonymization. Drawing upon bell hooks’ “ethic of love” and Judith Butler’s notion of “grievability,” I ask: what is the terrain of care that makes lives grievable? What do we do after lives are made “grievable”? And how do we love and make claim with people now absent? Presenter: Alanna Warner-Smith (Smithsonian Institution (NMNH))

In the Context of Settler Colonialism, What Counts as Archaeological/Historical Archive?: Despite a rise in “archive fever” in the humanities and social sciences at the turn of the century, the theoretical underpinnings of the concept of archive, as a political organizing principle, are discussed only rarely in archaeological writings. In *Archive Fever*, Derrida distinguished between archive as (a) the relationships involved in memory, the writing of history, and the political authority to identify, classify and interpret and, (b) archive as “shelter”: relegating, reserving, and forgetting - “to burn the archive and to incite amnesia ...aiming to ruin the archive as accumulation and capitalisation of memory on some substrate and in an exterior place” (Derrida 1996). With this in mind, this contribution considers the roles of archive in the continuing injuries of colonialism and settler colonialism in Palestine. Discussion focuses on two current archaeology/museum anthropology projects in the Jordan Valley and the West Bank. I initially follow Achille Mbembe’s notion of archive as both architecture and document, but will then move to counter the prevalent nostalgia that regards archive as a kind of sepulchre, a place to bury stories, memory, people, and lifeworlds. In other words, as a ruin. Instead, I argue that archive should be seen not as a desire, nostalgia, wreckage or ruin, but as a container of fragmentary records that allow unresolved histories to be written. Those histories may sometimes be stories of the colonial order of things, but equally they can tell of unfinished projects, missed opportunities, dead ends, and concepts for future developments. In other words, archives remain alive as stories wanting and waiting to be told. Presenter: Brian Boyd (Columbia University, Department of Anthropology)

Keeping Receipts: Decolonizing the Archive at Mohenjo-Daro: It has been over a century since excavations at Mohenjo-Daro took place. This UNESCO World Heritage Site, dated to the 3rd millennium BCE, is located in Sindh, Pakistan, and was first documented in 1922. For a hundred years this site has lived within Sindhi cultural memory through song, poetry, literature, and internationally through archaeological work. First reported by Sir John Marshall in the *Illustrated London News* in 1924, Mohenjo-Daro became part of the international public, specifically part of the British public. Everyday living at Mohenjo-Daro during field seasons can be seen through the archival record. Bureaucratic colonial control is exemplified through the keeping and reporting of receipts through this time. This paper will provide an analysis of five years of colonial reporting at Mohenjo-Daro, explicitly interrogating the many ways brown laboring bodies were disciplined and kept in place. This paper addresses the multiple ways by which the documentation of colonial work at this archaeological site violates ethical sensibilities around information, data management, and accessibility. As a way to decolonize this practice, I will present ways by which data visualization can undo some of that violence by making the archaeological archival data accessible to local populations, linking elders’ stories to the experience of a history of working at Mohenjo-Daro. Presenter: Uzma Rizvi (Pratt Institute)

2-410

Art, Spatial Politics, and Rights to the City

2:00 PM - 3:45 PM

TMCC - 713 A

Oral Presentation Session

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Jake Nussbaum

PRESENTER:

Colin McLaughlin-Alcock (Carleton College, Department of Sociology & Anthropology), Jake Nussbaum, Steve Moog (Bennington College), Leo Coucaud (University of Sydney)

DESCRIPTION:

This session considers how public expressive arts, the politics of memory and representation, and spatial practices are intimately intertwined in claims by subaltern groups to rights to the city in a variety of urban settings in the U.S., the Czech Republic, Indonesia and Mauritius. Groups’ control and claims over city spaces and their spatial practices around movement and

occupation, are connected to public expressive cultures (music, posters, etc.) and group, neighborhood and/or city identities manifested in the arts of commemoration and representation within these spaces.

Racial Geographies and Public Memory in Post Uprising Minneapolis: Memorialize the Movement is a Black feminist activist organization which preserves protest art from the George Floyd and Daunte Wright uprisings in Minneapolis. As the municipality moves to wipe the city clean of the memory of the uprisings in order to pave the way for real estate development and growth, this group stages popup displays of this artwork at events around the city, in an effort to keep the revolutionary spirit of the uprising alive. This paper traces how, as this group traverses the city to collect and display this artwork, they encounter an uneven geography of race and memory. Particularly as they negotiate with white allies and work to display in majority white areas, their encounter with white space highlights wider evacuations of memory and the differential experience of the uprising across racial lines. Presenter: Colin McLaughlin-Alcock (Carleton College, Department of Sociology & Anthropology)

Fugitive Temporalities: Sun Ra, Human Remains, and the Abolition of the Penn Museum: In April 2021, news of the Penn Museum of Anthropology's non-consensual holding of the remains of Black victims of police murder, and their use as teaching props in a classroom and online, triggered yet another 'crisis' for our discipline. The litany of public condemnations that followed rightfully placed this horrific behavior on a continuum of long standing anthropological practices that present Black people as objects of intellectual curiosity and exploitation, and ethnographic museums as key sites for the justification of white supremacy (ABA 2021). But this 'troubled history' was also invoked by the institutions involved to rationalize their own complicity, disavow responsibility, and in the words Krystal Strong, 'reproduce white supremacist moves to innocence' (2021). While the Penn Museum touts its subsequent commitments to change-hiring a diversity officer, creating a permanent exhibit, and funding scholarships for West Philadelphians-as evidence of progress, the anthropologists involved face no direct sanctions, and as of yet no financial reparations to the families of the victims have been publicly made. In short, the museum's behavior is a cipher for liberalism itself, evincing a temporality of progressive reform, yet unable to shake its carceral foundations in the perpetual dispossession and dehumanization of Black people. In this presentation I reflect on three years of

ethnographic, archival, and multimodal research in Philadelphia in order to offer a counternarrative to the Penn Museum's timeline of reform, one which locates change in the temporal practices of abolitionist activists and experimental performers. I interpret three experimental performances held at the Penn Museum-pianist Sun Ra's filmed interventions in the Egypt exhibit in 1982, Charlyn Griffith/Oro's ceremony protesting the Morton Cranial Collection in April 2021, and Krystal Strong and Mike Africa Jr.'s live remembrance of Delisha Africa and Katricia Africa in April 2021- that target liberalism's foundational principles of person-as-property, individualism, and linear time, and thus the very basis of anthropological knowledge-making. Instead, I suggest that these affective, spiritual, and political performances create 'fugitive temporalities' in which possibilities emerge for solidarity, care, and reparations that are illegible to the ethnographic gaze. I argue that the material work of institutional decolonization begins in the creative labors of those who refuse the museum's linear temporality. I conclude that in order for the discipline of anthropology to truly decolonize, it must similarly abandon its own temporality of liberal progress and embrace Shange's call for an 'abolitionist anthropology' (2019), one which develops in solidarity with communities directly impacted by anti-Blackness and embraces multimodal and experimental strategies of knowledge-production that risk being illegible to institutional power-centers. Association of Black Anthropologists (ABA). 2021. 'Collective Statement Concerning the Possession and Unethical Use of Remains.'

<https://aba.americananthro.org/collective-statement-concerning-the-possession-and-unethical-use-of-remains/> Shange, Savannah. 2019. *Progressive Dystopia: Abolition, Antiracism, and Schooling In San Francisco*. Duke University Press. Strong, Krystal. 2021. 'A Requiem for Delisha and Tree Africa.' <https://www.anthropology-news.org/articles/a-requiem-for-delisha-and-tree-africa/> Anthropology News. Presenter: Jake Nussbaum

Pandemic Punks: Anarcho-punk in Indonesia and the Prospects of Resilience through 'Punk Worlding': The Covid-19 pandemic devastated music communities around the world. Punk scenes were not immune, and many never recovered from the loss of beloved venues and spaces unable to reopen after government-mandated lockdowns. The losses were particularly notable in Indonesia, home to some of the world's largest punk scenes. Rumah Pirata, an anarchist punk collective in Bandung, Indonesia, was one of the do-it-yourself (DIY) spaces that managed to survive. Why did this particular group endure while so many others were

unable? In this paper, I argue that the collective's survival stems from its connections to global punk networks and from 'worlding from below.' Indeed, Rumah Pirata has purposefully constructed worlds extending beyond the 'local' and rooted in anarchist and DIY principles to counter the precariousness of contemporary urban living. When precariousness came in the form of a global pandemic, the purposeful and calculated act of what I call 'punk worlding' served as a mechanism of resilience and helped sustain a highly vulnerable cultural enclave. Scholarship on punk in Indonesia has noted scenes' international connections but often positions them at the margins of the global punk cultural economy. Based on recent ethnographic research, the punk worlding framework repositions punk in Indonesia at the forefront of the global scene. The framework privileges insider epistemologies and ethics to theorize the implications of translocal punk networking in more depth. Presenter: Steve Moog (Bennington College)

The transformative effects of large shopping centres on human consciousness, social relations and bodily dispositions in the Indian Ocean island of Mauritius: Large shopping centres are a relatively new phenomenon to the Indian Ocean island of Mauritius, being first introduced in the late 1990s. Prior to their introduction, Mauritians relied (and still do to a large degree) on traditional shopping precincts such as market fairs, corner stores and urban arcades. The latter are intimate, socially-embedded spaces, where credit may be offered and shopkeepers and clients often know each other, but also tend to be cramped, dark, unhygienic, and lack sufficient space for periods of durable interaction. Whereas the island's newer shopping centres are cleaner, better-lit, offer wide-open spaces for extended periods of social interaction, but also tend to be disconnected from populous residential areas and promote anonymous forms of sociality. Mauritians have taken quickly to the newer, larger shopping centres, which are fast becoming a pervasive feature of the landscape, and given how recently they were introduced and the freshness of memories people have of their experiences in them relative to the island's traditional shopping precincts, makes Mauritius an ideal research site for investigating the transformative effects they are having on human consciousness, social relations and bodily dispositions. As such, I am more interested in thinking about the transformative effects shopping centres are having in Mauritius in terms of space than I am with consumption per se. Like Victor Gruen, the so-called 'Father of the Shopping Centre', who envisaged the social benefits shopping centres

could bring to the newly created suburbs of post-war America, I view the introduction of large shopping centres to Mauritius as providing new public spaces that historically have been lacking in this rapidly urbanizing but formerly agrarian society. The most obvious benefit to stem from the provision of these new public spaces is that in encouraging Mauritians to socialize more widely, it enables them to transcend existing cultural boundaries and may go some way towards reducing the racial and ethnic segregation that is evident in many parts of the society. However, there is also evidence that Mauritians are experimenting with alternate ways of expressing themselves in these new public spaces, largely as a result of being freed from the constraints of the socially-embedded spaces they are more familiar with. Anonymity has a part to do with this, but any attempt to make sense of these social and cultural changes must first come to terms with the architecture of shopping centres and their transformative effects on human consciousness. The findings of my research are illustrated with reference to a social survey I conducted in five of the island's largest shopping centres, consisting of both qualitative and quantitative questions. Presenter: Leo Couacaud (University of Sydney)

2-415

Beyond Assumed Antagonism: Emergent Scholarship in Queer and Trans Studies and the Anthropology of Religion

2:00 PM - 3:45 PM

TMCC - 606

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Benjamin Hollenbach (University of Michigan, Ann Arbor, Department of Anthropology)

CHAIR:

Seth Palmer, Benjamin Hollenbach (University of Michigan, Ann Arbor, Department of Anthropology)

PRESENTER:

Seth Palmer, Benjamin Hollenbach (University of Michigan, Ann Arbor, Department of Anthropology), Aniruddhan Vasudevan (Princeton University, Department of Anthropology), Megan Robertson (University of Leeds), Joe Coyle

DISCUSSANT:

Casey Golomski (University of New Hampshire, Department of Anthropology)

DESCRIPTION:

The prominence of scholarship on Abrahamic traditions within the anthropology of religion has resulted in an overwhelming assumption that non-conforming gender/sexuality is in opposition to religious experience, identity, or practice. With the exception of religious groups that hold critical ritual roles for those with transgressive genders and sexualities – and which thus legitimize and even romanticize queer/trans experience (Morgensen 2011) – the overwhelming narrative within both the anthropology of religion and queer anthropology has long been that religiosity and queer/trans experience are objects-in-tension. Papers in this panel emerge from ethnographic research conducted in a range of cultural and geographic environs and contribute to the rapidly expanding body of literature that challenges the assumed antagonistic relationship between queer/trans studies and the anthropology of religion. Critically, within the U.S. academy, Black feminist and queer theorists have highlighted the role of the sacred in moving scholars of queer/trans and religiosity away from the logic of incompatibility (Alexander 2005; Crawley 2017). Building upon this tradition, novel anthropological scholarship suggests that when brought into conversation, these fields may emerge as productive interlocutors, providing an opportunity for surprising ethnographic encounters. As a result, queer anthropology and the anthropology of religion experience their own disciplinary transitions as a result of their intercourse (Kasmani 2022; Decena 2023). These productive (if, for some, surprising) bedfellows offer space for the in-between-ness of thinking queer/trans/religion and the potential insights offered therein (Wilcox 2020; Seitz 2017). Ethnographic writing at this intersection provides a new window into the lived acrobatics of queer and trans life, including the messy ethical quandaries and affective attachments that rise in the face of lingering animosity and social stigma towards transgressive genders/sexualities and queerphobic institutional policies. While a slow broad shift towards LGBTQ+ acceptance has manifested in certain contexts (e.g., instances of queer religious institutional participation), this shift has been neither inevitable nor global in scope. Queer communities are beset by continued discrimination and prejudice, stoked by populist political movements in recent years. As we witness the latest round of anti-trans legislation in Florida, Tennessee, and several other U.S. states, the passage of an 'Anti-Homosexuality Bill' by Uganda's parliament, and anti-LGBTQ education legislation in Hungary, we are starkly reminded of the fragility of a

claim to progress. Papers in this panel consider how interlocutors reimagine the role of queer/trans life and embodiment in this uncertain time and place, both within and outside of religious institutions which may be more or less heteronormative and more or less bureaucratic, depending on the context. The result is an illustration of the imaginative ways in which queer/trans interlocutors undertake creative, self-affirming, life-giving projects for themselves and their loved ones, including artistic enterprises, diasporic journeys, novel exegetical labor, activist engagements, and kinship-work.

Rethinking Bodily Publics and Public Bodies at the Fanompoambe in Mahajanga, Madagascar: During the annual "Great Service" (fanompoambe), residents of Mahajanga – the main port city in northwestern Madagascar – are reminded of the expansive, cosmopolitan public that is dedicated to the veneration of the autochthonous Sakalava monarchy and its relics as mediums, supplicants, royals, journalists, tourists, and students all converge at the shrine of Ndramisara. Whereas most scholarship has attended to the labyrinthine ritual complex that composes the Great Service, and its role within the greater Sakalava monarchical political system, this paper considers those intimate bodily publics and public bodies that both converge at the gathering, but also extend well beyond the ephemerality of its occurrence. This ethnographic reflection draws upon interlocutors' lived experiences to examine the central role that private intimacies play in this public event. In so doing, the paper interrogates the multiscale body politics at work during the fanompoambe and, in particular, the religiosity of those commitments, orientations, and interventions embedded in public health projects and lively sexual publics situated within this carnivalesque ritual return in the western Indian Ocean. Presenter: Seth Palmer

"Queerly Beloved, We Have Assembled..." Queer Religious Knowledge in U.S. Mainline Protestantism: As a growing number of U.S. states legislatively curtail or eliminate queer (and particularly transgender) civil rights and institutional access, mainline Protestants have frequently voiced opposition to legislative homophobia and transphobia and have instead advocated for greater levels of queer inclusion. Increasingly, queer parishioners have found spaces in mainline congregations to explore the intersection of religious and queer identity. Their participation has also affected mainline institutions, resulting in changing approaches to theology, public engagement, activism, and the kinds of prayers, sermons, readings and music

used in weekly worship (the first part of this paper's title is a lyric from a series of queer sacred hymns by artist Amanda Udis-Kessler). In keeping with Gayle Rubin's (2012:347) reminder of "the continuing need to build stable institutional forms that can insure the ongoing development, preservation, and transmission of [queer] knowledge," which is so often ephemeral, this paper argues that mainline Protestant institutions in the U.S. are critical sites in which queer participants find faith and community. Ministers and queer congregants negotiate a politics of welcoming and in so doing generate distinctly queer religious knowledge that they weave into the fabric of church's life and ministry. Drawing on my own fieldwork in affirming mainline congregations, this paper considers the ramifications of conceptualizing the local congregation as an institutional site of queer knowledge production, maintenance, and dissemination for anthropologists of religion generally and of Christianity specifically. Presenter: Benjamin Hollenbach (University of Michigan, Ann Arbor, Department of Anthropology)

Creative Attachments: Thirunangai Poetics of Relationality in Southern India: Trans studies scholars have recently cautioned that ignoring religion can unwittingly contribute to the constitution of trans as always already secular. This critique does not apply without qualifications to studies of trans lifeworlds in the South Asian context, which have indeed engaged with devotional practices and non-secular articulations of trans, especially transfeminine, identities. However, this engagement with religion has primarily shown how accounts of ethical personhood shaped by embodied devotional practices contribute to a sacred legitimation of trans identity. In other words, religious accounts and ethical practices of the self are often instrumentalized towards a discussion of trans identity, its delineation and contestation. This paper attempts an analytical move that attends to Tamil thirunangai trans women's devotion to goddess Angalamman as not only to do with identity, but also as an important domain in which unsettled ethical questions are being worked through: thirunangais' changing relationship to natal families, trans kin, neighbors, strangers, and concerns about aging, illness, and forms of care. It focuses particularly on how thirunangai devotion to Angalamman transforms dominant rubrics of kinship, attachments to place, and notions of agency. It shows that the thirunangai-goddess attachment rests on a poetics of relational agency, articulates a non-dualist gender ontology, and emphasizes a logic of kinship that is not premised on caste and its social reproduction. In drawing attention to thirunangais' creative formulation

of new models of kinship, place-making, and selfhood through their devotion to the goddess, this paper highlights the importance for trans studies to engage with religion not only for its role in shaping identity but also for what its affordances for trans ethical becoming. Presenter: Aniruddhan Vasudevan (Princeton University, Department of Anthropology)

Queering the Sacred in South African theatre: This paper explores performance art in South Africa as a site for queering the sacred. I adopt the term 'sacred' to foreground 'wild', dynamic, hybrid and unruly manifestations of religion in post-apartheid South African theatre. I focus on the work of comedian, Marc Lottering who uses his Pentecostal upbringing as well as his gay sexuality to inspire the characters in his plays and analyse how the sacred manifests in his performances. In doing this, I position Lottering as a producer of knowledge about religion and sexuality while centring his art as significant in its representation and production of the sacred. Existing anthropological research on themes of religion, sexuality and arts in Africa are often motivated to explore queer art as a site of resistance and activism. This scholarship, however, is often infused with queer rights discourses developed out of Euro-American contexts, which has traditionally equated secularised queer agency with queer resistance. Apart from a few exceptions, religion is thus framed in relation to conservative politics, rather than explored as a concept requiring serious examination for its queer possibilities. On the other hand, queer religious scholarship in Africa has gained momentum in recent years as it has begun to describe various ways people navigate seemingly contradictory religious identities and queer sexuality. This has been motivated by an aim to nuance narratives that suggest 'African-ness' and 'Blackness' are inextricably linked with conservative religious and cultural beliefs and discourses. Out of this body of work we see an emergence of work on queering religion in Africa most often through subversive and transformative theologies, hermeneutics and religious practice. This paper builds on this work by bringing the idea of queering as developed in studies of religion in Africa, to bear on the anthropological project of conceptualising queer activism and agency in the arts. Presenter: Megan Robertson (University of Leeds)

Somewhere Else: Un-belonging and Queer Pentecostal Self-Making in Brazil: This paper registers the self-making strategies of three Black queer Pentecostals in the production of what I call "queer Pentecostal Elsewheres." Much work on queer Pentecostalism

centers on the queer church as the space through which sexuality, gender, and religiosity may be reconciled (Natividade and Oliveira 2015, Lewen 2019). This paper decenters the church to examine queer Pentecostalism as a lived religion in the everyday. In understanding exclusion as constituting the politics of the “inclusive” church, queer Pentecostals often produce “queer religion” and queer religious selves in other spaces. Through experiences of disaffection for—and sense of unbelonging to—Brazil, and an ambivalence toward the igreja inclusiva, I track how these interlocutors imagine an “elsewhere” for queer Pentecostalism. I attend to the production of three “elsewheres” as practices of queer religion: queer intergenerational friendship, the living of a Black divine diaspora, and Pentecostal drag. Presenter: Joe Coyle

2-420

Beyond emancipation: Racial and gendered politics of voice I

2:00 PM - 3:45 PM TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Ezgi Guner (University of Edinburgh)

CHAIR:

Ezgi Guner (University of Edinburgh)

PRESENTER:

Marlene Schäfers (Utrecht University), Emrah Karakus (Brandeis University), Nazli Ozkan

DISCUSSANT:

Asli Zengin (Rutgers University)

DESCRIPTION:

Raise your voice! Be vocal! Speak up! These refrains keep echoing through contemporary lifeworlds, enjoining the silenced to take up voice and make themselves heard. They promise participation, healing, and agency in one fell swoop, imbuing the voice with emancipatory promise, political and ethical value. Yet, as a growing body of anthropological scholarship has outlined, notions of voice come conjoined with particular ideas about political subjects and their capacities. Analogizing voice with power and voicelessness with silence relies on specific assumptions about speech as the primary form of expression by the liberal subject, as the source of its individuality and self-worth (Inoue 2003, Kramer 2015, Kunreuther 2014,

Weidman 2006). This is a 'romance of voice' where voices indicate unique, authentic subjects, where speech anchors their political presence, and where voices come to matter primarily for the selves they represent (Chadwick 2021, Fisher 2016, Harkness 2013). But what are the limits of this liberal subject and the model of political voice it relies upon? What forms of transition, shift, and disruption might allow for different constellations of voices and selves? What forms of speech, expression, and voicing become possible when voice and self no longer align? Anthropologists have also pointed to the historical and political situatedness of contemporary understandings of voice. Where liberal notions of voice emphasized individual will, intention, and interiority, they have noted that neoliberal configurations emphasize voice as a means of sincerity, transparency, and authenticity (Kunreuther 2010, Weidman 2014). This panel seeks to map how emerging forms of politics and mediation might reproduce, question, and disrupt these (neo)liberal alignments. It calls for attention to novel politics of voice that deploy voice and speech in ways that question their belonging to singular bodies and subjects or, on the contrary, might seek to counteract any such rifts. What happens in moments where voices are borrowed, lent, and transferred between bodies; where they emerge as contradictory, shifting, even complicit? What kind of politically effective speech is possible under these circumstances? What forms of play and enjoyment may vocal shifts and transitions enable, but how do they also foster social control and practices of domination? We invite contributions that address questions including but not limited to how emerging forms of algorithmic imagination, digital networking, and AI-driven speech generation shape voicing and speech in the contemporary world; how voices and the bodies pronouncing them may be queered in processes of transitioning (broadly understood); how identitarian, populist, and authoritarian movements tie voices to bodies in new ways; how practices of voice may challenge or reproduce politics of race; what implications changing notions of voice may have for our methods as anthropologists and ethnographers.

Voice, Self, and Pain: Shifts in Kurdish Women's Self-expression: In contemporary Turkey, Kurdish women find themselves urged to raise their voices in the name of emancipation, inclusion, and healing by a plethora of actors, from political and women's rights campaigners to state authorities and mental health counselors. Drawing on twenty months of ethnographic fieldwork in northern Kurdistan with female singers and poets, this paper examines how this systematic incitement to voice

has profound impacts on how Kurdish women use and relate to their voices. Long-standing Kurdish oral repertoires, the paper argues, point to a vocal aesthetics in which voices are not necessarily bound to the interiority of those who pronounce them. Here, female voices often serve to express the pain not of the self but that of another. But as Kurdish women are increasingly encouraged to approach their voices as vehicles of self-expression and individual agency, this vocal aesthetics is rapidly changing. Focusing on the life and work of two modern Kurdish women singers, the paper traces the emergence of a novel vocal aesthetics in which the voice increasingly becomes the means to express women's own, personal suffering. These changes in vocal form, I argue, mirror the demands of contemporary representational politics, where voices can only become politically consequential if they accurately represent the self of those who enunciate them. Instead of reading these transformations as a long overdue form of female empowerment through self-expression, the paper delineates the vulnerabilities, fears, and anxieties that these transformations entail. Presenter: Marlene Schäfers (Utrecht University)

Queer Dengbêji: Autonomy and Respectability in Kurdish Sung Narratives: In a time when the emergent right-wing cis-heteronormative anxieties intensively reinscribe queer respectability and relationality, and while queer politics continually single out the sexual difference at the expense of furthering racial homonormativity, studying affective negotiations of respectability and identity is crucial to understand struggles for alternative futurities laid on the present realities. The lives of queer and trans Kurds in Turkey, heavily securitized for degenerating moral values and national integrity, demonstrate how such negotiations may become means for rewriting these gendered and patriarchal sociopolitical scripts. Drawing on an ethnographic study of the Kurdish queer soundscapes, by which I refer to the production of, and engagement with, various musical genres, including Kurdish pop songs, guerilla marches, and electronic music, as well as experimentations of vocal and acoustic sounds, this article focuses on the life, performances, and kilams (sung narratives) of Kenan, a young queer dengbêj (Kurdish bard), to explore how he communicates his identity and respectability with the queer community and the Kurdish society. Kenan's voice, songs, and performances present a powerful example of the Kurdish queer affective negotiations, disrupting the heteronormative present. Recognizing how Kurdish dengbêji culture has recently become a subject of various contesting (and gendered) political projects, I

show the concern for a queer dengbêj becomes a matter of respectability and autonomy, voiced in ways that queerness is negotiated through shared sentiments, feelings, fantasies, and touch. Presenter: Emrah Karakus (Brandeis University)

Authentic Digital Voice, Algorithms, and Neoliberalism: Content Creation Workshops in Turkey: What shape does gendered voice take on increasingly neoliberal digital platforms? During my digital ethnography with woman Instagram users in Turkey, I observed a series of content creation workshops organized by two influencers teaching other women how to expand their Instagram presence. Named as "A Content Creation Workshop of One's Own," after Virginia Wolf's "A Room of One's Own," the workshops advise participants to form their authentic digital voice that will help them develop trust with their followers. Such trust will then allow them to sell their products—be it reading groups, yoga lessons, or advice about motherhood. What marks digital voice as authentic is its capacity to render algorithms irrelevant. Authentic voice "beats" Instagram's always-changing algorithms; even if the new algorithms decrease visibility, the trust built with an authentic voice will maintain the existing followership. Drawing on the workshop participants' quest for forming their authentic digital voice, I suggest that voice in digitized world is not only transindividual (Chadwick 2021). It also emerges in response to non-individual, digital entities such as algorithms. As women construe their authentic voice, they also form a certain feminist and feminine subjectivity who, through a dialogue with algorithms, define values such as authenticity and trust in relation to the marketability of their social skills and relationships, which become their products on digital platforms. Feminist subjectivity here, however, cannot only be defined as "post-feminist" because women imagine their followers as not only buyers but also female comrades who share similar grievances and wishes in life. Presenter: Nazli Ozkan

2-425

Caring for the Gods: Virtuous Development and the Infrastructure of Devotion in South Asia

2:00 PM - 3:45 PM

TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Hanna Kim (Adelphi University, Department of Anthropology)

CHAIR:

Hanna Kim (Adelphi University, Department of Anthropology)

PRESENTER:

Rutika Gandhi ,David Geary (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies),Sara Shneiderman (University of British Columbia, Department of Anthropology)

DISCUSSANT:

Kajri Jain (University of Toronto)

DESCRIPTION:

Organisers: Hanna Kim (Adelphi University) and David Geary (University of British Columbia) In recent years there has been growing theoretical and ethnographic interest in the social lives of Asian infrastructure and how life-worlds become imbricated in large-scale material assemblages that shape wider political-economic systems (Anand, et al., 2018). This attention to infrastructure in South Asia has mainly focused on material expressions, such as electricity networks, roads, water supply systems, oil pipelines, ports, and highways. Surprisingly, the role of religion is often absent from the analyses of the contingencies of infrastructural design and planning. Given the more visible and highly public uses of pilgrimage sites, festivals, and built structures and spaces in South Asia, tracing the emergence and entanglements of these to the political and historical, can add to our understanding of 'why now,' by whom, and for what reasons is the religious so openly connected with the political in today's South Asia. As Kajri Jain has argued (2017, 2021), it is not enough to connect the emergence of monumental religious expressions or, as she calls it, 'the infrastructure of the sensible' to economic liberalization or the rise of religious nationalism and its ideologue bandleaders. What is needed is a contextualisation of those material practices and their interface with the devotional and political. This session looks at Hindu and Buddhist built environments and spaces that are connected to development projects, heritage regimes, and soft power initiatives. These are places in various kinds of transitions, material, discursive, and even topographical. Through significant domestic and multi-lateral funding initiatives, major economic transformations have occurred around sacred sites, festival grounds, and pilgrimage circuits, such as new airports, rail lines, and significant city infrastructural development. Some cities and monumental spaces have also received global designations, such as UNESCO World Heritage, bringing religious, state and

development trajectories together to boost large-scale tourism and national interests. The papers in this panel examine the relationship between longstanding and emergent tropes of development, built environments, and heritage in order to explore how religious spaces are 'put to work' in ways that bring them in alignment with postcolonial statecraft and political technologies of rule aimed at generating wider economic influence and strengthening domestic and intra-regional mobilities. Who are the actors in these projects and what are their motivations? Rather than seeing the outcome of these efforts as a triumph of late capitalism over the virtuous and devotional, we are interested in the possibilities and promise of the re-enchantment of built spaces as well as the active role of religious communities in fostering an ethics of care for sacred properties. We are also interested in ethnographic examples where the decisions to align the religious with the political is an act of contestation of the dominant structures, including caste, class, and religious authority, even as these same groups benefit from a tightening of these identity categories in order to substantiate their understandings of living in the world, in South Asia, and especially in a time of economic and social unsettlement and transition.

The Statue of Unity: A Multifaceted Symbol of Development, Nationalism, and Identity in India: The Statue of Unity, located in Gujarat, India, stands at an impressive height of 182 meters and currently holds the title of the tallest statue in the world. This grand structure serves as a tribute to Sardar Vallabhbhai Patel, the first deputy prime minister of India, also known as the "Iron Man of India." Despite being celebrated as a remarkable engineering accomplishment, the statue also serves as a symbol of the Indian government's dedication to both development and a unified nation. In this paper, drawing from ongoing ethnographic research conducted in Ekta Nagar, I explore the affective and emotional experiences of visitors and the meanings attached to the statue and its surrounding attractions. These include a valley of flowers, a museum, a light and sound show, Narmada ghat (stairway to the river) and its associated arati (worship), a river cruise, and other tourist activities. While acknowledging the presence of Hindu nationalism or Hindutva at this site, I elucidate the multifarious interpretations of the tallest statue in the world and what they tell us about the social and political imaginaries of a "New India." It is evident that the construction of monumental structures and their accompanying infrastructure are not solely technical or economic projects, but also complex cultural and

political endeavors that both reflect and shape a nation's identity. Presenter: Rutika Gandhi

“Made in India”: Heritage Diplomacy and the Infrastructure of Buddhist Memory: In recent decades Buddhist sacred sites in India have become entangled in various soft power initiatives that have important religious and geopolitical implications in the early twenty-first century. Through transnational financing and significant World Bank funding, major economic transformations have occurred around Buddhist pilgrimage and archaeological sites, such as new airports, rail lines, and significant city infrastructural development, especially through their designation as UNESCO World Heritage sites that brings Buddhism in line with wider development trajectories and goals to boost large-scale tourism (Geary 2017). These infrastructures of memory have also taken place alongside growing region-wide economic integration through parts of Asia that is fueling inter-Asian connections and mobilities. Drawing on the concept of heritage diplomacy this paper examines the geopolitics of the Buddhist homeland in contemporary India and how the infrastructure of Buddhist memory is central to wider struggles and forms of contestation around the re-conceptualization of Asia as an interlinked historical and geographic formation. In particular, it will propose a model for examining three spheres of heritage influence and how they figure into state ideological interests and existing regional diplomatic ties, that includes trade networks, technology transfer, financial aid, and other strategic alliances designed to strengthen India's image and standing in the region. This paper will also examine how these bilateral and multilateral investments align and conflict with Buddhist social activities on the ground, as well as wider geopolitical influences, such as the Chinese Belt Road initiative. Presenter: David Geary (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

Restructuring Religiosity: Conflict, Disaster, and the Transformation of Sacred Space in Nepal: This talk draws upon one chapter of a book manuscript in progress to explore the relationships between religious, social, and political transformation through the intertwined (infra)structural biographies of several local temples and the newly emergent National Thami Museum in Dolakha, Nepal. Building upon twenty-five years of ethnographic engagement in the region, I explore how various nodes within this network of Indigenous and Hindu religious sites have developed—and undeveloped—in relation to political and environmental upheaval, and concomitant paradigms shifts for

recognition and funding from both the Nepali state and international donors. I track how ever-evolving tropes of Indigeneity, secularism, marginality, vulnerability, risk, locality, and domestic tourism have shaped the built environment of religious and cultural practice over time, in relation to the shifting landscapes and forms of governance within which such structures are embedded. I argue that since 2015, the intersection of Nepal's twin processes of post-conflict state restructuring (punar samrachana) and post-earthquake reconstruction (punar nirman) have led to the transformation of sacred space at several scales. These spatial transformations are in turn restructuring discourses and practices of religiosity for people whose lives move through these built forms. I tell the stories of both Hindu and Indigenous religious practitioners who have sought to make these spaces their own, reflecting upon their changing conceptualizations of religion, ethnicity, identity, and the state, in relation to the infrastructure of secularism and the divinities that animate their environment. Presenter: Sara Shneiderman (University of British Columbia, Department of Anthropology)

2-560

Collective Politics and Print Practices between Design and Anthropology

2:00 PM - 3:45 PM

TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Stephanie Sadre-Orafai (University of Cincinnati, Department of Anthropology)

CHAIR:

Craig Campbell (University of Texas, Austin, Department of Anthropology)

PRESENTER:

Craig Campbell (University of Texas, Austin, Department of Anthropology), Megan Gette (University of Texas at Austin), Nicholas Kawa (Ohio State University), Kathryn Mariner, Stephanie Sadre-Orafai (University of Cincinnati, Department of Anthropology)

DISCUSSANT:

Marina Peterson (University of Texas at Austin)

DESCRIPTION:

How can attention to publication design and collaborative work in print expand conversations about the transformational potential of multimodal and public

anthropologies? This session draws inspiration from the zine 'What Problems Can Artist Publishers Solve?' There, seventeen independent publishers reflect on the differences in tempo, scale, audience, urgency, autonomy, process, distribution, and form that separate them from their for-profit industrial counterparts and how their unique 'knowledge, skills, and resources' (1) can address pressing socio-political, economic, and ecological problems. Contributors encourage readers to approach publishing as 'less noun, more verb' (22), publications as 'artifact[s] of a loving, process-driven ethos' (18), and for individuals and small groups to embody the role of 'author-editor-artist-designer-printer-publisher' (4) simultaneously to 'create unprofessional, yet plausible economies, alliances and systems of support and friendship' (22). As anthropologists with similar multi-hyphenate roles, relationships, and collaborative self-publishing print practices, we ask: (1) How can taking the intellectual contributions of print layout, design, composition, and craft seriously affect not only the shape and scope of our work, but also how we work with others? (2) Amidst ongoing crises both in the world and within scholarly communication itself, how can alternative print traditions provide insights for change? Focusing on questions of labor, value, and infrastructure, panelists will describe their experiences creating, editing, designing, and self-publishing zines, artist books, and chapbooks, emphasizing how their print practice informs their broader work and enables new kinds of collective politics. As panelists discuss editorial collectives and interdisciplinary collaborations; the crisis of peer review and promise of peer critique; credits and costs of collaboration; and how to cultivate audiences, networks, and other means of distribution and future collaboration, they will also invite audience participants to contribute to a rapid publication about these same topics to be produced and distributed at the meetings and online 24 hours later. Reference Temporary Services & PrintRoom, editors. 2018. 'What Problems Can Artist Publishers Solve?' Chicago & Rotterdam, Temporary Services & PrintRoom.

2-430

Discontinuous Continuities: Towards Rethinking Post-Socialism through History-Work

2:00 PM - 3:45 PM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Rusana Cieply (University of California, Berkeley, Department of Anthropology)

CHAIR:

Larisa Kurtovic (University of Ottawa)

PRESENTER:

Rusana Cieply (University of California, Berkeley, Department of Anthropology), Marcos Cisneros (University of California, Berkeley), Sima Kokotovic

DISCUSSANT:

Maya Nadkarni (Swarthmore College)

DESCRIPTION:

Post-socialism as an academic optic has become somewhat of a staple in studies of formerly (and even currently) socialist states. Emerging first in the aftermath of the Chinese Economic Reforms in the 1970s and then solidified around the dissolution of the Soviet Union in 1991, the term has marshaled a great deal of scholarship attempting to make sense of people's experience of an effectively absent state socialism, and how that experience bears on new conjunctures overdetermined by an onslaught of capitalist institutions and ways of living. As such, much scholarship on people's relationship to socialism has employed the meta-concept of (personal) memory in order to substantiate a connection to a socialist past. This approach has been eminently productive with the added bonus of abstracting the socialist experience towards connection with Jewish studies, postcolonial theory, African diaspora studies. Of course, this formulation comes with a natural time limit, as the number of people who meaningfully lived in a socialist state become outnumbered by newer generations. To be sure, memory has been expanded in this context by conceptualizing it intergenerationally, collectively, institutionally; however, a focus on the experiential nature of post-socialist memory has also led to calls to retire post-socialism (Müller, 2019). Attempting to sidestep this underlying problem with memory as a grounds for post-socialism, we offer up in this panel discussion the concept of 'history-work' as a way to focus on an active and embodied labor of engaging with a socialist history. Taking as our case studies the practice of land reclamation in the far east of Russia, the legal struggle to keep a Bishkek planetarium from being transferred to private hands, a Bishkek-based artist collective's art historiographical practice, and the leftist interrogation of the socialist project at the Subversive Festival in Zagreb, the panelists take ethnographic approaches to actors who by various means-working the land, art practice, activism, scholarship-see not only to

remember the past, but to render it for themselves a living and accessible resource for various struggles in the present. Critically, this approach is not meant to glorify or demonize the socialist state as a project. In fact, the recent mobilization of Soviet Imperial rhetoric by the Russian state towards legitimizing its expansionist vision and establishing itself as a global superpower is precisely the hegemonic deployment of history that makes it urgent to look at a diversity of history-workers in order to understand how history operates in the present. Ultimately, we are interested in exploring the discontinuous continuities of history and missed future potentials that are obscured when the state hegemonizes the historical narrative.

Digging the Land, Digging up History: The Practice of Land Reclamation in the Far East of Russia: My paper examines the Russian concept of *osvoenie* -- translated as expansion and land reclamation -- that is central to the representation and operation of the Far Eastern hectare, a government-run land grant program in Russia. Specifically, it investigates a dynamic relationship between the state discourse of *osvoenie* that presents the Far East as an untamed frontier waiting to be developed and the practice of *osvoenie* that reveals multiple layers of forgotten and often undesirable history. It focuses on the story of the Silent Cape Nature Park that a group of environmental scientists and activists established on Sakhalin and demonstrates the changing nature of their relationship to this land. Through the course of the land's *osvoenie* the grantees uncover a long history of human presence -- Ainu, Japanese, and Soviet -- in a place originally thought of as wilderness. Their experience testifies to the profound transformative power of *osvoenie* that affects both its object (land) and subject (land grantees). By featuring the Far East as an empty wilderness, the state presents the region as a land of unlimited, open potential. However, as this paper convincingly demonstrates, the embodied and material labor of recovering history involved in *osvoenie* -- that this panel terms as history-work -- qualifies this potential by tying it to very specific pasts and futures. Presenter: Rusana Cieply (University of California, Berkeley, Department of Anthropology)

History-Work in Bishkek: The ShTAB and the Problem of Socialist (Art) History in the Present: Euro-American contemporary art historical discourses on 'post-socialism' tend to frame positive engagements with historical socialisms (both its political project and its art) as either a reflection of lingering nostalgia (Boym, 2001; Torodova & Gille, 2010), the effect of the socialist facet of global coloniality (Tlostanova, 2015), or a post-

modern semiotic play with no-longer active political signifiers (Joselit, 2020). Although recent scholarship in feminist studies, history, and anthropology has begun to conceptualize socialist histories as a resource for struggles in the present (Atanasoski & Vora, 2018; Kurtovic & Sargsyan, 2019), socialist art practice has by-and-large remained a cul-de-sac of (art) history. However, during my fieldwork in Bishkek, Kyrgyzstan, art practice and art history emerged as privileged fields for working through the legacy and future of socialism in Central Asia. This essay presents my preliminary oral historical, archival, and ethnographic work with ShTAB (the School of Theory and Activism in Bishkek), a Bishkek-based artist collective, whose art historical scholarship, lecture-performances, and para-fictions constitute what I am provisionally terming "history-work." This paper sketches out the function of art in ShTAB not as a speculative mode of presenting history for contemplation, but rather as the labor itself of cultivating a "sense of history" wherein a communist past and future feels closer at hand and thus accessible as a resource for their queer communist activism. Ultimately, thinking art historically about ShTAB's history-work while also taking serious its commitment to communism calls into question the neoliberal universal present as both the temporal grounding for global art history, as well as a regime of historicity that discourses of global art history help substantiate. Presenter: Marcos Cisneros (University of California, Berkeley)

The Subversive Festival: Socialist Legacies and New Postsocialist Political Imaginaries: This paper explores the resonances between historical socialist projects and the contemporary political movements invested in countering privatizations and dispossessions of common property resources in the post-Yugoslav spaces. More specifically, I chart the emergence of the Subversive Festival, founded in 2008 in Zagreb, Croatia, as it became one of the pivotal sites of encounter for activists, cultural workers, and leftist intellectuals from both the Balkans and the globe. A wave of protests traversed the region in the wake of the 2008 financial crisis. From student protests and workers' factory occupations to "right to the city" movements, these uprisings came to signal a rise of new political hope after the two-decade period shaped by devastating wars, the rise of nationalism, and widescale implementation of neoliberal policies. Each edition of the festival was dedicated to one theme (e.g., 'Homage to 1968', 'China 1949-2009', 'Socialism,' 'Decolonization'), offering in such a manner a platform for critical interrogation of the historical experiences of

socialism. What function did this re-legitimization of leftist socialist perspectives play and what can it tell us about valence of socialism(s) today? In answering this question, I rely on the field work I conducted during the 2017 and 2018 editions of the festival, as well as interviews I conducted with activists who participated in both the organization of the festival and the simultaneous student protests. I interpret the Subversive Festival's programming conception as a form of history-work oriented towards creating a new political imaginary crucial for the new generation of political actors. Presenter: Sima Kokotovic

2-435

Disease, Therapeutics and Time

2:00 PM - 3:45 PM TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Shagufta Bhangu (King's College London)

CHAIR:

Charles Briggs (University of California, Berkeley, Department of Anthropology)

PRESENTER:

Mauricio Najarro (University of California, Berkeley, Department of Anthropology), Shagufta Bhangu (King's College London), Jorge Molina Aguilar (Universidad Luterana Salvadoreña), Sujit Thomas (New York University), Bernardo Moreno Peniche (University of California, Berkeley, Department of Anthropology)

DISCUSSANT:

Charles Briggs (University of California, Berkeley, Department of Anthropology)

DESCRIPTION:

Medical anthropologists have long been invested in questions of biomedical and phenomenological knowledges, often exploring articulations of disease and illness between these registers as well as the boundary work involved in keeping them distinct or navigating them together. Central to understanding the entanglements of the phenomenological and biomedical, as well as that which exceeds either register, are notions of temporality and time. This panel brings together scholars invested in thinking about time and temporalities of disease, illness experience, medical knowledge systems, ecologies and landscapes, healing and medical futures and pasts. The panel brings together conceptions of disease, illness, being and time

as epistemic, ontological, semiotic, and political categories. With a strong commitment to ethnographic research, the presenters draw on a range of social milieus and locations to think about constructions of disease and how these intersect with time. The papers on pain and lupus demonstrate how continued participation in therapeutic processes is often considered success while abstention can be deemed a failure in treatment, marking bodies and subjects as 'defaulters' and/or 'uncooperative.' Alongside these transformations, temporalities feature in phenomenological experiences of disease shaping how lives are lived and reshaped in homes, families, communities, how these alter forms of attention, practices and care, play a role in the organization of spaces, as invocations of the eternal and as fleeting presences. The paper on brain damage reflects on reorderings of time as both a consequence of the condition and aim of therapeutics within and through psychopharmacology and psychiatry. As with the papers on substance use disorders and infectious diseases, the neuroplasticity and cargo system papers draw on genealogies and trajectories of thought which continue to inflect the present in particular ways including interrogating the material and spatialized constructions of time. All the papers reflect upon the unevenly distributed violence of disease, suffering and biomedical projects in disparate locations. Temporality also features in the transitions between normal and pathological forms, in diagnostics of disease, in creating distinctions between symptom and illness, as well as in shifting configurations of healing, therapeutics and cure. Therapeutic responses can be seen as now occupying a spectrum of possibilities each infused with their own temporal logics-as cure, care, and the management of hope and expectation. With increased pharmaceuticalization of life, healing itself can be understood as either deferred indefinitely or displaced onto the atemporal or eternal, ecstatic or recurrent, persistent or terminal, established or emergent. By situating our analyses among these corporeal, social, and transnational levels, the papers demonstrate the rhythms, recurrences, and interplays of illness and time. The papers deepen the conversation around disease, materiality, and time through a series of juxtapositions and analytical frames. This diverse richness is seen as an opportunity to interrogate the relationship of time and disease while mapping the myriad ways in which these two conceptual terrains are fused together.

Temporal Therapeutics: Marking Time among Current and Former Drug Users in Northern India: In this paper, I situate therapeutic chronotopes within the broader

context of temporality as the grounds of ethnographic encounter in South Asia. Among current and former drug users in Chandigarh, multiple temporalities are marked by the milestones (celebrations, conventions, recovery birthdays) that are critical for navigating the corporeal, institutional, and familial rhythms of everyday experience, particularly in de-addiction and recovery (Knight 2015), including the reduced meditative temporal horizons of slogans such as “just for today (sirf aaj lai/sirf aaj ke din)” and “good morning” messages that circulate among members of recovery groups on WhatsApp. Drawing on recent scholarship on premodern accounts of South Asian difference, and in particular the work of al-Bīrūnī (Kozah 2016) and specifically Sikh historiography (Oberoi 2021), I orient readers to the textures of time operating in the various narratives and imaginaries of therapeutic recovery that occur against a backdrop of both middle class sober productivity and “timepass” (Jeffrey 2010). I trace the importance of COVID time (kaal) as a specific kind of performative dispensation (Mazzarella 2013) and state of exception to develop reflections on temporal therapeutics among mutual aid groups (such as Narcotics Anonymous and Alcoholics Anonymous) operating in Chandigarh. I address how the incorporation of eternity as something more than a “static” conception time and through a careful engagement with Kierkegaard and Guru Nanak, enables new ways of thinking about orientations, affective engagements, and therapeutic practices in the devotional vernacular idiom of my interlocutor. Presenter: Mauricio Najarro (University of California, Berkeley, Department of Anthropology)

Pain, Chronicity and Desire in Biomedical Frames: Is pain desirable? – appears as a counterintuitive question, out of place in therapeutic settings which claim to be motivated by a commitment to alleviate suffering and ‘to do no harm.’ But the posing of this question in clinical settings demonstrates a frame of analysis of pain in which it is linked with the role pain plays and the functions it serves? Situated within this configuration of desire and utilitarian logics, chronic pains (cancer and non-cancer) challenge imaginations of therapeutic futures. The paper develops and contrasts two ethnographic scenes: of pain specialists working with chronic pain among industrial labour force workers at a pain management clinic and oncologists treating cancer at a cancer care institute in eastern India. In their framings of pain lie questions of futurity and potentiality. In the first – the pain management clinic, the central problem is addressing recurring pains which are undesired and yet signify a certain return of patients against all biomedical efforts. In the second – the cancer

institute, pain appears as the object of desire that brings patients into the fold of cancer therapeutics, an aide in treating a disease in which progression and prognosis are tied together. The paper concludes with reflections on the projected returns of patient bodies, and the biomedical desires and fears invested therein. Presenter: Shagufta Bhangu (King’s College London)

Gendered Career of Lupus in El Salvador: Despite increasing prevalence, lupus in the Salvadoran context continues to be rendered invisible—occurring in the shadow of other more prominent autoimmune diseases such as cancer and HIV/AIDS. In El Salvador, there are two patient advocacy foundations dedicated to lupus, and it is not uncommon to hear members complain that lupus is considered ‘the cancer of the poor’ and a “woman’s disease.” Drawing on and substantially revising Goffman’s concept of ‘moral career,’ I argue that the gendered trajectory of the lupus patient in El Salvador, characterized primarily by diagnostic and prognostic ambiguity, is particularly useful for understanding the labor involved in the individual management of lupus, which in turn has the potential to guide the bureaucratic and biomedical diagnosis and provision of care in both institutional settings and domestic environments or *la casa*, understood not only as physical space, but also as a place where networks of care operate and challenge biomedical imperatives. I examine the feminized trajectory of the disease as something that impacts the experience of the male lupus patient, who in the case of El Salvador is associated with a high mortality rate that comes from a late diagnosis. Attending to lupus in terms of structures and norms that impact the experience of patients with lupus in their daily life, I examine practices of self-medication, self-diagnosis and self-care that foment disruptive and tense relationships between those diagnosed with lupus and those who provide medical care. Presenter: Jorge Molina Aguilar (Universidad Luterana Salvadoreña)

“Optimal Brain Damage”: (Neuro)technics and Time: Presented with the inadequacy of established diagnostic categories and therapeutic modalities in the treatment of mental disorders, psychiatric researchers in the UK are besotted with the promises of neuroimaging studies. The neuroscientific turn has not, however, renovated the prevailing biomedical paradigm in Western psychiatry (Rose 2018). Instead, the constitution of a mental health crisis has produced a temporal difference, implicating the brain scanner in the phenomenological, moral and epistemic critique of mental illness by reanimating marginalized technologies

in psychiatry — psychedelics and cybernetics (Roitman 2013). Both technologies rely on the opening of a neuroscientific kairos through which the phenomenological dimensions of psychic injury and healing are admitted into laboratory and clinical practice as ‘plasticity’ (or synaptic change). Drawing on fieldwork in two British labs specializing in neurofeedback and psychedelics research, this paper investigates the resolution, through the concept of plasticity, of tensions between embodied and technoscientific registers of time in experimental settings. Cerebral damage is critical in the ways scientists and research participants learn to act with and upon their brains, crafting an altered existence based on the cultivation of new skills, habits and relationships. Juxtaposing the neurological journeys of patients recovering from strokes and depression, I show how an ethic of temporal attunement and greater ‘connectedness’ in the everyday rests uneasily alongside fantasies of radical transformation in a ‘critical window’, opened through shocks and perturbations. ‘Plastic’ time — ecstatic, disordered and rhythmic — is recuperated from the brain and deployed as a means for remaking subjects and psychiatric practice. Presenter: Sujit Thomas (New York University)

Neglected futures, emerging pasts. Chagas disease in the US as epidemiological reckoning with time : Place, time, and population are epidemiology’s main axes of analysis. In this sense, the categories of emerging infectious diseases (EIDs) and neglected tropical diseases (NTDs) constitute distinct arrangements of the three axes. While EIDs represent a novel occurrence, NTDs signal a protracted permanence. One draws attention to a break in underlying expectations of geographic and demographic normality. The other denounces the continuation of normality in certain places and population. Drawing from work that deals with the temporalities of epidemics (Wald, Briggs, Collier and Lakoff, Caduff, Fearnly) as well as with intricacies of neglect (Van der Slott, Ticktin, Puig De la Bellacasa), I examine the occurrence of Chagas disease in the United States. A vector-borne parasitic disease Chagas is considered endemic in Latin America but not in the US, a country with a long history of “local” and so-called “imported” cases. Through a narrative review of epidemiological, biomedical, veterinarian, and disease ecology literature, this paper shows how Chagas, at the intersection of emergence and neglect, brings scientists to question histories of epidemiological pasts all the while engaging in a speculative practices that deny alternative futures. Presenter: Bernardo Moreno Peniche (University of California, Berkeley, Department of Anthropology)

2-440

Environmental Justice and the Politics of Memory

2:00 PM - 3:45 PM

TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Daniel Schniedewind (Dickinson College)

CHAIR:

Brian Walter (University of California, Santa Cruz, Department of Anthropology), Daniel Schniedewind (Dickinson College)

PRESENTER:

Darcey Evans (University of California, Santa Cruz, Department of Anthropology), Joshua Brown, Brian Walter (University of California, Santa Cruz, Department of Anthropology), Daniel Schniedewind (Dickinson College), Reed McConnell

DISCUSSANT:

Kessie Alexandre (University of Washington)

DESCRIPTION:

This panel explores how collective practices of remembering bear upon the contemporary pursuit of just and sustainable land-and-waterscapes in North American places. Scholars and activists have long emphasized how contemporary scenarios of environmental and social injustice have been delivered by historical currents of never-only-human violence, often centuries in the making. Such accounts of the past often diverge from prevailing, typically state-supported narratives that venerate regional histories and landscape traditions. As materialized in mainstream practices of preserving historical sites and landscapes, forms of public memory that obscure the enduring historical momentums set in motion by racial slavery, settler colonialism, and other forms of generative violence normalize forms of human and more-than-human injustice and enable their perpetuation. This panel asks how forms of public memory are enacted, sustained, and contested and how particular practices of remembering undermine or advance the realization of what might be called environmental justice (understood here in the most expansive sense). How, for instance, do those working through dissident political traditions and onto-epistemological practices remember and make places otherwise, opening up subjunctive futures through the invocation of pasts that depart from

official accounts? From politics of sea-level rise in the South Carolina lowcountry to the work of collective memory in Alaska Native communities, this panel engages the annual meeting's theme of transition by exploring how the stories we tell about time, place, and change beckon certain futures and foreclose others.

Coastal Straits Revisited: Remembering and Reimagining Marine Space in the Salish Sea: In the coastal straits of what is now British Columbia, Canada, the practice of salmon aquaculture has become a catalyst for competing claims to territory and jurisdiction within maritime waters. In this paper, I use salmon aquaculture as a lens through which to explore three overlapping ways of remembering and reimagining the coastal straits of the Salish Sea. Firstly, I position the coastal straits as sites of colonial history and state-making. By tracing settler histories that transform coastal waterways from *mare nullius* ("empty seas") into a marine commons under state control, I describe how contemporary practices of aquaculture are enveloped within broader histories that attempt to build Canada through the increasing appropriation of marine space. Secondly, I explore coastal waterways as places of industrialization and extractive violence. From salmon canneries and pulp mills to the fashioning of coastal straits as conduits for trade and transportation, I explore how the straits have been made and remade in negotiation with the changing tides of industries and national development programs. Finally, I discuss contemporary campaigns to evict salmon farms from coastal waters as a way to reimagine potential futures of the Salish Sea beyond state-centric narratives of industrialization. In traveling to salmon farms and serving aquaculture companies with eviction notices, I suggest that Indigenous-led attempts to reclaim marine space cultivate new collective practices of remembering in ways that center survivable futures for many entangled forms of life. Presenter: Darcey Evans (University of California, Santa Cruz, Department of Anthropology)

Place Names and Collective Memory in the Arctic: Co-Creating Multimedia Web-Based Atlases: Indigenous peoples gather to share knowledge, document, and disseminate their place names and stories. This work reasserts toponyms, reclaims space, and simultaneously expands and contests public memory, offering alternative lenses to understanding places and peoples' interaction with ecologies and possibilities for repairing relationships with place. Endonyms documentation includes Indigenous interactions with places and other-than-human-beings, further challenging settler colonial

politics of memory with deeply-rooted in-place observations and stories. These experiences and perspectives unsettle settler public memory projects and narratives. This paper considers examples of place name documentation and sharing projects supported by the Exchange for Local Observation and Knowledge of the Arctic (ELOKA). Numerous Indigenous communities are remapping and reasserting place names; discussion draws attention to multiyear co-creations of Indigenous communities' web-based atlas projects within Alaska, Canada, and Siberia. Working with Alaska Native corporations, Indigenous non-profits, and researchers, ELOKA developed online tools and atlases to support multimodal knowledge sharing over a decade. These atlases document history, place names, climate, land, and waterscape changes. They detail traditional and evolving Indigenous knowledge, social and ecological changes, stories, and wellness. These projects co-evolve and co-produce knowledges that Indigenous communities employ in forging public memories. Indigenous place naming and story sharing advance environmental justice by foregrounding past realities, subsequent changes, and expanded contemplations of futures infused with a sustainability ethos. This paper elucidates the projects' public memory and environmental justice contributions by examining these collaborative atlases' evolutions. Presenter: Joshua Brown

Hydrology of the Preservation Regime : In Charleston, a small coastal city in the South Carolina Lowcountry, BLM protesters and neo-confederates face off around a statue memorializing the "Confederate Defenders of Charleston." It is the summer of 2020, and this is a weekly event. The statue sits at the water's edge in the wealthiest neighborhood in the city, its centered neoclassical soldier holding a shield and gazing beyond the 12-foot seawall protecting the monument from storm surge—out towards the harbor where Confederate troops fired the first shots of the Civil War. Though my focus was on the neo-confederate protesters that day, as sea-level rise accelerates, this seawall performs an even more central role in the preservation of confederate iconography. Recently this seawall protected the statue and the neighborhood behind it from five tropical storms in a row. In this paper, I explore the relationship between this statue and the seawall it stands behind to better understand how white supremacist heritage movements have shaped the form and function of coastal infrastructure in the Lowcountry, racializing the flow of water in the city. How are racist landscape imaginaries translated into hydrological infrastructure, and what horizons for environmental

justice are opened and closed as these technopolitical systems are pressured by rising seas? To answer this question, I will explore water infrastructure across various sites where it is a central element of preserving antebellum heritage: the seawall around a wealthy “historic” neighborhood, the stormwater system draining a confederate monument, and the earthen dikes wrapping around a preserved rice plantation. Lastly, focusing on my engaged work in a current struggle to protect the remnants of a historic Black creekside community, I will share how Black Charlestonians draw from political traditions such as abolition and Black ecology to enact emancipatory coastal futures outside of the logics of Charleston’s “preservation regime.” Presenter: Brian Walter (University of California, Santa Cruz, Department of Anthropology)

Environmental Justice and the Work of History: Contesting Time and Place in the Hudson Valley: What are the historical and historiographical practices, both lay and professional, that help to secure white control in the contemporary U.S.? Drawn from ethnographic research in the Hudson Valley countryside of New York state—an overwhelmingly white region with a deep history of racial segregation and exclusion—this presentation explores how histories of racial and colonial violence are acknowledged but contained in public historical spaces and how this bears upon movements for environmental justice. After decades of pressure from Black and Indigenous social movements, mainstream white accounts of the regional past now recognize the foundational role of racial slavery and Indigenous dispossession to the creation of the colonial society but nonetheless seek to confine these entangled violences to a prior period. Black and Indigenous residents, by insisting on the connections between their contemporary experiences and those of their forebearers, refuse the imposition of these “historical lids” that seek to deny how historical violence surges into the present. In doing so, I argue, these residents engage in practices of history- and memory-making that call forth the possibility of other landscapes and that center the imperative of environmental justice.
Presenter: Daniel Schniedewind (Dickinson College)

Imperial Nostalgia: Divergent Visions of Mitigating Toxic Threat in California’s Salton Sea Region: California’s Salton Sea, an enormous desert lake located in the Imperial Valley region three hours east of Los Angeles, is on the brink of disaster: its smooth, glittering surface belies the pesticides, raw sewage, and industrial chemicals that lurk at its bottom as a result of runoff

from the surrounding agricultural fields. The Sea is now evaporating and exposing the toxic sediment in its lakebed to the Valley’s high winds, threatening a public health catastrophe. While the state seems to want to allow the Sea to evaporate, planning to suppress the toxic dust on its former lakebed with a network of shallow, interconnected pools, many locals remain fiercely attached to a plan that would pipe in water from Mexico to maintain the Sea’s current water level. These residents treat the state’s embrace of evaporation as a betrayal. These competing visions of what environmental justice might look like in Imperial Valley, I argue, are based on a split in collective memory. California state officials, many without personal experience of the Sea, seem committed to the textbook version of its history: it arose from an engineering mistake in 1905, and was thus a human-made disaster from the start and might as well be eliminated. Conversely, many locals remember it as a mid-century vacation destination where some of their most important childhood memories were formed, and their relationship to it today is imbued with nostalgia. But these differential memories are only possible because of the region’s racialized history: while white families frolicked on the Sea in the 1950s, Latinx farmworkers labored in the surrounding fields. And unlike their white counterparts, most Latinx residents do not seem to object to the state’s plan. Thus, I argue that the sentiment that accompanies the collective memories in question is racialized, and ask how racialized memories of the past shape imaginaries of future environmental justice. Presenter: Reed McConnell

2-445

George Stocking Jr. Symposium: Transitions, Transmissions, and Transformations in the History of Anthropology, Panel 2. Anthropology Beyond Anthropologists: 'Other' Actors and Structures in the History of Anthropology

2:00 PM - 3:45 PM

TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Julia E. Rodriguez (University of New Hampshire)

CHAIR:

Julia E. Rodriguez (University of New Hampshire)

PRESENTER:

Robert Launay (Northwestern University, Department

of Anthropology), Amy Cox Hall, Christopher Heaney, Charlotte Williams

DISCUSSANT:

Julia E. Rodriguez (University of New Hampshire)

DESCRIPTION:

This, the second panel in the George Stocking Jr. Symposium, addresses the conference theme of 'transitions' in that it showcases new perspectives and a new generation of research in the History of Anthropology. Together the two panels contribute to efforts to decolonize methods in the history of anthropology, including a thoughtful consideration of the debate over the backlash to decolonial efforts in the scholarship. The Symposium aims to point towards recent scholarship that simultaneously recognizes the constructive parts of 20th Century anthropology while still being committed to critiquing and moving beyond European and colonial (and patriarchal) perspectives. Panel 2, 'Anthropology Beyond Anthropologists: 'Other' Actors and Structures in the History of Anthropology,' brings together panelists with creative scholarship that decenters anthropologists as the sole, or central, figures of knowledge production. This work is part of a new conversation about previously unacknowledged actors and material had agency were crucial to the outcomes claimed by anthropologists (e.g. Bruchac; Wilner). The panelists' research encompasses both non-anthropologist actors (such as Indigenous peoples and texts; government officials) and structural factors (e.g. colonialism, laws, racism, land) as sources of insight for the history of anthropology.

THE TURKISH SPY AND THE PERUVIAN PRINCESS: VIEWS FROM AFAR?: The view (or gaze?) from afar is a common, arguably tired, trope for ethnographic research, suggesting that outsiders have privileged insights into another culture. While it can be used to legitimize European analyses of non-Europeans, it can conceivably be reversed to suggest that non-Europeans may have significant insights about European society. Such a reverse perspective inspired two different literary genres in the Enlightenment. Dialogues confronted "savages" against Europeans, "natural" as opposed to "corrupted" humanity. Epistolary novels featuring the imagined reactions of non-Europeans in Europe were more complex and ambivalent, a juxtaposition of alternate versions of "civility". Montesquieu's Persian Letters is the best known example, but the first was Giovanni Paolo Marana's Letters Writ by a Turkish Spy, serialized in eight volumes from 1684-1694. Mahmut, a Turkish spy disguised as a Moldovan, writes to Constantinople about French politics, religion, and

society. The novel plays on difference, as the protagonist simultaneously asserts national difference and conceals religious difference. Fifty years later, Françoise de Graigny's Letters of a Peruvian Woman, supposedly written by an Inca princess abducted on a Spanish ship and recaptured by a French privateer, raises issues about colonial but also gender domination. Unlike the dialogues, the epistolary novels can explore the ways that perspectives change over time, and grapple with the ways in which an outsider can gradually learn (or fail to learn) another culture. Such decentered perspectives obviously remained imaginary, but nonetheless opened a window through which the gaze might be reversed. Presenter: Robert Launay (Northwestern University, Department of Anthropology)

Uncirculated: The Limits of the Sentimental in Expeditionary Science : Photography has been inextricably linked with Machu Picchu since Hiram Bingham first brought his Kodak to the site in 1911. Initially the cameras included on the three Yale Peruvian Expeditions (1911, 1912, 1914-15) were used to picture Machu Picchu as a monumental discovery, to survey the landscape, and to mark sight lines for the expeditions' topographers. Later, photography was enlisted to document local maladies and as part of the team's larger anthropometric project. Returning from the field, expeditionary photographs were subsequently translated as illustrations for newspaper and magazine articles, as art for display in galleries and exhibitions, and as evidence of a nation's imagined glorious and noble Incan past. Although Bingham and his team made over 9,000 photographs, only a small fraction of them made their way into the public domain. Consequently, National Geographic and the handful of scientific publications that used a narrow subset of photographs have had an outsized influence over our understanding of expeditionary science as it was practiced in Latin America during the early twentieth century. In this paper I examine a few of the uncirculated photographs cataloged in twenty-three albums created by Kodak at Bingham's request. I ask what it means to be uncirculated and what that lack of circulation tells us about the limits of the sentimental and the role of indigenous actors in an expeditionary science reliant on heroic masculinity. Presenter: Amy Cox Hall

Scientific Ancestors: Andean Mummies and the Peruvian Foundations of American Anthropology : In 1687, a "Spanish Indian" fisherman told a Welsh buccaneer that the mummified bodies emerging from the coastal sands of Peru were "Indians" who had killed themselves rather

than submit to the invading Spanish. This paper recasts the fisherman's claim as a widespread subaltern forensic knowledge critiquing colonial rule. It argues that European-led interment-based anthropology developed in the 18th century Andes to debunk that fisherman's claim, insisting that mummified Andeans died "of natural causes" in a shallow "antiquity," and what their bodies instead evidenced was "ancient Peruvian" and Inca skill at "embalming." In the 19th century, these competing narratives traveled with Peruvian independence, inspiring the Philadelphian skull scientist Samuel George Morton to make "ancient Peruvians" an "ideal" pre-colonial population to compare to other Indigenous bodies from throughout the Americas—an early anthropological attention to the Andean dead that explains their large numbers in museums worldwide, as well as the shift from studies of individual human "types" to statistically significant series. This focus on American anthropology's understudied Peruvian foundation sheds light on the field's wider contingency upon sacred relationships and knowledges in the Global South. In particular, local understandings of Andean ancestors as anti-colonial and agential beings—capable of caring for the climate, but also dangerous—helps to explain how they have affected those early Peruvian and North American grave-robbers, anthropologists, museums, and societies that took them up, and leads us to more complicated questions regarding the imagined decolonization of museum remains in general.
Presenter: Christopher Heaney

Re-storying the past: United Fruit, Maya archaeological extraction, and infrastructures of knowledge:
Throughout the 20th century, the United Fruit Company (UFC) accrued so much territory within their banana plantations that they grew to be one of the largest landholders in Central America. Among the territories and parcels of land that they controlled included Maya archaeological sites, through which purchases and investments became effectively run by the UFC. From the outright purchase of Quiriguá, Guatemala, to their involvement in the conservation efforts at Zaculeu, Guatemala, and Bonampak, Mexico, the company contracted local laborers, Indigenous archaeologists, and technicians to preserve the sites for largely North American audiences. They did so under the guise of restoring history for the countries that they politically relied upon to protect their land holdings. The knowledge of the sites and their tales of discovery were largely accredited to American explorers working on behalf or within the company, yet most of the labor of archaeology, from site discovery, to excavation, to conservation and stabilization efforts, were conducted

by Indigenous experts, who themselves worked in a variety of industries, from chicle extraction to agricultural work. This paper interrogates the archaeological site as one of sterility, and seeks to contextualize the archaeological projects amidst the capitalist and extractivist enterprises within which they were embedded. Using records of the United Fruit Company's involvement with research from the National Anthropological Archives, the Carnegie Institute Archives, and the Middle American Research Institute Archives, this research seeks to understand how competing interests over plantation dynamics, labor movements, and conservation drastically affected the extraction and interpretation of Maya archaeology.
Presenter: Charlotte Williams

2-450

Horizons of Autonomy: Ethnographic Engagements with Emancipatory Struggles across Abya Yala (Part I)

2:00 PM - 3:45 PM

TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Anthony Dest (CUNY, Herbert H Lehman College)

CHAIR:

Sam Law (University of Texas, Austin, Department of Anthropology)

PRESENTER:

Livia Stone (Illinois State University, Department of Sociology and Anthropology), Nikola Johnson (Emory University, Department of Anthropology), Sam Law (University of Texas, Austin, Department of Anthropology)

DISCUSSANT:

Maurice Rafael Magaña (University of Arizona)

DESCRIPTION:

This is Part I of a two-part panel on 'Horizons of Autonomy.' The historical eclipse of the worker's movement and the fall of the Berlin Wall created an impasse for emancipatory politics, a loss of a shared horizon or collective orientation for struggles that seek to overcome this world, as well as reenergized possibilities for anti-colonial and anti-racist struggles. The past few decades have been filled with tentative experiments – from uprisings to neighborhood assemblies, plaza occupations to clandestine networks

of logistics and collective care-work. One emancipatory idiom that links struggles from Rojava to Chiapas, the Valle de Sousa to the Weelaunee forest, is that of autonomy, struggles that seek not to seize state power, but construct or recuperate of a shared potential that allows people to once again inhabit territories on their own terms. Autonomy is a transitional concept for transitional times, a concept that always suggests a double movement: a breaking away from , and the accumulation of means to collectively determine life without reliance. In this sense, autonomy always operates as a horizon, a utopian impulse that is, in the words of Galeano, 'good for walking'. As anthropologists, we are particularly called to the emphasis that autonomous movements place on everyday life, lived relations, place, identity, and culture in the struggle for a new world. This panel builds on the growing scholarship on autonomy in anthropology and across other disciplines to create space for collective thought (Gutierrez Aguilar 2014, Hartman 2019, Mora 2017, Rabasa 2020, Simpson 2021). Drawing together anthropologists working in and through registers of autonomy, we will discuss autonomy, the practices of translation that make it legible as a global idiom of struggle, and the forms of transition it enables out of this world.

Autogestión: Punk and the Popularization of Anarchist Ethics in Mexico City: There was a boom in the popularity of the political principle autogestión in the first decades of the 21st Century in Mexico City, and with distinct meanings from the term's boom in Argentina at the same time. In Mexico City, the term is generally connected to art, music, and book-making collectives who pair the term with *autonomía* to mean an ethico-political sense of horizontal, nonhierarchical, anticapitalist collective practice. Elsewhere throughout the world, the term is associated with anarcho-syndicalism. However, Mexico City collectives reject any suggestion that the term has any anarchist connotations. Instead, it has a sense of generating culture, government, or economic subsistence from within an autonomous group. Most groups have strong affinities to Zapatismo. However, the term is almost exclusively used in Mexico City and is not used by the EZLN and the autonomous communities themselves. This paper asks: How did the principle come to such popularity? Why only in Mexico City? and How did it come to have such different meanings in Mexico City than elsewhere in the world? Based in interviews with Mexico City autogestive collectives, self-identified anarchists, and extensive archival research in informal archives, this paper argues that the popularization of

autogestión as a political principle in Mexico City has everything to do with punk. The term was adopted in anarcho-punk groups in the 1980's in Mexico City and was popularized and detached from anarcho-punk in the 1990's through rock concerts held to raise money for the Zapatista communities. The principle then rose to prominence in the wake of the violent repression of a year-long student strike in 2000. Running through this history is the consistent articulation of the term with an anarcho-punk sensibility of production (rather than an anarcho-syndicalist sense of production) through Mexico City's weekly rock market and Mexico City's anarchist library. Presenter: Livia Stone (Illinois State University, Department of Sociology and Anthropology)

The Intercultural Practices of Indigenous Autonomy in Peri-urban Santiago de Chile : This paper explores what new notions of Indigenous autonomy emerge amongst groups working across racial lines to establish viable communities. It does so by examining the cultural revitalization programs hosted in Indigenous (Mapuche and Aymaran) cultural centers in Santiago's poblaciones, the neighborhoods were formed through the poblador movements between 1950-1972. The pobladores were their own urban planners, agreeing on the neighborhoods' layout and assigning land plots to each family before moving onto the land, and formed committees to carry out public works. Connected to the practices which established their neighborhoods, Indigenous and non-Indigenous neighbors co-manage these Indigenous cultural centers which serve as a venue for broader community events and activities. In many parts of the world, the framework of Indigenous autonomy has often been grounded in a nation-to-nation model of Indigenous and non-Indigenous relations tied to notions of territorial sovereignty and plurinational state governance. This paper examines how histories of neighborhood co-management have led to notions of intercultural political life which contrast with the nation-to-nation model of Indigenous and non-Indigenous relations. Understanding the new intercultural dialogues and practices within community-developed projects can illuminate how communities seek to bridge the historic divides between class and citizenship-based politics of redistribution and the Indigenous politics of restitution. Presenter: Nikola Johnson (Emory University, Department of Anthropology)

Urban Autonomy and the Art of Living Otherwise: Autonomy is a lived idiom of political emancipation, more of an ethical practice than a political program. By ethnographically attending to the autonomous

communities of the Organización Popular Francisco Villa de Izqueirda Independiente, this paper will explore the ethics of autonomy, how it emerges as a practical activity that allows people to inhabit the city otherwise through horizontal decision making, collective labor, solidarity and mutual aid. By offering possibilities of a communal form of life beyond the precarity of metropolitan existence, autonomy is a reparative practice whose revolutionary potential lies not in its destructive powers of critique or contestation but in its capacity to generate habitable worlds. Focusing on this paradigmatic case of urban autonomy, this paper shows how autonomy praxis is limited to neither rural or indigenous peoples, but instead can emerge wherever people choose to face the world together. Presenter: Sam Law (University of Texas, Austin, Department of Anthropology)

2-455

Humans and Nature: Ecologies of Interaction

2:00 PM - 3:45 PM TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Nicole Cox (University of Illinois, Urbana-Champaign, Department of Anthropology)

PRESENTER:

Nicole Cox (University of Illinois, Urbana-Champaign, Department of Anthropology), Radhika Moral (Brown University, Department of Anthropology), Charles Colwell

DESCRIPTION:

From silkworm cultivation in India to Indian diaspora to agricultural sciences in British Malaya to interspecies entanglement of vocality in Costa Rica, this panel explores interspecies interactions and entanglement.

Towards a Banyan of Practice: Local Embodiments and Transnational Cultural Policy in India's Public Diplomacy: From the central trunk of the Banyan tree, branches travel up, over, and down into another part of the soil – again taking root. Several scholars have built on Rabindranath Tagore's metaphor of the Banyan tree (also India's national tree) to discuss the widespread Indian diaspora. In this paper, I extend the metaphor of the banyan tree to discuss the productive interactions between locally specific manifestations of Indian cultural movement practices (such as dance and yoga) and the definitions of such practices as communicated

in India's public diplomacy programs. Drawing from my transnational and multi-sited ethnographic research on India's international public diplomacy programs, and with the dance and yoga practitioners who participate in them, I propose theorizing a 'Banyan of Practice'. My use of the banyan metaphor includes diasporic and non-diasporic participation in Indian cultural embodied practices, using the metaphor of the banyan to represent embodied knowledge of and participation in South Asian cultural embodied practices that India claims as its own. This metaphorical banyan tree encompasses specific local variations and meanings while also 'rooting' specific movement practices in national cultural policy. As a case study, I discuss specific relationships with yoga among practitioners outside of India with whom I did research, and the incorporation of each approach into India's transnational image branding and international public diplomacy. I show how branches of dominant narratives and local specifications weave together, overlay one another, creating an umbrella connecting people around the world to India. This simultaneously gives agency to practitioners to make their own meaning and movement variations, and subsumes local intents into transnational strategies of foreign relations and nation branding. Presenter: Nicole Cox (University of Illinois, Urbana-Champaign, Department of Anthropology)

Living on a Silk Frontier: Silkworms, Seasonality, and Ecology in Northeast India: This presentation investigates how silkworm cultivation shapes material, ecological, and political struggles of a peasant community residing along the north banks of the Brahmaputra River in rural Assam, in northeast India. It examines what happens when a nationally inflected commodity revitalization agenda transforms a small-scale industry in a frontier region through an interplay of hegemonic business mechanisms, ethnolinguistic belonging, and rapidly shifting ecologies. Farmers and rearers who continue to struggle to maintain traditional methods of silkworm production find themselves facing a different set of issues each season: there are six seasons for silkworm rearing in the region. Each season vastly changes every year owing to climate change (erratic rain, extreme heat, and unexpected hailstorms) thereby resulting in fluctuating production patterns that ultimately affect the everyday lives of farmers and rearers. Seasonality, then, is deemed crucial in rural Assam as sociocultural and ecological relations are constantly made and unmade by both spatial and temporal factors but equally, by shifting social hierarchies. Thus, the presentation will explore the underpinnings of such a seasonality in which subaltern

communities make possible as well as impede capitalist enterprises as they create networks with the state, entrepreneurs, and their own local affiliations, while being fully aware of the uncertainties that come their way each silkworm season (pollur maah). Foregrounding this year's theme of transition, the presentation hopes to explore the alignments and incongruities between a community of silkworm rearers, patronizing state officials, and elite entrepreneurs where new conceptions of identity, rights, and aspirations emerge for such communities in an increasingly precarious landscape. Presenter: Radhika Moral (Brown University, Department of Anthropology)

Configuring Whistling: Tracing Entanglements of Vocality and Interspecies Knowledge in the Imitative Practices of Costa Rican Naturalist Guides: The entanglement of culture and nature in human-environmental relations has been widely researched in indigenous knowledge systems and in Western scientific practice. However, the relational dynamics of local naturalists' vocal correspondence with other species through imitative practices have yet to be the subject of intensive ethnographic research. In this paper, based on 11 months of original fieldwork, I trace the knotting-together of an emplaced, interspecies vocality within the 'acoustemology' (Feld 2015) of local naturalist guides based at La Selva Biological Station in northeastern Costa Rica. With my interlocutors, I understand vocal imitating as a striving to *hacer el canto*--to do/make another species' singing--or more specifically, *hacerle el canto igual al pájaro*--to do/make a bird's singing equally to the bird. I aim to articulate the relationality of *hacer el canto* as an interspecies doing/making that is performed across or in between human and bird 'formas'--or 'ways'--of vocalizing. In this way, I approach imitating as an interspecies 'enskillment' (Ingold 2011) of vocal 'responsiveness' situated in vocal entanglements--'correspondences' which inhere in relationally configured vocal modalities. My conception of relational modality acknowledges the importance of where and how guides locate the making/doing of cantos in and across bodies--both human and bird--and avoids reducing practitioners' understanding of vocal imitation to a priori strictly 'humanly' body locations and techniques. Here, I focus on the example of whistling to elucidate the indeterminacy of 'human' vocal techniques and registers within relational modalities of *hacer el canto*. I show how naturalists' vocal imitating configures whistling relationally between humans and other species, rendering imitative whistling more than human. In cases where a naturalist, through their 'own' whistling,

imitates a certain species' whistle, there is an explicit correspondence of relational vocal modality in whistling: the canto coming out of the person is whistling as such in both human and bird senses. In this 'equal' relation, the ambiguity lies in whose whistle is coming out. In contrast, in cases of species that are not understood to make whistles, but which still are often imitated through whistling, the imitative whistling takes on a certain ambiguity in relation to the bird's 'way of singing'--its 'forma de cantar.' In those cases, the understanding of the *forma de cantar* of the species as something other than whistling marks a guide's whistling of the canto, in correspondence, as something more than, or even other than, whistling. In conclusion, I demonstrate how local naturalists' performance of whistling in practices of imitating constitutes their acoustemological entanglements with other species. In being able to *hacer el canto*, naturalists have come to know the bird's own way of doing/making that canto, and not merely what that canto sounds like. Accordingly, drawing on Barad's (2007) posthumanist performative critique, I argue that this interspecies correspondence of ways of vocally doing/making resists the figuring of vocal imitation as a primarily representational phenomenon that would essentialize a canto as a sound object. Rather, as I conclude, the very ability to make/do a canto equally to a certain bird species is itself embodied and envoiced knowledge of another species' way of singing--knowledge that exists indeterminately as human/bird vocality. Presenter: Charles Colwell

2-820

Intersections of Anthropology and The Performing Arts: A Primer in Best Practices

2:00 PM - 3:45 PM

Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Hortense Gerardo

CHAIR:

Hortense Gerardo

PRESENTER:

Melissa Fisher (New York University), Aaron Landsman (Princeton University), Julie Snyder (Pennsylvania State University), Hortense Gerardo

DISCUSSANT:

Christina Aushana (University of California, Santa

**Barbara), Yamuna Sangarasivam (Nazareth College,
Department of Sociology and Anthropology)**

DESCRIPTION:

The 21st century is a time of existential challenges including but not limited to the climate crisis, racism, sexism, ableism, ageism and the need to find global solutions to these and other problems. Increasingly, anthropology and storytelling are being recognized as providing ways to address these complex issues (1). Specifically, the tools of anthropology and the performing arts are becoming viable means to explore some of these issues in context with innovative forms of technology. Moreover, anthropologists and artists are honing these tools and technologies to develop collaborative projects which seek to solve societal problems through research, experimentation, performance, and engagement. But little work within anthropology considers the ethics, methods, and impact in such collaborations. The proposed 2023 AAA Roundtable builds on the 2022 AAA Roundtable which initiated a discussion on the intersection between anthropology and theater making in the form of methods, ethics, and inspiration. This follow-up session will strive to arrive at a set of ethically-based Best Practices for applying the anthropological gaze to performance practice and action. We hope by this discussion to further delineate the rules of engagement, address issues of privacy when utilizing ethnographic interviews for the purpose of creating an artistic work, and how to create collaborative performative works with the social engagement honed by anthropological research. We will continue to explore the ethics and boundaries involved in the anthropological and creative processes. In doing so we hope to further elucidate the relevance of an anthropological perspective and its concerns in researching and utilizing source material for the creation of original artistic works for communities at the local, national and global levels. (1) Gerardo, 2021: Educational Convergence: the Anthropology, Performance and Technology (APT) Program. In *Frontiers in Education*, 2021, Lincoln, Nebraska.

2-460

Intersections of Violence in the Americas

2:00 PM - 3:45 PM

TMCC - 705

Oral Presentation Session

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Julie Torres (University of Colorado, Colorado Springs)

CHAIR:

Julie Torres (University of Colorado, Colorado Springs)

PRESENTER:

Gilberto Rosas (University of Illinois, Urbana-Champaign, Department of Anthropology), Ana Celia Zentella (University of California, San Diego), Maria Lourdes Beldi Alcantara (Medical Faculty at University of Sao Paulo), Nesselte Falu (University of Texas at Austin), Julie Torres (University of Colorado, Colorado Springs), Nerli Paredes Ruvalcaba (Michigan State University, Department of Anthropology)

DISCUSSANT:

R. Elizabeth Velasquez Estrada (University of Illinois, Urbana-Champaign)

DESCRIPTION:

The past few years have witnessed a rise in mass shootings, a global pandemic, as well as various forms of structural and linguistic violence across multiple geographies. But while violence is a persistent and ordinary (Das 2006) part of everyday life, experiences of violence and its effects break unevenly along the intersecting axes of race, class, gender, sexuality, and other social categories. As Black feminist theorists (Collins 2019; McClaurin 2001) have taught us, the 'urgency of intersectionality' (Crenshaw 2016) is palpable, now more than ever, if we are to understand how interlocking systems of power are created, maintained, and reproduced under violent conditions. This panel, composed of scholars from the subdisciplines of cultural, linguistic, and biological anthropology, seeks to address the intersections of violence in its many iterations. Drawing on fieldwork in the United States and Latin America, panelists ask: What does an intersectional approach to an anthropology of violence look like? What is the role of the state in sanctioning violence with respect to race, ethnicity, sexuality, gender, and class? How does white supremacy perpetuate and maintain violence? What do testimonies/testimonios of violence reveal about survival and resistance? And in keeping with this year's conference theme of 'transitions,' how can we begin to imagine a shift towards a future free of violence?

The New Lloronx: On Ethnographic Fabulation in the wake of violence: 'The New Lloronx,' is what I call an ethnographic fabulation, inspired by the work of Saidya Hartman, that draws on a prominent border and Latin American folklore to delve into the effects of family separation. "La Llorona" is a haunting figure in a story that border and Latino parents use to discipline their children, which has been transposed into an archetype of colonization. She is a mother figure who lost her

children. In some variants of the tale, she kills them in a fit of jealousy at her husband's betrayal. The new Lloronx is a non-binary gender reformulation of it, where I depict the practices and effects of family separation, delving into other episodes of family separation in United States history and now how fathers and other caregivers have become central players in such horrendous scenes. Presenter: Gilberto Rosas (University of Illinois, Urbana-Champaign, Department of Anthropology)

Speak English!: Anti Spanish violence in the USA: Hate crimes in the USA increased 11.6% from 2020 to 2021, totaling 10,840 incidents and 12,411 related offenses. The FBI found that 64.5% "of victims were targeted because of the offenders' race/ethnicity/ancestry bias." Language is not singled out, but many instances of violence against those who dare to speak a language other than English have been recorded across the country, reflecting a basic tenet of U.S. linguistic ideology, that speaking [preferably standard] English only is indispensable to the US nation and legitimate identity. Individuals are expected to control the languages they know and how they use them or be subjected to controls. Linguistic anthropologists have explained how and why race has been remapped onto language since public racist comments about the body were discouraged. Because races as well as languages are socially constructed and are evaluated hierarchically according to superior and inferior varieties which must be kept separate to avoid contamination, comments about languages are a stand-in for racist comments, but not publicly condemned. An anthro-political linguistic analysis of the attacks against Spanish speakers underscores the increase in violence as the numbers of Latinus threaten the dominant white majority, and the role of dialectal and class differences within Spanish speaking communities. Moreover, as Bourdieu (1991) reminds us, "the language of authority never governs without the collaboration of those it governs, so we must address our own complicity in order to confront the personal attitudes and national policies that foment violence, and which must be dismantled. Presenter: Ana Celia Zentella (University of California, San Diego)

Violence Against Human Rights: Indigenous Issues in Brazil: Approximately 22% of the global land area is owned by indigenous peoples in all regions of the world. There are at least 370–500 million people in the world who speak nearly 700 languages. Most indigenous peoples continue to face marginalization, extreme poverty, low education, and little access to their fundamental rights, which makes their social, health,

and economic status invisible from that of majority groups. In Brazil, indigenous peoples are no different from other groups; there are 305 ethnic groups and approximately 900,000 indigenous people. 274 languages are spoken by them. Most of them live in the Amazon region. When COVID-19 reached the Indigenous Territories, nobody was aware of what it meant. More than 160,000 Indigenous Peoples were in a situation of critical vulnerability, meaning they were at high risk of dying. The focus of this paper is on the Indigenous Peoples of Mato Grosso do Sul, where fieldwork with indigenous peoples has been going on since 1999. I declare that the times of the pandemic were marked by strong violence against the rights of the indigenous peoples in Brazil. These communities are extremely vulnerable and only account for 0.44% of the national population. The lack of relief from agencies responsible for indigenous health and data from disaggregated sources are important to reveal racial inequalities, specific to indigenous peoples during a pandemic, when indigenous peoples are especially vulnerable to the disease. Raising the suspicion that this non-verbalized violence was leading to a type of racial genocide. Presenter: Maria Lourdes Beldi Alcantara (Medical Faculty at University of Sao Paulo)

Unseeing Our Worth: What is and is not Black Queer Reproduction: This paper contemplates Black queer reproduction as a framework for addressing the injustices upon Black queer reproductive lives across the African Diaspora. Through the lens of ethnographic research in Brazil, I first examine Brazilian Black lesbians' unseen negative affective, emotional, and corporeal experiences caused by entrenched prejudice and what is seen by my participants as interlocking social violence within gynecology in Salvador, Bahia. I discuss what I coin as 'unseen flesh' to expand a conversation on human value through an anthropology of worth tied to how knowledge production and praxes mobilizes healing and social change. I apply the concept of unseen flesh to reimagine research and interventions in the Caribbean that move Black queer reproduction as an alternative framework for reproductive justice at all intersections. Presenter: Nesselte Falu (University of Texas at Austin)

The Language of Crisis: Silences, Resistance, and Mass Violence: There have been more than 100 mass shootings in 2023 alone. While gun violence is increasing in frequency, so are the effects of gun violence on communities of color and other historically marginalized groups. For instance, on June 12, 2016, a gunman opened fire at Pulse, a gay nightclub in

Orlando, Florida, killing 49 and injuring 53 others. Early media reports neglected to mention that it also happened to be Latin Night. Eighty percent of the victims were Latinx and nearly half, 23 of the 49, were Puerto Rican. Drawing on ethnographic fieldwork in Central Florida, this paper follows the efforts of a group of Puerto Rican women who mobilized to combat the erasure of queer Brown and Black individuals following the tragedy. I argue that the 'language of crisis,' what I refer to as the silences surrounding moments of violence and disorder, generates public refusals that speak to the ways that those at the margins contest intersecting forms of oppression. The paper is also in conversation with more recent events, such as the November 2022 shooting at Club Q, an LGBTQ+ nightclub in Colorado Springs, Colorado. The shooting, which triggered memories of Pulse, is a reminder that these violent acts should not be viewed as one-time tragedies or exceptional events, but rather as part of a larger matrix of power that cannot be separated from increasing white nationalism and anti-LGBTQ+ rhetoric. Presenter: Julie Torres (University of Colorado, Colorado Springs)

“No pregnant person deserves to experience violence”: Experiences with obstetric violence in Mexico: Activists in Latin America have used the term “obstetric violence” to highlight the patterns of violence faced by birthing and pregnancy-capable people throughout all stages of their reproductive period. Patterns of obstetric violence vary in relation to racism, misogynistic, and classist dimensions that exist within the broader social context. The aim of this study was to examine the experiences of birthing parents and healthcare providers with obstetric violence within the context of Veracruz, Mexico. Methods: Qualitative study in which participants were purposely selected birthing parents (n=22) and healthcare providers (n=33). Semi-structured interviews were conducted on topics related to their experiences with obstetric violence. Interviews were analyzed using thematic analysis to identify the varying experiences of participants with obstetric violence. Results: Public healthcare institutions have developed tools to detect the violence that pregnant patients may face, but there appear to be almost no resources available to people reporting violence. Additionally, the experiences of people with obstetric violence appear to vary in relation to their age, last year of education completed, and access to either public or private healthcare services. Conclusion: These findings add to the literature interested in identifying the pathways through which obstetric violence is perpetuated and therefore the space to imagine interventions to facilitate transitions

towards futures free of obstetric violence. Presenter: Nerli Paredes Ruvalcaba (Michigan State University, Department of Anthropology)

2-465

Intersex Across Anthropology

2:00 PM - 3:45 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Audrey Jones

CHAIR:

Ashlee Dauphinais (University of Nebraska, Omaha)

PRESENTER:

Audrey Jones ,Ashlee Dauphinais (University of Nebraska, Omaha),Wing Tong LAM ,Brian King (University of Hong Kong),Claudia Astorino (*),Heidi Shaw (Durham University - Archaeology)

DISCUSSANT:

Morgan's Holmes

DESCRIPTION:

Although their stories are often overlooked or obscured, intersex individuals exist in, and play a critical role in understanding, all cultures. Intersex bodies inherently highlight the diversity of human sex and embodiment across time and space. At the same time, intersex categories have historically been leveraged to shift categories of sex in alignment with political, social, and cultural values. Intersex voices therefore reveal how medicalized frameworks of sex and gender come to shape embodiment and identity for us all. Despite the potential of intersex to enrich cross-cultural understandings of sex as a material of social—and, by extension, human—legibility, intersex experiences have been relatively absent from anthropological inquiry and from the social sciences more broadly. Our panel suggests that intersex interlocutors and ethnographic investigations of intersex communities hold immense potential for the future of the discipline, especially in a period marked by various forms of 'trans-ness'—not only for gender and sex but also, as this year's conference theme suggests, in other human experiences. Our panel therefore centers the experiences of intersex individuals and their traces across time and cultures to explore the evolutionary, historical, linguistic, and sociocultural dimensions of the simultaneously contested and steadfast terrain of intersexuality. With contributions from cultural anthropology, linguistic

anthropology, medical anthropology, biological anthropology, and archeology, our panel demonstrates the centrality of sexing bodies in cultural and medical processes that give rise to meaning—both for those who identify as intersex or as having a disorder of sex development, and for those who do not. We therefore prioritize a space for intersex stories, which are often relegated to activist narratives of medical interventions in sex, to contribute rich understanding of lived experiences of embodying not simply a 'trans-ness,' but an 'in-between-ness.' In turn, we expand the ways in which intersex gives meaning to categories of the human while instead centering the lived experiences of those subject to such categorization in our ethnographic and anthropological work. Drawing from research across the discipline, our panel considers the following: What unique insights can intersex experiences offer anthropology? Conversely, what unique insights can anthropology offer understandings of intersex? What other spaces of liminality does the inherent 'in-between-ness' of intersex reveal? How does 'in-between-ness' complicate understandings of 'trans-ness' for the discipline and for our interlocutors? How do the shifting categories of hermaphroditism, intersex, and disorder of sex development reflect sociocultural dimensions of selfhood and power? How do these same categories figure into notions of activism and political identity for intersex individuals? What are everyday experiences of intersex across time and across cultures? How might we best work with and share the stories of intersex interlocutors? In sum, we invite the beginnings of a robust conversation about intersex within anthropology.

All Individuals with a 45,X Cell Line: Shifting Paradigms of Intersex in Turner Syndrome Communities: This paper explores the malleability of sex categorization, and its subsequent impacts on individual subjectivity, community identity, and disabling imaginaries of the “other,” through examples from ethnographic research on Turner Syndrome. The result of a partially or entirely missing X chromosome, Turner Syndrome is estimated to impact one in 2,000 of those assigned as female at birth. Nonprofit resources have historically contextualized the condition within the feminized language of “girls,” “women,” and “females.” In response, intersex scholars, activists, and individuals with the condition advocate for more inclusive language around Turner Syndrome for those who are trans, nonbinary, intersex, and—with recent changes in medical understandings of its manifestation—genetically male. In July 2022, one national nonprofit released a statement acknowledging “all individuals

with a 45, X cell line” and asking for input on how to best improve their resources accordingly. Considering these contentious shifts, I explore how my interlocutors and nonprofits leverage abstract notions of intersex to distance the condition from identities they imagine to be more severely “other” than Turner Syndrome. Ironically, much of the advocacy around Turner Syndrome awareness supports the natural diversity of bodies and, with it, intersex experiences. At the same time these identities supposedly threaten the stability of Turner Syndrome diagnoses, I show, embracing them could strengthen the very claims to gender, sex, and sexuality that those with Turner Syndrome often find they must “prove” or “perform.” In sum, this paper highlights the “in between” places Turner Syndrome occupies, and how these experiences of liminality highlight how we all differentially identify with and against culturally sanctioned “norms” to construct our identities. This powerfully mundane process, I argue, is at the core of contemporary American understandings of selfhood and diversity. Presenter: Audrey Jones

Embodied Communities: The Linguistic Construction of Community in Brazilian Intersex Support Groups: This paper examines the role of the intersex body in the linguistic construction of community among women in Brazil with an intersex chromosomal condition known as Turner Syndrome (TS). Communities are an integral component of linguistic and anthropological theory, yet the physical body is often absent from these frameworks. Drawing on recent research that has expanded theoretical understandings of community to include biomedically defined characteristics, such as “bio-speech communities”, and work that has examined linguistic practices among transgender and non-binary groups, I show how the physical intersex body is implicated in personal and group identity formation. Little work, however, within linguistics has examined the interaction between biological sex and linguistic practice, despite the theoretical cornerstone that intersex communities occupy, directly or indirectly, for understanding linguistic variation. Presenting data collected over 20 months of fieldwork in Rio de Janeiro, I analyze the role of the body in community formation, engaging with theories of “speech communities” and “communities of practice” to examine what it means to be a woman. I show how the body is implicated in the construction of fictive kinship and what I term the global Turner bioscape. While categories such as “intersex” or “Turner Syndrome” initially appear to be based in objective, scientific definitions, these data show that the idea of “community” are underlined by understandings of “embodiment” that go beyond gesture. Within the

global TS bioscape, membership is based on embodied realities more than praxis. Although non-TS group members may participate in communities, they are excluded by TS participants and denied full access to the community by virtue of their lack of a shared embodiment. Understanding communities involves a deeper consideration of the way intersex bodies play a role in negotiating membership and group identity for anthropological theory. Presenter: Ashlee Dauphinais (University of Nebraska, Omaha)

Mapping the Silence: The shifting medical paradigm of intersex bodies in Hong Kong: Intersex experiences are largely obscured in Hong Kong. Intersexuality is neither legally recognized nor commonly featured in school curriculums, and there is only one intersex activist who openly advocates against medical intervention and organizes the sole public-accessible peer support group. As a result, medical professionals have overwhelming power in categorizing and managing non-binary bodies without public knowledge. In this urbanized city where gender assignment is largely medicalized, intersex individuals' experiences are inevitably shaped by the diagnosis (or lack of) that they are subjected to since birth. The need to understand how these procedures have been taking place is immense. Through interviewing working and retired clinicians and analyzing historical and contemporary local medical literature, I reveal the ideologies that inform clinicians' decisions in 'correcting' certain bodies to fit an assigned gender, and the negotiation that takes place between medical professionals and family members. The meaning of "appropriate treatment" varies vastly across time, deeply situated within the multi-layer context of local healthcare system development, sociocultural processes, and global-local activism. What prompts doctors to embrace the United States' introduction of DSD terminology as humanitarian progress while using Chinese racial difference to justify "conservative" binary-gender assignment? Situated in Hong Kong, a post-colonial Chinese city, this paper will demonstrate a timeline of local intersex treatment that reveals the negotiation between biomedical knowledge and socio-cultural ideologies. I propose that by navigating this silence where intersex stories are overlooked, our understanding of gender, race, progress, and the very meaning of being human, could be expanded. Presenter: Wing Tong LAM

Standing your ground: Intersex terminology in the performance of substantive citizenship in Hong Kong: Intersex activists have found voice in Asia in recent years, standing up to affirm the existence here of people

whose innate sex characteristics fall outside of social expectation – that is, intersex people. Joining an international fight for their human rights, they have been working to promote the right to bodily integrity and autonomy of intersex children in particular (Carpenter 2016; 2022). For intersex citizenship to thrive, there must be legal reform and resource distribution so that citizenship even at the state level can be advanced (Monro, Crocetti & Yeadon-Lee 2019), but dominant citizenship practices, citizenship performances learned through experience, require a different kind of resistance if there is to be a shift that makes room for intersex bodies and identities (King 2021). It is through acts of dissidence that substantive citizenship beyond state control will emerge. This talk focuses on an interview with intersex activist Small Luk in Hong Kong, using discourse analysis to examine her words about the importance of terminology in the struggle for public awareness. She tells of numerous acts of citizenship in which stigma and invisibility are resisted, and these dissident acts of citizenship have led to changes in public discourse. We see that intersex people in Asia, like Small Luk, have begun to create disorder, breaking the silence and becoming political subjects with the right to claim rights by standing their ground and asserting their own bodies and identities. Presenter: Brian King (University of Hong Kong)

Beyond binaries: human sexual polymorphism in biological anthropology and evolutionary biology: Sexual dimorphism in humans, fossil hominins, and non-human primates has long been a subject of research interest in biological anthropology. The term "dimorphism" denotes the concept of the sex binary as accurate, but substantial variation exists in human sex traits, including chromosomes, alleles, hormone levels, gonads, gametes, and a variety of secondary sex traits. Intersex individuals, who possess a combination of traits traditionally considered male, female, and/or traits atypical for either, have largely been perceived by biological anthropologists as rare exceptions to sex binary rule and/or as people with medical disorders that do not challenge the sex binary. However, viewing sex variation from an evolutionary perspective shows that intersex is not rare in population genetics terms, and in fact, some intersex variations in humans are the rule in some vertebrate species. From a bioanthropological perspective, how to identify intersex individuals from skeletal remains mirrors the paleoanthropology literature discussing if, and how, human-Neanderthal hybrids could be identified in the fossil record. Existing evolutionary and bioanthropological theory, such as species concepts and the osteological paradox, provide

useful lenses through which to understand intersex variation and critique current systems of biological classification. Finally, common anthropological techniques used to estimate sex using skeletal or molecular techniques require new frameworks to encompass the variation found in intersex people. Presenter: Claudia Astorino (*)

Beyond the Chromosomes: Bioarchaeology and the Biomolecular Search for Intersex in the Past: The identification of intersex individuals in the archaeological record has historically been a complex and challenging task for bioarchaeologists. Despite these difficulties, there is growing interest in understanding the significance of being intersex in the past. Traditional bioarchaeological methods of sex estimation rely on morphological analyses, which are not always adequate for identifying intersex individuals in the past. Researchers are increasingly turning to aDNA and proteomic methods for identifying the sex of individuals in the past, including the identification of intersex individuals. These biochemical data are often presented as immutable and objective interpretations of sex, independent of socio-cultural constructs of modern definitions of sex and gender. However, the interpretation of even biochemical evidence requires careful consideration of the socio-cultural context in which they are produced, and the ways in which intersex individuals may have been perceived (in terms of both self and society) and treated in different historical and cultural contexts. There are also important ethical implications in how we, as bioarchaeologists, study, interpret, and disseminate studies of intersex individuals. History has taught us that our work has the potential to be used in harmful ways, which is why it is important to make room for more nuanced and theoretically informed approaches to the interpretation of biomolecular evidence for sex. Given the complexities of intersex identification, interpretation, and identity in the past, how do we as bioarchaeologists address the realities of intersex existence in the past in a meaningful and non-harmful way, especially with the increasing reliance on biochemical analyses to identify the 'truth' of a person's 'real' sex? This presentation aims to offer a thoughtful discussion of the strengths and limitations of biochemical methods in the identification and interpretation of intersex existence in the in the past. Presenter: Heidi Shaw (Durham University - Archaeology)

2-470

Land, Law, and Justice Perspectives

2:00 PM - 3:45 PM

TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Brian Thom (University of Victoria)

CHAIR:

PRESENTER:

Joseph Wilson (University of Toronto, Department of Anthropology), Brian Thom (University of Victoria), Keziah Wallis, Matthew Resendes Medeiros

DESCRIPTION:

This panel brings together Indigenous perspectives on the land and Indigenous legal orders alongside an example of a grassroots disability rights and justice advocacy struggle in Brazil. Papers examine how 'differentiated citizenship' is incorporated in modern legal structures in the Brazilian context, while for Indigenous peoples in other contexts, ontological, more-than-human understandings of land, Indigenous knowledge as 'intellectual property' and other forms of legal pluralism are questioned in light of Indigenous legal orders.

We Just Need to Run This By the Lawyers: Corporate Ethnography and the Reification of 'Intellectual Property': The concept of 'intellectual property' has long been a topic of interest for legal and economic anthropologists (Omari 2018). Scholarship spans the exploration of the appropriateness of modern intellectual property laws in protecting 'traditional knowledge' (Brown 2003, Wright 2020) to tracing how intellectual property circulates as discrete semiotic agents (Chapman and Coombe 2020). Disputes over the scope of intellectual property laws have been the subject of anthropological critique on topics such as biodiversity (Strathern 1999, Bamford 2002), technology (Birch 2020, Darch 2004), linguistics (Gregory 2021), university research (Hoffman 2011, Read 2009), and music (Greene 2008). What is less discussed in the literature is the asymmetry in access to the 'traditional knowledge' of Indigenous communities as compared to the fiercely protected intellectual property of technology corporations. The very fact that knowledge produced by corporate or academic entities is protected by robust legal frameworks suggests a hierarchy of

cultural knowledge based on the logic of the capitalist production of surplus value (Fochler 2016). As such, institutions tasked with producing scientific and technological knowledge have often been reticent to collaborate with ethnographers who are not beholden to the same restrictions of publication and critique that their employees are (Seaver 2022, Forsythe 2001, Smith 2005). Furthermore, this asymmetry is obscured by a belief amongst many who work in fields of science and technology that theirs is a field devoid of cultural interest, a workplace best described as 'acultural' (Gershon and Taylor 2008). If ethnographers can work their way into such a company, through an internship or advisory role, they are often the source of suspicion or anxiety: 'will our intellectual property be comprised?' ask employees. Despite the common practice of signing non-disclosure-agreements (NDAs) with corporate entities and offers of 'first-right-of-refusal' or 'final edit' on publishable research, anthropologists are often thrust into a defensive position regarding the potential harm their research could do to a corporation's bottom line. Intellectual property, in such contexts, is reified as a natural and scarce resource, something not contingent on social or historical processes (May 2006), but something with inherent worth that deserves protection as a driver of economic growth. Executives or front-line scientists who might be interested in the perspective of an embedded social scientist, whether for help with communications and marketing, or with navigating issues of equity and ethics (Suchman 2011), often concede that their interests are subservient to the binding decision of the legal department with regards to access. Adding to the imbalance of power and access is the fact that securing fieldwork placement in corporate environments often occurs through personal contacts or professional networking, avenues that are not open to many researchers. In a world where intellectual property rights are starting to be extended to algorithms and code (Petersen 2022), ethnographers must undergo sensitive negotiations to gain access to the corporate laboratory and the production of knowledge therein. If anthropologists are to remain devoted to 'studying up' (Nader 1972), it remains an open question as to how access can be negotiated without alienating the very subject of analysis by compromising intellectual property rights. Presenter: Joseph Wilson (University of Toronto, Department of Anthropology)

Drawing out Law from the Land: Indigenous Legal Orders and Collaborative Ethnographic Practice in Canada: In settler states like Canada, to transform into a socially just, equitable, healthy and sustainable society,

we collectively need fundamental insights about living in Indigenous peoples' lands and territories. Transformation is a major theme of Island Coast Salish peoples' *sxwiem'* (true oral narratives). In these narratives, transformative change comes through powerfully deploying insights about how to behave, to conduct oneself, to follow *snuw'u'yulh* (the Teachings), and to live consistent with Indigenous legal orders. Transformation is not only the work of shamans and powerful beings, but also of everyday people who attend to the nuance of local Indigenous languages, to the stories, experiences, histories and lessons attached to the particular cultural places around us. The roots of what we need to transform society is in Indigenous lands, languages, and laws. As part of this move towards a just and equitable society, the law in Canada is undergoing a transformation in its foundational narratives, structures and relationships. Long dominated by Common and Civil Law traditions, Indigenous legal orders are emerging as a foundational part of Canadian legal pluralism. Lawyers, scholars, policy-makers and thought-leaders have renewed attention to Indigenous legal orders. At the University of Victoria (UVic) Faculty of Law, law students are enrolled in a four-year program what gives them a dual-degree: a Juris Doctor (JD) and a Juris Indigenarum Doctor (JID) gaining expertise in both the Common Law and Indigenous legal orders and grappling with the complex interplay between them. In this transformative work, Indigenous legal orders are not centrally encountered through codified texts of Indigenous law-makers or jurisprudence. Nor are they wrestled out of frozen old ethnographic accounts of societies in a timeless past. Legal scholars like John Borrows and Val Napoleon have offered a framework for closely understanding the local implications of sacred, deliberative, custom, positive and natural laws of Indigenous communities (Borrows 2010:23), and to attend as practitioners of Indigenous law to the ways people interact and treat each other over time (Napoleon 2012). These are productive spaces for an interdisciplinary practice of modern-day ethnography, founded on relationships of trust, respect and collaboration. Our paper offers insights for how such interdisciplinary, intercultural, ethnographic practice can be a vital part of these powerful conversations. Since 2021 Thom (a non-Indigenous anthropologist) and Morales (a member of Cowichan Tribes and professor of law) have taught one of the required intensive field school courses for UVic's JD/JID program. In these field schools, law students grapple with Indigenous legal orders grounded through their experiences at a Cowichan cultural site called *Ye'yumnuts* (www.yeyumnuts.ca). Students encounter Island Coast

Salish peoples' lands, languages, and laws through their extended stay at this ancient cultural site, visiting Elders and knowledge holders, attending to the powerful stories, experiences, histories and lessons attached to this and nearby cultural places. Our paper reflects on these potential for the connections between ethnographic practice and Indigenous legal orders. We argue that ethnographic practice can be a transformative force in the law, drawing out land-based cultural experiences and knowledge to inform nuanced insights into Island Coast Salish legal orders. Presenter: Brian Thom (University of Victoria)

Land as participant: bridging the gap between Indigenous and anthropological epistemologies: Significant discussions (and debates) have been held recently around the need to decolonise anthropology. A key component of this has been considerations of ways that we can transition into new ways of thinking and doing ethnographic research that recognise the ways that ethnocentric notions of reality continue to permeate the discipline. These conversations have long been active within experiential anthropology which has been largely inspired by the immersive participant observation advocated by Edith Turner (1996, 2003, 2011). Numerous scholars have focused on the importance of taking spirits as ontologically real when conducting research in communities who view them as such. Nils Bubandt (2009) makes a persuasive case for extending this to considering spirits as methodologically real. In this paper I bring these strands of experiential anthropology into conversation with similar conversations occurring in geography around the more-than-human geographical self. Drawing on research conducted in New Zealand around the memories and silences that permeate colonial histories, I make a case for the need to consider the land as a potential participant in ethnographic research. By this I mean to take seriously (both ontologically and methodologically) Indigenous understandings of the land as an active and agential being. Presenter: Keziah Wallis

Discourses of Disablement and "Inclusion" in Southern Brazil: A Crosspoint between Rights and Justice: How do biomedical and social-model discourses of disability tie into discussions of 'Rights'/'Justice'? How are these discussions tied to discourses of 'inclusion', citizenship, and democracy? Within Brazil, citizenship has been framed by some as a reflection not of equality, but rather distinction between individuals. Brazil's Differentiated Citizenship structures which grant 'special group-based legal or constitutional rights' (Mintz, Tossutti and Dunn 2013, 89), have remained entrenched

in modern legal structures, and thus within Brazil it is often the case that 'Justice consists in treating the equal equally and the unequal unequally according to the measure of their inequality' (Holston 2008, 28). Emerging disability 'Justice' narratives within Brazil, which in many ways challenge Rights-based approaches that rely on biopolitical systems that act to mark, record, and organize particular bodies/minds into homogenized categories of Other, seem to challenge the foundations upon which these citizenship structures were founded, and in turn the systems through which Rights-based advocates seek resources. Despite, or possibly in light of this, some 'advocacy' organizations have begun to employ features of 'Justice'-based discourse while simultaneously drawing upon biomedical discourses as a means of seeking Rights-based resources. From the growth of external global-north prominent terms and ideas such as those of 'neurodiversity' associated with disability-justice literature, to the emergence of locally coined terms such as 'defiça' (arguably meant to reflect the notion of 'crip' prominent within Critical Disability Studies literature) discussions surrounding not only how one should speak of disability, but so too how one should conceptualize disability have grown increasingly strong in Brazil. As these changes have begun to occur within academic and disability-activist circles in Brazil, so too have many other groups begun to co-opt and signal the language of disability-justice narratives while continuing to engage in and promote biomedical models and frameworks of disability that seek to eliminate and/or minimize the 'disability' in the disabled individual. In this paper I present preliminary ethnographic and Critical Discourse Analysis findings from my 12 months of ethnographic dissertation research in Florianopolis, Brazil, in which I examined how Latin-Americas largest disability advocacy organization signals 'grassroots' and revolutionary schemas associated with Justice perspectives, all while maintaining and increasingly promoting controversial biomedical discourses in the name of 'inclusion'. I seek to explore how the notion of 'inclusion' has often been used in various conflicting and counterintuitive ways. Presenter: Matthew Resendes Medeiros

2-570

Medical Anthropology in Times of Transition: Casca's Medical Anthropology Network Roundtable

2:00 PM - 3:45 PM

TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Pamela Downe (University of Saskatchewan)

CHAIR:

Sylvia Abonyi (University of Saskatchewan), Pamela Downe (University of Saskatchewan)

PRESENTER:

Pamela Downe (University of Saskatchewan), Madeleine Mant (University of Toronto, Department of Anthropology), Robert Lorway, Sylvia Abonyi (University of Saskatchewan)

DISCUSSANT:

Christopher Fletcher (Laval University)

DESCRIPTION:

This is the roundtable panel for CASCA's Medical Anthropology Network. Global events and societal transformations prompt reflection and innovation including in scholarship that seeks to understand quotidian and exceptional experiences of human health and illness. Medical anthropologists are especially active in these times of broader transition, grappling within and between numerous domains of importance to advance our work, the discipline, and contributions to society. Participants in this panel discussion will draw on experiences throughout their careers to consider how they have navigated and innovated ontological, epistemological, institutional, structural, or substantive transitions in medical anthropology. Our discussion will engage transitions in theory, fieldwork, methods, technology, data, ethics, accountability, career, and/or public relevance in the production and application of anthropological knowledge. Collectively, as a panel and with our audience, we will take stock of past and current transitions in our disciplinary experiences with implications for where we go next.

2-475

Medical Harm Beyond the Clinic: How Iatrogenesis Impacts Affect, Belief, and Subjectivity in Cross-cultural Perspective

2:00 PM - 3:45 PM

TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Johanna Richlin (University of Maine)

CHAIR:

Mirko Pasquini (Uppsala University)

PRESENTER:

Johanna Richlin (University of Maine), Ari Gandsman (University of Ottawa), Precious Adejumobi (University of Oregon, Department of Anthropology), L. Noel Marsh (University of Pittsburgh, Department of Anthropology), Sarah Smith (SUNY, Old Westbury)

DISCUSSANT:

Emma Varley (Brandon University, Department of Anthropology)

DESCRIPTION:

In recent years, medical anthropologists have focused significant attention on iatrogenesis-Ivan Illich's term (1982) for acute harm resulting from medical encounters. According to Illich, the physical and psychic injury, illness, and death that results from clinical encounters, and the entire enterprise of for-profit, professionalized, and industrialized medicine, is not incidental. Instead, such harm flows inevitably from a system of 'care' that prioritizes profit over patients, and in so doing, perverts industrialized healthcare's stated mission. As such, institutionalized medicine itself has become a significant source of social suffering (Kleinman 2012; Kleinman, Das, and Lock 1997). Recent work on iatrogenesis considers the frequency with which clinical encounters lead to negligence, demoralization, abuse, and violence throughout the world, and especially for vulnerable and historically marginalized populations, including women, BIPOC communities, LGBTQ+ and gender non-conforming individuals, the disabled, and the elderly (e.g. Varley and Varma 2021; Williamson 2021; Sobo 2021). Large scale studies on medical error substantiate such ethnographic findings, proving iatrogenesis to be a significant driver of morbidity and mortality throughout the world. In the U.S. alone, scholars suggest that medical error constitutes the third-leading cause of death (Makary and Daniel 2016; Anderson and Abrahamson 2017). While scholars have noted the many 'reverberating effects' of iatrogenesis 'into patients' life-worlds and subjectivities beyond the clinic' (Varley and Varma 2021, 143), such work has not yet occurred in sustained cross-cultural perspective. This panel aims to redress this gap in the literature by bringing together ethnographic and theoretical works investigating how iatrogenesis impacts daily experience beyond the clinic, and in doing so, significantly impacts the affects, beliefs, and subjectivities of individuals and communities. Papers may consider how adverse

healthcare encounters (including clinical, bureaucratic, systematic etc.) 'spillover' into the everyday worlds of research subjects. For instance, how do such encounters shape, or interact with, the various religious, existential, cosmological, and/or political commitments and orientations of diverse actors and communities? This panel promises to illuminate diverse forms of iatrogenesis cross-culturally and to underscore the pervasive and widespread consequences of institutionalized medicine. References Anderson, James G., and Kathleen Abrahamson. 2017. 'Your Health Care May Kill You: Medical Errors.' *Studies in Health Technology and Informatics* 234: 13–17. Illich, Ivan. 1982. *Medical Nemesis: The Expropriation of Health*. 0 edition. New York: Pantheon. Kleinman, Arthur. 2012. 'Caregiving as Moral Experience.' *The Lancet* 380 (9853): 1550–51. [https://doi.org/10.1016/S0140-6736\(12\)61870-4](https://doi.org/10.1016/S0140-6736(12)61870-4). Kleinman, Arthur, Veena Das, and Margaret M. Lock, eds. 1997. *Social Suffering*. First edition. Berkeley: University of California Press. Makary, Martin A., and Michael Daniel. 2016. 'Medical Error-the Third Leading Cause of Death in the US.' *BMJ* 353 (May): i2139. <https://doi.org/10.1136/bmj.i2139>. Sobo, Elisa J. 2021. 'Cultural Conformity and Cannabis Care in the Wake of Intractable Pediatric Epilepsy.' *Anthropology & Medicine* 28 (2): 205–22. <https://doi.org/10.108>

Iatrogenic After-Effects: Medical Mistrust, Far Right Activism, and Evangelical Christianity : This paper explores the cascading and “far-reaching” (Varley and Varma 2021) effects of iatrogenesis (Illich 1982) among predominantly white and middle-income mothers living in Oregon, a U.S. state long-defined by governmental distrust and entrenched political divisiveness. Based on 12-months of virtual research conducted between 2020-2021, my findings underscore the affective, political, and religious iatrogenic spillover from these mothers’ adverse clinical encounters with U.S. healthcare providers and the healthcare system writ large. I present the case-studies of two mothers, Teresa and Paula, whose experiences of iatrogenesis from childhood through childbirth promoted specific affective, political, and religious configurations. In addition to contributing to broad vaccine skepticism and medical mistrust, these mothers’ experiences of iatrogenesis led them to become involved in movements which pronounce mainstream medicine and public health entities to be nefarious. This paper delves into three of these landscapes in the U.S., including the alternative wellness industry, far-right political activism, and evangelical Christianity. Rather than dismiss these mothers—or their incursions into these movements—as wrong-headed, conspiratorial, or zealous—this paper considers

how the U.S. healthcare system itself promotes and generates such dispositions through routine harm meted out against patients, especially women and mothers. Towards this end, the paper explores vaccine skepticism, far-right activism, and Christian Nationalism as potential after-effects of iatrogenesis. Presenter: Johanna Richlin (University of Maine)

Towards a public health iatrogenesis: school closures in the context of crisis and uncertainty : Iatrogenesis is an idiosyncratic, perhaps dangerous, concept to apply to understanding the consequences of COVID-19 public health interventions. Critics have long accused Ivan Illich’s hostility towards the medical establishment as naïve or misguided, assertions intensified by the pandemic. The longstanding paradox of intervention in contexts of unknown risk, however, is simultaneously going too far and not far enough. Need for urgent action in the face of statistical risk and uncertainty provides the driving force of all medical interventions. Exploring these tensions, this paper will show how the concept of iatrogenesis can help elucidate controversies over pandemic measures. In doing so, the notion of “public health iatrogenesis” provides a prism to discuss broader social consequences, side effects, and unintended harms caused by pandemic interventions while, like the classic example of iatrogenesis of radiation therapy and chemotherapy for cancer, still acknowledging the benefits of intervention, especially to vulnerable populations. It will explore this through a case study on how the potential harms and benefits were conceptualized in administrative and bureaucratic decision-making processes in relation to debates about school closings and the mandating of vaccination and nonpharmaceutical interventions. Presenter: Ari Gandsman (University of Ottawa)

Medicine on-the-bus: Alternative Healthcare for Women on Transportation Routes in Lagos, Nigeria : On-the-bus medication advertising and sales in Lagos, Nigeria, differs greatly from mainstream healthcare. It is a readily accessible, affordable, public, customer-centric, emotive and often spiritual model that confers on ‘patients’ the power to choose their treatment options. While biomedical-themed research tags such healthcare interventions as medical quackery, self medication, and as threats to public health, the industry continues to cater for the health needs of Lagos’ urban population, including women’s health issues like fibroids, dysmenorrhea, amenorrhea, cysts, infertility, etc. This contextual research among non-medical medication vendors on Lagos buses and their female patrons aims to highlight this industry as a consequence of women’s

physical and emotional iatrogenic experiences in the biomedical space, through medical practitioners' actions and inactions while they treat women and as a result of treatment side effects. The structural failures in the mainstream healthcare sector may leave women disinterested in accessing biomedical care, without healthcare access and/or prompt women to opt for unregulated complements or alternatives which may harm their health. The work analyzes the framework of on-the-bus medication vending for its uniqueness from biomedical healthcare and how it fills healthcare gaps for women, rather than placing the industry on trial. This paper will discuss preliminary findings from a gendered pilot ethnographic study scheduled to come up in Summer 2023, ahead of a broader PhD research on this form of healthcare for urban dwellers in Nigeria. Presenter: Precious Adejumobi (University of Oregon, Department of Anthropology)

Witnessing carceral birth: the secondary impacts of systemic and individual iatrogenesis on prison d: In this paper I describe the secondary impacts of iatrogenesis on jail/prison doulas, caused by witnessing the medico-judicial apparatus of carceral pregnancy and birth in the United States. An estimated 3-4% of incarcerated women are pregnant in U.S. jails and prisons each year, with many giving birth while in custody. Recently, a growing number of birth doulas are attempting to provide emotional, informational, and physical support to incarcerated pregnant people during the perinatal period. Not only do jail/prison doulas sometimes witness inadequate care, obstetric racism, and obstetric violences against their clients, but they perceive the very condition of giving birth in a medical institution while incarcerated – and clients' subsequent separation from their newborns – as intrinsically iatrogenic. I focus on how such encounters with the entangled medical and carceral systems and the harms they perpetuate spillover into doulas' everyday experiences, shaping their affects and political commitments. My analysis is based on 19 months of ethnographic fieldwork between 2021 and 2022, involving participant observation with one jail and three prison doula programs across the mid-Atlantic and southeastern U.S., as well as 40 in-depth interviews with jail/prison doulas across the country. Here the experiences of jail/prison doulas as witnesses to adverse healthcare encounters illuminate the ways in which iatrogenesis is both an individual and a systemic phenomenon. Additionally, my research documents iatrogenic effects on witnesses of carceral birth, in the form of secondary trauma, even as witnessing both animates doulas' political engagements and shapes the affective dynamics they bring to client

encounters Presenter: L. Noel Marsh (University of Pittsburgh, Department of Anthropology)

The circulation of suffering: community iatrogenesis in US imperial spaces: "The place you go to die" is one of the most common descriptors of Guam Memorial Hospital (GMH) in the Chuukese migrant community. Hosting the only public biomedical hospital in this US colony, GMH is plagued by all the same issues as public hospitals in states, but with even less power or resources because of its territorial status. The entire Guam community suffers, but as the most marginalized, those indigenous to nearby Chuuk, Federated States of Micronesia, endure the worst outcomes, a common manifestation of biomedicine's grounding in and perpetuation of inequities. Racialized iatrogenesis (Varley and Varma 2021) manifests in the hospital, and the narratives of such medical violence circulate in the community. Everyone from Chuuk knows stories of iatrogenesis: people feeling ignored, being turned away, provided the wrong medicine, forced to pay up front before services, and treated with disdain. The stories of suffering that circulate lead to medical avoidance even in acute moments; this community spillover is another form of iatrogenic harm. So, despite considering the US a place to get better care, many migrate to receive it and then learn to avoid seeking it. These feelings exacerbated the effects of COVID-19 in the community, as families kept acutely ill loved ones at home. This paper will consider the circulation of suffering narratives as a form of community iatrogenesis. I will contemplate the ways in which the spillover effects of such narratives manifest outside of biomedical spaces, with profound health consequences in communities. Presenter: Sarah Smith (SUNY, Old Westbury)

2-485

On Being the Change: Current Developments and Trends in North American Indigenous Language Work and Practice

2:00 PM - 3:45 PM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Patrick Moore (University of British Columbia, Department of Anthropology)

CHAIR:

Patrick Moore (University of British Columbia, Department of Anthropology)

PRESENTER:

Patrick Moore (University of British Columbia, Department of Anthropology), Mindy Morgan, Martina Volfova, Victoria Sear (University of British Columbia, Department of Anthropology), Will Norton, Heather Dawn Burge (University of British Columbia, Department of Anthropology)

DISCUSSANT:

Jenny Davis (University of Illinois, Urbana-Champaign, Department of Anthropology)

DESCRIPTION:

The papers in this session contemplate and report on diverse contemporary Indigenous practices that aim to facilitate and encourage language use, bringing about positive changes, while working to alter linguistic trajectories, facilitating a gradual transition from decline to vitality. Many Indigenous communities are seeing a resurgence of interest in language and cultural learning, and for the first time in decades are reporting emerging fluencies among learners. Against a backdrop of language shift and change, this panel attends to felt experiences, social and kinship relations, communities, identities, including nuanced conceptualizations of language and its function. Recent and foundational works (Baldwin and Olds 2007, Boltokova 2017, Davis 2018, 2020, Dauenhauer and Dauenhauer 1998, Hinton 2010, Hinton and Carpenter 2013, Kroskrity 2016, Leonard 2008, 2010, Leonard and Shoemaker 2008, McCarty et al 2006, Moore and Hennessy 2006, Morgan 2005, Nevins 2004, 2013, Perley 2011, Volfová 2022, Webster 2015) have described the many innovative ways in which contemporary language practices, including the work of reclamation and revitalization, have countered ongoing Indigenous cultural and language marginalization and suppression, while promoting individual and community well-being through re-securing traditional domains of language use and developing new genres. The papers in this session draw on these studies, as well as other theoretical and lived community perspectives, in presenting detailed accounts of the varied approaches and responses to common challenges in language work. These approaches often reconceptualize social relations and language itself to create and enhance a safe and inclusive space to encourage individuals who have historically not been actively involved in these efforts, such as residential school survivors who are slowly reawakening their languages and finding their voices, those who were adopted away from their home communities, and with the help of technology, even those living in distant and urban centres. In the process,

contemporary fluent and emerging speakers reinterpret language structures, usage, ideologies, and their interrelationships, what Silverstein (1985) called 'the total linguistic fact'. Contemporary developments include the prioritization of language use by young adults in ways that subsume language structure, as well as new/reclaimed ideologies of the power of language, including both everyday uses and prayers, to achieve wider social change. This session seeks to convey the significance and sophistication of contemporary Indigenous language practices in North America in countering historic and contemporary social, economic, and linguistic displacement, erasure, marginalization, and oppression.

Transitions in Language Use, Structure, and Ideology: Kaska Language Practices and Programs : Emeral Poppe, Liard First Nation Patrick Moore, University of British Columbia This co-presentation deploys Michael Silverstein's well-known formulation of the "total linguistic fact" to explore advances in Kaska language reclamation. We specifically examine how language use is privileged, and comes to both encompass and go beyond what is usually considered language structure. The focus of recent Kaska language initiatives by Liard First Nation, aligned with the priorities of the Yukon Native Language Centre, has been the creation of a new generation of speakers with advanced competency, which led to daily use of Kaska in classes, activities, workshops, and mentor-apprentice learning with fluent speakers. Language documentation and analysis continue, but in a directly supportive role to language learning and use. We describe how advanced learners explore appropriate usage with fluent speakers, going well beyond the usual understandings of linguistic structure to build the knowledge needed to use the language competently in everyday situations. At the same time, young adult Kaska language learners and teachers strive to develop safe positive spaces for language use and learning. Their language ideologies and practices reflect a marked contrast to the historical and ongoing traumas that marginalized Kaska and other Indigenous languages. This can be seen as a reaction to pervasive social conflicts, as an effective pedagogy for language reclamation, and as a performative action plan creating and enacting a desirable harmonious future. Presenter: Patrick Moore (University of British Columbia, Department of Anthropology)

The Future of the Linguistic Archive : Mindy Morgan Department of Anthropology Michigan State University This paper looks back at twenty years of Indigenous language reclamation work and asks questions

regarding the use of linguistic archival materials and their role in linguistic pedagogical innovations. I interrogate the concept of “documentation” as both a process and as a product as textual materials are inscribed and reinscribed by various generations of language activists and ‘experts.’ In particular, I am interested in the practices of early 20th century American anthropologists, and how Indigenous communities use the historical linguistic materials they produced. Central to this concern is access, and the ways in which Indigenous language material is shared with communities. Following along work inspired by Atalay (2019) and Indigenous perspectives on repatriation, I consider the problematic issues that surround the incorporation of linguistic materials into contemporary language programs including addressing the history of acquisition and the ways they fit into contemporary ideological constructions of authenticity and appropriateness. I also broaden the scope of the linguistic archive to consider other sources and areas of linguistic production. Ultimately, my question is how these materials, which were designed to document the linguistic past, are being used for Indigenous futures. While my scope is large, I focus primarily on examples drawn from my work with Anishinaabemowin and Nakoda language programs over the course of the past two decades. Presenter: Mindy Morgan

Working Together to Remember Our Ways: Reflections on Community-Based Kaska Language Work: Martina Volfová and Paul Caesar-Jules Liard First Nation Language Department All community-based Indigenous language renewal activities and practices, including speaking in and speaking about language, are a form of place affirming and place making, both physically and emotionally, because it is through these practices the language’s rightful place in people’s lives is acknowledged and affirmed. While undoubtedly informed by the past, these practices and activities are inherently future-oriented, where the language’s future is creatively and collectively imagined, and steps are taken to shape the language’s and in turn the community’s futures. In this paper, we reflect and expand on the importance of multigenerational remembering of ancestral voices and lifeways (Perley 2013) as an essential part of Indigenous language work. We describe the power and potential of remembering to create and foster safe and inclusive spaces where people of different ages, skills, experiences, and abilities come together to remember words, expressions, stories, feelings, sounds, tastes, etc. We suggest that committed language learners and emerging speakers can serve as consequential catalysts for creating and re-

creating multigenerational connections, while shifting the dynamics around language work, including mitigating various ideological tensions and expectations surrounding fluency and language authority, all of which have historically hindered not only language transmission, but also the process of language reawakening and overcoming of trauma due to language loss. We suggest that long-term and consistent investments in language learning and related supports have the potential to greatly benefit the entire community, uncovering “unexpected” language and cultural vitalities, celebrating kinships and shared values, and cultivating hope and optimism about the future. Presenter: Martina Volfova

Responding to COVID-19: Reflections on the Online (Zoom) Northern Tutchone Language Classes: Even though the COVID-19 pandemic introduced many new challenges for people working to support Indigenous languages, it also presented language workers with unanticipated and new opportunities to adopt, adapt and implement alternate language revitalization and reclamation methods and approaches that they may not have considered otherwise. In response to COVID-19 restrictions, Selkirk First Nation (SFN) partnered with the Yukon Native Language Centre (YNLC) to develop and offer online Northern Tutchone (Dän K’i) language classes through Simon Fraser University’s Indigenous Languages Program. This was the first time Northern Tutchone language classes were offered online, and adults of all ages from different Northern Tutchone First Nations living across Yukon and elsewhere enrolled. As an ally researcher, I worked with SFN and YNLC staff and an Elder/Speaker to develop and facilitate these language classes. During students’ final language demonstrations, Elder Lizzie Hall (self-titled “Zoom Grandma”) reflected proudly that in all the decades spent championing her language, this was the farthest students had traveled yet. Her observation counters pervasive and harmful narratives of language decline and loss, instead re-directing us toward narratives of reclamation and success. In this presentation, I reflect on the nuanced ways in which these classes were ‘successful’ in not only how much language students were able to learn, but in how Zoom as a medium created new domains of language use and a safe space for language learning, healing, community strengthening and confidence building that extend beyond a Zoom meeting room or the duration of these classes. Presenter: Victoria Sear (University of British Columbia, Department of Anthropology)

Imagination in Dena'ina Language Reclamation: Will D. Norton, Department of Anthropology, University of Texas Dena'ina writer Peter Kalifornsky said of his ancestors, "they lived life through imagination, the power of the mind" (Kalifornsky and McNamara 2019:154). This notion of imagination still serves as a powerful concept in the contemporary movement to revitalize Dena'ina, a Northern Dene (Athabaskan) language identified as the first language of as few as 10 speakers in Southcentral Alaska. The word *eynik' delnish*, here imperfectly translated as 'imagination,' which Kalifornsky described as a meeting of (extra)human minds comparable to the joining of electrical contacts (and not, importantly, solitary invention *ex nihilo*), allowed generations of Dena'ina to access obscured knowledge and develop understanding of the new and unknown, exemplified in many traditional stories. Although the term *eynik' delnish* is rarely used today, contemporary Dena'ina language activists engage in similarly intersubjective processes of imagination, which find expression through the reconstruction of partially remembered traditions, creative pedagogical techniques, and verbal, visual, and tactile art. The most rewarding moments of revitalization I have witnessed and participated in during my work with Dena'ina language and cultural activists in Kenai, Alaska, have been those that tapped into this spirit of imaginative collaboration. By forming bonds of imagination with one another, Dena'ina speakers and learners find new ways to approach their sometimes dauntingly complex language, producing what Perley (2011) calls "emergent vitalities," and a joyful and confident sense of identity. Such re-imagining can help to bring "the power of the mind" more fully to bear in language reclamation. Presenter: Will Norton

Sháa ka Haa Yoo X'atángi: Women & Our Language: Éedaa Heather Burge, University of British Columbia & University of Alaska Southeast As Indigenous language revitalization movements continue to grow, so too does interest around best practices, as well as challenges, within those movements. Academic reflections on language revitalization work have focused on topics such as ideologies, identities, semiotics and affect to name just a few. Missing from many discussions however, seems to be an explicit focus on gender (though see Ahlers ed. 2012 for a notable exception). This talk then raises the question around gender identity and the roles they play within Indigenous language revitalization. As a Lingít language learner and instructor I'm particularly interested in how our understandings around gender support or hinder female language learners' growth within the language. In the midst of

active discriminatory policies at the state level in the US, and the continuation of systemic misogyny, how are language revitalization movements sites for decolonial healing? How are they also sites that have the potential to perpetuate harm? As conversations around safety and equity in all spaces continue to grow, how is language work growing with them? And as a new generation of language learners work to connect not just to language but culture within our programs, how do "traditional" (Leonard 2012) and contemporary understandings of gender inform those connections? Presenter: Heather Dawn Burge (University of British Columbia, Department of Anthropology)

2-825

Perspectives, Explorations, and Traces: Lessons Learned in the Development of Anthropology OER Textbooks

2:00 PM - 3:45 PM

Virtual - Room 2

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Anthropology in Community Colleges

ORGANIZER:

Jennifer Zovar (Whatcom Community College, Department of Social Sciences)

CHAIR:

Ian Ray

PRESENTER:

Jennifer Zovar (Whatcom Community College, Department of Social Sciences), Isabel Scarborough (Parkland College), John Norvell, Patrick Staib (Colorado Mountain College), Beth Shook (California State University, Chico, Anthropology Department), Ian Ray

DESCRIPTION:

Open Educational Resources (OERs) are an increasingly important vehicle for expanding equity in education, both within community colleges and in the broader anthropological community. In this roundtable discussion, we bring together editors from three of the current OER textbooks produced by the Society for Anthropology in Community Colleges (SACC) to discuss recent advancements, lessons learned, and future directions for the OER initiatives within AAA broadly and SACC specifically. Discussants will represent the following: Perspectives - An Open Invitation to Cultural Anthropology; Explorations - An Open Invitation to Biological Anthropology; Traces - An Open Invitation to Archaeology; and the coordination of SACC/AAA's OER

initiative. OERs are vital for addressing educational inequity by lowering economic marginalization, democratizing and decolonizing academic texts, and providing (dis)ability accommodations across courses. By providing free digital copies of all materials (and print materials at-cost), SACC/AAA has allowed students from around the world, including the global south, incarcerated individuals, and the general public, to learn about anthropological concepts from ethnocentrism to ethnobotany, race and racism to repatriation, social justice to sustainability, and beyond. Specifically, panelists will discuss: 1) the history of the OER initiatives within AAA/SACC, 2) the process of beginning their OER volumes, 3) challenges and roadblocks to OER production, 4) strategies and solutions to successful publication, 5) ancillaries and associated products beyond the text itself, 6) representation and decolonization of the writing process, and 7) future directions for OERs, including future editions, volumes, and products. Audience participation, including suggestions, will be solicited as SACC/AAA transitions to a sustainable, systematic approach to our OER work.

2-390

Rethinking the Bones of Binary Gender in Archaeology, Biological Anthropology, and Language

2:00 PM - 3:45 PM **TMCC - Hall G - MI**
Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Svati Shah

CHAIR:

Svati Shah

PRESENTER:

Pamela Geller ,Lal Zimman (University of California, Santa Barbara),Shakthi Nataraj (University of California, Berkeley, Department of Anthropology),Gabby Omoni Hartemann

DESCRIPTION:

This roundtable considers Anthropology's contributions to unsettling the discursive stability of binary gender, while also criticizing the ways in which it has contributed to 'biological' and ahistorical perspectives on binary gender, particularly within explanatory frameworks for human evolution and sociality. Drawing from the emphasis in this year's conference theme on transitions, in-betweenness, inclusion and justice in a

time of anthropocenic uncertainty, the roundtable assembles critical perspectives on gender identity in biological anthropology, archaeology and linguistics that offer new interpretive paradigms on long-held assumptions within the discipline. Human societies have been shown to be extremely dynamic with respect to the ways in which kin groups and gender identity are produced and organized, with numerous examples of multiple genders and sexualities located within a single social group, as well as examples of societies which do not use 'gender' or 'sexuality' as reified categories. At the same time, archaeology and biological anthropology have persisted in using an untroubled and ahistorical notion of binary gender to interpret human remains, grave goods, and archaeological artefacts. This session intervenes in this hermeneutic by highlighting work in three anthropological subfields that makes no assumptions about the 'gender' of subjectivation or of certain finds. Roundtable participants draw from research that builds on the injunction that gender is produced in language, in an ongoing process of iteration that is conceived via enmeshment, rather than being an a priori fact of human phenotypes. Inspired by interventions being made within Indigenous and Black archaeologies, the roundtable includes perspectives from scholars working in Scandinavia, Brazil, India, and North America who collectively draw from queer, transgender and feminist perspectives on the production of binary gender.

2-490

Sandy transitions: the uncertain place of sand in the making of worlds, politics, and knowledge

2:00 PM - 3:45 PM **TMCC - 206 B**
Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Lukas Ley (Max Planck Institute for Social Anthropology)

CHAIR:

Jerry Zee (Princeton University)

PRESENTER:

Michaela Büsse (RIFS - Research Institute for Sustainability Helmholtz Centre Potsdam),Melissa Marschke (University of Ottawa),Kimberly Schoemaker (University of Oxford),Annemiek Prins (Radboud University Nijmegen),Margherita Tess

DISCUSSANT:

Eli Elinoff (Victoria University of Wellington)

DESCRIPTION:

What is sand? On the one hand, limestone formations and stockpiles suggest an inert material waiting to be used in neoliberal earthworks (Stewart 2018). Waves, cyclones, and tectonics, that disperse sandbanks and disrupt sedimented landscapes, on the other hand, are evidence of unruliness and non-fixity. It is sand's granular features that produce both episodes of stillness and spatiotemporal indeterminacy. Granulates can be stored and poured, while also acting as liquefiers (in fracking) or hardening agent (in concrete). As Simonetti and Ingold (2022:7) write, 'a particle of sand may be solid with regard to its crystalline structure, but sand en masse, as in a desert, in dunes, or even pouring through the waist of an hourglass, behaves very much as a fluid as it is sculpted into forms of movement such as whirls, waves and swellings.' Legal and historical studies (Bhattacharyya 2018, Bennett, forthcoming), which trace the difficulty of knowing, measuring, and mapping granular materials, have further shown how the material contours of aggregate emerge as contested properties that can change over time. Over the last ten years, sand has become the subject of a growing body of literature in geography and development studies (Lamb et al. 2019; Jamieson 2021; Arnez 2021) that centers on the epistemic and material practices through which sand becomes a resource that enters global markets and geopolitical schemes (Adriansen 2009). This scholarship has shown how sand comes to matter as a resource in territorial and biopolitical projects but left little space for exploring the experimental and paradoxical aspects of sand appropriation. Building on feminist (Alaimo & Hekman 2008), new materialist (Bennett 2010), and/or decolonial scholarship (Cadena 2015; Stewart 2018), this panel purposively leaves open what sand is to let such meanings emerge from specific historical and social situations in which the vibrancy of sand is manifested. Papers may consider sand as atmosphere, device, or substrate. Thinking through the tensions between solidity and fluidity and reflecting on the in-betweenness of sand seems to be a promising avenue for theorizing the role of matter in producing continuity as well as 'latent futures' (Collins 2018). In particular, the papers in this session will produce ethnographic accounts of the indeterminate nature of geological features (King 2019; Povinelli 2016) and infrastructures to think about the unpredictability of imperial and other dominant projects. Dwelling in phase transitions as sites of uncertainty about material states of being that produce new relationalities and sociotechnical fixes, panelists aim at considering 'earthly

and social becoming together' (Clark and Yusoff 2017). If there is nothing inherently conservative or emancipatory about sand, how does it 'gather specific histories and imaginations of life into itself' (Boon et al. 2018), and how does this material indeterminacy also affect the practice and outcomes of ethnographic research? This panel encourages lyrical, sensorial, visual, or other non-conventional ethnographic engagement with sandy transitions. The session program reflects a strong commitment to diversity on multiple levels: academic standing, gender, ethnic and socioeconomic background, and disciplinary affiliation.

The Malacca Dilemma: Reclaiming Futures Built on Sand: Taking Malacca's silted grounds as a starting point, this contribution suggests reading land reclamation — a practice aimed at consolidating sand into land mass — alongside the matter's vibrancy. A former trading hub in Southeast Asia, Malacca today is partly a ghost town, developing land and real estate in anticipation of a brighter future. Malacca's actuality forecloses the complex relationships between national and transnational interests, land reclamation, and its unintended side effects. It highlights that the state of sand, and by extension the symbolic, economic, and political meanings attached to it, are ever-shifting. Foregrounded by "failed" reclamation projects, local fishermen gain political agency and mudfish start to flourish. Here, sand can be seen as the substrate for capital, human, and non-human entanglements. My contribution is based on fieldwork conducted in Malacca, Malaysia in 2020 and analyzes how sand is rendered operational as an economic and political medium. At the same time, I draw attention to its granular physics to show how this perspective creates opportunities for rethinking material transformation beyond extractivism. The presentation will feature excerpts from my film work *White Elephant* (2022). The two-channel video installation explores the relationship between architectural models, promotional digital renders, and the actual sites. Malacca's deserted coastline stands in for the disjunction between future promises, their material premises, and repercussions. Amidst the ruins, the silty plots of land start to form a life of their own. Presenter: Michaela Büsse (RIFS - Research Institute for Sustainability Helmholtz Centre Potsdam)

Examining river sand work across mechanization levels: Insights from Cambodia, China and Indonesia: Labour scandals in the sand industry have emerged in relation to criminal gangs, elite capture and peonage labour. While such scandals have been important to expose,

there has been limited analysis of sand work outside the media spotlight, particularly in terms of the everyday working conditions that sand workers endure across varying sites of extraction. We draw on the concept of precarity to understand how different levels of mechanization intersect with changing ecological conditions to produce particular sand labour regimes, using insights from riverine sites of extraction in Cambodia, Indonesia and China. Our results highlight how riverine-based sand livelihoods are generally precarious, although such livelihoods may be perceived by sand workers to be safer and less intense than other low paid jobs workers would otherwise engage in. Even so, certain aspects of the sand labour process are far riskier than others. Levels of labour precarity are further differentiated by mechanization level, where a worker fits in a particular sand labour hierarchy, and worker length of time in the sand industry. We further argue that a more integrative approach to labour precarity, that takes into account how ecological decline can further drive precarity, is useful for understanding commodity-based livelihoods including sand work. Presenter: Melissa Marschke (University of Ottawa)

Sand in 'emergent space': On the infrastructural illogic of beach renourishment: To save its eroding beach, the town of Delray Beach, Florida, began a long-term project of beach renourishment, in which sand is dredged offshore and funneled onto the beach. Renourishment is a 'fluid-technology,' straddling natural and socio-technical spheres, blurring the lines between infrastructural engineering and ecosystem restoration (De Laet and Mol 2000). Renourishment is expensive, ecologically violent, and perpetuates the misguided belief that nature can be held still. However, the beach is itself a rejoinder to the infrastructural illogic of renourishment; a beach, in its natural form, does not erode, rather it expands and contracts, absorbing the shock of waves and storms because it can move with them. It has this capacity because of its aggregate composition, of grains of sand in ceaseless transition. In the surf, sand is muddy and moldable in one's palm, when dry it slips through one's fingers; it builds up into peaks and valleys on the beach, only to be deconstructed by the next wave. Sand is useful in understanding geographer Doreen Massey's 'emergent,' 'relational' space (2005). In Massey's view, space is unfixed and porous. Interwoven with time, space is in a constant state of movement, like sand. Massey's space breaks down barriers between the natural and constructed worlds because nothing has a fixed state, things are instead 'processes' in fluid transition, like the transformations of sand on a beach. Viewed through

this lens, Delray Beach is a city 'built on sand,' on unstable ground and logic, attempting to hold the sea at bay and itself in place with unsustainable coastal engineering and development practices, forgetting that the beach, like life itself, is mutable and impermanent. Presenter: Kimberly Schoemaker (University of Oxford)

Sand-in-Waiting: Forebodings of Change and Loss in Shibchar, Bangladesh: This paper examines the ambiguous temporality of sand storage in Shibchar, Bangladesh. The storage of sand marks a moment of relative stillness amidst turbulent, and often illegal, trajectories of extraction. On the one hand, it speaks to processes of solidification, as the sludge – part liquid, part solid – that is dredged up from nearby river beds is sprayed onto land and left to dry. On the other hand, it precedes the cementification and definitive capture of sand as part of new materials. While embodying a material presence that is inherently temporary, the storage of sand does carry a strong sense of foreboding. For instance, in Shibchar, the presence of sand is intimately tied to the newly-constructed Padma Bridge, which connects this riverine part of Bangladesh to the capital city. The bridge has been a catalyst for political dreams and prestigious development plans in the area, such as the construction of an Olympic Village. While local communities can often only speculate about the extent to which these plans will actually be carried out, the presence of sand – which is often deposited illegally on their agricultural fields – is a tangible indication that something is quite literally materializing. Yet, sand storage also speaks to forms of material unraveling as it could be a foreboding of land grabbing, the intensification of river erosion, and lost harvests. Focusing on the ambiguous moment that precludes the fixing of sand as part of new materials and properties, this paper shows how sand-in-waiting produces uncertain and anxious futures. Presenter: Annemiek Prins (Radboud University Nijmegen)

You are Kōsa: Thinking and travelling with the Yellow Sand: Through ethnographic poetry, this paper explores the potentialities of thinking with the Yellow Sand (黄砂 Kōsa in Japanese). As part of my PhD project, I am conducting ethnographic research on meteorological hazards and microclimatic mitigation in Fukuoka, Japan. The description in verses of the composition of the aerosol arriving in Japan from the Gobi Desert (sand, heavy metals, antibiotics, pesticides), combined with stories from the field, allows me to trace how the Yellow Sand entangles the geologic time of sand formation, the capitalo-anthropocenic processes impacting northern-Chinese air and soil, and the toxic intimacy that the

externalities cause in the lungs of Japanese citizens. I dialogue with McCormack (2018) and Peterson (2021) and consider the Yellow Sand as atmospheric, in a meteorological and conceptual sense: affective, enveloping, volumetric, and transcorporeal. In this case, I argue that poetry helps render the formless dimension of the Yellow Sand phenomenon, between human and inhuman, organic and inorganic, existing in the geologic time and the micro-event of a biochemical reaction (Yusoff, 2013). Furthermore, this paper reflects methodologically on poetic ethnography's epistemological and communicative possibilities (and shortcomings) to deal with hyper-objects, the atmospheric and the re-figuration of spaces in the Capitalo-Anthropocene. Presenter: Margherita Tess Discussion: Discussant: Eli Elinoff (Victoria University of Wellington)

2-495

Social Vulnerabilities and Violence in Cities

2:00 PM - 3:45 PM TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Ayse Seda Yuksel (University of Vienna)

PRESENTER:

Fethi Keles ,Ram Mohan Chitta (York University, Department of Anthropology),Ayse Seda Yuksel (University of Vienna)

DESCRIPTION:

The papers of this session deal with urban situations of extraordinary group vulnerabilities, individual and group experiences of violence, and their capacities for proactive self-fashioning through recuperative artistic, social and political practices. Among those discussed in these papers are gig drivers seeking power through union organizing in Hyderabad; residents of a poor peripheral area in Sao Paulo, exposed to addiction and street violence, attempting to restructure their lives through capoeira; earthquake and war refugees from Syria and Russia contesting with the state over the 'housing crisis' in a mid-sized city in Turkey; poor residents of Johannesburg confronting everyday hunger in a squatters' settlement where 'the state is all but absent'; and transnational Bosnian Muslim refugees seeking to recuperate their lives in two U.S. cities in New York State yet finding themselves caught between past traumas and dispossession and the vexing economic challenges of resettlement.

The Displacement to Emplacement Nexus: Refugee Transitions: Based on findings of a long-term ethnographic study of the integration and other experiences of Bosnian Muslim refugees resettled to two urban environments in the north of New York State, this paper emphasizes the importance of taking a long-term perspective in studying refugee integration. While the labels 'pre-resettlement' and 'post-resettlement' offer analytical convenience when examining this topic, it is necessary to recognize that the integrating individuals may not necessarily be operating on a logic that divides their lives in a 'before-and-after' manner. Accordingly, the paper will argue that it is useful to attend to the ways in which integration experiences may exhibit a nonlinear or cyclical character captured by the idea of a nexus or continuum. The nexus is threaded by factors such as difficulties of exit from the origin country and transit through subsequent countries later on impacting individual or collective decision-making in areas of, for instance, home buying in the permanent resettlement country, or the availability of transferable pre-migration soft & hard skills and capital leading to variations in the pace of integration in the new abode. Presenter: Fethi Keles

Driving as an Urban Vocation: reflections from platform-based 'driver-partners' in Hyderabad, India: As one of the earliest entrants in the platform economy, ride-hailing companies in India have rapidly scaled up by integrating pre-existing traditional transport service providers into a more organised and professional fold of the platform. Transport workers who pursue driving as a career increasingly depend on ride-hailing and food delivery platforms for getting income and sustaining rising input costs in the profession such as a vehicle loan. Workers are allured to join the app-based platforms as drivers and food delivery workers through promises of monetary incentives, independent working hours and lucrative earning opportunities. However, a gradual decline in income and lack of social security, exacerbated further by the COVID-19 pandemic, has led platform workers to unionise outside the company fold. Protests across major cities like Bangalore, Hyderabad and Delhi were witnessed since the start of the pandemic where gig workers raised demands for improved working conditions, better pay, curb on unfair penalties and protection from harassment by loan financiers. This paper argues that the novelty manifested in the nature of the driving work and the complex modus operandi of the app-based platforms together unsettle the notion of a 'driver' as a worker. This paper attempts to explore the everyday

experiences of driving as a 'profession' by drawing from interviews and focus group discussions with two platform unions and platform workers, and interviews with state officials in Hyderabad city, India. By documenting the aspirational make-up of their struggles to become a part of the urban life, it argues for a reformulation of platform-based driving work as a 'vocational' enterprise in an urban setting. Further, by critically examining the concept of a 'vocation', the paper would suggest that use of native categories can engender new ways of understanding labour in the era of digitally-enabled capitalism. Presenter: Ram Mohan Chitta (York University, Department of Anthropology)

Scales of Justice on the Edge of Catastrophes: Insights on Housing Vulnerability from an Earthquake Zone: Since the outbreak of the pandemic, various international organizations have increasingly drawn attention to the pressing issue of a 'new housing crisis' in the Mediterranean region (EuroStat 2021, OECD 2021). This crisis, as these organizations argue, is exacerbating pre-existing problems of housing vulnerability, including households struggling to keep up with mortgage, rent, and utility payments, as well as high rates of evictions, foreclosures, and homelessness. Using city governance as a vantage point, this paper examines whether a politics of scale plays a fundamental role in articulating justice demands in response to the housing crisis, which is accompanied by forced recentralization, successive migration waves, and recent catastrophic shifts in the southern cities of Turkey. Revisiting Annelise Riles' and Nancy Fraser's seminal works on the politics of scale and representation, the paper suggests re-coupling the right to housing with the scholarship on anthropology of human rights as an attempt to critically engage with the newly emerging discourses on vulnerability, exclusion, dispossession, and injustice. The empirical template of this paper is a mid-sized tourism city in southern Turkey that has undergone hyper-commodification of housing in the early 2000s, followed by a surge in housing prices and rents in the past five years. The city, situated in a seismic zone, has experienced radical changes due to war-driven migration from Syria and Russia and a recent influx of earthquake refugees. Focusing on the discourses of newly founded Housing Rights Movements and Initiatives, NGOs responding to the recent catastrophic earthquakes, migrant initiatives in the city on the current 'housing crisis,' as well as municipalities and the central government approaching this crisis with conflicting aims, the paper specifically examines the operation and the effects of various definitions of the right to housing in defining a new political global

language and agenda. Presenter: Ayse Seda Yuksel (University of Vienna)

2-500

State Housing Regimes across Transitions

2:00 PM - 3:45 PM

TMCC - 604

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Indivar Jonnalagadda (Miami University)

CHAIR:

Mariana Irby (University of Pennsylvania), Xinyu Guan (Cornell University, Department of Anthropology)

PRESENTER:

Melissa Wrapp (University of California, Irvine), Miguel Perez, Mariana Irby (University of Pennsylvania), Xinyu Guan (Cornell University, Department of Anthropology), Indivar Jonnalagadda (Miami University)

DISCUSSANT:

Erik Harms (Yale University, Department of Anthropology)

DESCRIPTION:

Public housing or state-constructed housing simultaneously brings into focus projects of social engineering, politics of social stratification, and processes of social reproduction. Public housing sites have recurrently appeared as the subjects of scholarly inquiry for various projects in urban and political anthropology ranging from the United States to Eastern Europe to Latin America to South and Southeast Asia. While each different regional context has yielded different approaches to the study of housing--for example the narrative of insurgent citizenship in Latin America, or displacement and domination in South Asia, or welfarism and dependency in the US--in this panel we gather ethnographers working in distinct global regions to examine public housing in their field sites in terms of 'housing regimes'. Through the analytic of housing regimes, we ask three inter-related questions: first, what forms of citizenship and what relations of ethnic/national/racial belonging are instantiated by the regionally specific mode of public housing? Second, how does the state-backed regime of housing relate to the globalized and financialized real estate market? Third, what kinds of social transformations are catalyzed or alternatively precluded by state constructed housing? The papers in this panel focus on a range of transitional

dynamics occurring in and through the socio-material assemblages of public housing, drawing attention to the tensions between housing as infrastructures of social regulation on the one hand, and housing as platform for inhabitation and flourishing in the city on the other hand. By developing the idea of housing regimes, we invite an explicitly comparative analysis about urban sociality and politics. What might be gained by treating distinct landscapes and timescapes of public housing as variable instances of similar technologies of rule? What are different kinds of state regimes trying to accomplish through public housing projects? What are different kinds of social organization fostered by public housing under different conditions? What are the contours of the state-citizen relationships materialized by public housing, and what occurs at the limits of established norms? Public housing remains a vital and intersectional site for anthropological theory, and by bringing together papers from five distinct global regions and state regimes we will begin to unpack big questions about the intersections of economy, ecology, and everyday politics. Each of the papers is ethnographically situated in durations of political, economic and historical transition. Perhaps not an intensive or rapid transformation, but the slowly unfolding afterlife of transitions – post-socialist, post-marketization, post-apartheid, etc. We interrogate this gradual and graduated space-time of transition which is acutely experienced in sites of public housing; indexed by terms like projects, schemes, developments, plans, and so on. Our papers put our analytic of housing regimes in conversation with current anthropological discussions on race, development, neoliberalism, gender and sexuality.

The Curious Case of the Stolen Shack: Prototyping South African Public Housing: Since South Africa's democratic transition in 1994, a slew of public-private partnership models have cropped up to tackle the housing crisis. Through the lens of one such partnership gone awry, I question the nature of the relationships that are fostered—at once social, material, political, and economic—when squatters in Cape Town are compelled to collaborate. In tracing the importation of “design thinking” into new regimes for housing development, this paper critically reflects on one purported future of postcolonial urban life and property. Presenter: Melissa Wrapp (University of California, Irvine)

Autoconstructed Citizenships: Immigrants' Right to Indifference in a Squatter Settlement in Santiago: Migrant populations globally are often subjected to explicit forms of housing discrimination on the basis of

their race, nationality, migration status, and social class. In Chile, due to the dramatic increase in rent prices and a worsening housing crisis, migrants have turned to autoconstructing their own houses in campamentos (informal squatter settlements) in recent years. Drawing on 13 months of ethnographic fieldwork, I show that the campamentos autoconstructed by immigrants have turned into new spaces of sociality, inclusion, and the emergence of new forms of citizenship. In contrast to research in the Global South that have linked citizen autoconstruction processes to politicized housing movements, I show that immigrants' aspirations for inclusion account for emerging claims for their “right to indifference,” which allows them to imagine forms of incorporation as equal citizens based on an ethics of civility and individual accommodation. Understanding immigrants' perspective on a right to indifference enable us examine the historical transformation of squatter settlements in a metropolis in the Global South. At the same time, it permits us to analyze how immigrants imagine forms of belonging as equal citizens in a country in which neoliberalism has been solidly embedded for more than forty years. Presenter: Miguel Perez

Colonial or Socialist Development? Housing & Politics of Sovereignty on the Former Soviet Periphery: Colonial projects—as well as anti-colonial and postcolonial states in their aftermath—have sought to secure rule over their subjects through the guarantee of welfare services, including the provision of housing. In the USSR, housing constituted a crucial component of state legitimacy and, in turn, a major nexus of state-citizen relations. Universal Soviet housing also exposed the tensions between aims of universal development and the difficulties of forging a path towards modernization separate from European imperialism. In the case of Central Asia, were socialist housing projects simply a means to secure political control and implicitly 'civilize' the USSR's Muslim periphery, or was state-provisioned housing successful in establishing forms of citizenry that understood housing as a basic right, thus providing the tools to challenge contemporary post-socialist states that have retreated from the provision of welfare? I address these questions by investigating the contemporary dynamics of state housing in Dushanbe, the capital of Tajikistan. As the poorest SSR and the only republic whose capital city was entirely constructed in the Soviet period, Tajikistan served as a model and testing ground for Soviet-led housing and development for the “Third World”. Drawing from ethnographic material conducted from 2017-2022, I demonstrate how current state-led projects to demolish Soviet-

constructed housing—often justified on nationalist or even “anti-colonial” grounds—have met with significant resistance on the part of city locals who oppose the disruptions and displacement of these new developments. Thus, I illustrate how enduring remains of socialist state-citizen relations function as tools to challenge contemporary politics of marketization and dispossession. Presenter: Mariana Irby (University of Pennsylvania)

State-Constructed Housing and the Queer Temporalities of Citizenship in Singapore: Eighty percent of Singapore’s population lives in apartment blocks constructed by the state-run Housing Development Board (HDB). My paper analyzes how HDB housing interpellates Singapore citizens through its temporalities: the rise and fall in property values and the imbrication of housing in heteronormative reproductive time. The vast majority of HDB apartments are bought by the residents, whereby apartment owners can sell their apartments off for profit after some years, as property values rise. However, one’s access to HDB housing and its possibilities for profit-making is differential: in most cases one has to be in a heterosexual marriage to purchase HDB housing ; single (often queer) people can only purchase HDB apartments later in life, and even then face various restrictions. I situate this graduated access to HDB housing in the neoliberal transition in Singapore in the 1990s, where changing economic and cultural imperatives set the stage for new queer subjects to be differentially incorporated into Singaporean citizenship. I consider how queerness in Singapore can be conceptualized not just as exclusion, but also as a differential insertion in the temporalities of state-constructed housing and the possibilities for profit-making, kin-making and world-making. While some of my single/queer interlocutors strive to “catch up” in the race for upward mobility, others inaugurate alternative and fugitive ways of participating in HDB temporalities, thereby destabilizing the norms of citizenship in Singapore. Through the prism of HDB housing, I theorize how temporality functions as a productive analytic in conceptualizing citizenship in Singapore and other contexts. Presenter: Xinyu Guan (Cornell University, Department of Anthropology)

Rightful Invasions: Public Housing Projects and the Politics of Occupancy in South India: The rightfulness of demanding a place on public property has a long history in Andhra Pradesh and has been of immense strategic value for the politics of the urban poor. Building on ethnographic fieldwork in Visakhapatnam and Vijayawada, I reveal how the connection between

‘publicness’ and ‘rightfulness’ is politically constructed by grassroots activists, and how this politics catalyzes a strident politics around state-constructed or public housing. In both Visakhapatnam and Vijayawada, I track people’s struggles to access public housing constructions that are vacant due to misallocation and political mishandling. How do we understand this large magnitude of vacant state-constructed houses, given the many challenges of providing adequate and affordable housing? I theorize public housing construction in postcolonial South India as a symbolic populist maneuver, where the buildings operate as monuments to populist projects, rather than being essential housing infrastructure. However, I argue that through collective assembly and through strategic performative moves of occupation or invasion, groups of houseless people wrestle with the populist state to claim the public infrastructures as being rightfully theirs. I present two cases where organized groups of people occupied vacant public housing structures. From these cases, I build my theoretical framework for thinking about urban citizenship through the act of “invading” public property. This insurgent politics around public housing challenges attempts to expropriate public property towards both populist and neoliberal ends. Presenter: Indivar Jonnalagadda (Miami University)

2-830

Storying the Land: Space, Place and Moves Toward Liberation

2:00 PM - 3:45 PM

Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Andrea Vazquez (University of California, Santa Cruz)

CHAIR:

Theresa Burruel Stone (Sonoma State University)

PRESENTER:

Theresa Burruel Stone (Sonoma State University), Andrea Vazquez (University of California, Santa Cruz), Silvia Solis

DESCRIPTION:

In her (1987) book *Pilmigrages*, Maria Lugones writes of an active subjectivity. Inspired by the consciousness of racialized, immigrant women, Lugones explains that an active subjectivity is a derivation from agency. For many resistance scholars of education, agency is the ability to break from one's predetermined condition in order to

establish autonomy (see, for example, Aronowitz and Giroux, 1985). However, Lugones understands this framing of agency as an illusion of liberation formulated by dominant groups and structures that allow certain individuals to accomplish their emancipatory aims. Therefore, Lugones introduces an active subjectivity, where one becomes conscious by moving with people, and 'by the difficulties as well as the concrete possibilities of such movings' (p. 6). However, currently our global racial-capitalist-colonial world is in a crisis. Beyond post-Covid reconstruction, our society is bearing witness to school mass shootings, unpredictable environmental disasters that displaced the most vulnerable, and developing surveillance technology that has blurred boundaries and borders of global and local territories. At the heart of struggles against these forces, lie the place-base embodied lived experiences poor, gendered, and racialized people whose sociality produced geographical imperatives of active subjectivities (Gilmore,XX). Following this year's theme of Transitions, our collective work seeks to interrogate what it means to produce an active subjectivity with the land. By dwelling in the process of transition as a project of connection and mobility, we attend to the interdependence on the multiplicities of others that help us to make meaning of oppression and domination. As such, our roundtable examines the potential of 'active subjectivity' with land. The first paper in this roundtable does so by considering how different postsecondary options support the continuance of the U.S. nation-state as a white supremacist and settler colonial project by making the children and grandchildren of demonized immigrant populations useful for nation state. This work illustrates how youth are positioned to be included within the nation-state in ways that are productive for the state, shoring up white supremacy and settler colonialism rather than dismantling them with their presence. The second paper explores how racial capitalism plays out in the between moments of environmental crisis in an agricultural community in California. In particular this paper examines the ways a school district and its community, managed devastation brought about by storm floods, and how the history of land itself gives insight into the ways that crisis could be alleviated as climate change becomes inevitable. The third paper utilizes border thought to theorize spiritual activism and healing in a community garden. By understanding healing as a process of tearing yourself apart and putting yourself back together, this paper highlights the role of school-based gardens as essential in the process of dismemberment and fragmentation and collective space making. The last paper draws on women of color

theorizing to examine how memory work is critical for racialized people's mutual recognition. Drawing from a multi-year ethnography, this paper highlights how memories that reference the earth are essential to the healing of colonial wounds and intergenerational trauma.

2-575

The Import and Impact of Documentary Work: Filmmaking, Community Building, and Afro-Diasporic Celebrations

2:00 PM - 3:45 PM

TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Alexis Holloway (Duke University, Department of Cultural Anthropology)

CHAIR:

Sheila Walker ,Jemima Pierre (University of California, Los Angeles, Department of Anthropology)

PRESENTER:

Alexis Holloway (Duke University, Department of Cultural Anthropology),Sheila Walker ,Lee D Baker (Duke University, Department of Cultural Anthropology)

DISCUSSANT:

Jasmine Blanks Jones (Johns Hopkins University)

DESCRIPTION:

How can film be used alongside traditional ethnography to reach broader audiences and communicate ideas that are difficult to translate through the written word? What qualities of film make it a useful tool for representing scattered communities and diasporic relationships? What can anthropology bring to filmic approaches to produce contextualized, ethical, and audio-visually stunning works that help to bridge the perceived gap between scholarship and the arts? Dr. Sheila Walker, a prolific anthropologist, feminist scholar, and filmmaker has been producing works, both written and visual, that function to tell the oft obscured stories from the incredibly diverse and widespread African diaspora. Throughout her career, Dr. Walker has been committed to both understanding and teaching others about the African diaspora, as she has travelled to much of Africa and the Diaspora, participating in cultural events and lecturing to a wide array of audiences. When asked about the themes of her varied forms of

scholarship, Dr. Walker has described her work as 'a cultural continuum from Africa to the Americas, diasporic creations of new forms based on African knowledge, and commonalities that challenge colonial boundaries and definitions.' This roundtable will center on the work of Dr. Walker, specifically highlighting her most recent film, *Familiar Faces/Unexpected Places: A Global African Diaspora* (2018) which underscores the many ways that Africans and Afrodescendants imported their own cultural, environmental, and technological expertise to these new worlds to which they were forcibly brought. In our discussion of *Familiar Faces/Unexpected Places*, we will analyze the visual motifs that signal a history of resilience and innovation, rather than subjection and persecution. As Dr. Walker's films assert, creativity and triumph are important and critical forms of resistance. We will also underscore the significance of Black participation in documentary film production, both in front of and behind the camera. Lee Baker's deep involvement in the successful 2023 film, *Zora Neale Hurston: Claiming a Space*; Saudi Garcia's use of raw footage to examine the often incongruous paces of activism, academia, and the filmmaking industry; and Alexis Holloway's mobilization of film to challenge the obfuscating forces of the racial imaginary in classical music performance, all speak to the potential of media as a form of solidarity work and public-facing educational opportunities. Jasmine Blanks Jones understands ethnographic film as 'a powerful pedagogical tool for working with Black World youth to lift their voices, stories and aspirations to wider audiences and crucial as an archival form of the intellectual work being done in communities that is iterative and ever-changing, often resisting written forms.' Furthermore, Jemima Pierre and Krystal Strong have found innovative and creative means by which they incorporate film into their pedagogical approaches and ethnographic praxes. Our roundtable celebrates the diaspora as it simultaneously exemplifies it. Coming from a variety of cultural, ethnic, and national backgrounds, we argue for the import of film into the anthropological canon, and emphasize the impact that film from the diaspora has, and continues to influence the field of anthropology.

2-505

The Many (After)Lives of Benjamin Lee Whorf

2:00 PM - 3:45 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Hannah McElgunn (Queen's University)

CHAIR:

Anthony Webster (University of Texas at Austin)

PRESENTER:

John Leavitt (Université de Montréal), Hannah McElgunn (Queen's University), Sean O'Neill (University of Oklahoma), Anthony Webster (University of Texas at Austin)

DISCUSSANT:

Regna Darnell (Western University Libraries - Serial)

DESCRIPTION:

Benjamin Lee Whorf (1897-1941) is both a charismatic and enigmatic presence within the field of linguistic anthropology. He is perhaps most well-known for his theorization of temporality in Hopi versus 'Standard Average European' (SAE) languages. His comparison between Hopi and English, and between other Indigenous languages and SAE, has captured both popular and scholarly imaginations, leading to debates over the validity of 'Whorfianism'. This label refers to a stance on the relationship between language and thought that is inspired by and attributed to Whorf. Yet, ironically, an interest in Whorfianism has overtaken careful consideration of Whorf himself, often moving us further from the questions he was asking, his methodologies, and the kinds of data he sought to create (see Darnell 2006; Lee 1996, 2021; Lucy 1992; Silverstein 2000 for critique). This panel revisits Whorf's life and work, focusing especially on the kinds of questions that Whorfianism tends to overlook. We ask: what kinds of cultural, aesthetic, and intellectual influences shaped Whorf's conceptualization of language? How did he approach fieldwork, and what kind of working relationships did he develop with research partners? What types of description and analysis did he experiment with? How did Whorf approach pedagogy and how can we best teach Whorf's work today? In reconsidering Whorf in this manner, we expose some of the key assumptions and motivations of contemporary linguistic anthropology, while illuminating the methodological, pedagogical, and conceptual paths that our discipline might yet follow. Darnell, Regna. 2006. 'Benjamin Lee Whorf and the Boasian Foundations of Contemporary Ethnolinguistics.' In *Language, Culture, and Society: Key Topics in Linguistic Anthropology*, edited by Christine Jourdan and Kevin Tuite, 82–95. *Studies in the Social and Cultural Foundations of Language* 23. Cambridge: University Press. Lee, Penny. 1996. *The Whorf Theory Complex: A Critical Reconstruction*. Amsterdam: John Benjamins

Publishing Company. ---. 2021. 'The Facts of Whorf's Hopi Research.' History and Philosophy of the Language Sciences (blog). February 7, 2021.

<https://hiphilangsci.net/2021/02/07/the-facts-of-whorfs-hopi-research/>. Lucy, John. 1992. *Language Diversity and Thought: A Reformulation of the Linguistic Relativity Hypothesis*. Cambridge University Press. Silverstein, Michael. 2000. 'Whorfianism and the Linguistic Imagination of Nationality.' In *Regimes of Language: Ideologies, Politics, and Identities*, edited by Paul V. Kroskrity, 1st ed., 85–138. Santa Fe, N.M.: School of American Research Press.

What Whorf Read and Who Is Reading Whorf: Borges says that “each writer creates his precursors. His work modifies our conception of the past, as it will modify the future.” In his writings, Benjamin Lee Whorf cites a wide and eclectic set of inspirations—which is to say that he creates, retrospectively, a set of intellectual lineages leading up to him. While some of these are scientifically respectable—quantum mechanics, relativity, colloidal chemistry, non-Euclidean geometry—others, such as psychoanalysis and “unbiased cultural anthropology” are less evident for a chemical engineer, and some, such as his fondness for Jung, for Theosophy, and for the work of the occultist Fabre d’Olivet, have been used to discredit him. If we suspend judgement, can we fairly characterize the full field of Whorf’s retrojected precursors? And can this field as a whole help understand his modification of his future and our present, in Whorf’s current reappearance in some unexpected places in philosophy and literature (e.g., in speculative fiction and fantasy)? Presenter: John Leavitt (Université de Montréal)

Ernest Naquayouma and Benjamin Lee Whorf: Methodology, Representation, and Collaboration(?): Benjamin Lee Whorf first began working with Ernest Naquayouma, a Hopi speaker living in New York City, in Spring 1932. Over the next five years, they met regularly, either in New York or in Connecticut, where Whorf lived. Despite Whorf’s notoriety, Naquayouma’s knowledge of the Hopi language, and especially his ability to convey it to Whorf, have not been adequately acknowledged. Drawing on Whorf’s field notebooks and correspondence between the two men, this presentation investigates their working relationship and contextualizes it within the broader historical period of the early-to-mid 20th century. During this time, members of the Hopi community were increasingly serving as research partners for outside anthropologists, linguists, and botanists. Focusing in particular on methodology, I ask: what role did Naquayouma play in

this working relationship? How were his interests translated – or not – through Whorf’s scholarly and popular interventions? What models of collaboration and ideas about knowledge circulation can be discerned in their work together? Presenter: Hannah McElgunn (Queen's University)

Whorf’s Comparative Method: Science, Mysticism, and Relativism, as a form of Cultural Critique: In the work of Benjamin Lee Whorf (1897-1941), we find a curious synthesis of interests, going far beyond modern anthropology to the deeper roots of the profession—not just in the West, but also in the science and mysticism of ancient India, China, and the Middle East. As is well-known, his central concern was with relativism, or the validity of all perspectives—including all languages, cultures, and religious traditions—with the implication that a larger synthesis could be discovered through comparison, distilling the available wisdom, accumulated over the ages, to the benefit of all humanity. Though he began his career as a chemist, trained at MIT, he soon discovered a deeper passion for mysticism, an interest entertained by many of the greatest scientists, such as Einstein and Newton, as a path to pursuing more compelling models or explanations of life itself—as Malinowski stated in his own defense of religion, as a parallel stream of thought, complementing science. Towards the end of Whorf’s short life, these interests found expression in his deep engagement with Hopi linguistics, as a counterbalance to what he called “Standard Average European” (SAE), as a way of challenging the ontological hegemony of Western science, mysticism, and incipient relativism. Thus, Whorf’s comparative method involved not only triangulating between multiple languages, as a point of departure for exploring deeper layers of truth, but also an engagement with other ways of knowing (or epistemologies) as a dialogue between science, mysticism, and relativism—all in the interest of challenging the dominance of supposed Western culture. Presenter: Sean O’Neill (University of Oklahoma)

Whorf, Navajo Poetry, and Dialogical Ethnopoetics: Benjamin Lee Whorf has been all things to all people. Like Marx, Whorf is more discussed than read, more railed against than engaged with. This paper looks at Whorf as an early—though incomplete—example of dialogical anthropology. A reading of Whorf’s work on Hopi reveals a sustained engagement—a talking across—between Whorf and his Hopi interlocutor. Rather than focusing on language for the sake of language, Whorf’s work reveals a moral world of

language in use. Taking up this insight, I look at my own work with Navajo poets and suggest something of the ways that a dialogical ethnopoetics might be seen as a continuation of Whorf's work. This becomes especially clear as I work through fragments of transcripts of Navajo poets trying to explain to me Navajo poetry and the moral possibilities such work, often through punning, might reveal. Presenter: Anthony Webster (University of Texas at Austin)

2-510

The Social Lives of Global Commodities: Africa-China in transition

2:00 PM - 3:45 PM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Wei Ye (University of Minnesota, Twin Cities, Department of Anthropology)

CHAIR:

Boyang Ma (Duke University)

PRESENTER:

Boyang Ma (Duke University), Wei Ye (University of Minnesota, Twin Cities, Department of Anthropology)

DISCUSSANT:

Miriam Driessen (SUNY, University at Buffalo)

DESCRIPTION:

This panel investigates the intricate dynamics of Africa-China relations by examining the multifaceted social lives of various global commodities. Drawing on diverse case studies, panelists delve into the complexities of Chinese multi-level marketing companies in Kenya, distant-water fishing in Guinea-Bissau, the donkey slaughter industry in East Africa, infrastructure construction in Rwanda, and China's role in Madagascar's sugar industry. Tracing the production, movement, and transformation of these transnational objects configured in the context of Africa-China engagements, the contributors uncover various 'frictions' that question the universalizing narrative of global capitalism and open up alternative possibilities. Approaching the subject from different disciplinary, methodological, and regional angles, this panel offers insights into how African and Chinese actors interact and navigate local contexts and global markets in their everyday lives. This panel aims to contribute to a more comprehensive understanding of the evolving dynamics between Africa and China, emphasizing the need for

nuanced perspectives that consider the diverse factors shaping the transitions within the global commodities landscape.

Mutual Dependency and Skepticism in Global Supply Chain of Infrastructures in Africa : This article investigates the evolving supply chain dynamics and power relationships within Chinese-contracted infrastructure projects in Africa. In 2019, a Chinese state-owned enterprise CHCG secured a \$20 million contract from the Rwandan state-owned Water and Sanitation Corporation (WASAC) to build and upgrade southwestern Rwanda's water supply network. While the construction is mainly implemented by the Chinese construction team, it highly relies on a Rwandan consultant to facilitate and push forward the project. The presence of the Rwandan consultant significantly challenged the company's existing power dynamics and governance of procurement strategy. The consultant insisted the project should procure more materials from African countries; however, the construction team saw his proposal is driven by his personal interests and increased the general cost. The article highlights the complex interplay of mutual dependence and skepticism between Chinese and Rwandan stakeholders, demonstrating how African agency can influence infrastructure collaboration between China and Africa. Ultimately, this study examines the changing landscape of China-Africa infrastructure partnership and how transnational supply chain of infrastructure projects in Africa is negotiated, structured, and even manipulated by the interactions between Chinese and African actors. Presenter: Boyang Ma (Duke University)

Making Chinese medicine in Africa: ejiao, global donkey hide market, and speculative anticipations : Ejiao is a traditional Chinese medicine, a donkey-hide-made commodity, and also an investment good. The popularity of ejiao and the development of the ejiao industry have reshaped contemporary practices of traditional Chinese medicine and affected the global survival of donkeys. Over the past twenty years, the price of ejiao has increased by more than sixty times as China's donkey population declined from 11 million in 1992 to 2.5 million in 2018, making the production of ejiao heavily dependent on imported donkey hides. This paper investigates the processes by which the mushrooming popularity of ejiao leads to subsequent fluctuations in the global donkey hide market bound up with business marketing strategies and financial speculations. Starting with a Chinese businesswoman's story of searching for cheap donkey hides in Kenya, I show how various actors---state-owned companies,

ejiao distributors, hide traders, brokers, slaughterhouse owners---produce, trade, and hoard, revolving around the speculative anticipation of donkey hide scarcity. Enabling this speculation, the dominant ejiao company, Dong E' E'jiao's "Value Return" plan justifies a continual increase in the ejiao price, which makes ejiao and donkey hides ideal investments, thus leading to a cycle of hoarding and price rise. Unpacking these processes of capitalization and financialization, this paper illuminates the transcontinental production of contemporary 'traditional' Chinese medicines. Presenter: Wei Ye (University of Minnesota, Twin Cities, Department of Anthropology)

2-580

Towards an Anthropology of Accompaniment: Engaged Ethnography with Im/migrant Communities

2:00 PM - 3:45 PM **TMCC - 709**
Roundtable/Town Hall - In-Person

REVIEWED BY:
Society for Medical Anthropology

ORGANIZER:
William Lopez

CHAIR:
Mariela Nuñez-Janes ,Tobin Hansen (Oregon State University)

PRESENTER:
William Lopez ,Sarah Horton (University of Colorado, Denver, Department of Anthropology),Whitney Duncan (University of Northern Colorado, Department of Anthropology)

DISCUSSANT:
Kristin Yarris (University of Oregon),Nolan Kline

DESCRIPTION:
This roundtable brings together anthropologists and professionals who use anthropological methods whose engaged work with im/migrant communities pushes the boundaries of ethnography towards a mode of engagement inspired by feminist care ethics and decolonial methodologies that we call accompaniment. We will discuss how our forthcoming edited volume, *Towards an Anthropology of Accompaniment: Engaged Ethnography with Im/migrant Communities*, unsettles received ways of doing anthropology and explicitly address issues of power, positionality, inequity, and the broader social purpose of our work. We situate our volume and our roundtable discussion within a longer

trajectory of applied, engaged, and activist anthropological research and within contemporary decolonial and feminist critiques of anthropology, which seek to redress historical inequities within the discipline and beyond. Drawing together an array of anthropologists working with im/migrant communities in various settings who experiment with different modes of doing and writing ethnography, the roundtable will be a collective conversation about the possibilities of accompaniment as a way of imagining possibilities-both epistemic and empirical-for caring, decolonial forms of ethnographic engagement.

2-515

Towards Sustainability: Understanding Perspectives of Sustainable Transitions Across Scales

2:00 PM - 3:45 PM **TMCC - 711**
Oral Presentation Session

REVIEWED BY:
Anthropology and Environment Society

ORGANIZER:
Nikolina Zenovic (Indiana University, Bloomington, Department of Anthropology)

CHAIR:
Nikolina Zenovic (Indiana University, Bloomington, Department of Anthropology),Adriana Abreu (Indiana University, Bloomington, Department of Anthropology)

PRESENTER:
Nikolina Zenovic (Indiana University, Bloomington, Department of Anthropology),Adriana Abreu (Indiana University, Bloomington, Department of Anthropology),Beatriz Lima Ribeiro

DISCUSSANT:
Sarah Osterhoudt (Indiana University, Bloomington)

DESCRIPTION:
Concerns over climate change have engulfed global and local discussions of future possibilities. Such concerns have led to the creation of sustainability projects and transformations with aims to conserve and transition to renewable resources. This session on sustainable transitions highlights the importance of understanding perspectives and experiences across different scales, including geographic, geopolitical, and socioeconomic scales. The papers discussed in this panel touch on different contexts and perspectives, such as indigenous communities in the Brazilian Amazon, residents of a Greek island, international organizations like the United

Nations, and local communities involved in natural resource management projects. One important theme that emerges from these discussions is the need for inclusive and participatory approaches to sustainable transitions. Top-down approaches that exclude local communities can lead to power imbalances and adverse effects on those communities. The inclusion of gender perspectives is also highlighted as an important aspect of sustainability, as seen in the case of natural resource management projects in Brazil and the inclusion of gender equality as a universal goal in the UN's 2030 Agenda for Sustainable Development. Another important theme is the paradoxical nature of some sustainability projects. For example, transitions to electric vehicles that rely on ecologically destructive lithium extraction can negatively impact local socio-ecological systems. This highlights the need for a holistic approach to sustainability that considers the interconnectedness of social, economic, and environmental factors. Overall, this panel recognizes the complexity and nuances involved in sustainable transitions, particularly regarding power dynamics, socioeconomic factors, and geographical contexts. The panel highlights the importance of involving local communities, particularly marginalized groups such as indigenous people and women, in developing and implementing sustainability projects. It also emphasizes the need to consider the interconnections between different aspects of sustainability, such as environmental preservation, social equity, and economic development. By taking a multi-perspective and interdisciplinary approach, this panel aims to contribute to a more holistic understanding of sustainable transitions and support the development of more effective and equitable sustainability initiatives.

Smart and Sustainable: Language Ideologies in Astypalaia's Transition into a 'Sustainable' Island: Sounds of "sustainability" are percolating through the Astypalaian hills; the hum of electric vehicles now accompanies the island's ecosystem producing a symphony, or for some residents, a cacophony of green energy and daily life. Volkswagen and the Greek government have partnered to turn the Greek island of Astypalaia into a "smart, sustainable island" exemplifying an ideal global transition beyond fossil-fuel powered vehicles. But how do local communities respond to such implementations of "green" or "clean" solutions when they are brought in by large multinational corporations? This sustainability project will transform the island physically by altering its infrastructure in transitioning the island to reliance on electric vehicles, but also linguistically by altering the

way Astypalaian residents and tourists talk about the island and sustainability. The following explores how Astypalaian residents talk about their changing local landscape as well as how the changing sounds of the landscape communicate this transition alongside local perspectives. This paper discusses the role of language in framing responses to sustainable solutions in Astypalaia, Greece. What do the linguistic devices that people employ in articulations of sustainability reveal about people's conceptualizations of sustainable projects and social life? Considering language ideologies that are emerging alongside the implementation of this sustainability project, this paper highlights Astypalaian perspectives on environmental transitions and the conceptualization of "sustainability." This paper comments on the ways in which Astypalaian residents respond to the implementation of this corporate-governmental sustainability project and the linguistic devices they draw on in such responses. By centering local perspectives on a sustainable environmental transition, this paper combines approaches from linguistic and environmental anthropology to discuss the impacts of sustainable solutions. Presenter: Nikolina Zenovic (Indiana University, Bloomington, Department of Anthropology)

Women's Leadership in Community-Based Management in the Amazon: This paper explores the vital role of women's leadership in promoting equity and sustainability in the communities-based management (CBM) of natural resources, focusing on the pirarucu CBM systems in riverine communities in the Amazon. Pirarucu (*Arapaima* spp.) is a fish that can stretch over 2 meters (7 feet) long, weighs 200 kilos (400 pounds), and is a key resource for community-based management (CBM) systems in Amazonia. We examine women's participation in decision-making processes in CBM systems and the social and environmental outcomes of this participation. Through qualitative interviews with women leaders and community members, we analyze the ways in which women's leadership has positively impacted the community's social and ecological well-being. Our analysis reveals that women's leadership is essential to successful community-based management in the Amazon and that gender equality is essential for achieving sustainability goals. However, women leaders face several challenges, including gender-based discrimination, limited access to resources and information, and cultural barriers that hinder their participation. Our study sheds light on women's challenges in assuming leadership roles in male-dominated contexts and the strategies they employ to overcome gender-based discrimination. We argue that

promoting women's participation is a critical step towards achieving a sustainable transition towards more equitable and inclusive management of natural resources. By promoting gender equity, we can create a more just and resilient society that is better equipped to address the complex challenges of environmental sustainability in the Amazon and beyond. Our findings provide valuable insights into the potential of women's leadership for sustainable transitions and highlight the need for greater gender equity in natural resource management. Presenter: Adriana Abreu (Indiana University, Bloomington, Department of Anthropology)

An ethnographic analysis of UN CBD documents: the inclusion of indigenous views in scaled governance: The 15th Conference of the Parties part of the United Nations' Conservation and Biodiversity convention was held between November and December of 2022. The meeting was supposed to happen in 2020, however due to the Covid19 pandemic, it was delayed to 2022, chaired by China but hosted by Canada, in Montreal. During the meeting, the 2030 Agenda for Sustainable Development was approved after two weeks of intense negotiations between member states and discussions held across actors, which include academia, the third sector, activists and indigenous actors. However the elements part of the agreement and the production of the core main text were part of previous negotiations and smaller meetings held in past years, specially around the development of the Post 2020 Global Biodiversity Framework. The Framework aimed to set a supposed new paradigm to sustainability and the temporal goals necessary to its achievement, namely 2030. In this paper, I focus on how indigenous participation and worldviews have been framed in the development of the Framework, and how they were final in the 2030 Agenda. Additionally, I will follow the discussion of indigenous peoples' participation as a global collective action problem, along with the conflictual perspectives on nature and conservation present in the documents. The analysis will go through the comprehension of international treaties as part of a complex net of actors, resources, and values in clash. The paper tries to grasp an initial diagnosis of how these discussions about conservation and participation have been pursued in a multi-leveled and nested set of action situations through an ethnography of documents. Presenter: Beatriz Lima Ribeiro

2-835

Trans-disciplinary Research and Practice for Social Change

2:00 PM - 3:45 PM

Virtual - Room 1

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

John Doering-White (University of South Carolina, Department of Anthropology)

CHAIR:

Hannah Obertino Norwood ,John Doering-White (University of South Carolina, Department of Anthropology)

PRESENTER:

Zhiying Ma (University of Chicago),Sara Schwartz (University of Southern California),Katherine Gibson (University of Chicago),Sanooop Valappanandi

DISCUSSANT:

Tam Perry ,John Mathias (Florida State University)

DESCRIPTION:

Though disciplines are understood as offering 'toolkits' for making and unmaking social theories, processes, and institutions (Shange 2022), movements to dismantle and build alternative social systems inevitably call into question the emancipatory possibilities and limits of such tools (Lorde 1981). One way that scholars and professionals respond to such questions is to rummage around the toolboxes of other disciplines in search of additional tools with which to amend social worlds. These are often referred to as 'multi-disciplinary' or 'interdisciplinary' projects. In these instances, researchers collaborate 'across' disciplines, retaining and respecting the distinctions that mark the ideological, discursive, and material boundaries between disciplines or, alternatively, seeking to identify common practices, vocabularies, and knowledge among them. A third approach-trans-disciplinarity-is less reverent or beholden to academic or professional disciplines, allowing for the possibility that other methods, worldviews, and aims might be or become eminent. What kinds of reflexivity, practice, and alliance become possible in the trans-disciplinary mode? And what possibilities does trans-disciplinarity resist or foreclose? This roundtable gathers scholars who work at the intersection of anthropology and social work for a conversation about what draws us into-and becomes possible through-the transitory space between these

two fields. Anthropologists and social workers are both oriented to and by particular 'field sites,' though the nature of this orientation differs (Gulbas et al. 2021). They also have different (though overlapping) kinds of ethical commitments, institutional positions, and methods of analysis and intervention. Social work holds action—the impulse to 'do something'—as imperative, whereas anthropology maintains an uneasy distance from or skepticism toward such demands. Continually moving between these modalities presents unique challenges and opportunities depending on the political projects with which one is engaged. For the scholars participating in this roundtable, the space between these fields prompts questions about the nature of agency and ethical embeddedness in institutions, collaboration in knowledge production, and professional identity. What are our political projects and how did they lead us to the unsettled and unsettling space 'between' anthropology and social work? What 'tools' or modes of theory/world-building have come out of this space? How do the disciplinary and professional roles we inhabit shape our scholarship and our participation in social movements? What happens to these projects when we find ourselves pulled into the orbit of disciplinary or professional allegiance? More broadly, this roundtable will be a space for a conversation among anthropologists who find themselves migrating across disciplinary, activist, and professional spaces, and for thinking with trans-disciplinarity as a mode of alliance with the interstitial and the transitory. Citations: Gulbas, L. E., Perry, T. E., Chin, M., & Mathias, J. (2021). Social work and anthropology: Traversing, trading, and translating across boundaries. *Qualitative Social Work*, 20(6), 1415-1425. Lorde, A. (1981). 'The master's tools will never dismantle the master's house,' pp. 98-101. *This Bridge Called My Back: Writing By Radical Women of Color*, Cherrie Moraga and Gloria Anzald

2-520

Transgressions in Care: The Power & Possibilities of Gossip Within and Beyond the Clinic

2:00 PM - 3:45 PM TMCC - 716 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Maxwell Hellmann

CHAIR:

Lauren Textor (Cotsen Institute of Archaeology at UCLA)

PRESENTER:

Maxwell Hellmann ,Matthew Hing ,Emily Jones ,Daniel Kennedy ,Lauren Textor (Cotsen Institute of Archaeology at UCLA)

DISCUSSANT:

Can Aciksoz (University of California, Los Angeles, Department of Anthropology)

DESCRIPTION:

Far from popular conceptions of gossip as trivial, anthropological research across many settings has demonstrated that gossip can function as a tool of social control (Drotbohm 2010, Herskovitz 1937), subversive critique of hegemonic structures (Turner 1993), and as mechanism for community building and creating social cohesion (Gluckman 1963, Paz 2018). In all of these examples, gossip frequently serves as a 'marker for boundaries of power—their emergence, reification, undermining, or crisis' (Atkins 2017, 4), and helps distinguish between in-group members and outsiders (Brisson 1992; Besnier 2009). The role of gossip within clinical spaces, however, remains undertheorized. The clinic represents an intimate, power-laden terrain in which patients and healthcare workers come together to provide, perform, produce, and contest both medical knowledge and forms of care (Waitzkin 1991). Recent work has emphasized the impact of neoliberalism on the structure of health care as well as the conditions that structure health workers' practices and possibilities for care, including the financialization of clinic and hospital systems, administrative surveillance and discipline through electronic medical records systems, and monetized pay-for-performance 'quality' metrics (Anderson & Waitzkin 2018; Maskovsky 2000). This panel inquires into the 'creative potential' of transgression (Hutnyk and Rao 2005) in order to produce liberatory care. Each talk offers an ethnographic examination of how and where spaces of clinical care afford possibilities for transgression, and in particular, the social, political and economic effects of gossip. Collectively, the panel explores the ambivalent capacity of gossip as a specific form of transgression pursued by patients and healthcare workers that can variably enable care and enact harm. The panelists, researching at a diversity of sites within and outside the United States, also reflect on their dual positionality as clinical providers and critical ethnographers, to ask how cultivating a praxis of transgression may offer a way forward for navigating the tensions between these positions.

Therapeutic Transgression?: The Work of Gossip in a Residential Care Facility: As outsiders collecting data on

group social practices, anthropologists have frequently been viewed with suspicion, especially in settings dominated by secrecy (Jones 2014). In this talk, I reflect on my experience conducting fieldwork in an under-resourced long-term care facility in Los Angeles, where I have frequently been perceived as a spy by both staff and residents. I describe the facility as a fractured social space rife with internal tensions, strict hierarchical divisions between patients and staff, and a 'culture of silence,' which enable and maintain its sub-standard social and material conditions. Within this space, I regularly transgress the sharp resident/staff divide and openly partake in taboo discussion about conditions in the facility. I demonstrate that my presence as a clinician-ethnographer interrupts existing dynamics, generating a mix of fear, hope, and relief among my interlocutors. As the recipient of gossip from both residents and staff, I am perceived as a unique source to confide in as well as a potentially dangerous conduit of information, given my liminal and bivalent positioning between the two groups. Drawing on vignettes demonstrating the potential power and pitfalls this presents, I discuss the ethical and methodological challenges of navigating interlocutors' trust, and my own anxieties about unwitting betrayal and unintentional harm (Falcone 2010). Despite these difficulties, I suggest that within a residential care setting veiled in secrecy, ethnographers can offer therapeutic value that other clinicians in the facility do not have time, interest, or ability to provide to residents, and which are not made structurally available to staff. Presenter: Maxwell Hellmann

Gossip as Clinical Transgression & Social Transfixion: Power and Politics in Community Health Work: There is ongoing anthropological inquiry into how community health workers (CHWs) –frontline, largely female health workers who share social location(s) with the patients they serve – experience both increased power and precarity as they carry out their work transferring knowledge, resources, and care bidirectionally between the “clinic” and the “community” (Maes 2016; Zabaliūtė 2021; Closser 2022). One underexplored phenomenon that is constructive of CHWs’ care relationships as much as it can be destructive for their reputations is gossip. This talk takes gossip –understood as loose, productive, evaluative talk emerging from intimate relationships (Adkins 2017) – as a central feature of CHWs’ labor experiences. Drawing on ethnographic fieldwork with CHWs employed by an NGO in Chiapas, Mexico, I analyze instances where CHWs’ and patients’ mutual gossiping about their community’s widely maligned physician pushes CHWs to transgress professional

hierarchies and circumvent the doctor’s authority by titrating medications on their own. I compare this example where gossip appears to bolster CHW-patient solidarity to other moments where CHWs become subjects of gossip (chisme) by other community members, in transfixing critiques that invoke gendered tropes and local norms around material reciprocity. Here, I argue that gossip functions as a gendering and moralizing critique of the perceived selectivity of CHW program benefits within a context of widespread economic precarity and restricted labor opportunities – both a “leveling mechanism” (Besnier 2009) imposed on CHWs’ potential social mobility and a productive practice (Van Vleet 2003) that offers community members space to theorize about the program’s effects on their social worlds. Presenter: Matthew Hing

“This place is like high school”: Gossip and the positionality of the field worker: As an ethnographer on the trauma surgery service of a teaching hospital where I had worked as a medical student—and planned to work at again—I found myself both the subject and participant in the circulation of various forms of gossip. As a fourth-year medical student and future surgical resident, the content of the gossip that circulated both by and about me carried intense emotional and professional stakes. While my intimate relationships with the residents and attendings at this hospital undoubtedly facilitated my access to the site and the investment of my interlocutors in my project, this intimacy likewise implicated me directly in the professional and social world I was studying. This paper considers the role of gossip in locating the ethnographer within a social system and in producing conflict as a result of “studying up” in such an immediate way (Nader 1972). Gossip in this context was used, by both my interlocutors and me, to mark and negotiate my unstable relation of belonging as a medical student and ethnographer. I explore how the relationship between my positionality and the forms of gossip I was implicated in became mutually intertwined and constitutive, with ambiguous effects on both my ethnographic field work and medical career. Presenter: Emily Jones

Gossip as Empathetic Practice: Possibility and Limitation in Contexts of Severe Mental Illness: Drawing from fieldwork on mental health services for unhoused people in the heart of the Midwest, many of whom are experiencing active psychosis, this talk foregrounds ways gossip cultivates (and impedes) empathy for people experiencing social suffering (Kleinman 1997). Phenomenological anthropology has long considered

issues of empathy and ethnography (Hollan and Throop 2008, 2011). Further still, the psychiatric phenomenological tradition has theorized the ontological nature of psychotic realities, seeing reality itself as a product of individual and collective meaning-making (Jaspers 1967). In the context of severe psychiatric illness, Ratcliffe has argued that a phenomenological stance offers the possibility of a “radical empathy,” an empathy based fundamentally on differences of reality rather than similarities (2011). Combining this possibility with the idea of gossip as a practice of shared meaning-making (Van Vleet 2003), I examine ways in which gossip about others serves as a practice for building radical empathy for people experiencing psychosis and other forms of severe mental illness. I ethnographically push beyond an understanding of empathy as one-on-one intersubjective practice towards one of collective practice. More insidiously, I include the limitations on such a collective practice, looking at instances where racialized gossip reproduces the “crushing objecthood” imposed on non-White bodies (Fanon 1967), reducing the possibility of building radical empathy. Presenter: Daniel Kennedy

Rounds of Gossip: Discerning forms of knowledge and transgression in the hospital: This talk examines the relationship between gossip and hospital resources. In the context of both scarcity of quality care and an abundance of spending on health care in the U.S., I ask what role gossip plays in medical resource allocation, the role that forms of scarcity play on gossip, and finally, I inquire into the relationship between gossip and narratives that shape political organization for structural reforms concerning “care.” Using my privileged positionality as a medical student and ethnographer in a public hospital, I describe instances of gossip as told by “Paul”, a hospitalized patient, about his medical team, as well as gossip told about Paul by members of his interdisciplinary medical team. Examining the relationship between different formulations of the electronic medical record, conversations on care team rounds, in hallways, and on the ward near the end of Paul’s life, I inquiry into the contradictions and insights made discernible by investigating the public and hidden transcripts (Scott 1990) of clinical care settings, and the role gossip can play in determining deservingness, segregating patients into and out of care, diffusing responsibility (Goodwin 1990), and resisting hegemonic modalities of care. I describe the betrayal felt by Paul, the subject of chronic and repetitive gossip, when he was both denied pain medications with the logic that they would make his survival less likely, and was also

denied care oriented toward his survival. In response to Paul’s feeling of betrayal, I and others engaged in gossip with and about Paul in an attempt to get more resources allocated to him. Following work that examines gossip to understand hegemony and coercion (Besnier 2009) and building on what James terms “bureaucraft,” the technical practices deployed by experts attempting to assist clients (and their unforeseen consequences), I ask what gossip as transgression can make possible and what it may foreclose in the allocation of medical resources. Presenter: Lauren Textor (Cotsen Institute of Archaeology at UCLA)

2-525

Transitions and Illusions- Stepping back from sub-disciplinary approaches in the study of human evolution- Part II

2:00 PM - 3:45 PM

TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Biological Anthropology Section

ORGANIZER:

Robin Nelson

CHAIR:

Robin Nelson

PRESENTER:

Robin Nelson ,Michelle Cameron (University of Toronto, Department of Anthropology),Kathrine Starkweather (University of Illinois, Chicago, Department of Anthropology),Christopher Schmitt (Boston University, Department of Anthropology),Delaney Glass (University of Washington, Department of Anthropology)

DESCRIPTION:

Similar to other scientific fields, training in and the practice of biological anthropology has moved in the direction of increased specialization. Gone are the days of single session conferences that span the discipline. The nature of the employment market further encourages specialization through graduate and postdoctoral training. However, these external forces do not necessarily change the fundamental shared nature of the questions explored in human evolutionary studies. In part two of a two-part session, scholars will focus on the way in which the compartmentalization by sub-disciplinary expertise has shaped our understanding of time and processes of change in human evolution. How can we better connect our knowledge of anatomy

with expected change over time as studied via genetics, human biology with paleoanthropology, bioarchaeology with human ecology? Scholars in this session will present work that speaks to the points of connection that unite biological anthropology, both theoretical and practical.

How long is long enough? Considering evidence in studies of behavioral change and human evolution: The material evidence marshaled in studies of human evolution are often cordoned off into siloed areas of sub-disciplinary specialty. While this specialization has expanded our understanding of increasingly discrete features, it has hampered analyses across areas of specialization within biological anthropology. Within studies of human behavior, considerable attention has been given to identifying which period of time marks the “moment” when we became behaviorally human. Addressing this query requires consensus about both expectations of change over time and what constitutes appropriate evidence of change as it emerges from various domains within biological anthropology. One prominent school of thought argues that humans are cognitively and thus behaviorally mismatched for our current environment. In this paper, I examine the evidence for claims of slow and stalled behavioral change via material culture, identifying what support we have for ideas of inertia in behavioral evolution and persistence of 'stone age brains.' I also explore what evidence we would need to better capture behavioral change over time, thus potentially expanding our understanding of expected rates of change. Presenter: Robin Nelson

The siloed skeleton: Combatting compartmentalization of skeletal biology research : Research in human skeletal biology reflects the increased specialization and compartmentalization common to biological anthropology today. Projects are often organized around specific bony responses to stimuli or particular skeletal elements. However, the skeleton represents a responsive, dynamic tissue that integrates with other physiological systems and may reflect an array of lived experiences, albeit with limited tissue responses. Our social, cultural, and ecological circumstances may collectively affect our bones, so the study of the human skeleton is strongest when conducted using holistic, biocultural approaches that best account for these interactions. A transition towards greater engagement with colleagues across sub-disciplines within biological anthropology and with those in diverse anatomical, clinical, and healthcare specialities may benefit interpretations of how the human skeleton embodies

the challenges we encounter across our lives. Examples of such approaches may include greater collaboration between researchers investigating the living and the deceased . This may involve partnerships between researchers investigating modern clinical data with biological anthropologists to understand the impacts of lived experiences on skeletal health and variation. Additionally, re-engaging with theoretical approaches from other anthropological disciplines. when designing and undertaking research projects, including embodiment theory and relationality, may provide opportunities for new epistemological insights. Bringing these approaches, among others, back to the forefront may help lift the silo around the skeleton, reintegrating our bones into a broader body of literature about human responses to our worlds and our lives. Presenter: Michelle Cameron (University of Toronto, Department of Anthropology)

Climate Change/Women’s Work: How behavioral adaptations to environmental change impact human biology: Throughout human evolutionary history, people living in subsistence-based and non-industrialized societies have altered their economic practices in response to environmental change, which have resulted in varying effects on human biology. In Shodagor communities in rural Bangladesh, some households shift economic practices seasonally, with women working as traders during the dry season (approximately October – March), and men working as fishers the rainy season (approximately April – September). Women’s trading is associated with positive economic outcomes, like higher income, but also produces higher variance returns than fishing, and children in fishing households grow at a slower rate and experience more illnesses during the dry season when their mothers are trading. Additionally, because fishing produces more reliable returns, families report saving as much of their fishing income as possible during the rainy season to buffer against resource stochasticity during the dry season. Climate data from the last 10 years indicates that dry seasons are becoming longer in Bangladesh, while rainy seasons become shorter. In this talk, I will use longitudinal income and biological data collected between 2017-2022 to determine whether Shodagor economic strategies have shifted in response to climate change and how those shifts have impacted the health and growth of Shodagor children. If women are trading for longer periods of time and men are fishing for shorter periods of time, children’s growth and health should suffer greater insults, which would be harder to recover from. These results may offer insights into the evolutionary impacts of environmental change on

human behavior and biology. Presenter: Kathrine Starkweather (University of Illinois, Chicago, Department of Anthropology)

A multi-omics non-human primate model: Studying the evolution of complex traits...with queer theory: Although they require high expense and high analytical complexity, -omics methods (i.e., genomics, epigenomics, transcriptomics) also bring high potential for integrating inquiry across biological systems important to human evolution. Much -omics work focuses on biomedically-oriented research questions – out of necessity, NIH-funded labs are best-positioned to take advantage of multi-omics approaches – but an increasing number of researchers produce datasets and develop unprecedented resources (for scholars who can access them) to answer evolutionary questions. When situated in highly collaborative liberal arts environments, anthropological -omics scholars are well-situated to bring conceptual theoretical tools across disciplines that can expand the ways in which we think about the use and applicability of these resources to broader inquiries on human evolutionary patterns. Participation in a diverse community of Gender and Sexuality scholars inclusive of biologists, for example, can develop a productive interchange wherein model system-focused biological scholars draw on queer theory concepts like performativity and sexual configurations theory to bolster evolutionary theoretical constructs like developmental plasticity and functional integration. This combination – queer theory that deeply interrogates socio-environmental etiologies of traits and embodiment paired with multi-level -omics perspectives – has potential to clarify evolutionary questions across scales of both time and within the organism. I'll discuss the ways in which this context and perspective has enriched my own research developing model systems for understanding the evolutionary origins of metabolic traits in primates, and, perhaps more importantly, how it has enriched the ways in which I teach evolution to my students. These ideas are not new, of course, but rather can be seen as a return to a more conceptually holistic practice for molecular anthropologists that works to integrate and speak
Presenter: Christopher Schmitt (Boston University, Department of Anthropology)

Longitudinal relationships between cortisol, pubertal energetics, & menarche among Qom females: Puberty encompasses sweeping transitions resulting in reproductive maturation. Trade-offs between physical growth and reproductive effort are in part, mediated by the hypothalamic pituitary adrenal axis (HPA).

Evolutionary theorists suggest downstream products of the HPA and hypothalamic pituitary gonadal axis (HPG) such as cortisol and testosterone co-activate in puberty to meet developmental demands such that they positively couple (associate) during puberty and decouple as an adult phenotype is attained. In our preliminary work among Qom females aged 8-14 ($n = 46$, $n = 92$ samples), we found that relative to cortisol and testosterone levels estimated at age 8, estimated interaction terms between age and testosterone on cortisol were indicative of positive and increasing coupling from ages 9-10 ($b = -0.08 [-0.58, 0.42]$), 10-11 ($b = 0.14 [0.36, 0.63]$) and 11-12 ($b = 0.28 [-0.12, 0.67]$), decoupling at ages 12-13 ($b = -0.18 [-0.78, 0.42]$), and positive coupling again at 13-14 ($b = 0.20 [-0.61, 1.00]$). We contend that increased HPA function may be positively coupled with testosterone and independently increase across the pubertal transition to promote both reproductive and physiological changes in puberty simultaneously perhaps due to cortisol's role in energy mobilisation. However, it is not established whether cortisol increases, decreases, or stays stable across puberty. We explore relationships between pubertal energetic investment (height, BMI, waist circumference, and C-peptide), age at menarche and Peak Height Velocity, and cortisol trajectories among the same Qom females, utilizing longitudinal data spanning >1 year ($n = 800$ urine samples). We discuss evolutionary theoretical and transdisciplinary perspectives on puberty, including attention to statistical modelling choices. Presenter: Delaney Glass (University of Washington, Department of Anthropology)

2-530

Transitions and Trajectories in Indigenous Education: From Safety Zones to Sovereignty Zones

2:00 PM - 3:45 PM

TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Teresa McCarty (University of California, Los Angeles)

CHAIR:

Sheilah Nicholas, Teresa McCarty (University of California, Los Angeles)

PRESENTER:

Sheilah Nicholas, Cynthia Benally (University of

Utah), Teresa McCarty (University of California, Los Angeles)

DISCUSSANT:

K Tsianina Lomawaima

DESCRIPTION:

This session aims a critical Indigenous and ethnographic lens at the changing landscape of Indigenous education in the settler state known as the United States. The anchoring analytical perspective is Lomawaima and McCarty's (2006) Safety Zone Theory, which posits that the federal government has not simply vacillated between tolerance and suppression of Native cultural difference (the 'pendulum' metaphor), but has, in a systematic and empirically discernible way, sought to distinguish 'safe' Indigenous cultural difference from practices deemed so dangerously different as to threaten settler state interests. This pattern can be seen, for example, in education policies that encouraged Native 'arts and crafts' but systematically repressed Native-language use by the thousands of Native children in federal Indian boarding schools. The metaphoric safety zone represents a pedagogical, political, and ideological space of settler state intolerance, discipline, and control. More recently Lomawaima (2014) advanced the notion of Zones of Sovereignty – spaces of Indigenous resistance, resurgence, and self-determination. Complementing this paradigm, the session draws on Indigenous theories of refusal (Simpson 2007), desire (Tuck 2009), and (counter)storytelling (Brayboy 2005; Solórzano and Delgado Bernal 2001), and on distinctive, place-based Indigenous knowledge systems. Indigenous sovereignty, writes Lomawaima, 'enfolds practices of creative self-determination toward goals of equity, justice, tolerance, and mutual well-being' (2014:66). These practices constitute the focus of the papers in this session, and grow out of Indigenous activism in seizing windows of policymaking opportunity within settler institutions – most notably schools. We begin with Hopi, where local schools, historically sites of ongoing struggle between Hopi parents and non-Native educators, are being repurposed as essential resources for Hopi language recovery (Paper 1). These transformations have evolved in response to settler threats to Hopi religious Zones of Sovereignty, echoed in the words of Hopi hereditary chieftains: 'We are still a sovereign nation.' This is followed by an account of sovereignty-building for Lakota language and culture reclamation within K-12 and higher education through the 'wrangling' by the Standing Rock Lakota People of existing public education systems (Paper 2). Paper 3 presents a critical autoethnography of the Diné author's effort to confront

coloniality within a predominantly white university by creating a graduate certificate program, Working with Native Communities (Paper 3). The program speaks back to settler colonial amnesia and extractive research methodologies. Finally, drawing on oral testimony and collaborative ethnographic research, Paper 4 examines the interplay between ground-up language education movements and a larger Indigenous education sovereignty movement, arguing that, more than language or education alone, these movements restore holistic wellbeing and Native Nation-building. The session concludes with discussant commentary by a senior Indigenous scholar, followed by dialogue with the audience. Altogether, our goal in this session is to create a dialogic and educational space in which to explore both the incommensurability (Tuck and Yang 2012) between Safety Zones and Sovereignty Zones, and the transformative possibilities and trajectories these critical ethnographic accounts reflect and create.

'We Are a Still Sovereign Nation': Reconstructing Schools as Essential Resources for Hopi Education: The words in this title, written by Hopi hereditary chieftains in a 1949 letter to U.S. President Truman, assert a position of obedience to a traditional and religious pathway—a Zone of Sovereignty established at the Hopi time of Emergence, within which a duty and responsibility to the past, present, and future is upheld by each generation of Hopi in the face of impending change. This commitment is conceptualized in Hopi thought and expressed in the Hopi words: qatsivaptsiwa, to be born into one's generation with all its responsibilities; and qatsi'ngwa, to see that life goes on. Fifty years later, the Hopi language, the mainstay of the traditional and religious Zone of Sovereignty, was in serious decline, predicting a precarious future such that an elder member of this generation said, "Someone must take responsibility for [language] preservation, and the logical place today is the school" (Author 2005:34). Schools have become essential, with parents looking to the schools to teach the Hopi language and Hopi cultural values. At 76 years out, as a member of my generation—our turn at life to see that life goes on—I draw on the Hopi paradigm that describes how beginning with a call for assistance, the community comes together to bring to fruition cultural ceremony or events in order to conceptualize and articulate an empowering framework for (re-)constructing schools as essential resources for Hopi education and language reclamation. Presenter: Sheilah Nicholas

Opportunities for Zones of Sovereignty: Agentic Interpretations of Performative Gestures in a PWU: In

this critical autoethnography (Boylorn & Orbe, 2014), the author will speak about the genesis and development of an interdisciplinary graduate certificate, Working with Native Communities, at a predominantly white university (PWU). The author is an Indigenous woman who was a first-generation college student and currently holds a tenure-track position at this PWU. The story (Brayboy 2009) describes the author's attempts to understand settler society as a method of contesting the Safety Zone (Lomawaima & McCarty, 2006) at the PWU. Her cultural analysis and agentic interpretations of white settler society allowed her to seize opportunities (such as the performative gestures of land acknowledgements and community-engaged learning/research) as acts to create Zones of Sovereignty (Lomawaima & McCarty, 2014). Drawing on her prior qualitative research in K-12 urban public schools (Author 2019) and personal experiences living in dominant society, she found that most settlers perceived Natives as nonexistent and/or as stereotypes. Settlers also lacked understanding of Native Nations and their unique relationships to federal and state governments. Thus the wants for the Certificate were to transition from ignorance/avoidance of Native issues and Peoples to taking responsibility for the continuation of settler coloniality and apathy toward Natives, and to building respectful and reciprocal relationships with Native Peoples and Nations. The Certificate also transitions from researching about Natives to researching with Native Peoples and Nations. Presenter: Cynthia Benally (University of Utah)

“For the Benefit of My People”: Mobile and Mobilizing Sovereignty Zones in Indigenous Education: Drawing on oral testimony and collaborative critical ethnographic research, this paper offers a retrospective and prospective analysis of a half-century of Indigenous education activism across Native homelands in what is known as the United States. Interweaving ground-up, place-based movements with a genealogy of a larger education and language-and-culture reclamation movement, the paper explores collective efforts to (re)claim Indigenous ways of knowing, being, and speaking displaced by settler occupation, through the repurposing of schools. I write as a non-Indigenous scholar, educator, witness, and collaborator in these movements, a positionality described by Kaomea (2003) as the “allied other.” The movements have a strong communal emphasis – “for the benefit of my People,” in one Native youth's words. The movements are mobile in the social networks they have established over time, and mobilizing in the innovative pedagogies, policies, and social justice activism they have provoked. I begin

with the resurgence of Indigenous community-controlled schooling amidst mid-/late-20th century struggles for civil rights and American Indian self-determination, following these movements and their intertwining with others to the present moment. While a major focus has been the creation of linguistically and culturally revitalizing and sustaining pedagogy, the deeper meaning of these movements is re-membering what has been dis-membered by colonization (wa Thiong'o 2009) and the thriving and wellbeing of individuals, communities, and Native Nations. To the extent that they mobilize and sustain Zones of Sovereignty, these movements hold vital insights for the reclamation of Indigenous lands/waters, languages, and knowledge systems worldwide. Presenter: Teresa McCarty (University of California, Los Angeles)

2-535

Transitions through the Flesh: Beyond Bare Life in Zones of Injustice

2:00 PM - 3:45 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Andrea Lopez (University of Maryland, College Park)

CHAIR:

Andrea Lopez (University of Maryland, College Park), Ryan McNeil

PRESENTER:

Matthew Thomann (University of Maryland, College Park, Department of Anthropology), Jeffrey Schonberg (San Francisco State University), Carlos Martinez (University of California, Santa Cruz), Andrea Lopez (University of Maryland, College Park)

DISCUSSANT:

Danya Fast (University of British Columbia), Kelly Knight (University of California, San Francisco)

DESCRIPTION:

In the urban landscapes where the deepest forms of bodily inequity and injustice are situated, we are often drawn to understand experiences of marginalization through the lens of exclusion and various biopolitical or necropolitical dynamics. While these frameworks can aptly describe the magnitude of forms of violence that happen here, they can also contribute to new forms of erasure – specifically of the forms of humanity that emerge from the lived spaces of urban social exclusion.

Here, something profoundly deep and creative is always happening in the 'miniscule movements, glimmers of hope, scraps of food, the interrupted dreams of freedom found in those spaces deemed devoid of full human life' (Weheliye 2014). In this panel we draw on ethnography and autoethnography to engage with Weheliye's concepts of the flesh/enfleshment and the connections to potentially subversive discourses of governance that emerge in the real spaces where people negotiate the full humanity of their lives. We ask: what is always beyond bare life? What must we interrogate about ourselves and our methodologies to arrive here, in the spaces beyond? What happens in the inbetweenness as forms of humanity—constituted through oppressive governance and simultaneously constituted through the flesh—are brought into relation?

Flesh in the Excess: HPV, Anal Warts, and the Potentiality of Ad-Hoc Care in Kenya: While the global health community has rushed to normalize the science of human papillomavirus (HPV) prevention for adolescent girls and young women in the name of cervical cancer prevention, the HPV-related prevention and treatment needs of sexual minority men are largely ignored in global public health policy and programs. In Kenya, HPV often manifests among this population as severely advanced anal warts. Presenting with such a condition at a public facility would effectively “out” the patient in a country where homosexuality remains criminalized and clinical homophobia has been well documented. Instead, men regularly progress to extremely late stages of anal disease, when bowel functioning has become obstructed before accessing improvisational services set up by a community-based clinic in Nairobi. In this paper, I present ethnographic findings from my ongoing research with patients receiving these ad-hoc forms of care to illustrate how overlapping layers of neglect, undergirded by homophobia, inscribe biological difference onto the body in the form of excess flesh. This is an odorous and unwanted flesh. It causes pain, produces blood and puss, and leads to social isolation. While this excess of flesh is indeed the result of necropolitical neglect, I draw attention here to the forms of relationality, humanity, and healing it produces between patients, caregivers, and the anthropologist. In doing so, I aim to reorient thinking around the bare life of the abject, fleshy queer body to instead illustrate how emergent forms of care disrupt dominant ways of governing health and healing. Presenter: Matthew Thomann (University of Maryland, College Park, Department of Anthropology)

Iatrogenesis and “State Created Danger”: Fighting sweeps against the unhoused in Oakland, California: With billions invested by the State of California to manage unhoused people, a major focus of those dollars have been in the form of “sweeps” of informal settlement that have emerged throughout the State. One of the largest settlements, in Oakland, occupies a one mile stretch at the furthest-most geographic, social, economic and political fringe of the city in a historically Black, gentrifying neighborhood. These assorted dwellings occupy space at the confluence of various landholders, including the State, the City, the railroad and local private landowners. It has served as a de-facto sanctuary for the unhoused as law-enforcement encouraged others to move there—an exile within exile. Directly targeted for eviction by the Governor in the press and through financial incentives, the residents have been fighting, and losing, their battles to maintain their community. For the past seven months I have been conducting ethnographic research with these residents, volunteer activists, as well as with the attorneys who represent them. Working between the medical term iatrogenic, situated within the public health narrative that is ubiquitous in both political and media representations; and the legal concept of “state created danger,” which fails as strategy but is itself a logic that references (a lack of) intervention that shapes suffering, the residents are fighting for more than inclusivity, but to extricate unworthy notions of the self from their publicized bodies. The justifications for these sweeps, as protections from self-harm, are strongly referenced by the federal judge in his decisions over their fate. Presenter: Jeffrey Schonberg (San Francisco State University)

Estranged S/kin: Deportation, Racial Expulsion, and Fleshy Relations Along the U.S.-Mexico Border: Disposed of in Mexico by the U.S. deportation regime, homeless deportees in the border city of Tijuana are rendered unsympathetic figures in the public imaginary. Though nominally Mexican citizens, they are often estranged from their country of birth. Their expulsion from the U.S. and their frequent association with drug use and criminality in media reports serve as intersecting axes of alienation. Moreover, the debilitated bodies of many homeless deportees in the form of bruises, scabies, abscesses, and amputated limbs further reinscribe their otherness. Because their physical markings are perceived as being associated with criminal behavior, deportees' bodies draw persistent scrutiny and further corporeal punishment from governmental security forces. Thinking with the theorizations of Alexander

Weheliye, Hortense Spillers, and Jasbir K. Puar, I suggest that deportees' debilitated bodies are not merely an outcome of racialized hierarchies, but also serve as vehicles for their racial expulsion from Mexico's national and human community. Through persistent marginalization, deportees' "stigmata of exteriority and impurity" (Balibar, 1991) takes fleshy form, contributing to their continued punitive targeting under Tijuana's "visual regime" (Valencia, 2019). And yet, the hypervisibility of homeless deportees in border city landscapes simultaneously creates a space for unexpected encounters of solidarity and sociality. In this paper, I will describe these fleshy relations by drawing upon fieldwork conducted with the Border Wound Clinic, a harm reduction street clinic working along the "1,950 mile-long open wound" (Anzaldúa, 1987) of the U.S.-Mexico border aimed at attending to the slowly accumulated wounds of those impacted by the deportation regime. Presenter: Carlos Martinez (University of California, Santa Cruz)

In the Flesh, In The Meantime: Overdose Death and Enfleshment : In racialized urban spaces like Washington, DC, overdose disparities are framed as major public health priorities. However, for people negotiating a hierarchical landscape of worthiness within the punitive logics of War on Drugs politics, public health proclamation without commitments to radical change leaves people in a necropolitical landscape of intersecting injustices. In the context of broader public health pronouncements about overdose prevention, people live in the context of a continued mass death event. Death sits squarely in these spaces and people organize to mourn and expose the policy failures that lead to these deaths. In this paper, I engage with what it means to do justice-oriented liberation work in the "in between" spaces of radical change – what I call harm reduction's "in the meantime." "In the meantime" includes the everyday organizing and attempts at healing that come alongside having to routinely experience and reveal the pain, loss, and depths of mourning unjust overdose deaths. Life "in the meantime" requires exposure of the flesh as a site of injustice – an embodied act that is both exploitative in its transactional nature and the basis for healing and the struggle for liberation. As I explore struggle and liberation constructed "in the meantime," I ask how the flesh is complexly activated and what forms of humanity emerge in these spaces? To explore this, I toggle between ethnographic data on the overdose crisis and autoethnography that exposes my own enfleshment and bodily trauma in these spaces in-between violence

and the pursuit of justice. Presenter: Andrea Lopez (University of Maryland, College Park)

2-540

Translocal Mobilities. Rethinking Rural-Urban Spaces and Relations in China (Part 2)

2:00 PM - 3:45 PM

TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Goncalo Santos

CHAIR:

Ellen Oxfeld (Middlebury College, Department of Anthropology)

PRESENTER:

Minhua Ling (Geneva Graduate Institute), Hechen Liu (Washington University in St. Louis), Min Lee (University of California, Berkeley), Renee Jin (University of Rochester, Department of Anthropology), Iris Luo (Cornell University, Department of Human-Centered Design), Huiyi Huang

DISCUSSANT:

Goncalo Santos

DESCRIPTION:

Dominant paradigms of rural/urban relations in China emphasize spatial, social, economic and cultural boundaries. The hukou system, second-class status of migrants in cities, epidemic controls on migrant workers, disparities between rural and urban educational opportunities all lend to an analysis which centers on frameworks of rural-urban divides and boundary making. However, the popularity of such paradigms may lead us to overstate the significance of the urban and to ignore the more messy blurring of rural and urban spaces in contemporary China. Drawing on recent anthropological scholarship on translocal modes of livelihood in East Asian contexts (Nguyen 2014, Santos 2021), this panel seeks to explore the significance of translocal identities, mobilities, and relationships in China, proposing a more dynamic theoretical framework capable of moving beyond stagnant binary oppositions between a rustic rural China and a cosmopolitan urban one. Focusing on translocal mobilities and identities is a good way to question stereotypical narratives of rural depletion, abandonment and exodus, while making sense of the rise of new frameworks of rural-urban sociality in the age of mass migration and digital connectivity. We invite

proposals that explore China's rural transformation from a translocal perspective capable of showing how the new villages of twenty-first-century China have become patched-up formations or assemblages constructed out of increasingly complex rural-urban mobilities and entanglements in the context of new 'power geometries' (Massey 1994) and structures of social and spatial inequality.

Mobility, Temporality and Value in Rural China: A Case Study: A large percentage of Chinese internal migrants need to prepare for a presumed yet indeterminate rural-bound return that is institutionally structured by the hukou (household registration) system. This paper explores how such channeled return has been changing the physical, socioeconomic, and ecological landscapes of migrant-sending villages. By zooming in on various aspects of material and social reconfigurations in a migrant-sending village in Anhui, it shows how return as a continuous, translocal process has been integral to household reproduction in China's highly uneven citizenship regime. It also discusses how migrants and their families negotiate in face of truncated mobility and truncated rural-urban disparity the meaning of time and value in everyday practice. Drawing on long-term fieldwork in both rural and urban ends of China's internal migration, this paper seeks to illuminate on the implications of China's semi-proletarianization of migrant workers that not only dismisses the moral panic discourse of "empty nest" in Chinese media but also opens up for reconceptualization of rural-urban relations in China and beyond. Presenter: Minhua Ling (Geneva Graduate Institute)

Moral Economy of Digital Labor: Is Web-Based Platform a Way Out for the Rural Youth?: The early 21st century in China witnessed a nationwide population migration dominated by migrant workers. For migrant workers with no urban household registration, their translocal identity is characterized by a 'suspended' economic status. Over the past decade, their left-behind children have inherited this 'suspended' identity and become a new generation of migrant workers. However, these grownup left-behind children have come to recognize the decline of the rural economy and the limitations of the urban household registration system, facing a sense of 'meaninglessness' in life. The development of short-video platforms has been taken by many rural youth as a shortcut to profit through traffic. Much research has recognized the effects of the platform economy in promoting rural revitalization. However, few studies have pointed out the difficulties faced by returned rural youth who give up urban work to become short-video

producers. For them, harming their bodies and behaving in an embarrassing manner have become their main means of obtaining traffic online. This research proposes the concept of 'rural digital labor' to supplement current research on platform economy. Through interviews with these short-video producers, this study will explore from the perspective of moral economy how the promise of the platform economy has failed to help rural youth overcome the living difficulties caused by economic development. This study will also examine, from the concept of bio-politics, how rural youth, who are alienated and dehumanized, cope with the identity confusion in the post-socialist platform economy environment. Presenter: Hechen Liu (Washington University in St. Louis)

Rural in the Urban, Urban in the Rural: The Case of Lifestyle Migrants in Southwest China: This paper explores the liminal positionality of lifestyle migrants in Southwest China that blurs the boundaries between the rural and the urban. Reversing the previous flow of rural-to-urban migration, the lifestyle migrants that I examine ethnographically are highly educated urbanites born in the 1980s and 1990s who migrate from megacities such as Beijing, Shanghai, Guangzhou, and Shenzhen to a mountainous ethnic Yi village located in the suburb of Kunming, Yunnan Province in Southwest China. The lifestyle migrants or the "new villagers" (xincunmin) are the "outcasts" of the late socialist economic development and urbanization who are exhausted and frustrated by alienation, chronic illnesses, environmental pollution, dramatic shifts in family norms and values, and newly enhanced political censorship under President Xi's digital authoritarian regime. They seek alternative ways of life in "rural in the urban," meaning the suburban periphery of Kunming city, by mainly practicing permaculture (permanent agriculture) in collaboration with strategic local Yi villagers or the "old villagers" (laocunmin). They are also "urban in the rural," in the sense that they are bringing in urban resources that the local Yi villagers often desire, such as educational resources. In the context of recent rural revitalization (xiangcunzhenxing) policies in China that aim for bringing back rural-born youth to their original hometowns by providing business opportunities, I argue that lifestyle migrants are unrecognized political beings that create hybrid forms of life that connect the rural and the urban in the grey area created by the central government's rural development agenda. Presenter: Min Lee (University of California, Berkeley)

Beijing's Urban Villages: Chinese Artists Bridging Translocality: This paper examines how Chinese contemporary artists employ creative practices to interact with the urban village environment, form connections with residents, and contribute to the development of the local economy. Drawing on archives, ethnographic research, and interviews with artists and community members, I argue that Chinese contemporary artists inhabiting the in-between spaces of the urban village apply their artistic practice to bridge the gaps between different social, cultural, and economic groups. By collaborating with community members, artists create new forms of cultural expression and social interaction, challenging traditional labor structures and modes of urban development and becoming an integral part of the formation of urban villages in Beijing. The paper first situates these artistic collaborations within the broader political and economic context of urbanization in Beijing. Although government policies related to urban villages have helped upgrade infrastructure, improve living conditions, and promote economic development, their implementation has remained complex. In particular, it has led to conflicts between residents, artists, developers, and the government. However, this tension creates possibilities for artistic creation and alters the ways of life for local residents. Local creative laborers, whose traditional occupations may include farming, construction, and interior finishing, are hired by artists to produce sculptures and paintings. Meanwhile, artists also provide rental income to landlords by renting local studio space. These collaborative practices generate new economic and employment opportunities within the urban village. Presenter: Renee Jin (University of Rochester, Department of Anthropology)

(De-)Construct? Fanxiangqingnian / Returning Youth and their Artistic Intervention in Rural China: In 2020, the coronavirus outbreak prompted many fanxiangqingnian (returning youth 返乡青年) — students aged 18-25 studying abroad in the Global North—to return to China. They initiated art interventions in rural areas, drawing inspiration from intentional communities and earth art festivals. These social experiments aimed to address aging populations and declining local cultures through village art festivals, co-living practices, and upcycled traditional handicrafts. The artistic practices sought to empower rural economies and revive cultures. However, cultural divisions, rooted in the myth of 'modernity,' created challenges between newcomers and original residents. This research examines returning youth who migrated to rural areas after the pandemic. It investigates the emergence of youth-led movements

connecting cities and villages through art and culture, and their implications for China's future social transformation, particularly the urban-rural divide. Three case studies on a rural arts festival, co-living space, and handicrafts revival explore whether such idealistic artistic practices can generate social impact and contribute to the rural eco-environment or disrupt the original ecology due to utopian life romanticization. The study raises the question: What are the basic guidelines for rural artistic construction practitioners who did not grow up in the countryside and have different cultural backgrounds? How can they establish a trust-based working system to cooperate with local residents? Adopting a decolonized perspective, the research shares the experiences of these young trailblazers and analyzes the challenges they encounter, as well as the broader structural power dilemmas behind them. Presenter: Iris Luo (Cornell University, Department of Human-Centered Design)

Childbirth medicalization and shifting rural-urban relations in China: The views of rural midwives: This research paper examines shifting rural-urban relations in China from the perspective of recent changes in childbirth practices in rural areas. Childbirth in China has long been subject to forces of childbirth medicalization, but it was only in the last two decades that rural areas started to catch up with urban areas in terms of rates of hospital births. This rural transition to a birth system centered on hospitals and highly intrusive obstetric interventions was shaped by public policies supported by international organizations, and it took place in a context of increasing rural-urban movements that exposed rural families to new social, cultural, and economic environments. As more and more rural women started to give birth in urban hospitals, they had to adapt to new models of childbirth management that brought them closer to urban realities. This paper seeks to understand this blurring of rural-urban boundaries drawing on interviews with Chinese rural midwives that focus on the increasing medicalization of childbirth practices. Presenter: Huiyi Huang

2-585

Unknowing and the Everyday: Aesthetics, Indeterminacy, and Subjectivity

2:00 PM - 3:45 PM

TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Milad Odabaei

CHAIR:

Milad Odabaei

PRESENTER:

Aisha Ghani (University of Minnesota), Arzoo Osanloo (University of Washington), Amira Mittermaier (University of Toronto, Department of Anthropology), Basit Iqbal (McMaster University, Department of Anthropology), Setrag Manoukian (McGill University, Department of Anthropology)

DISCUSSANT:

Seema Golestaneh (Cornell University, Department of Anthropology)

DESCRIPTION:

This roundtable will foster a conversation around anthropologies of the self, hermeneutics, and texts through a discussion of Seema Golestaneh's *Unknowing and the Everyday: Sufism and Knowledge in Iran*. *Unknowing and the Everyday* is an ethnographic analysis of the ways in which the contemporary mystical experience in Iran translates itself into the larger social realm, and vice versa. In particular, it traces the prevalence of a trans-Sufi Order phenomenon: a specific interpretation of mystical epistemologies (*ma'rifat*). Based on an affirmation of the unknowability of God, and the belief that there will always be a limit to the intellectual capacity of humanity, this interpretation of *ma'rifat*, which Golestaneh translates as *unknowing*, operates as an engaged awareness that we know nothing. When *unknowing* is applied to a real-world scenario, it causes the individual to question the subject matter at hand; in other words, *unknowing* does exactly that, it causes one to *unknow* something, whether it be a memory, a place, a text, the senses, or even the self, the application of *ma'rifat* results in an unraveling of boundaries, rendering what was once familiar, unfamiliar. For this reason, the book is, essentially, an ethnography of an idea, with four ethnographic case studies tracing the affective and sensory dimensions of *ma'rifat*. Ultimately, it aims to answer the questions: what epistemic potentialities does Sufism hold in late modernity in Iran, and how might such a question be answered anthropologically? Panelists may consider questions such as: how do interpretations of contemporary Sufism take shape through dialogue with other discourses within twentieth and twenty-first century Iran? What does it mean to consider dissolutions of the self (*fana*) not as metaphor but as actuality, and how does might such forms of subjectivities compare to ideas of a cultivated self?

How does one approach aesthetics first and foremost as an epistemic practice, and what is the role of the body in such endeavors? What does it mean to utilize textual materials as a form of anthropological evidence? How does one operate within a space of legal ambiguity in Iran today, as many of Golestaneh's interlocutors do? By discussing this ethnographic work on the possibilities of unbound selves, texts, memories in conversation with Golestaneh, the roundtable will investigate how 'classical' Sufism continues to inform contemporary life while itself being imbued with new meanings from those who embrace it.

2-545

Working Together, Living Apart? Labor, Migration, and Racial Relations in Demographically Transitioning Nations

2:00 PM - 3:45 PM

TMCC - 707

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Andrea Flores (Brown University)

CHAIR:

Andrea Flores (Brown University), Grazia Ting Deng (Brown University)

PRESENTER:

Grazia Ting Deng (Brown University), Andrea Flores (Brown University), Jennifer Shaw

DESCRIPTION:

Anthropologists and other social scientists have increasingly used the concept of *conviviality*—or what it means to live together well—to describe interracial and intercultural interactions since the 2010s (Gilroy 2004, Erickson 2011, Hemer et al. 2020). *Conviviality* serves as both an analytical and methodological tool for understanding how people across differences live together, share or co-create space, build relationships, and potentially contest exclusion (Nowicka and Vertovec 2014, Padilla et al. 2015, Berg and Nowicka 2019, Cory 2020). As Taha suggests, *conviviality* can aid in understanding 'what constitutes a 'good' society when that society is diverse' or transitioning toward greater diversity (2022, 2). Employing an ethnographic approach to the study of migration, labor, and race, this panel explores how the workplace—be it a lab, workshop, or home—is central to understanding how people define and negotiate what it means to live and work in convivial ways across race, class, and national identities.

It also examines how these definitions and negotiations may support or disrupt exclusionary social orders and individuals' sense of place within them. Foreign workers—both 'skilled' and 'unskilled'—have not only contributed to national and global economies, but have also reshaped the racial norms of host countries experiencing demographic transition due to low birth rates and immigration. Workplaces thus constitute a central 'contact zone' where international workers, managers, and employers with their own sets of identities and backgrounds converge, meet, and interact with one another (Pratt 1991). These interactions can be highly hierarchical based on the value ascribed to individual difference, nativity, and forms of labor (Stuesse 2016, Rosenbaum 2017). They can also be sites where 'expansion of intellectual and moral horizons' is possible precisely because of the work of shared labor across identities (Fischer 2012, 423). The panel grapples with the following guiding questions: How do workers and/or employers manage social proximity and distance in the everyday intimacies of working together well? Does the experience of a convivial workplace, particularly when workplace and home overlap, translate into broader social solidarity and meaningful inclusion? How might workplace interactions inform broader processes of racialization, belonging, and family formation? By accounting for how workplaces center into how people make meaningful lives and valued selves, we aim to investigate how work figures into definitions of the 'good' and diverse society. Additionally, we aim to bring in a decolonized perspective to anthropological understandings of race and migration that are beyond the binaries of white versus non-white and native versus immigrant. Papers explore the experiences of those both in the 'racial middle' within the Global North and the dynamics of South-South migrations. We also examine how foreign-born populations relate to each other in non-native-owned or managed economies or work environments. With such foci, the panel draws attention to the necessity of focusing on transitions—from immigrant to citizen, from one racial category to another, from worker to manager. We aim to investigate if a convivial workplace, replete with such shifting roles, may itself be a site of transition toward the possibilities of a different, better, world.

Exploitative Conviviality: Chinese Bosses and Their Multiracial Workers in Italy : Chinese migrant entrepreneurs in Italy often provide free board and lodging for their co-national wage workers, oftentimes within their own residences that also doubles as the workplace. This employment arrangement allows

Chinese employers to better deploy highly flexible labor through their kin-based social networks. It also reinforces their exploitative but reciprocal relationships with their workers in the everyday experiences of working and living together. More recently, however, the decline of migration from China to Italy alongside increasing numbers of Chinese workers themselves become self-employed entrepreneurs has created a labor shortage for Chinese employers. Chinese entrepreneurs have thus increasingly transitioned to recruit Italian workers and other foreign labor from diverse ethno-racial and national backgrounds to meet their production needs. Yet, the previous working and living arrangements do not apply to their new hired workers who Chinese employers regard as racialized others and outsiders. Based on my new ethnographic fieldwork starting from October 2022, this article examines how Chinese owners of restaurants, megastores, and manufacturing workshops differently recruit, work, and live among their multinational streams of workers. The recruitment of non-Chinese workers reflects Chinese owners' hierarchical and racialized understandings of each migrant group. Meanwhile, I show how they have constructed new forms of (albeit fragile) conviviality with their "superdiverse" immigrant workers through everyday racial and cultural learning. This ethnographic study therefore provides a novel narrative of racial capitalism which is complicated by South-South encounters within the Global North. Presenter: Grazia Ting Deng (Brown University)

"I Hated Working in the Lab": Immigrant Scientists and Conviviality's Limits in US Life Science : The United States' status as a global leader in life science is dependent on its ability to attract top students, postdocs, and scientists from around the world to work together in its labs. Staffed by international scientists who span ethno-racial categories, labs may appear to be an exemplar of the convivial workplace where differences of race, nativity, language, and gender are effectively negotiated as individuals work together toward the common goal of producing knowledge. However, labs are also highly segregated, stratified workplaces that can trap international knowledge workers through exploitative labor practices and workers' fears regarding their chances of success in more homogenous workplaces. In this paper, I examine how differently-racialized, foreign-born life science professionals from Turkey and East Asia negotiated and transitioned out of the sometimes convivial, sometimes hostile, workplace of US life science labs. First, I demonstrate how academic labs were sites where

individuals saw or experienced discrimination based on nativity and race despite working together well toward shared research aims. Moreover, working together well often meant working alone, socially isolating scientists from each other and potential solidarities. Second, through my interlocutors' work trajectories, I show how despite professional acumen racialized perceptions of accented language limited opportunities out of lab and reinforced racial and social exclusion within it. Finally, by positioning themselves as creators of specialized knowledge, my interlocutors leveraged expertise over linguistic, racial, and national differences in ways that troubled existing hierarchies and made new ones. These findings demonstrate both the limits of scientific workplaces as sites of convivial relations and how migrants within these workspaces seek a more convivial future. Presenter: Andrea Flores (Brown University)

From Temporary Migrant Care Worker to Family Member After Filipinx Family Reunification in Canada: Those who enter Canada as migrant care workers experience disjuncture in residence and family life, migrating away from their children for the sake of caring for another family. From the perspective of these workers' children, their parents' co-residence with an employer is a fraught site of labor and kinship that continues even after family reunification. While permanent residency and family reunification in Canada are considered the ultimate goals of this labor, navigating the transition from temporary migrant worker back to family life can be challenging, socially and economically, for such workers and their recently arrived children. Based on the perspective of Filipinx young-adult children, this paper examines the transition from mothers' roles as temporary migrant care workers co-residing with their employers to family members who co-reside with their own children. Labor and family take on new forms with the shift in residence as it relates to the everyday work of maintaining a household. Further, kinship is reconfigured in this new reunification setting alongside worker identities, with young people finding work life and family life more conflated and troublesome than ever before. I present three ethnographic cases to explore these emergent sites of tension and solidarity: the first of daughter who joins her father at work to spend time together, the second of a young women who takes on the co-parent role alongside her single mother of three, and the third of a daughter who watches her parents leave to work and reside on a rural farm most of the week while she stays in the city. Working together and living apart thus take on new forms in the long course of temporary migrant worker programs, family separation, and family

reunification, especially from the perspectives of those whose lives are punctuated by racialized labor, the promise of migration, and the struggle of kinship. Presenter: Jennifer Shaw

2-860

A Transitional Moment for the Discipline? Reflections on the 'Communities' Discussion on the Resolution to Boycott Israeli Academic Institutions

4:15 PM - 6:00 PM

TMCC - 801 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Nelli Sargsyan (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

CHAIR:

Nelli Sargsyan (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

PRESENTER:

Tamar Shirinian (University of Tennessee, Knoxville, Department of Anthropology), Raja Swamy (University of Tennessee, Knoxville, Department of Anthropology), Amahl Bishara (Tufts University, Department of Anthropology), Alejandro Paz (University of Toronto, Department of Anthropology), Nelli Sargsyan (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

DISCUSSANT:

Nelli Sargsyan (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

DESCRIPTION:

In late March of 2023, the president of the American Anthropological Association (AAA) informed members that the AAA Executive Board had received a petition with signatures from 50 members in good standing to put a resolution to boycott Israeli academic institutions to vote. In the months that followed leading up to the day the voting was closed on July 14th, many colleagues shared their position on the resolution on the 'Communities' platform, a feature that allowed for a more horizontal exchange, unlike in 2015, when the Association membership voted on a similar resolution. The, sometimes intense, engagement between those supporting and those opposing the resolution, revealed a range of affect and ideological commitments. Not unlike the political landscape of the U.S from within which most colleagues wrote, and perhaps unsurprisingly, they revealed parallel politics of citation in their perspectives, revealing that AAA members teach

multiple anthropologies, using the same language. Not unlike in the U.S. political discourses, some referenced or used words such as, freedom of speech, human rights, moral posturing, racism, and decolonization to make arguments in support and others in opposition to the resolution. Standing in solidarity seemed a shared position for those supporting and those opposing the resolution, if with different constituencies – Palestinian academics for some, Israeli academics who were critical of the Israeli state for others (by not limiting their freedom of speech). Anthropologists often pride themselves on contributing to deeper understanding of political and socioeconomic realities beyond sound bites permeating public political discourses by carefully analyzing complex power relations and intersecting systems of domination. However, the exchanges on the 'Communities' revealed how they bring their affective ideological commitments shaped by the U.S. political landscape, among others, to bear on their academic voices. What do the discussions on the boycott resolution reveal about the state of our discipline? What does this mean in cultivating anthropological inquiry? What do we, as anthropologists, make of the parallel politics of citation and potential hollowing of political discourse? What are the affective and material consequences of these parallel bibliographies and worldviews they shape? What does this parallelism look like in conference, peer review, and journal editorial decision-making? How do they affect the ways anthropologists engage with the world around them and the knowledges they generate? How can we, self-reflective of our various complicities, analyze power relations and systems of domination in our scholarship and teaching to refuse becoming tools in service of unequal power relations and, indeed, deepen our understanding of these power relations and stay committed to dismantling rather than perpetuating them? How do we move beyond manufactured binaries and the 'what aboutism' we critique more easily in some instances than others? What does scholarship and teaching toward livability look like? What does the result of the resolution vote make possible? In light of the passing of the resolution to boycott Israeli academic institutions, the participants of this roundtable draw on their anthropological scholarship and teaching to reflect on these questions that emerged from the 'Communities' discussions on the resolution.

2-605

[Absence and the Archive: Categories, Occlusion, and Recovery in Knowledge Production II](#)

4:15 PM - 6:00 PM

TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Hannah Turner

CHAIR:

Sowparnika Balaswaminathan (Concordia University, Department of Sociology & Anthropology)

PRESENTER:

A.L. Anderson-Lazo (University of California, San Diego), Lukas Schmutzer (University of Vienna), Amanda Guzman (Trinity College, Department of Anthropology), Anna Weinreich (New York University, Department of Anthropology), Carol Silverman (University of Oregon)

DISCUSSANT:

Hannah Turner

DESCRIPTION:

Institutions such as archives and museums are not only repositories of historical and cultural collections, but are also sites of knowledge production. But what does this mean when our world - and our institutions are being both literally and figuratively deconstructed? Many scholars and disciplines have problematized how these institutions present themselves as scientific, objective, and authoritative, while obfuscating the structures of power that make selective discernment possible. This panel examines how epistemic categories in museums and archives create conditions of occlusion resulting in loss, forgetting, and gaps in historical memory, and why it is important to examine these processes now. We are especially concerned with how to understand absence in a time of change, as physical materials are deteriorating, climate catastrophes create unstable conditions, and the political structures that uphold these institutions crumble. How do we access that which is not present in the archive, especially as these institutions are radically transformed? What are the tools and strategies available to us to identify, demarcate, and potentially recover that which is lost? How can disciplines that center knowledge as presence recognize the epistemes that have been occluded, and communities that have been invisibilized in this unstable, shifting world? Thinking with concepts such as spectrality, fugitivity, and others, this panel brings together papers that contend with such present-absences from diverse contexts and regions. (This is Part 2 of a double panel).

BIPOC Producers and Farmworkers Co-Constructing Knowledges, Data Collection, and Property Rights: Potential futures for ecologically and equitably sustainable agriculture based in indigenous knowledge, tribal rights, and pluricultural democracy are excluded by design, but don't have to and must not be. This paper draws together voices and insights from communities, academic partners, CBO's, federal government allies, and congressional champions to look at data equity as a civil rights issue. Working at the grassroots level for policy development, participatory research, and democratic governance that includes and is driven by farmers, ranchers, farmworkers, as well as tribal, rural, and urban communities with a 45-years long coalition of agriculture and civil rights CBOs, this presentation surveys projects interrogating exclusionary property rights and insisting on public engagement in decision making from the ground up. Proprietary data occludes the techniques of an elite planter-class bloc project such as the bundling of property rights, channelling of bureaucratic knowledge and technical assistance by federal employees to elite landowners, and the privatisation of public data. Synchronous with debates and struggles in museology about loss, forgetting and gaps, we argue that the occlusion of data (e.g., databases of USDA, conservation easements, EPA, real estate, and private investments and pension funds) hides hegemonic knowledges, reproduces white property privilege in public narratives, and is codified in law. Presenter: A.L. Anderson-Lazo (University of California, San Diego)

“The archive always works against itself” – The Art of Disappearance as Archivological Impulse : The talk will present results of the project Dismantling the Archive – The Art of Disappearance at the University of Vienna (Roland Innerhofer) and at the Music and Arts University of the City of Vienna (Rosemarie Brucher). In its provocative approach, this artistic project irritates archival orders as well as it works on archival practices that focus on the abandonment of objects. Those exemplary artistic interventions are performed by the Agency for Indispensability Justifications (AGFU) and take place in the non-intentional collection of the former artist collective Fritzpunkt that was dedicated to the work of Austrian avant-garde writer Marianne Fritz. The multiples as hypostasis of disappearance are a very palpable example of the AGFU's crafting: Working notes cast in epoxy resin are preserved and at the same time forever withdrawn from us. Presenter: Lukas Schmutzer (University of Vienna)

Museum Work as (Art)Work: Archiving Puerto Rican Contemporary Art Practice: What is the relationship between historical memory, archival silences, and contemporary art? How can art reimagine our understandings on history and democratize the role of knowledge producer? Narrating the author's recent experiences as a critic, collaborator and curator of Puerto Rican conceptual installation art, this paper asserts the capacity of creative practice as a tool to not only grapple with but also subvert difficult legacies of Puerto Rican museum and popular portrayals through the lens of lived, local experience and an explicit critique of the erasures of normative historical narration. Grounded in the artistic collection and the display of a category of found objects not typically acquired or exhibited as part of North American stateside museum practice, its material confrontation of the past not only makes visible structural power differentials in recurring, ongoing problematic tropes of depiction but also powerfully shifts the viewer's gaze back towards the museum institution or other entity of cultural making as an object of scrutiny. The resulting alternative space of representation decenters the positionality of traditional curatorial authority in a singular institutional body and challenges the identity of cultural otherness usually prescribed to both Puerto Rican objects and to Puerto Ricans themselves through an intentional narrative emphasis on the dignity and agency of marginalized, often unnamed historical subjects. The artistic reappropriation of museum work resists dominant, privileged ways of knowing and enables an opportunity for new material presences in its disruption of what has been previously described in Caribbean Studies as the second moment of historical production or the making of archives. Presenter: Amanda Guzman (Trinity College, Department of Anthropology)

Remembering Hissing Swan: the global entanglements and institutional erasure of Aboriginal histories: Over the last twenty years, the work of contemporary Aboriginal artists in Southeastern Australia has been critical to the revitalization of cultural knowledge and practices that have been “sleeping” in 19th-century museum and archival collections. The objects encountered in the stores of ethnographic museums, however, are often objects “without a story,” in the words of Melbourne-based Aboriginal artist Maree Clarke. This erasure of Indigenous histories and subjectivities is especially pronounced with respect to cultural materials held in overseas collecting institutions, marked by over 100 years of “spatiotemporal disjunction” (Morphy 2015) from the

communities of their Indigenous makers or previous owners. Our paper examines these processes in a collection of Aboriginal objects and images held at the Ethnographic Museum in Berlin. Bearing witness to extensive colonial entanglements between Germany and Australia, the collection has taken on further significance as a focal point of the global research and creative projects of Aboriginal artists and scholars, who actualize a continued connection through collection visits and digital repatriation. Focusing on the collection's 140-year "institutional biography," we reconstruct how Indigenous names and histories were omitted through an interplay of the objects' inscription within the "cataloguing culture" (Turner 2021) of a colonial institution and their exposure to subsequent ruptures in German history. By offering a detailed account of such institutional forgetting, our paper sheds new light on creative practices that reclaim an affective presence for the "Ancestral memories" that collection objects embody by rearticulating them with the lives and historical experience of Aboriginal people. Presenter: Anna Weinreich (New York University, Department of Anthropology)

Recovering Romani Heritage: Decolonizing European Archives and Museums via Epistemic Activism: This paper investigates the occlusion of Roma in European history and explores the strategies of identifying and recovering Romani voices and material culture in archives and museum collections. Roma are Europe's largest minority (12 million) but have faced prejudice, discrimination, and marginalization since their arrival in the Balkans around 1000. In most archives, they are "absent," but not quite: the objects and cultural processes they have produced may be present, but not attributed to them. I will illustrate with several examples (using slides and videos) such the archival history of Romanian monasteries omitting the Romani slave workers who ran their craft industries for 500 years; and the metal objects (such as for looms, cookery, and horses) in ethnographic museums that are displayed but never attributed to Roma. In addition, Roma have been omitted from East European official historical museums that emphasize monoethnic nationalism. Virtually no Roma have taken part in formal archiving until the 2019 formation of RomArchive.eu, a pan-European digital project that centers Romani knowledge. I detail how RomArchive.eu has endeavored to recover and document the history and intangible and tangible cultural heritage of Roma, and the major problems that we faced, such as identifying Romani curators, selecting genres and life histories to feature, as well negotiating restrictive copyright laws and collaborating between

Roma and non-Romani allies such as me. I am a music curator for RomArchive.eu, and have also worked with the European Institute of Roma Arts and Culture on heritage projects. Presenter: Carol Silverman (University of Oregon)

2-862

Anthropological Perspectives and Transitions to Degrowth

4:15 PM - 6:00 PM

TMCC - 203 C

Late-Breaking Conversation/Debate - In-Person

ORGANIZER:

Ritu Verma

CHAIR:

Lisa Gezon (University of Alabama at Birmingham, Department of Anthropology), Eric Hirsch (Franklin & Marshall College)

PRESENTER:

David Lewis (London School of Economics), Ritu Verma, Peter Sutoris (University of York)

DESCRIPTION:

As atmospheric and ocean temperatures recently shattered world records over a disaster-filled summer, multiple climate shocks were experienced across the globe as moments of devastation. World leaders termed the sharp escalation in the climate emergency as a transition from global 'warming' to global 'boiling.' Many parts of the earth are in danger of becoming inhabitable, as greenhouse gasses emitted into its atmosphere caused unprecedented climate crisis and chaos. The climate emergency, resulting mostly from the incessant burning of fossil fuels, is laid upon and exacerbates other crises, including the extreme widening of socio-economic inequalities, elite capture of resources and wealth in the hands of a few, labor politics of unpaid work, grabbing of indigenous land, and continued unequal North-South relations. On August 2nd, the world reached earth overshoot day, when humanity's demand for resources exceeded what our planet can regenerate in a year. These multiple crises are a symptom of a deeper and more insidious root cause: an entrenched yet broken economic system predicated on GDP, which externalizes environmental, cultural, social and other costs. Yet, 'progress' and 'development' continue to be synonymous with endless economic growth, which advantages relations of extraction, exploitation and extreme concentration of wealth. In response to the urgent need for action, degrowth scholars have proposed path-breaking responses and theoretical innovations. These debates

raise critical questions about GDP-centric globalization and green-washing, and generate fundamental questions about hegemonic neoclassical economics that render invisible the fragility of planetary ecosystems – and the need to reimagine alternative, decolonial pathways to secure human wellbeing. Despite anthropology's robust critical traditions and its capacity to generate fine-grained ethnographic accounts of grassroots struggles, the discipline itself has arguably struggled to forge productive activist and transdisciplinary engagements. It has not yet adequately engaged with degrowth debates, with some notable exceptions. The late-breaking session has two aims. First, it brings together newly emerging work available in the months leading to the AAAs that explores and reflects on anthropological engagement with multiple crises in relation to degrowth. Galvanized by the critical transition to an era of compounded crises, anthropologists are presented with challenges and opportunities that speak to the heart of the question of anthropology's relationship with the world. It provides critical space for reflection on how the discipline can rise, or fall short, in facing the current crises and find pathways to restore planetary balance. Second, it reflects on the need to build transdisciplinary alliances in and out of academia, including with degrowth and decolonial movements, wellbeing alternative campaigns, and with respect to transhuman relationships, in the tradition of public and engaged anthropology. In this critical era of transition, the panel will serve as a timely provocation, helping to fuel debate about how our discipline can remain relevant on a boiling planet. Resisting the current growth model will involve moving beyond our traditions of deconstruction and critique, towards an emancipatory politics that engages anthropological knowledge and methodology in actively envisioning, anticipating, negotiating and forging alternative futures.

2-610

Archaeologies of Persistence at the Turn of the 20th Century

4:15 PM - 6:00 PM

TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Archaeology Division

ORGANIZER:

Elena Sesma (University of Kentucky, Department of Anthropology)

CHAIR:

Elena Sesma (University of Kentucky, Department of Anthropology)

PRESENTER:

Elena Sesma (University of Kentucky, Department of Anthropology), C Broughton Anderson, Evan Taylor (University of Kentucky, Department of Anthropology)

DESCRIPTION:

In archaeological analyses of colonization, enslavement, and racial discrimination, scholars are increasingly turning to the concept of persistence to consider the myriad small and large ways that marginalized people resist oppression and insist on survival and the cultivation of lives worth living. The late nineteenth and early twentieth century was a period of major social, political, and economic transition all over the world. The period saw increasing industrialization, geopolitical shifts, solidification of racialized and class-based social formations, migration and associated restrictive immigration policies, and global movements of materials, capital, bodies, and ideas. Though the conditions and specifics of this 20th century transition certainly varied by context, similarities emerge where marginalized people encounter and navigate these changing systems. This session is inspired by the growing literature of archaeological persistence in Indigenous and African Diasporic archaeologies and considers broadly and across diverse geographic and social contexts, what a materiality of persistence looks at the turn of the century. Indigenous archaeology offers profound examples of persistence and resistance to colonization, especially in the face of attempted erasure and epistemic violence (Panich 2013; Silliman 2009). African Diaspora archaeologies also reveal the ways that enslaved and free African descended people persisted in the face of enslavement and ongoing racial discrimination (Morris 2017; Mullins 2008). Persistence insists on agency and the survival of a people on their own terms, rather than as reactive responses to colonization, domination, and forced assimilation. It acknowledges strength, creativity and adaptability of people, rather than accepting change (or lack thereof) as an end or possible annihilation. Drawing on theories of persistence amongst Indigenous and African Diasporic populations across the Americas, this session considers the materiality, archives, and oral histories of late nineteenth and early twentieth century communities faced with profound obstacles ranging from dispossession of land, forced assimilation, legal racial discrimination, and expansions of empire. How might we, as anthropological archaeologists, consider the meaning of persistence in the context of such

encompassing structures of daily life? How do individuals, households, and communities find ways to survive and build meaningful lives in these contexts? Can we read against the grain of both the archival and archaeological record to better account for persistence and resistance? How do collaborative approaches to archaeological research open doors for effective readings of historical persistence and its continued relevance today? Finally, this session also asks how places, materials, and intangible stories persist in ways that compress time and resist the temporal divisions so often used to distinguish historical eras from the present (Taylor & Sesma 2022). The present is haunted by histories of violence and oppression (Surface-Evans, Garrison & Supernant 2020), making our understandings of survival, resistance, and persistence all the more impactful today. If we focus on persistence in the past, how can we also address the realities of continued oppression and contemporary inequalities which are often legacies to those we study historically?

Buttons, Bullets, & Bottles: Homeplace and Freedom in rural Kentucky at the turn of the 20th century: In 1880, the Rice family of Nicholas County, KY purchased a 4-acre parcel of land outside the county seat of Carlisle. The Rices were born into slavery in neighboring Bourbon County just a few decades earlier but their family, including their 10 children, would come to know a new life of freedom and land ownership in the late nineteenth and early twentieth century. The family relocated from their rural homestead in the first decade of the twentieth century to the predominantly Black town of Henryville on the periphery of Carlisle before finally resettling in industrializing Springfield, Ohio. Previous interpretations of the site focused on the family's perceived low socio-economic status. New analyses of the material assemblage of the Rice's lives at the turn of the century instead offer a glimpse of a free Black landowning and entrepreneurial family, who was connected to a wide network of social support and community relations. The material, archival, and oral historical record suggests that the Rice family – no matter their financial standing – was self-sufficient, contributed to community networks of care and local economies, and persisted in the face of certain post-emancipation and early Jim Crow racial discrimination. Artifacts recovered at the site reveal multiple sources of household income; specifically, women's labor in laundry and sewing repairs. This paper considers the materiality of postbellum African-American persistence (Morris 2017) in rural eastern Kentucky, and how the making of a rural homeplace (hooks 1990; Battle-Baptiste 2011) created a space of refuge, comfort, and

strength for this family at a time of major social and political-economic transition. Additionally, the paper draws on new insights from collaboration with descendants in considering the profound legacy of the family's persistence in maintaining the rural homestead and the choice to relocate and create a new home in the industrial north. Presenter: Elena Sesma (University of Kentucky, Department of Anthropology)

Keep Digging: Persistent Archaeology within the Archaeologies of Persistence : This paper argues that without persistent questioning – digging into the past and present – archaeology remains complacent in prioritizing the violence of erasure of African Diasporic communities at the turn of the century. The case study of family of George White and his descendants, a freed family in Madison County, Kentucky whose lives were rendered, and until recently remained, invisible due to dominant and celebrated stories of abolitionist work on integration and equality during the Antebellum and Post-bellum frames this argument: to work within an archaeology of persistence we must be persistent archaeologists. To understand the family's materiality of persistence we, of course, ask how did they survive in the midst of changing racialized political and social change in rural Madison County and what did that look like – to them, to their community – black and white? How do we see the material traces of the White family within an archival record where they appear in documents required by the white community to surveil the Black – and little archaeological evidence left in the ground due to dispossession and development? However, in many ways our questions are around what is not present in the material record, not what is present. Querying what is not there requires a persistent line of questioning about our practice, our theories, and our methods if we are to see the resistance and survival of families, like the Whites, whose stories continue to be erased. Presenter: C Broughton Anderson

An Archaeology of Belonging: Dispossession and home-making in late Ottoman Palestine and today: The turn of the twentieth century in late Ottoman Palestine was marked by deep integration into global capitalism, intensifying European intervention, urbanization, and Zionist colonization. In Palestine, the Ottoman governmental reforms known as the Tanzimat commoditized state lands, creating an urban class of elite absentee landowners that stripped rural Palestinians of their long-standing cultivation-based right to land. By the end of the twentieth century, many Palestinians had moved their households into new and

existing villages where home and labor was now tied to a plantation landscape. Shared experiences of dispossession throughout the villages of Palestine nonetheless animated Palestinian nationalism and later resistance to British rule and Zionist settlement (Allweil 2016; Khalidi 2013). This paper approaches belonging as an active practice of persistence and home-making that creates material traces in architecture, cityscapes, and land use. I examine the material dimensions of dispossession and home-making in late Ottoman Palestine and today, with specific reference to the city of 'Akka (Acre), formerly the seat of the Ottoman sanjak (district) of 'Akka. Today, the Old City of Acre is a UNESCO World Heritage Site within the larger Israeli municipality of Akko. The Old City is home to several thousand Palestinian citizens of Israel whose families' found refuge there during the Nakba (catastrophe) of 1948, and who trace their pre-1948 ancestry to now-destroyed villages throughout rural northern Palestine. Carrying histories of repeated dispossession, residents now face renewed threat to home and community from developers eager to expand short-term vacation rentals as the city is gentrified for tourism. I explore the relationship between contemporary and historic practices of belonging through photographic surface survey, ethnography, critical archival research, and review of archaeological materials relating to late Ottoman 'Akka. Presenter: Evan Taylor (University of Kentucky, Department of Anthropology)

2-730

Art Anthropology: how art shapes anthropologies of space, time, crisis, economies, ecologies, multispecies relations, the unfinished, becomings, uprisings, and imaginations

4:15 PM - 6:00 PM **TMCC - 715 B**
Roundtable/Town Hall - In-Person

REVIEWED BY:

Middle East Section

ORGANIZER:

Kirsten Scheid (American University of Beirut)

PRESENTER:

Jonathan Shannon (CUNY, Hunter College, Department of Anthropology), Chiara De Cesari (University of Amsterdam), Noah Salomon (University of Virginia), Mark Westmoreland, Iona Stewart

DISCUSSANT:

Kajri Jain (University of Toronto)

DESCRIPTION:

The roundtable's title indicates a position in the gap between two well-established fields: the Anthropology of Art (featuring ancestors like Boas, Levi-Strauss, Firth, Forge) and our neighbor in the Humanities, Art History. Better termed a 'transition' than a 'gap,' this position acknowledges art practice and forms that, while fitting neither of the imperially founded disciplines precisely, mobilize 'undisciplined' ontologies whose intelligibility demands a different kind of thinking for holistically unmapping our predicaments. One could argue, as Alfred Gell (1998) did, that the 'anthropology of art' follows a standard method and epistemology: it differs only in taking the topic of art. Applying anthropology to art, as it does to economy, medicine, religion, and kinship, or any other topic, the project asserts its loyalty to a hard-earned so discipline. But what might art teach anthropologists about their methods, politics, and ontological assumptions? 'Art Anthropology' reverses the terms. It does so to appreciate ethnographic and theoretical engagement with a cluster of Arab cases (Sudan, Lebanon, Palestine, Syria, Iraq, and Kuwait) to focus on the kind of paths, projects, and politics 'art anthropology' might engage in particular contexts. This is not to exclude other areas but to gain some density towards foregrounding peer cases that compel new exchanges between coeval peoples-in-becoming across a Southern swathe of a 'global' art world. Could Art Anthropology spotlight their otherwise obscured ontologies? Focusing on this year's annual meeting theme, 'transitions,' the roundtable will work in the spirit of lamina, with a nod to Victor Turner's subjunctive thinking (1969), and to Yawf Nave's (2009) insistence on 'both-and.' Our project will consider the extensions, revisions, and subjectivity that 'Art Anthropology' could build with both anthropology and art history, both affect studies and materiality studies, both discursive and formalist analyses, in markets, ateliers, battlegrounds, online networks, institutions, and audiences. The roundtable format allows each participant to think out loud or from a set of bullet points of methodological and theoretical transitions they have made in their own ethnographic and/or archival practices, or in response to the histories they've encountered. Round-table participants will discuss their inspirations from recent ethnographies that have demonstrated learning methods and episode from art. In particular, participants may reflect on the 'Art and anthropology: Twenty-five years of The Traffic in Culture' dossier from the Journal of Material Culture (Zitzewitz and Ciotti 2022) ways anthropology learns from art in parallel with the changing practices and economies of

the so-called 'global' art world today. Equally, participants will share instances of art objects/practices (from the field, literature, or archive) informing their anthropological episode. They will track artistic practices' cues to ethics (Bateson 1972), lifeworlds (George 2010), local art histories (Myers 2002), problem-spaces (Mathur 2019) and indeed, cosmologies (H. Geertz 1994). In sum, they will explore aloud how art helps anthropologists think about space, time, crisis, economies, ecologies, multispecies relations, the unfinished, becomings, uprisings, and imaginations.

2-615

Asynchronous Discourse: Language and the Negotiation of Digital Media

4:15 PM - 6:00 PM

TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Maria Erofeeva

PRESENTER:

Maria Erofeeva ,Benjamin Puterbaugh ,Elliot Montpellier (University of Pennsylvania),Anthony Harb (University of California, San Diego),Ashley McDermott (University of Michigan, Department of Anthropology)

DESCRIPTION:

Since the onset of the pandemic, digital media spaces have become increasingly salient in everyday interactive practices, often substituting in for an interactive space that otherwise would have happened in-person. Even with the return to 'normal', digital spaces continue to occupy this enlarged role in mediating social relationships. Papers in this panel see how different kinds of social actors negotiate and improvise the role and place of digital media in framing their social relationships. Highlighted across these papers is the centrality of language in shifting conversations about the kinds of semiotic affordances provided by each kind of digital medium and space.

Deaf culture in digital spaces: between language and technology: This paper will present first results of an ongoing video-ethnographic multimodal study examining the formation and identity of a specific community within the virtual reality (VR) platform VRChat. VR is a unique medium that offers a fundamentally interpersonal experience, giving rise to what psychologists call 'social presence.' This study explores the subcultures that form around the use of 3D

headsets, with technical knowledge and experiences circulating among users. While socio-anthropological studies of virtual worlds by now have a rich pedigree in the field of digital anthropology (see Gershon 2010; Nardi 2010; Boellstorff 2015), VR is arguably the first truly embodied mediated experience, creating deep engagement with virtual worlds and their inhabitants. This embodiment, although distinct from face-to-face interaction, transforms the interactional repertoire available to users, fostering new opportunities for action, relationships, and meaning-making. The Helping Hands community in VRChat, dedicated to supporting Deaf and hard-of-hearing individuals and creating a space where anyone can learn about Deaf culture, exemplifies this transformative potential. Due to the technical limitations of VR equipment, such as the lack of finger or facial expression tracking, the community has had to recreate aspects of sign language. Over time, participants have developed specific signing modalities compatible with popular VR controllers. Moreover, the culture of the Deaf intersects with the culture of VRChat, influencing the resulting language, such as the word 'world' taking the shape of a portal, a common means of traveling between different worlds in VRChat. Furthermore, many users are not deaf and can speak English simultaneously with American Sign Language (ASL), creating a unique temporality of talk wherein one speaker can utter two phrases at once. Specifically, we will discuss the mutual shaping of the technologically mediated environment of VR and its inhabitants. We are interested in how habitual communication modalities, such as sign languages, are transformed and how they further intertwine with other technologically-enabled resources to create new symbols, meanings, and identities. Our previous research (Klowait, Erofeeva 2023) explored the use of virtual pens as a communication tool for Deaf persons in VRChat, demonstrating that they not only substituted for spoken language but also provided a more durable and spatially-oriented form of interaction. In this follow-up study, we combined multimodal videography (Goodwin 2000) with participant observation in VR and interviewing community members to gain further insight into how the organization of particular community activities (such as ASL-teaching) are embedded in (re)creating the structure of Helping Hands. As they transition between different communication modalities and virtual environments, members of the Helping Hands community actively engage in developing a more inclusive infrastructure for its members, fostering a strong sense of identity. Our findings offer a critical examination of the notion of affordances frequently used to conceptualize the impact

of technologies on human communication, and question the possibility of interdisciplinary dialogue for the study of environments where culture, technology, and social behavior intersects. With the specific focus on one particular VR community, we invite the broader discussion relating to embodiment, temporality
Presenter: Maria Erofeeva

A Critical Discourse Analysis of the Haitian Other in Dominican Online Spaces: Recent events on the island of Hispaniola have intensified relations between Haitians and Dominicans. This relationship, grounded in settler colonial ideas of race and Blackness (García Peña, 2022), has been fraught with tensions around the issues of migration, citizenship, and national identity. Online social media sites have provided spaces for commentary that advance negative ideas of Haitians and Dominicans of Haitian decent, or what has been termed the Haitian Other. This is defined as 'the socially constructed idea of a binary representation of Haitian identity compared to Dominican identity' (Wigginton & Middleton, 2019, p. 2). Metanarratives, or cultural tropes, about the Haitian Other are widespread in Dominican discourse. Indeed, Wigginton and Middleton (2019) found how such a body of narratives permeated Dominican textbooks. Focusing on online Dominican spaces, the current study analyzes how metanarratives about the Haitian Other are constructed and circulate in discourse. Specifically, I analyze over 500 Facebook comments to two posts by two major Dominican newspapers, *Listín Diario* and *Diario Libre*, about Haitian immigration to the Dominican Republic. In the study, identity is understood not as a fixed social category but as emergent and constructed in interaction (Bucholtz & Hall, 2005). Similarly, race is a social construction, 'not a fixed, static category rooted in some notion of innate biological difference' (Omi & Winnant, 2014, p. 12). Essential to the analysis are the processes of racialization which mark individuals against the socially unmarked -whiteness or hispanidad - (Urcuioli, 2011; Trechter and Bucholtz, 2001) and as 'exemplars of racial imaginaries' (Dick & Wirtz, 2011, pp. 3-4). This study is grounded in the raciolinguistics understanding of the relationship between race and language as a co-constitutive process in which race 'comes to be imagined, produced, and reified through language practices' (Lo & Chun, 2020, p.220). This analysis builds on existing studies that explore how immigrant Others get marked in discourse by focusing on new contexts. In order to reveal the political and ideological investments behind the commentary, a Critical Discourse Analysis (CDA) is carried out (Machin, 2012). When carrying out the analysis, I rely on Gee's (2014) conceptions of conversation, intertextuality, and

small 'd' and big 'D' discourse. The preliminary findings indicate the emergence of patterns of Haitian identity tropes, which are: (1) Haitians are invading the country, (2) Haitian women are crowding Dominican hospitals to give birth and using up all the resources, and (3) Haitians are 'illegal' and threatening the sovereignty of the country. The interdiscursive connections found throughout the commentary show the mutually reinforcing relationship between big 'D' Discourse and conversation: broader metanarratives of the Haitian Other not only appear in online conversations, but it is where they emerge and gain traction. Presenter: Benjamin Puterbaugh

Valuing Views and Viewers' Values : transnational audiences, digital platforms, and pious content: Pakistani television has experienced rapid transformation over the past two decades, first via state-led media liberalization and then through processes of digitalisation that reorganize production, distribution, and viewing practices. The paper examines the intersection of crossmedial forms (TV on digital platforms) and religiously-salient entertainment content (the spiritual drama genre) through the lens of 'production of distribution' (Deleuze and Guattari 1983; Lamarre 2015). This focus helps attend to new regimes of value that emerge to surveillance capitalist (Zuboff 2019) digital practice and seemingly incommensurability of creating content for diverse audiences' religious values. As viewing is enacted, audiences are 'targeted' by audience measurement companies and harvested for data. With revenues from global views on streaming platforms now eclipsing domestic viewers' value, production horizons are in flux. A focus on incommensurable commercial and religious values, articulated within the industry and by viewers, illustrates how data, visual medial forms, embodied viewing, and a semiotics of pious televisuality come together to animate social life. Secular logics privileging economic empiricism appear to abrogate this assemblage, but they also participate in a politics of attention (Pedersen, Albris, and Seaver 2021) that mobilizes affordances (Seaver 2019; Manning 2012), fame (Munn 1986; Abidin 2016), and qualia of experience (Chumley and Harkness 2013; Harkness 2015; Gal 2017). The paper investigates the subjective qualia of drama viewership, platforms, and distribution economies to address how differential engagements produce a culture industry. The paper bridges conversations in linguistic anthropology and an emerging anthropology of data (Douglas-Jones, Walford, and Seaver 2021) by emphasizing interactional design of

mass media. Presenter: Elliot Montpellier (University of Pennsylvania)

Hay Que Hablar, Pero en Equipo: Broadcasting, Documenting, and Mediating Testimonio for Anti-Racist Organizing: This paper forms part of a broader multi-sited ethnographic study of the complex efforts of a primarily Mexican immigrant community to advocate for immigrant rights in a rural Minnesotan town I call Westplain (all pseudonyms). It presents data collected within two interconnected field sites: a Spanish-language community radio program that began as a response to the Trump presidential campaign in 2016, La Gran Comunidad Latina (LGCL), and an antiracist coalition that was formed in response to the murder of George Floyd in 2020, Westplain Striving Toward Antiracism (WOTA). This paper seeks to answer the following two questions: first, how do undocumented women socialize each other into collective community organizing through the genre of testimonio (Beverley 2004; Stephen 2012)? Second, how are these testimonios leveraged within the public sphere to advance a social justice agenda that is rooted in institutional transformation? I examine the complexity in testimonial speech acts that are delivered by undocumented women in Spanish and then made legible to a wider audience via interpretation and documentation in English. I comparatively analyze how the participants perform testimonio in Spanish on LGCL and the process through which testimonios are documented and mediated in WOTA's meetings by me and others. I present four examples of testimonial speech acts - two from LGCL's weekly broadcast and two from my fieldwork in WOTA - to support two key findings of this research: (1) that undocumented immigrant women in Westplain manage the potential dangers of visibility in the US via mediated and unmediated collective testimonio; and (2) that the layers of interpretation and mediation of testimonio in Westplain highlight both the potential for these speech acts to restructure power while, at the same time, point to the ways in which this dynamic reinforces raciolinguistic hierarchies (Rosa and Flores 2017; Rosa 2019) through which Westplain's Latinxs' voices are rendered invisible in the public sphere. I conclude with the impact testimonios like these have had in advocating for linguistic justice in Westplain and in the New Latino Diaspora more broadly (Wortham, Murillo & Hamman 2000), and a reflection on how my role as a researcher is deeply implicated in these raciolinguistic polemics. Presenter: Anthony Harb (University of California, San Diego)

Talking 'Like Nastya': Investigating the Prevalence of Russian Language YouTube Content for Children in Post-Soviet Kyrgyzstan and Potential Effects on Language Shift: So-called 'new media' is optimistically hailed as a resource for language revitalization efforts (Dale, Basumatary, Iqbal, Khullar, & Shaikh 2022; Moshnikov 2022; Wang, Bahry, & An 2022). However, in post-Soviet Kyrgyzstan, adults lament that bloggers on YouTube are causing their children to speak and prefer Russian over their heritage language of Kyrgyz. Given this prevalent ideology, and the serious implications of new media as a resource for language revitalization or catalyst of shift, it is essential to investigate the content promoted to children. In the present paper, we ask: does YouTube prioritize Russian-language content for Kyrgyz child users? And would Kyrgyz children's interactions with YouTube result in their encountering more content in Russian? To answer these questions, we perform an algorithmic audit of YouTube, using synthetic Kyrgyz user profiles to determine the proportion and rank priority of Russian content presented in response to popular children's search queries. We then use eight months of ethnographic data consisting of participant observation and recordings with Kyrgyz children to contextualize these results and examine quotidian examples of children's YouTube usage, their linguistic practices, and language ideologies. After exploring whether children in Kyrgyzstan do encounter more Russian-language content, we can begin to contemplate the potential effect of promoted videos on children's linguistic practices and language ideologies, and the implications for language shift. Beyond the effect of exposure to the majority language on YouTube on acquisition, it is likely that repeated viewing of beloved bloggers speaking Russian influences how children perceive the status of the language and those who use it, further encouraging shift. As research in situations of language contact demonstrate, the patterns of language use to which children are exposed often lead them to different understandings than adults and they use language according to their own language ideologies and linguistic patterns, which sometimes leads to shift (Garrett 2005; Meek 2007; Ochs & Schieffelin 1984; Paugh 2014; Reynolds 2009). Data from participant observation demonstrates how certain semiotic elements from the bloggers' videos, such as images of Belorussian group 'A-4,' 'Kissy Missy' dolls from Indy horror game 'Poppy Playtime' or clothing resembling Wednesday Addams coupled with Russian speech, come to index some children as 'modniy'-stylish, trendy, and cool. The children are not seeking to imitate their favorite YouTube personages, but rather utilize features of bloggers' registers to construct their social identities and

negotiate their status in schools (c.f. Nakassis 2010; Bucholtz 2009; Ochs 1993). In contrast to 'Blogger Russian' as 'modniy', speaking only Kyrgyz, or speaking Russian with marked Kyrgyz phonological features and lexicon, is associated with conservatism, rurality, lack of education, and lack of culture. Ultimately, the semiotic resources the children have access to is in part determined by the content suggested by YouTube's algorithm, yet also determined by children's interpretations, choices, and habits as they interact with the platform. We argue that it is essential to explore the ways children's lives are intertwined with technology through mixed methodological approaches to understand the complex influence of internet language use on situations of language endangerment and shift. Presenter: Ashley McDermott (University of Michigan, Department of Anthropology)

2-620

Beyond emancipation: Racial and gendered politics of voice II

4:15 PM - 6:00 PM

TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Ezgi Guner (University of Edinburgh)

CHAIR:

Marlene Schäfers (Utrecht University)

PRESENTER:

Alice Rudge (University College London), Alex Kreger (University of Pennsylvania), Ezgi Guner (University of Edinburgh), Manuela Ciotti (University of Vienna), Kevin Karpik (Eastern Michigan University), Sameena Mulla (Emory University)

DISCUSSANT:

Daniel Fisher (University of California, Berkeley)

DESCRIPTION:

Raise your voice! Be vocal! Speak up! These refrains keep echoing through contemporary lifeworlds, enjoining the silenced to take up voice and make themselves heard. They promise participation, healing, and agency in one fell swoop, imbuing the voice with emancipatory promise, political and ethical value. Yet, as a growing body of anthropological scholarship has outlined, notions of voice come conjoined with particular ideas about political subjects and their capacities. Analogizing voice with power and voicelessness with silence relies on specific assumptions

about speech as the primary form of expression by the liberal subject, as the source of its individuality and self-worth (Inoue 2003, Kramer 2015, Kunreuther 2014, Weidman 2006). This is a 'romance of voice' where voices indicate unique, authentic subjects, where speech anchors their political presence, and where voices come to matter primarily for the selves they represent (Chadwick 2021, Fisher 2016, Harkness 2013). But what are the limits of this liberal subject and the model of political voice it relies upon? What forms of transition, shift, and disruption might allow for different constellations of voices and selves? What forms of speech, expression, and voicing become possible when voice and self no longer align? Anthropologists have also pointed to the historical and political situatedness of contemporary understandings of voice. Where liberal notions of voice emphasized individual will, intention, and interiority, they have noted that neoliberal configurations emphasize voice as a means of sincerity, transparency, and authenticity (Kunreuther 2010, Weidman 2014). This panel seeks to map how emerging forms of politics and mediation might reproduce, question, and disrupt these (neo)liberal alignments. It calls for attention to novel politics of voice that deploy voice and speech in ways that question their belonging to singular bodies and subjects or, on the contrary, might seek to counteract any such rifts. What happens in moments where voices are borrowed, lent, and transferred between bodies; where they emerge as contradictory, shifting, even complicit? What kind of politically effective speech is possible under these circumstances? What forms of play and enjoyment may vocal shifts and transitions enable, but how do they also foster social control and practices of domination? We invite contributions that address questions including but not limited to how emerging forms of algorithmic imagination, digital networking, and AI-driven speech generation shape voicing and speech in the contemporary world; how voices and the bodies pronouncing them may be queered in processes of transitioning (broadly understood); how identitarian, populist, and authoritarian movements tie voices to bodies in new ways; how practices of voice may challenge or reproduce politics of race; what implications changing notions of voice may have for our methods as anthropologists and ethnographers.

Sensing Others: Voicing Batek Ethical Life Beyond Inclusion: Based on ethnography with Indigenous Batek people in Peninsular Malaysia, this paper considers how voice might be theorized beyond 'giving voice'. Batek were theorized by colonial era anthropologists as 'silent', as moving through the forest 'silently', without

trace, and without even language. When they were theorized as speaking, their language was denigrated as aesthetically displeasing and impenetrable. A lack of voice became a marker of racialized Otherness and was used as a designation of animality rather than humanity. This has legacies in today's state narratives of development and inclusion that exist alongside extreme prejudice. For Batek people, voice is a primary means through which they make sense of the Others whom they encounter every day in their rainforest boundary environment, in which they inhabit the border lands between national park and oil palm plantation. Yet this is a conceptualization of voice beyond a desire to 'have a voice' in the liberal multicultural sense of inclusion within state projects. This paper explores what voice is and what it does according to Batek people's metapragmatic discourses on language and speech as part of the sensory world more broadly. Doing so demonstrates how voice can be a tool of negotiation that allows for an understanding of cultural difference as contextual and ever changing rather than fixed and indicative of an essentialized identity. Voice is multifaceted, and attention to its ambiguities can be informative of the ways people find to live among and with Others beyond essentialized representation and inclusion in projects of statehood. Presenter: Alice Rudge (University College London)

Speaking the Language of the Path: Poetry and the Production of the Alevi Divine Speaker: In a transnational community of reformist Alevis—a messianic Sufi group based in Turkey and its diaspora—the authority to speak publicly within the community is tied to mastery of a repertoire of poetry. By reciting this poetry to musical accompaniment, Alevis embody past singer-poets, and through them, the saint Ali (the Prophet Muhammad's cousin and son-in-law and first imam of the Shia) whom they venerate as a divine being. This notion of voice diverges from Protestant ideas of the voice as an expression of individual interiority, liberal ideas of the voice as a disembodied locus of rational public deliberation, and Sunni Islamic ideas of the voice as mediator of God's singular call through the project of da'wa, or proselytization. Instead, Alevi reformists promote a notion of voice that ties speakers' authority to their capacity for embodying immanent human divinity. This paper examines how Alevi reformists over the past decade have objectified and popularized what they call the "language of the path" (yol dili) as a linguistic register that embodies God's agency. It focuses on a transnational movement called the School of Divine Wisdom (Mekteb-i İrfan) that recasts the traditional muhabbet (love/conversation)

ritual as a site for religious reform and revival among Alevi youth. By re-embedding Alevi sung poetry within the ritual context from which it was previously disarticulated for circulation in recorded media, this movement seeks to cultivate a new ideal Alevi speaking subject who can publically represent Alevis outside the registers of leftist politics and Sunni piety. Presenter: Alex Kreger (University of Pennsylvania)

Turkish Muslims as transnational racial ventriloquists in Africa south of the Sahara: This paper discusses the racial discourses in the context of Islamic humanitarianism and education in Africa south of the Sahara through the analysis of the ventriloquist practices of Turkish Muslims. It combines a multi-sited ethnography in Turkey, Tanzania and Senegal with a textual analysis of films, Islamic magazines and social media to develop an anthropological framework for the study of racialisation in and through the transnational Islamic sphere. Building on the work of Soviet literary critics, Bakhtin (1981) and Volosinov (1973), this paper approaches voice as sociohistorically situated, ideologically and politically motivated, and dialogically and intertextually constituted utterances that anticipate particular future responses and repercussions. This model of voice allows for an interrogation of how another's utterances are borrowed, appropriated, transformed, assimilated and superimposed with new meanings and intentions. Ventriloquism goes a step further in accounting for a simulation of voice that dissociates it from its owner (Jacklin 2005, Leppänen 2015). In this paper, therefore, voicing of the racialised other corresponds to silencing the other's voice in the process of its simulation. Presenter: Ezgi Guner (University of Edinburgh)

From #BlackLivesMatter to #DalitLivesMatter: Data as voice and social justice in the global south: Appeared on Twitter for the first time in 2014, #DalitLivesMatter (#DLM) consists of one of the latest chapters in the history of cross-fertilization between Dalit and African American struggles for social justice. Drawing upon a digital humanities methodology, this paper analyses this hashtag as a field site (Bonilla and Rosa 2015) featuring textual and visual narratives that braid symbols of the Civil Rights and Dalit Movement and episodes of brutal violence against Dalit and African American populations in India and the US respectively. Data containing #DLM illuminates the fleeting and ambiguous digital lives of some of its users and their voices, as a result of censorship, bot presences and lack of certainty with regard to identities and geolocalisation. Overall, these voices challenge 'the universality and uniformity of

human experience' in the digital sphere (Coleman 2010) and interrogate datafication's universalism (Milan and Treré 2019). However, data visualization of the use of #DLM also reveals that the ways in which the voices in question narrate the thanatopolitics produced along the lines of race and caste in the US and in India on Twitter are all but intuitive. While such voices appear to largely emanate from South Asia, they privilege racial violence in the US over caste crimes in India. In other words, data visualization shows #DLM as an epiphenomenon of the Black Lives Matter movement. Thus, the act of being vocal about violence against Dalits and invoking social justice from the global south might paradoxically contribute to the reproduction of geopolitical inequalities. Presenter: Manuela Ciotti (University of Vienna)

Technologies of Voice and Record in the Work of Civilian Oversight of Police Boards: One of the most popular forms of police reform in the United States in recent years have been the development of Civilian Oversight of Police Boards, sometimes known as Civilian Review or Civilian Complaint Boards. Key to developing a robust analysis of both issues is a finer attention to the requirements of "voice" in such encounters and their technologies of record. Although mechanisms of "community input" proliferate within such assemblages—complaint forms, public comment sessions, civilian reports, community forums, etc.—very little attention has been paid to what such mechanisms consist of in practice, nor has there robust analysis of such practices that take into account critiques of liberal subjectivity, governance, and their limits. For example, how do these mechanisms of "input" and "voice" both constitute particular governable subjects and limit the forms of experience that can be expressed through them? How do the constrained mechanisms of public record shape the perspectives that can be understood as actual, real, or otherwise as politically agentic with liberal infrastructures of governance? What forms of labor and affective investment make such infrastructures possible? This paper will take a step towards addressing such questions by drawing on extended fieldwork in civilian oversight. It will pay careful ethnographic attention to how particular voices are hailed—especially in racialized and gendered forms—in Civilian Oversight Boards and the various technologies of record (livestream video, automated transcripts, zoom meetings, public agendas and minutes) through which those voices are inscribed. Presenter: Kevin Karpiak (Eastern Michigan University)

Technologies of Voice and Record in the Work of Civilian Oversight of Police Boards: One of the most popular forms of police reform in the United States in recent years have been the development of Civilian Oversight of Police Boards, sometimes known as Civilian Review or Civilian Complaint Boards. Key to developing a robust analysis of both issues is a finer attention to the requirements of "voice" in such encounters and their technologies of record. Although mechanisms of "community input" proliferate within such assemblages—complaint forms, public comment sessions, civilian reports, community forums, etc.—very little attention has been paid to what such mechanisms consist of in practice, nor has there robust analysis of such practices that take into account critiques of liberal subjectivity, governance, and their limits. For example, how do these mechanisms of "input" and "voice" both constitute particular governable subjects and limit the forms of experience that can be expressed through them? How do the constrained mechanisms of public record shape the perspectives that can be understood as actual, real, or otherwise as politically agentic with liberal infrastructures of governance? What forms of labor and affective investment make such infrastructures possible? This paper will take a step towards addressing such questions by drawing on extended fieldwork in civilian oversight. It will pay careful ethnographic attention to how particular voices are hailed—especially in racialized and gendered forms—in Civilian Oversight Boards and the various technologies of record (livestream video, automated transcripts, zoom meetings, public agendas and minutes) through which those voices are inscribed. Presenter: Sameena Mulla (Emory University)

2-600

Beyond Transition: Linguistic Anthropology as Transformative Praxis.

4:15 PM - 6:00 PM

TMCC - Hall G - MI

Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Bernard Perley (University of British Columbia)

CHAIR:

Bernard Perley (University of British Columbia)

PRESENTER:

Paul Kroskrity (University of California, Los Angeles), Kathleen Riley (Rutgers University, New Brunswick, Department of Anthropology), Marybeth

Eleanor Nevins (Middlebury College, Department of Anthropology), Krystal Smalls (University of Illinois, Urbana-Champaign), Graham Jones (Massachusetts Institute of Technology), Kira Hall (University of Colorado, Boulder, Department of Anthropology)

DESCRIPTION:

The pandemic created convulsions of upheavals and uncertainties that prompted transitional strategies of 'returning to normal' in daily lives and professional expectations. It is tempting to see the disruptions as transitory, but the pandemic laid bare the structural inequities and slow violence of western regimes of capitalism, colonialism, and ideology. Linguistic anthropology has a rich tradition of critical engagement with language ideologies and a long history of disciplinary advocacy of social justice. Rather than view this moment as a transitional liminal space between the old normal and the new normal, linguistic anthropologists use our disciplinary tools, skills, and commitments to actualize transformative processes. Those processes include but are not limited to: •

Language and social justice have deep roots in linguistic anthropology that acknowledge the importance of addressing social justice as a broad category of complex and situated entanglements of unequal subject positions. Linguistic anthropologists identify problems and are actively seeking ways to transform structural inequities into sources for transformative justice. • Linguistic Anthropologists have been at the forefront of exposing language practices that encode, mask and perpetuate the violence of racism. Linguistic anthropological discourses of equity and justice push back against systemic racism to transform systems and institutions toward a praxis of equity and respect. • Language revitalization is an urgent global crisis garnering expert support and remediation. Community engagement and enactments of linguistic sovereignty is less focused on replicating past linguistic practices. Rather, linguistic sovereignty is a transformative praxis whereby emergent vitalities make language life the site of possible worlds. •

Decolonization in a post-socialist and late modern global milieu is often regarded as a corrective practice to mitigate the excesses and violence of our global condition; a process of negating colonial inscriptions onto and concomitant erasure of Indigenous worlds. Yet, the practice is less about a return to pre-colonial modes of being and more about what can be imagined as coexistent futures of respect and mutual support. • Socialization and intersubjectivity are critical semiotic social/cultural fields of emergent modes of being in the world. The field of social relations are

increasingly activated by social imaginaries of possibility through inter, trans, and relational embodiments. •

World-making is employed in communicative encounters with power to channel actions and recast the phenomenal experiences of participants. Actions that define the world, and actions premised on the world thus defined, form a recursive but forward-moving pathway. Contrasts between world-making paths can be approached as contrasting epistemologies, ontologies, and differently configured phenomenologies. • Ongoing imaginaries of hegemonic power relations resist emerging subjective embodiments and socialities. Contemporary media, communication practices, and subjectivities of engagement are potential sites for transformative praxis. This roundtable builds on ongoing visionary work across linguistic anthropology so the field can move beyond transitioning from one situated circumstance to another and instead provide mutual support for transforming regimes of structural and systemic violence toward our sustainable and just futures.

2-780

FLASH Presentation Session: Building Solidarity through Perennial Chickens

4:15 PM - 6:00 PM

TMCC - 604

Flash Presentation - In-person Live

REVIEWED BY:

Culture and Agriculture

PRESENTER:

Ana Fochesatto (University of Wisconsin, Madison)

DESCRIPTION:

In this community-based Participatory Action Research (PAR) project, I examine how a new initiative in the Upper Midwest is organizing a diverse group of farmers committed to raising chickens on perennial pastures and forests by employing Indigenous knowledge from Central America. The collective shares a vision for a just agricultural system that takes care of people and the environment, but faces critical challenges around organizing resources and decision-making power in an equitable manner. Utilizing grounded theory ethnography, I explore the organizational structures employed by the collective to ensure equitable and democratic decision-making throughout the supply chain. I also discuss how the research has served to create spaces where the group can reflect on their individual and collective stories and strategize to find solutions that align with their vision.

FLASH Presentation Session: Gas Station Futures

4:15 PM - 6:00 PM **TMCC - 604**

Flash Presentation - In-person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Jessica Staggs

DESCRIPTION:

While the role of electric and alternative fuel vehicles is frequently discussed in relation to energy transitions, there is very little discussion about the future of pre-existing infrastructure associated with current gasoline-powered transportation landscapes. Currently, there are no research studies on what gas station owners intend to do with their stations as alternative fuel vehicles become more common and as states transition fully away from internal combustion engine (ICE) vehicles. A proper understanding of the futures of gas stations is necessary to make plans for new infrastructure and to create a wide-scale transportation transition without leaving wide swaths of areas dependent on just a few sources of gasoline as the transition toward alternative fuel progresses. This research project uses semi-structured interviews with gas station proprietors within Maryland, Virginia and Washington, D.C., to determine what plans they are making for the next twenty years of their station, including plans they are making in response to new ICE sale bans. In addition to new policies, these interviews will address differences in future imaginaries based on nearby infrastructure, rural vs. urban locations, and the potential of the stations to directly transition into alternative refueling locations. This flash presentation will address the preliminary findings from interviews and reflections on proprietor imaginaries of gas station futures.

FLASH Presentation Session: Migrantour Story-maps: sustainable, community-based tourism

4:15 PM - 6:00 PM **TMCC - 604**

Flash Presentation - In-person Live

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Nadine Fernandez

DESCRIPTION:

Drawing on multi-modal anthropology and action research, this flash presentation will share snippets of digital story-maps recently created as part of the European Migrantour project

(<http://www.mygrantour.org/en/>). Migrantour's intercultural walks are a civic education and sustainable tourism projects operating through local NGOs to counter anti-immigrant rhetoric in European cities. Currently in more than 20 cities across Europe, these community-based, urban walks are co-created by people with diverse migrant backgrounds. University partnerships help provide background research to present a people's history of migration in the city and offer the opportunity for student engagement through action research in community-based tourism. These sustainable walking tours seek to reshape ideas of heritage and belonging in European cities giving voice to migrants' experiences and perspectives of the cities they now call home. This flash presentation will share the preliminary results of a new initiative to add a digital/online element to the Migrantour offerings. Collaboratively created by Migrantour guides and rich with audio-visual materials, these story-maps serve as advertisement for the walking tours, as well as a type of living archive capturing the voices and perspectives of a changing group of guides and Migrantour participants. Finally, the story-maps also function to preserve snapshots of dynamic, but often overlooked, immigrant neighborhoods in constantly changing urban landscapes. The flash presentation highlights Migrantour's collaborative approach to educational and sustainable tourism; as well as the possibilities that the easy-to-use digital story-map tools offer community-based projects to present results in a visually-engaging and accessible format.

FLASH Presentation Session: Models that cannot do what they are asked to do: a peek into problems of managing groundfish fisheries off the northeastern coast of the United States

4:15 PM - 6:00 PM **TMCC - 604**

Flash Presentation - In-person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Sarah Robinson

DESCRIPTION:

Fisheries for cod, haddock, flounder, and other groundfish species off the northeastern coast of the United States have been subject to modern management regimes for almost 75 years. These regimes have employed a succession of techniques (gear control, access control, effort control, catch control) but none has succeeded in maintaining or

rebuilding fish stock sizes. One of the major reasons for this is that the models used to assess stock sizes and project catch amounts cannot render the advice that is needed to manage the fishery in accordance with legal requirements. An example: a stock assessment projects an amount of catch for a given year that will prevent overfishing; management measures limit catch to a level below this projected amount; actual catch (which is carefully monitored) comes in at or below this prescribed amount; and, yet, the following year, the model shows that overfishing did occur, despite the fact that actual catch came in below the amount projected to prevent overfishing. This is a common occurrence in the northeast groundfish fishery. Groundfish management has been famously controversial, painful, and unsuccessful, and this quick but concentrated look at problems posed by the models and the assessments offers a peek at a core dynamic in these difficulties. This presentation forms a part of an ongoing historical and ethnographic study of state efforts to manage the northeast groundfish fishery.

FLASH Presentation Session: Ocean Mobilities: Transitions in Maritime Transport

4:15 PM - 6:00 PM **TMCC - 604**

Flash Presentation - In-person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Montse Pijoan

DESCRIPTION:

Seafaring practices in the service of clean transport include the construction and maintenance of innovative cargo ships and the restoration and adaptation of existing ships alongside corresponding practices of transport under sail. The latest engineering designs for cargo vessels use an age-old source of energy: wind power; wisdom from traditional practices is crucial for their success. Studying political, economic, and sustainability in eco-transport initiatives opens many lines of inquiry, including: how eco-shipping relates to environmental factors, how local producers' and crew's experience of eco-shipping relates to materials transported, and how eco-shipping practices impact the global circulation of goods. The project 'Ocean Mobilities' demonstrates how taking part in eco-shipping initiatives brings knowledge from different disciplines together in the experience of the seafarer. Qualitative research on transitions in maritime transport provides a point of access for a critical discourse on practices, understandings, politics and mappings of the

ocean, contributing to a study of the ocean as part and parcel of the world we inhabit. Organized under the theme of 'Ocean Mobilities,' this project investigates how relationships constituting the experience of the seafarer living and trading across the sea in the context of eco-shipping enterprises afford empirical knowledge about the environment. The presentation shares observations and early findings from fieldwork conducted among employees of eco-shipping companies in France, the Netherlands and the UK. This fieldwork builds on earlier PhD research that focused on the process of en-skilment at sea and the interconnection of action, perception and environment. Placing the lived experience of the sailor at the centre of research, the project 'Ocean Mobilities' seeks to re-centre the experience of ocean mobility in order to enable new understandings of mobilities as constitutive of social practices. Attention to micro-level details about life at sea and global analysis of the political, economic, social and relational understanding of the ocean have the potential to reveal possibilities for structural change in the business of shipping. The goal of this research is both to advance theory on ocean mobilities and to promote more sustainable seafaring practices. Engaging research on clean transport initiatives through study of mobility and relational sensitivities at sea can play a critical role in challenging discourses and practices of modern capitalism. It can also unveil complex labour processes in the mobility of goods in the current global dynamic (see Borovnik 2019, 134; Leivestad and Markkula 2021; Leivestad and Schober 2022). Re-centring ocean transportation and movement (and the subjective experiences that emerge as one moves), relationships of presence within eco-transport initiatives in an enlivened ocean world aim to substitute the emplacement of goods as 'codified containers' in capitalism (Leivestad and Schober 2022, 186); to rethink a series of cartographic and political norms that have developed over hundreds of years and that underlie the very foundation of modern society (Steinberg 2009, 488-489); and to compound ocean mobilities connecting people and our ocean. The study of life at sea in the context of transitions in eco-shipping practices enables development of a theory of ocean mobilities that foregrounds the relational intersection of experience and environment.

FLASH Presentation Session: The issues of perception of an erosive phenomenon in the displacement of a population in Atafona, Brazil

4:15 PM - 6:00 PM **TMCC - 604**

Flash Presentation - In-person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER: **Paul Macalli**

DESCRIPTION:

This communication will aim to dwell on the intellectual and scientific difficulty of considering environmental displacement, also called migration. The categories of 'climate refugees', and 'environmental migrants' refer to a desire to categorize situations and human beings confronted with displacements caused by environmental problems. Unfortunately, this attempt failed to protect these individuals under international law. Here, I will present my doctoral research field which presents a case of population displacement. Atafona is a district of São João da Barra, located on the north coast of the state of Rio de Janeiro. There, the sea advances 5 to 7 meters per year. To date, the sea has engulfed more than 15 streets and 500 buildings, including houses of fishermen and summer visitors, but also clubs, churches, gas stations, and bars. A neighborhood community made up of fishermen, summer visitors and traders is forced to move because of an environmental problem, namely marine erosion. The erosion phenomenon is often characterized by the 'natural' aspect of the disaster, without focusing on what causes 'disaster' locally. I propose to reduce the disaster to a social experience of lived experience in order to question what constitutes an 'event' locally (Fassin and Bensa, 2002; Revet and Langumier, 2011). Indeed, the living conditions of the victims are particularly difficult since they experience repeated floods, and the gradual erosion of their daily lives before finally being forced to leave their homes. Thus, in Atafona, what is dramatic for local residents is not the erosion phenomenon itself but the fact of being forced to move and 'abandon' their place of residence. The experience of these individuals recounted in this ethnographic study will make it possible to ethnographically enrich the question of environmentally displaced persons, and to reflect on the current global crisis felt. This raises the question of our relationship with the environment. For this, I propose to question the anthropological particularism of environmental displacement by seizing the relational dimension to the place which is disappearing and to the local population forced to leave it. This approach will lead me to broaden conceptually and empirically the distinction between 'environmental displacement' and other displacements.

2-625

Challenges to Hegemonic Education in International Contexts

4:15 PM - 6:00 PM

TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Alexandra Allweiss (Michigan State University), Denni Blum (Oklahoma State University), Dawn Grimes-MacLellan

DESCRIPTION:

These papers present a variety of international contexts in which examine teachers, students, student organizations, and school graduates to understand how these actors negotiate their hegemonic contexts. The first paper, *The Struggle for and over Educational Value in Amdo Tibetan Areas in China*, examines the influence that mainstream schooling in China exerts on Tibetans. In this context, the author seeks to understand how Tibetan supplemental educators conceptualize what is educationally valuable and help students acquire it. In addition, the author considers Tibetan's negotiation of cultural capital and its potential to challenge the hegemonic educational structure. In the second paper, *The Transition of Low-Achieving Students to Adulthood*, the author describes, in this ethnographic account, what are perceived as 'low achieving' students and the teachers' approach to them during their attendance at a vocational higher secondary school in Czechia. The author contends that the school's hidden curriculum-in this case, the teacher's norms, values, and praxis-has a vital impact on the social mobility of their students. The third paper, *Mimicry and the Production of Elite Masculinity in Egypt's International Schools*, examines the divergently constructed feminine and masculine ideals that circulated among young people educated in an elite international school in Egypt. The author argues that the appropriation of sha'bi-inflected dispositions and skills facilitated the ability of young men to traverse class boundaries and to connect both symbolically and physically with Egyptians beyond their class in a manner that was foreclosed to elite girls. Rather than mimicking Westerners, these young men seemed to be 'mimicking Egyptians', and thereby participating in the reproduction of their class and gendered privilege. The fourth paper, *'That is Where I Opened My Eyes': Maya Chuj Girls' Decolonial Feminist Organizing*, drawing on a transnational ethnography with Maya Chuj educators and organizers in Guatemala and the United States, the

author focuses on findings from Jóvenes Chujes Organizadas (JCO, pseudonym), a Chuj girls' organization whose work was focused on women's rights and education. She centers the ways Chuj girls took up, discussed, navigated, and pushed back on Western liberal frameworks of rights and education in their work. The fifth paper, *Education for Freedom: Cuban Migrant Identity Formation*, focuses on what freedom means to Cuban Americans who were educated on the island in the writings of their national hero and leader of Cuba's independence from Spain, specifically looking at his phrase, 'To be educated is the only way to be free.' The author discusses the ways their perceptions and understandings of freedom have been influenced by both the US and Cuban contexts. The last paper, *A Pandemic of Precarity: Transitions in career decision-making among foreign university adjuncts in post-Covid Japan*, shows how the compounded effect that a Japanese labor law intended to bring stability to the workplace, together with an unforeseen health pandemic, has brought further risk to already precarious adjunct academic work that signals a troubling fragility within Japanese higher education as a whole.

'That is Where I Opened My Eyes': Maya Chuj Girls' Decolonial Feminist Organizing: Much feminist scholarship has shown how international development discourses and initiatives that focus on girls' empowerment, rights, and education are embedded in neoliberal colonial logics (e.g., Kapur, 2002; Moeller, 2018) and construct Indigenous girlhood through the interlocking systems of heteropatriarchy, racial capitalism, white supremacy, and modernity/coloniality (de Finney, 2015). Drawing on an 18 month transnational ethnography with Maya Chuj educators and organizers in Guatemala and the United States, this paper focuses on findings from Jóvenes Chujes Organizadas (JCO, pseudonym), a Chuj girls organization whose work was focused on women's rights and education. I center the ways Chuj girls took up, discussed, navigated, and pushed back on Western liberal frameworks of rights and education in their work (Lugones, 2007, 2010). This paper uses a decolonial feminist framework (Lugones, 2003, 2010) to make visible the complex interlocking nature of gendered, economic, raced, heterosexualized modern/colonial systems that shape dominant definitions of 'human' that ungird dominant framings and allocations of rights. By looking at the dual focus on girls' empowerment and women's rights and how Chuj young people took up, navigated, and reimagined them, this paper builds on and contributes to (1) critical scholarship on human rights that questions the emancipatory possibilities of

rights-based frameworks and also recognizes the radical organizing work centered around it (e.g., Suárez-Krabbe, 2013; Hodgson 2011) and (2) feminist scholarship that shows how girls' empowerment projects in international development work to reinforce racialized colonial gender logics of girls and women in the global south as victims (e.g., Kapur, 2002; Moeller, 2018). In line with the call to center 'transitions,' this paper engages with the in-betweenness made visible by Chuj girls organizing work and centers Chuj girls' frameworks of Maya self-determination and creative (re)imagining. Findings show how organizers of JCO worked to create a vision of gender equity based in Chuj ways of knowing and being, while also navigating Western/colonial notions of gender, education, and rights that acted as systems of containment (Sabzalian, 2019) couched in discourses of 'empowerment.' This was a particular challenge as JCO was also influenced and supported by outside organizations that aimed at addressing what they saw as 'severe gender inequities' in Maya communities through the lens of Western/colonial notions of gender equality (Méndez, 2014; Lugones, 2010). I argue that Chuj youth's voices and experiences exposed gendered modern/colonial exclusions built into Western women's rights frameworks and how these dominant framework worked to contain and discipline racial, ethnic, and gender identities and diverse ways of being. While navigating these projects, the youth of JCO also explicitly worked to extend their work beyond modern/colonial frameworks of rights and girls empowerment and to disrupt binary victim narratives in order to create community and organizing spaces and frameworks that sustained them. Xepel, a member of JCO, described the critical sense of solidarity and shared visions she and other young Chuj women and girls developed through their organizing experiences: 'That is where I opened my eyes because there were many girls, women, and we shared experiences.' Presenter: Alexandra Allweiss (Michigan State University)

Education for Freedom: Cuban migrant identity formation and José Martí: It is difficult to imagine a more important word for a former colony than freedom, or for someone who leaves their homeland to pursue it. On the island, Cubans have been educated in José Martí as the liberator of Cuba, killed on the battlefield, fighting for Cuba's independence. Martí is memorialized in plaster busts, statues, and in school curriculum as a symbol of Cuba's freedom and sovereignty. Although José Martí never purported to align himself with communist or socialist leanings, his heroism, poetry, and intellectual thought have been sowed seamlessly into the Cuban Revolution. His writings and his persona have

been idealized and iconified on the island. Educated in Martí, Cubans have experienced a double-edged sword; by reading Martí's works and through their lived experience they question what type of freedom they have and what type they desire; and how their understanding can lead to change their conditions in this world (Freire, 1970). Freire asserts that human beings naturally strive to achieve this kind of freedom, which is a key part of human identity. And so it is in the case of Cuban migrants over the past few years, whose migration to the US has been the largest in Cuban-US history. This study explores what freedom means to Cuban Americans based on their education about Martí and his famous phrase 'To be educated is the only way to be free.' Data was collected from 45 interviews with Cuban Americans who were educated on the island through twelfth grade and at some point migrated to the United States. The sample reflects Cubans who have migrated to different parts of the United States, who were born between 1940-1995. Participants told stories regarding their understanding of Martí's use of freedom alongside their own experiences and desire for freedom. This study found that although this sample of participants rejected their government's practice (often categorized as 'inhumane' or 'unjust') and its corresponding communist ideology, they maintained a loyalty to Martí. In fact, José Martí's words and actions were sacred and inspirational; in sum, Martí is/was dear to their sense of Cuban identity and culture. Their migrant destination of the United States became their quest for human completion or freedom (Freire), something that they felt unattainable in their homeland. Presenter: Denni Blum (Oklahoma State University)

A pandemic of precarity: Transitions in career decision-making among foreign university adjuncts in post-Covid Japan: Adjunct instructors make up roughly half of the academic workforce in private and public universities in Japan, and this rises even higher in foreign language instruction, where adjunct faculty comprise most of the teachers in many programs and departments. As in other industrialized countries, this heavy reliance on contingent faculty has created an academic underclass of people in Japan with advanced degrees but without secure stable employment and with few of the benefits received by their full-time colleagues with permanent employment. While this situation is experienced by Japanese too, foreign adjunct faculty often encounter additional challenges at Japanese universities related to language barriers, cultural expectations and visa and immigration requirements and procedures. This long-standing situation was made worse by a 2013 change in the Japanese labor law requiring employers to offer

permanent positions to workers after five years of service. Intended to provide stability for workers on perpetual contracts throughout the labor force, the unintended effect in higher education has been to create even greater economic insecurity for adjunct faculty, as many universities now limit the employment of part-time lecturers to a maximum of five years to avoid having to offer them permanent positions. This already precarious position of adjunct faculty in Japan only became intensified during the Covid 19 pandemic, as the rapid shift to online teaching placed greater demands on the workloads of part-time lecturers to retool their class preparation and delivery and also imposed a financial burden to acquire or upgrade their computers, peripherals and internet service at their own expense. As most adjunct faculty work at several universities, often at a different employer each day of the week, the adjustment cost in time and money was considerable. Then in 2022, after two full years of managing this workload remotely, many Japanese universities began transitioning back to the classroom, precipitating a steady wave of resignations from adjunct faculty unseen over the previous decade. This presentation will share the results of in-depth interviews with five foreign part-time instructors who despite long-term careers as university adjunct faculty have chosen new career trajectories due to the compounded impact of the new labor law, teaching experiences during the Covid pandemic, and the post-pandemic readjustment. Seeking stable employment, economic security, strategic lateral moves and work-life balance, their narratives provide insight into the structural conditions affecting the professional lives of adjunct faculty at Japanese universities and the ways in which people manage, or not. The presentation will also show how the compounded effect that a Japanese labor law intended to bring stability to the workplace, together with an unforeseen health pandemic, has brought further risk to already precarious adjunct academic work that signals a troubling fragility within Japanese higher education as a whole. Presenter: Dawn Grimes-MacLellan

2-630

Community and activist reclamation in the Americas: Indigenous language education in critical times of transition

4:15 PM - 6:00 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Vanessa Anthony-Stevens (University of Idaho)

PRESENTER:

Ernesto Colin (Loyola Marymount University), Philip Stevens (University of Idaho, Department of Sociology and Anthropology), Kelly Baur (Arizona State University), Vanessa Anthony-Stevens (University of Idaho)

DESCRIPTION:

Throughout a pandemic year, the organizers of this session met digitally reflecting around several issues: the impact of confinement on our lives, our academic work and our social-epistemic commitment and outstandingly, possibilities of collective construction of knowledge between Indigenous peoples and academics. From these collective reflections the idea of producing a book entitled *Community and activist reclamation in the Americas: Indigenous language education in critical times* arose. In step with the 2023 theme, *Transitions*, we bring this theme from our forthcoming book to this session to forward the practice of claiming space for diversity of voices, namely Indigenous teachers, activists and committed academics, to highlight the goals of Indigenous language reclamation as community center education. Our concerns for Indigenous education decenter state systems of education, i.e., schooling. Rather, this panel considers efforts of teachers (defined broadly), community activists, and scholars who are developing initiatives to support Indigenous language practices in, around, and beyond schooling. Therefore, emphasizing diverse processes of language reclamation in complex and diverse settings. The global pandemic has acutely underscored the shortfall of official educational policies in solving larger social, economic, and digital inequities in the Americas for decades; inequities which continue to impact Indigenous population the hardest—for example the passing of many elders and rural isolation. The climate crisis is a fact that impacts us all too. The consequences of neocolonial exploitation have placed responsibility on Indigenous peoples to subvert this situation, yet as Davi Kopenawa Yanomami (Indigenous Brazilian) states the responsibility belongs to us all. In this context, it is fundamental to reflect on the relationship between education and landscapes and how physical, social, and linguistic territories of Indigenous knowledge systems have been reshaped in recent years. Scholars and educators must deeply re-consider what is language reclamation today and to re-prioritize material investment in decolonial futures. We join voices in this panel to consider the innovation of liminal identities, the wisdom offered in in-between spaces, and the

beauty of (re)new(ed) practices of reclamation. By reclamation, we use Leonard's (2012) definition to catapult the efforts of Indigenous communities to claim, enact, and expand their rights to speak and live in their languages holistically. The everyday experiences of educators, those who act and reflect on language reclamation in many forms and places are critical to Indigenous self-determination and current and future wellbeing. Contributors in this session encourage the audience to see, hear, and feel language reclamation efforts as multifaceted and relational, embodied in mundane, explicit, and innovative ways. We highlight living experiences drawn from Indigenous knowledge that move to reclaim, restore and protect local-based epistemologies (Sumida Huaman & Martin, 2020), anchored in the role of the arts, wellness, school, and community efforts alike in the voice of their own practitioners. The guiding thread is a transition to the elevation of firsthand narratives as knowledge regarding reclamation practices, an embrace of the local and lived to subvert asymmetrical power relations between academia and educational practitioners and activists.

Indigenous-based Resurgence in Urban Education: This paper documents an interdisciplinary curriculum project at a tri-lingual Indigenous-based charter school in Los Angeles involving student-led reinterpretation of a 16th century lyrical codex called *Cantares Mexicanos*. Using an artist-in-residence model, high school students work with an expert in ancient codices to understand the original volume, their Nahuatl language instructor to interpret centuries-old poems into modern Nahuatl, an expert in Indigenous music to co-compose music to accompany the poems, and a rap artist to learn music and video production en route to recorded performances. The collective seeks to develop a methodology for language autonomy, vibrance, and relevance. Among other things, the project asks, how do youth advocate for their linguistic rights in urban schools? and how might educators make Indigenous languages and language curriculum relevant to students and communities today? Presenter: Ernesto Colin (Loyola Marymount University)

Nít'éégo bənáđdiih: The dissemination of Ndee epistemology in contemporary times. : Nohwiyáti (Our Apache language) is us. As documented by several authors (Lucy 1992; Gumperz and Levinson 1996; Slobin 1996) language is an important central tenet to any culture or community. Within the San Carlos Apache culture/community language continues to communicate essential aspects of our culture and ways of being. Language is our connection to the divine; or what is

larger than people. However, as with many Indigenous communities, linguistic extermination policies have been impacted by both de jure and de facto effects (Crawford 1995; Charlton 2019). In response to these realities, Apache speakers and teachers begin to remind the Apache community why the language is important. Reconnecting emergent speakers entail making explicit the purpose of language. This chapter will discuss the example of the San Carlos Wellness Center and the Apache Youth Mentorship Program which allows for language and culture lessons to reach the youth of the San Carlos Apache tribe. Epistemological dissemination utilizes in person interaction, internet, digital and printed materials as multimodal ways to engage contemporary young people. Presenter: Philip Stevens (University of Idaho, Department of Sociology and Anthropology)

Mapuzugun: Indigenous land reclamation and language revitalization in Wall Mapu: Indigenous languages have been marginalized through historic processes of genocide, displacement, and contemporary linguistic discrimination (Skutnabb-Kangas and Dunbar, 2010). The Mapuche language, Mapuzugun, is considered “definitely endangered” by UNESCO (Moseley, 2010). Despite this categorization, the Mapuche language is still spoken today in southern Chile and Argentina. This paper will explore the hostile political environment in which Mapuche language revitalization is taking place and how mass media uses discursive strategies to undermine their legitimate struggle to reclaim their land, language, and autonomy. Despite the claims made by the press and Chilean politicians that Mapuche activists are terrorists, there are many examples of land reclamation and language revitalization leading to positive changes. Primarily we will highlight a successful example of land reclamation leading to language revitalization and explore how the Mapuche language can be incorporated across fields of study. Because there is no standardized process to counteract and resist linguistic and linguistic imperialism (Philipson, 2018), it is crucial to hear from on-the-ground experiences of language activists so that we may embrace a diversity of tactics while strategizing for the future of marginalized languages everywhere. We will close by addressing how language ideologies impact revitalization efforts, the role of schools (Hornberger, 2008), the future of the Mapuche struggle, and the hopes for policy change at the constitutional level. Presenter: Kelly Baur (Arizona State University)

Relationships, Brokering, and Decolonial Partnerships for Indigenous Language Reclamation: Reclamation of

Indigenous languages challenges academics to enter into a new paradigm of relationships with Tribal Nations and Indigenous futures. Using the frameworks of Tribal Nation-building in education (Brayboy et al., 2012) and cultivating alliances (Anthony-Stevens, 2017) this paper reflects on ways non-Indigenous academics and educators support action-oriented and community-driven reclamation efforts led by Tribal Nations and Indigenous collectives. Efforts such as Indigenous teacher education, Indigenous-led K-12 curriculum, and building capacity for Indigenous methodologies in higher education are examples explored for disrupting colonial unknowing in institutional spaces. Opportunities to reflect on and learn from alliance relationships in outward facing academic-community partnership are engaged as transitional states where leveraging higher education in the work of creating the conditions for Indigenous languages, cultural practices, and communities to thrive in centered. Presenter: Vanessa Anthony-Stevens (University of Idaho)

2-635

Community Connections in and through Museums

4:15 PM - 6:00 PM

TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Madeline Duffy (American Bird Conservancy)

PRESENTER:

Madeline Duffy (American Bird Conservancy), Maureen Matthews, Xiaoyan Zhang

DESCRIPTION:

Museums are permeable institutions. These papers collectively explore ways today's museums open themselves to connections of different forms and scales. The changes of 'Digital Museum Programming after Lockdown' offer broader lessons for globalizing knowledge in a hybrid world. A collaboration between museums in the United States and the Republic of Vanuatu is 'Reconnecting Communities and their Collections' through paired analog actions of restitution and visitation, changing how museums care for creations that remain far from home. Offering another model of access-based transformation, a personal story illuminates the impact of 'Museum Collections in Supporting Indigenous Graduate Students' at the Manitoba Museum in Canada. Brining these themes together, an ethnographic study of community-led

heritage how one Chinese heritage village navigates development, self-determination, and the responsibilities of cultural preservation. Mutual engagements between stakeholder communities and museums continue to be effective modes of applied anthropology.

One step forward, two steps back(?): Digital museum programming after lockdown: The COVID-19 Pandemic represented a period of rapid transition for museums. When forced to close their galleries in early 2020, North American museums adapted their programs and practices (literally) overnight, hoping to retain the interest and support of their publics. Two years later, this research revisits a study conducted during 2020-21 lockdown, asking participant North American museums how their digital engagement practices have changed in the transition out of pandemic-era restrictions. In 2020, museum professionals recognized Covid-era transitions as an opportunity for experimentation, imagination, and play with how they engage their audiences and imagine their communities. Applications of innovative digital techniques to museum work not only revolutionized audience engagement; they sparked institutional efforts to reassess how museums define their publics in a digital age. Increased accessibility (across space, time, class, language, etc.) was a much-talked-about benefit of peri-pandemic digital programs. In particular, the increased use of digital engagement techniques heightened awareness of global publics: worldwide populations of cultural heritage stakeholders, defined more by common interest than geographic location. Have museums continued to use and value digital programming in the transition out of the shadow of COVID-19? Have museums continued to extend the ways they imagine their communities beyond place? Or, have they returned to the pre-pandemic status quo? To what degree have commitments to diversity & inclusion, bolstered by the many accessibility benefits of online programs, remained a priority as the world transitions into yet another new normal? This paper will examine answers to these questions and make the case for continued, judicious use of digital programming moving forward so that museums may continue to serve their global publics. Presenter: Madeline Duffy (American Bird Conservancy)

“She’s so Smart!”: The role of Museum Collections in Supporting Indigenous Graduate Students: In the ongoing effort to decolonize museums, the potential role of Museum collections to support Indigenous scholarship is rarely explored. Relying on the work of Giovanna Vitelli, Cara Krmpotich, Jen Shannon, Laura

Peers, Marilyn Strathern, Bruno Latour and Alfred Gell, this paper looks at a Museum based Indigenous Scholars in Residence program at the Manitoba Museum which has been operating for 8 years and has materially assisted 14 scholars, 11 of whom have now completed graduate degrees in 9 academic disciplines. The museum opened its collections to Indigenous interrogation, encouraging Indigenous research that revealed the potential of these collections to become teachers, guides, and elders. As James Clifford reminds us, when museum collections as entities engage in 'contact work' and become responsive to the communities for whom these objects hold long-standing social bonds, the objects themselves form bridges and enable the construction of indigenous-led histories. These museum collections have inspired language revitalization, supported skills repatriation through the 'technologies of enchantment' exercised by their creators, and supported Indigenous scholarship, de-centering and decolonizing museum collections so that they better serve the communities for whom they hold so much meaning. Presenter: Maureen Matthews

Dual Effects of Ecomuseums in Heritage Tourism - A Case Study in Tang'an Village: Ecomuseums are described as community-led heritages or museum projects that support sustainable development. Ecomuseums can be an important model for promoting the relationship between tourism, heritage, and local development. Although ecomuseums are all based on community-oriented principles, some focus more on economic development through tourism, while the others are more forceful in the ways to preserve culture and empower communities. Tang'an Dong Village, in Guizhou, China, is an ecomuseum from the collaboration between the Chinese and Norwegian governments with a unique and diverse range of heritage resources including but not limited to the Grand Song of the Dong ethnicity (an intangible cultural heritage of humanity inscribed by UNESCO), and the traditional Dong farming 'Rice-Fish-Duck System', certified as Globally Important Agricultural Heritage Systems. As located in the mountainous rural area in southwest China, Tang'an has no convenient transportation to the outside world thus lacks development opportunities and faces economic difficulties. In such an underdeveloped region with world-class heritage resources, tourism has evolved into an 'inevitable' local development option. However, during the development of heritage tourism, inadequate heritage management policies, insufficient community participation as well as economic development concerns can hinder the sustainability of

the heritage and finally adversely impact the local economics. Therefore, the preservation of local identity and way of life requires appropriate heritage management approaches. The use of heritage for local community development should be seen not only in terms of tourism and its economic outcomes, but also in relation to the social and environmental benefits. Based on six-month fieldwork in Tang'an with data collected from participant observation, semi-structured interviews and participatory photography, this study aims to critically assess how Tang'an as an ecomuseum can dually support heritage management and economic development in the context of heritage tourism and thus provide clues to the sustainable development of local communities and how the ecomuseum concept can enhance community participation and promote local identity to shape and maintain the landscape of the Dong community. Tang'an is a popular heritage tourism destination. The well-preserved heritage provides a resource not only for visitors, but also for local communities to learn about traditional practices and appreciate their heritage. Particularly, field research and semi-structured interviews help find out Tang'an ecomuseum's relationship with the heritage and local development. And participatory photography encourages interviewees to tell their own stories about their community to better present how villagers perceive and participate in the development of their local community. Tang'an is currently undergoing a fundamental transformation in its relationship with the 'outside' world, with social changes already significantly affecting local economic development, heritage resources and community. The principles of ecomuseology also emphasise heritage interpretation with a focus on continuity and change, and in this context communities and other stakeholders are guided to better manage heritage in areas that continue to undergo significant change. Presenter: Xiaoyan Zhang

2-640

Continuity and Change in East Asian Families

4:15 PM - 6:00 PM

TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Zachary Howlett (Yale-NUS College)

CHAIR:

Claudia Huang (California State University, Long Beach)

PRESENTER:

Kristina Göransson (Lund University), Maria Nolan (School of Oriental and African Studies), Kristin Sangren (University of California, Berkeley), Lisa Eklund (Lund University), Zachary Howlett (Yale-NUS College)

DISCUSSANT:

Myron Cohen

DESCRIPTION:

This panel investigates continuity and change in East Asian families. It examines how traditional cultural patterns continue to exert complex effects on East Asian families despite the radical transformations of the modern era. Since the nineteenth century, East Asian societies have urbanized and industrialized at a rapid pace. Broad-based middle classes have emerged and acquired mass access to higher education. Women, long barred from competitive examinations, now outperform men in school and university. Inside families, the conjugal couple has replaced the extended patriline as the basic unit of social reproduction while parents emphasize individual happiness in addition to filial responsibility. Across the region, these social developments accompany profound demographic changes: Age at first marriage is rising and birthrates are falling, which, together with increasing lifespans, has resulted in a silver tsunami of rapid societal aging. These transformations are not restricted to East Asia; they are global in nature. Yet the East Asian region exhibits distinctive social patterns, including what demographers term the East Asian paradox: Ultra-low birthrates coupled with strong marriage norms. Although people in East Asia are increasingly delaying and sometimes even eschewing marriage, they largely bear children only within married relationships and shun long-term cohabitation outside of wedlock. Meanwhile, women have become primary providers to their natal families, traditionally a son's role. This panel asks: How do the cultural legacies of patrilineal and patriarchal Confucian values complexly influence contemporary family arrangements? How and why are ordinary people reinterpreting and transforming these values? How are states responding to these changes and how effective are their responses likely to prove? What pressures do rising inequality and slowing economic growth exert on the intergenerational contract and what are the affective consequences of these pressures? How do new patterns of domestic and multinational migration build on and rework earlier patterns of mobility? Although the papers focus mainly on China and Singapore, the panel aspires to situate these cases comparatively within wider East Asian contexts. Papers examine the transformation of intergenerational

expectations and the emergence of child-centered relatedness; intensive cultivation of children amidst an increasing focus on their individuality and happiness; attempts to legally enforce intergenerational intimacy through elderly protection laws; the 'turn inward' of the post-2000s 'digital native' generations as a reaction to hypercompetition in education and employment; and shifting patterns of multinational student migration in an era of rising geopolitical tensions. By addressing these topics ethnographically and comparatively, this panel contributes much-needed in-depth contextual knowledge to contemporary debates about transforming families and state-society relations in East Asia and beyond.

East Asian Anxieties: Child-centered Relatedness and Parents' Care Work in Education in Singapore: The size and 'quality' of the population are issues of major concern in contemporary East Asia, as fertility rates are falling and competitiveness increasingly centers on 'a fitting' human capital. While Singapore is located in Southeast Asia geographically speaking, it is culturally linked to East Asia in terms of its heritage of Confucianism and the Chinese language. Singapore and other East Asian countries are globally celebrated for their high academic standards and for producing students who excel in international assessment tests and rankings. In this context, parents' involvement in children's education is increasingly taken for granted. It is well documented in previous research that Singaporean (middle-class) parents invest substantial resources, time and emotion in supporting their children academically and developmentally. While the need for intensive parenting (cf. Hays 1996) is likely heightened in such a competitive education system, parents' efforts and aspirations in raising their young children cannot be understood as purely strategic and calculating. On the contrary, ethnographic data highlights the complexities of parents' risk management and how they navigate uncertainties with regard to their children's future. Sentiments of fear of regret and guilt are particularly conspicuous in parents' narratives around their children's education. In this paper I propose that the transformation of traditional intergenerational expectations and the emergence of a child-centered relatedness in East Asian societies (Kipnis 2011) are vital to understand parents' sentiments of uncertainty and guilt in relation to their children's future. By drawing on ethnographic fieldwork in Singapore, I attempt to shed light on the subjective desires, anxieties and aspirations that shapes contemporary parenting in East Asia, and address its consequences for family life and intergenerational

relations. Presenter: Kristina Göransson (Lund University)

Turning Inwards: Zhai as a Mode of Endurance in the Contemporary Chinese Family: This paper is based on an ethnographic study of the zhai phenomenon in contemporary mainland China. Zhai (literal translation: 'residence') is a term believed to have originated from the Japanese term otaku and refers to a tendency towards staying indoors. Chinese media began in the mid to late 2000s to report on youth labelling themselves zhai, a term that would come to be associated with a generation of Chinese that came of age alongside the expansion of the Internet and digital media. My research, conducted over a twelve-month period in Beijing prior to the COVID-19 pandemic, found that while zhai had lost popularity as an identity label, zhai behavior had become absorbed into mainstream youth culture. Within anthropological studies on urban Chinese who have come of age in recent years, there are two prominent themes: pressure and frustration. These studies have highlighted the psychological strains that youth may endure as a consequence of high parental achievement expectations. Scholars have observed that while many youth internalise traditional filial values, they may feel tremendous pressure, as well as frustration when their ambitions are not compatible with those of their parents. Zhai behaviour, this paper aims to show, can be seen as a response to situations that arise from being in this predicament. Facilitated by shifts in practices of the home and of digital media, zhai provides a way for youth in sometimes stifling family environments to carve out their own private, meaningful spaces in the context of an unfolding "inner revolution" (Zhang 2020). In exploring the ways in which zhai behaviour may exist in relation to the family, this paper also considers its consequences: what are the broader implications for the Chinese family – and for Chinese society – of a "turning inwards" among its youth? Presenter: Maria Nolan (School of Oriental and African Studies)

Duty to Care: Law and the Filial Bargain in China: Early in its assumption of authority in China, the PRC state inscribed long-standing cultural ideologies of filial obligation into law. In 2013, Article 18 of the revised Law of the People's Republic of China on Protection of the Rights and Interests of the Elderly (Elderly Protection Law) went into effect. The new law stipulated: "Family members shall care for the mental needs of the elderly, and shall not ignore or cold-shoulder the elderly. Family members living apart from the elderly shall frequently visit or check-in on the

elderly.” The Elderly Protection Law is a response to the problems posed by an aging society, in which the elderly have many fewer descendants to support them in retirement. Prior to the addition of Article 18, The Elderly Protection Law conferred a ‘duty to support’ legally obligating adult relatives to provide materially and financially for their elderly family members. Article 18 operationalized a new duty—that of what I call a duty to care. By care, I refer to a notion that “connotes both affective concern (caring about) and practical action (caring for)” (Buch 2015, 279). Legally mandated elderly maintenance payments provide for the material conditions of the elderly, however the duty to care mandates the direct, implicitly personal and affective involvement of people in the lives of their parents and elderly relatives. This paper investigates the responses of Reform-generation Chinese people to the state’s attempt to legally enforce intergenerational intimacy in the context of lived experiences of family and intergenerational alienation in contemporary China. Drawing on ethnographic data and content analysis of legal judgments related to Article 18, the paper reveals in particular what many saw to be the Gordian knot at the heart of the law’s vision of the ideal family—the affective experience of living a family in which a parent had not fulfilled their part in the filial bargain. Presenter: Kristin Sangren (University of California, Berkeley)

China’s Educational Fever: Between the Rising Individual and Descending Familism : It is well documented that Chinese parents invest substantive amounts of time, resources and emotions to secure optimal cognitive and academic development of their children. This educational desire (Kipnis 2011) is part of a global trend, most clearly pronounced among the urban middle-class. The phenomenon is well captured in the term concerted cultivation (Lareau 2003), which draws attention to the fact that educational desire implicates educational labour on part of parents through the mobilisation of private tutors, extracurricular school activities, and various leisure activities, such as sports and music classes. Orchestrating concerted cultivation places great expectations on children in terms of performance and time spent on educational activities. As such, effects of the educational desire are taking enormous proportions for both parents and children, even as the Chinese government is trying to reduce expectations and pressure placed on young children’s academic performance. This paper attempts to answer how the Chinese educational desire can be understood beyond the need to prepare for the highly competitive higher-education entrance exams (gaokao) and the Confucian

heritage (Kipnis 2011), long-term realities which alone are unable to account for the intensification of educational desire among Chinese parents. Building on ethnographic data from urban middle-class families in Beijing and Shanghai, the paper illustrates that educational desire needs to be understood in relation to the complex interplay between two parallel processes, conceptualised by Yan Yunxiang (2016) as the rise of the individual and descending familism. Presenter: Lisa Eklund (Lund University)

Springboard Singapore: Chinese Student Migration in an Era of Geopolitical Uncertainty: The education system in China gives ordinary people an opportunity to “change fate”—a direct though difficult route to status and power. But as growth slows and inequality grows, people face mounting anxiety about involution or neijuan—increasing competition for diminishing returns. Some members of the middle classes are coping by sending their children abroad. Amidst rising tension between the US and China, Singapore has emerged as an attractive migration hub or so-called springboard (tiaoban) for Chinese university students. Some use Singapore to “spring” to Western countries or from peripheral places in China to metropolitan cities like Shanghai or Beijing. Others come to Singapore after experiencing anti-Chinese racism in Western countries. For some, the springboard becomes “sticky”: they imagine a future for themselves in the Chinese-majority city-state, which they see as safe, inclusive, and close to home. In contrast to previous migrations, this one is being spearheaded by women, who are outperforming men academically and replacing sons as primary filial contributors. For such women, studying abroad is part of a complex process of transnational identity formation that involves (re)defining their notions of Chineseness and their attitudes toward sexuality, marriage, and childbirth. As they do so, they balance independence with familial relationships and social pressures with self-actualization. Reporting on ongoing ethnographic research, this paper adds to scholarship on multinational student migration, transcends the domestic-international binary in migration research, and contributes to understanding transforming families and state-society relations in an era of slowing growth, demographic transition, and geopolitical uncertainty. Presenter: Zachary Howlett (Yale-NUS College)

2-645

[Diversities of Covid-19 Within and Across Contexts: Experiences and Contestations](#)

4:15 PM - 6:00 PM

TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Taewoo Kim

PRESENTER:

Jessica Dimka ,Fernandos Ongolly (University College Dublin),Sachin Ghimire (Centre Department of Public Health , Tribhuban University),Taewoo Kim

DESCRIPTION:

This session brings together presentations that examine and situate experiences with COVID-19 in relation to a variety of cultural and political actions across a range of contexts. Taken together, the presentations demonstrate nuances of COVID-19 in relation to illness, embodiment, suffering, and cultural and material aspects of daily life.

Differences in COVID-19 vaccine offer, uptake, and hesitancy among people with disabilities and chronic health conditions in Oslo, Norway.: People with pre-existing health conditions are at higher risk for negative outcomes of pandemic diseases like COVID-19 due to both biological and sociocultural reasons. Some conditions were therefore indicators for prioritized vaccination. However, disparities in actual vaccination rates may have occurred due to a variety of factors, including biases in research that meant certain conditions were favored over others in vaccine recommendations, stigma (e.g., regarding perceived quality of life) that influenced decision-making related to allocation of resources, accessibility of public health communication and vaccine clinics, and individual risk perception and hesitancy against vaccination. Consequently, differences between individuals with self-reported 'chronic health conditions' vs. 'disabilities' may be observed. Between June 16 and 24, 2021, survey respondents in Oslo, Norway, were asked whether they had yet been offered and received the vaccine and, if not, if they intended to take it, as well as whether they had a number of potential risk factors (e.g., cardiovascular disease, impaired immune system, impaired hearing or vision, impaired mobility, etc.). These potential risk factors were classified as chronic health conditions or disabilities based on the phrasing of the options and the likelihood that someone with the condition would identify as or be perceived socially as disabled. Out of 5442 respondents, 355 (6.5%) reported having one or more disabilities only and 809 (14.9%) reported having one or more chronic health conditions only; individuals reporting at least one of each were

excluded from analyses. Both groups were compared separately to those who did not report pre-existing health conditions, controlling for other prioritization variables, i.e., age and working in a health-related career with patient contact. People with chronic health conditions were significantly more likely to be offered and have received the vaccine and marginally less likely to express vaccine hesitancy. There were no significant differences for any of the measures for people with disabilities, in general. Looking at specific types of disabilities, results suggest that people with mobility disabilities were marginally more likely to have been offered the vaccine, people with sensory disabilities were significantly less likely to have taken the vaccine and more likely to be hesitant, and there were no significant differences observed for any measure for people with learning/mental or neurological disabilities. In sum, people with chronic health conditions seem to follow patterns that might be expected for groups who are prioritized or recognize their potential higher risk, while people with disabilities had either no differences in or less optimal vaccine-related behavior and attitudes compared to the 'healthy' population. Considering the substantial disease and mortality burden observed worldwide for people with disabilities, these results have important implications for pandemic preparedness and public health communication and practice.

Presenter: Jessica Dimka

Access to essential medicines within pandemics: The last mile in HIV pre-exposure prophylaxis (PrEP) access in Ireland and Kenya during the Covid-19 pandemic.: Essential medicines can only be useful to humans' health when they are accessed in a timely and effective manner and at affordable prices. Borrowing from supply chain terminology, we focus in this paper on the last point of delivery of such medicines, which we call the 'last mile' – the last point of delivery of essential medicines between service providers and end users through clinics, in home-based care, or community pharmacies. Just like in other sectors, for pharmaceuticals the last mile is normally the most critical and important part of the supply chain and has substantial influence on access. We use this term figuratively, referring not only to the physical last mile issues but also to social, cultural, and economic issues that influence access at this last point of essential medicines' delivery. We take access issues of HIV oral pre-exposure prophylaxis (PrEP) in Kenya and Ireland as our case study. We comparatively investigated how health advocacy and activism influence PrEP access at the last mile points of delivery, using ethnographic methods. Since our fieldwork took place during the

pandemic 2021-2022, we developed an interest in assessing how PrEP was accessed during the pandemic. We noted that even before the Covid-19 pandemic, several last mile issues negatively influenced PrEP access, including stigma related to taking PrEP, expenses incurred in accessing the services, physical distance to clinics, lack of PrEP awareness, among others. The Covid-19 pandemic made the last mile even longer. In Ireland for instance, HIV services closed for over 15 months adversely affecting the delivery and access of PrEP which had just been rolled out before the pandemic. This disrupted both new prescriptions and refills. In addition, travel restrictions limited access to clinics, and HIV services providers were re-assigned to support Covid-19 services. In Kenya, the lockdown and restriction of movement equally affected PrEP access, even though the clinics were not closed; fear of contracting Covid-19 and the stigma associated with being infected with the virus also made many afraid of going to clinics (especially where there were reported cases of infected healthcare providers). Despite all these challenges, healthcare providers, clients, and NGOs among other key stakeholders devised different means of bridging 'last mile' PrEP access gaps. In both Kenya and Ireland, PrEP services took place virtually as well as by phone, in addition refill medicines and test kits were sent via post (in Ireland) and formal and informal couriers (in Kenya). At a more informal level, Irish participants reported PrEP sharing among peers who were at higher risk of HIV infection, and some switched from daily oral to event-based PrEP. Similarly in Kenya, some clients picked refills on behalf of each other. In both countries some clients who could not avail of their PrEP switched to other HIV prevention technologies such as condoms as well as changing their sexual behaviors towards reducing the risk of HIV infection. Whereas the pandemic disrupted services in many ways, innovative service delivery models that emerged as a result of this disruption signal the possibility of bridging access issues for the 'last mile' of other essential medicines too. Thus, we conclude that disruptions as a result of natural disasters could also have positive outcomes in triggering innovation in the delivery of essential medicines. Presenter: Fernandos Ongolly (University College Dublin)

Social sufferings across the Nepal-India border; Fortification and marginality in the mist of COVID-19.: During the time of the COVID-19 pandemic, and national lockdown in India, thousands of Nepali migrants crossed the border of India and returned to Nepal. While crossing the border, the Nepal government restricted their movement by closing the Nepal-India

border to control the contagion of the COVID 19 which has overtly expressed the state's fortified mentality that has created the dichotomy of 'insiders' and 'outsiders'. While the basic idea of border is to secure the country, protect territory and its citizens, however, in this case, Migrant workers were projected as 'dangerous bodies' and denied entry to their host country for more than four weeks. Consequently, this draconian move of the Nepali state has let migrants feel outsider, less privileged, powerless, discriminated and, a 'sense of othering' in their own country Nepal. This paper throws light on the idea of national boundaries, migrants, and their experiences during the pandemic. Raising critical questions such as, are people more important or politically demarcated border? What is the purpose of regulating the border? Through these questions, this paper tries to explore the 'lived realities' of migrants and the 'state rationale of the border security during the time of COVID-19. Presenter: Sachin Ghimire (Centre Department of Public Health , Tribhuban University)

The Materiality of COVID-19 in East Asian Medicine: What is disease? What causes suffering? Which drug can alleviate the health problem? These medical questions are simultaneously material as materiality matters for ways of knowing and intervening in the disease. Anthropology's turn to ontology and its discussion of plural ontologies have raised the issue of various materialities on diverse ontological underpinnings. Despite the dominance of genetic explanations, biomedical materiality does not truncate other materialities on divergent ontological grounds. Drawing on anthropological fieldwork of East Asian medicine in South Korea, institutionalized as Korean medicine, and referring to analogism, one of the four ontological modes in *Beyond Nature and Culture* (Descola 2013), this paper examines the non-biomedical materiality of COVID-19 enacted in diagnoses, treatments, and imbibing medicinal herbs. Korean medicine does not premise 'the metaphysics of individuality' (Barad 2007) on which things with determinate boundaries and fixed properties exist in the Newtonian nature, such as the virus with a certain RNA coding. Rather, the materiality of the pandemic disease in Korean medicine is the state of entanglement in-between the infecting Qi and the infected body without clear boundaries. Barad's concept of 'phenomena' as the primary ontological units elucidates the materiality of COVID-19 in Korean medicine. Incorporating ethnographic investigations into the discussions in ontological anthropology and new materialism, this study highlights plural materialities, enacted on plural ontological underpinnings. Barad, Karen (2007)

Meeting the Universe Halfway: Quantum Physics and the Entanglement of Matter and Meaning. Duke University Press. Descola, Philippe (2013) Beyond Nature and Culture. University of Chicago Press. Presenter: Taewoo Kim

2-735

Donald Trump's Legacy: Anthropological perspectives

4:15 PM - 6:00 PM TMCC - 713 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Leo Chavez (University of California, Irvine, Department of Anthropology)

CHAIR:

Carole McGranahan (University of Colorado, Boulder, Department of Anthropology)

PRESENTER:

Leo Chavez (University of California, Irvine, Department of Anthropology), Rosalyn Negron (University of Massachusetts, Boston, Department of Anthropology)

DISCUSSANT:

Margaret Dorsey (University of Richmond, Department of Sociology and Anthropology)

DESCRIPTION:

This Roundtable examines the Donald Trump's legacy in relation to anti-immigrant and anti-Latinx rhetoric among right-wing politicians, pundits, and policies. We also address Trump's influence on issues related to the U.S.-Mexico border, immigration policies, conservative Latinx politicians and Trump supporters. We ask, what is the appeal of Trump's rhetoric during an increasingly multiethnic American society.

2-650

Enacting climate knowledge and politics in global climate institutions

4:15 PM - 6:00 PM TMCC - 714 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Jessica O'Reilly (Indiana University, Bloomington)

CHAIR:

Cindy Isenhour (University of Maine)

PRESENTER:

Naveeda Khan (Johns Hopkins University, Department of Anthropology), Jessica O'Reilly (Indiana University, Bloomington), Andrew Mathews (University of California, Santa Cruz, Department of Anthropology), Cindy Isenhour (University of Maine), Noah Walker-Crawford (University of Manchester), Stefan Aykut

DESCRIPTION:

Activists and advocates often invoke the motto 'follow the science,' whether their cause is climate, vaccines, or fiscal policy. This slogan suggests that solutions are readily discernable from scientific research. But while decision-making may proceed from an apparently authoritative body of knowledge, both producing and enacting this knowledge involves navigating indeterminacy, both as a challenge and as a site of possibility. Panelists will explore how both climate knowledge and climate politics are formed, contested, and enacted in global climate institutions, with a particular focus on the United Nations Framework Convention on Climate Change (UNFCCC) 27th Conference of Parties (COP27), held in November 2022 in Egypt. Climate modelers present multiple sea level rise projections in IPCC reports based on uncertainties around human emissions and a still-murky understanding of the physics of ice sheet collapse. Negotiators at the UN Climate Change meetings try to make decisions for mitigation greenhouse gas emissions and funding responses to catastrophic climate change, called Loss and Damage, while weaving around geopolitical silences around unequal historical contributions to climate change and the people and places facing immediate threats. Aside from the substantive climate-focused decisions made at these meetings, delegates must negotiate the process itself, using multiple modalities to produce procedures for the upcoming global stocktake, required for implementing the Paris Agreement, or setting a new global finance goal after the first iteration failed to approach the ambitious \$100 billion/ year. The ethnographers of this panel examine how climate people navigate the tricky landscapes science, geopolitics, competing views of process in global governance, political demands and economic power to create some sort of movement towards climate solutions.

A Tale of Global Climate Negotiations: With a focus on the Nationally Determined Contributions (NDCs), the means by which countries are to report on their carbon

emission reduction targets and the pathways by which to achieve them, this paper describes common tabular formats for reporting as the central way the Paris Agreement seeks to corral countries to combat climate change. The accounting regime that is at the heart of the Agreement is excavated to show how it indexes, however feebly, the entangled and often violent histories of colonialism and extractivism without providing a clear pathway to redressing these. Presenter: Naveeda Khan (Johns Hopkins University, Department of Anthropology)

The Curve: a cultural history of projecting global sea level rise under uncertainty: The Intergovernmental Panel on Climate Change (IPCC) provides climate science reports to decision makers, including those of the UNFCCC. One of the hallmark figures of IPCC assessment reports depicts future sea level rise. An IPCC author and sea level rise expert I interviewed affectionally called the figure “the curve,” noting that one of the primary purposes of their chapter was to draw an updated curve for publication in 2021’s IPCC Working Group I report. The curve has changed over the decades of IPCC reports as scientists came to know more about ice melt, thermal expansion in the oceans, and in particular, the physics of projecting the disintegration of the West Antarctic Ice Sheet. The most recent depiction of the curve, however, is a figurative as well as epistemic innovation in how scientists communicate potential global sea level rise, including low-likelihood, high-impact scenarios like collapse of the polar ice sheets. This paper investigates the epistemic disruptions, disciplinary narratives, and labor that IPCC authors took to provide a figure that balanced authoritative knowledge with rapidly changing, and sometimes uncertain, science alongside the need for policy makers to have a relevant knowledge base for decisions. Presenter: Jessica O’Reilly (Indiana University, Bloomington)

Modeling alternative futures from the ground up: biomass energy politics in Italy: Climate change was originally detected through a world spanning infrastructures of data collection, analysis, and simulation, and most natural scientists, policy makers, and anthropologists think of climate change through a global framing. Climate change policy travels through international and national institutions, but it ultimately encounters ordinary peoples’ lived experience of landscape and the state. Through an ethnohistorical account of biomass energy politics in Central Italy, I show how ordinary peoples’ models of regional environmental change transform climate change policy.

Rural people in Italy respond to biomass energy policies by thinking about histories of agricultural abandonment, forest regrowth, and forest fires that leave traces on the landscape. They are interested in the capacities of trees to stabilize landscape form, and are more concerned with the possibility of landslides and floods than with changing climate. Opposition to biomass energy policies drew upon a commitment to caring for landscape and tree form and upon experiences of industrial pollution and state abandonment. Anthropological descriptions of regional social and environmental change can offer a counterpoint to global climate change science and policy frameworks. Presenter: Andrew Mathews (University of California, Santa Cruz, Department of Anthropology)

“Just” Numbers: Accounting for Equitable Mitigation Effort in the Global Stocktake: The Global Stocktake (GST) is considered essential for the success of the Paris agreement. Designed to measure progress and ensure increased ambition over time, the GST has been described as the “key to making it happen” (Espinosa 2022). However, early in negotiations about how to operationalize the mechanism, it became clear that many were already concerned that the GST would not be conducted “in the light of equity and the best available science” as agreed in Paris. Drawing on analysis of party inputs, decision texts, and observations of negotiations related to the GST at all Conferences of the Parties (COPs) since Paris, this paper tracks efforts to reinsert a stronger focus on distributional justice and equity into the Paris Agreement through the design of the GST. We argue that while equity discussions have long been considered normative and beyond the realm of science— reflective and transparent science, well-attuned to the politics of mitigation responsibility must also be considered the “best-available science” and used to inform the design of a more effective and just Stocktake. Parties clearly recognize that the carbon accounting techniques produced through the GST will be more than “just” numbers – they are political technologies with real implications and they must be “just” to ensure the success of the Paris Agreement. Presenter: Cindy Isenhour (University of Maine)

Save the climate but don’t blame us: Corporate responses to climate litigation : In recent litigation against major greenhouse gas emitters over their contribution to climate change, fossil fuel companies are no longer denying that human activities are causing global warming. Rather, they make political arguments about the responsibility of society – rather than individual polluters – for causing global warming. In

addition, they question the validity of climate science for establishing legal responsibility. This paper analyzes corporate defendants' evidentiary arguments in four climate change lawsuits. I examine the defendants' efforts to obfuscate the role of individual emitters, invalidate scientific proof and attack researchers' credibility. Plaintiffs' and defendants' legal narratives and factual claims are linked to broader concerns about who should take responsibility for climate change. Like all knowledge, climate science is inherently value-imbued, emerging in relation to policymakers' demands, public concerns and researchers' academic interests. While climate science on its own does not provide all the answers, it serves as a crucial tool for addressing legal and political questions about responsibility and justice in a warming world. Presenter: Noah Walker-Crawford (University of Manchester)

It's a performance, not an orchestra! Soft coordination in global environmental governance: As the focus in global climate governance shifts from negotiations to implementation, the quest for ways to effectively coordinate ambitious climate action has become a key concern. While existing studies frame this problem mostly in terms of institutional design (to 'facilitate' state ambition) and strategic delegation of authority (to 'orchestrate' nonstate action), this article builds on ethnographic research and dramaturgical policy analysis to examine soft coordination in practice. Using ethnographic methods, we analyze public performances at the twenty-fifth Conference of the Parties (COP25) in Madrid. We find that these were shaped by pre-established governance scripts and social roles available to participants, but also by creative improvisations and interventions. The United Nations Framework Convention on Climate Change Secretariat and COP Presidency intervened to configure the physical setting of the conference, mold its narrative arch, and shape available roles. We conclude that performances and dramaturgical interventions are important tools of soft coordination in global climate governance. Their analysis constitutes a productive entry point for grasping contemporary transformations in global politics. Presenter: Stefan Aykut

2-840

Engaging Decolonial Feminist Anthropology: Reflections from Research across Latin America and the Caribbean

4:15 PM - 6:00 PM

Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

María Lis Baiocchi (CONICET)

CHAIR:

María Lis Baiocchi (CONICET), Florence Babb (University of North Carolina, Chapel Hill, Department of Anthropology)

PRESENTER:

Erica Williams (Spelman College, Department of Sociology & Anthropology), Carla Freeman (Emory University), Maja Jeranko (University of North Carolina, Chapel Hill, Department of Anthropology), María Lis Baiocchi (CONICET)

DISCUSSANT:

Lynn Stephen (University of Oregon), Krista Van Vleet (Bowdoin College, Department of Anthropology)

DESCRIPTION:

Decolonial feminist perspectives illuminate the mutual constitution of gender and sexual relations, coloniality, and capitalism in everyday life. They enrich our understanding of the intersectional inequities that people face in neocolonial and neoliberal contexts but also encourage us to explore the ways individuals actively engage in the re-making of the world. This roundtable brings together anthropologists with research experience in the Latin American and Caribbean region to reflect on what it entails to engage as anthropologists in the field from a decolonial feminist ethics lens. Participants will include scholars from institutions located in the Global North and the Global South who are at different stages of their academic careers. They will share their experiences of employing decolonial feminist approaches when conducting ethnographic fieldwork in Argentina, Barbados, Brazil, Bolivia, Chile, Ecuador, El Salvador, Guatemala, Mexico, Paraguay, and Peru. Key issues in decolonial feminist anthropology to be discussed will include research design; theoretical frameworks; methodologies; topics of study; the limits, perils, and/or possibilities for research; positionality vis-à-vis various interlocutors (including research participants, academic colleagues, and collaborating institutions); the politics of doing research in the Global South when affiliated with academic institutions in the Global North; as well as knowledge production and distribution.

2-770

Fields of Practice and Possibility: Cultural Expertise in Canadian and Global Courts

4:15 PM - 6:00 PM

TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Emma Varley (Brandon University, Department of Anthropology)

CHAIR:

Emma Varley (Brandon University, Department of Anthropology)

PRESENTER:

Craig Candler ,Katherine Nichols ,James Rose (University of Melbourne),David Trigger ,Emma Varley (Brandon University, Department of Anthropology)

DESCRIPTION:

Cultural expertise has emerged as a comprehensive theoretical framework that accounts for a variety of involvements of social scientists, especially anthropologists, in legal arenas. By taking as its starting point Holden's definition of cultural expertise as 'the expert opinions formulated by social scientists appointed as experts in legal processes' (2020), this roundtable seeks to capture something of the nuance, complexity, and vital interdisciplinarity of this fast-growing field of scholarship and practice. Through emphasis on cultural expertise in Canada, the United States, and key sites around the world, the roundtable aims to confirm the diverse experiences associated with this framework and its deployments. In reflecting on their own engagements with cultural expertise, roundtable participants offer experiential, methodological, and ethical insights to the varied and sometimes politicized and contested ways such service takes form. While some apply their knowledge to complement the deep expertise already possessed by culture groups, such as work which supports Indigenous rights and claims (Banks 1997; Sieder 2018; Hale 2006; Loperena, Mora, Hernandez-Castillo 2020; Rose 2022; Trigger 1992, 2003), others apply their knowledge to corroborate and verify the poorly understood or otherwise-unsubstantiated claims of vulnerable persons, such as asylum seekers fleeing conditions of cultural threat and hazard (Campbell 2017; Good 2007; Salyer 2008). In both cases, the leading component is the primacy of the voices of the beneficiaries of cultural

expertise. Examples such as these confirm the impactful significance inherent to cultural expertise, whose practitioners follow anthropological as well as legal methodologies and abide by ethics undergirded and strengthened by disciplinary and deontological requisites. By direct relation, cultural expertise requires anthropologists recognize the ways that social scientific 'expertise' has been historically monopolized and leveraged in ways that could estrange communities from their own knowledge and power (Miller 2021a, 2021b, 2022; Hale 2020). Cognizant of these histories, our roundtable will reflect on the ethical and even restorative ways that anthropological expertise - as cultural expertise specifically (Clarke 2020) - can be meaningfully applied to make a positive difference. Together, roundtable participants will work to answer a series of guiding queries, including: What are the opportunities and advantages, and limits and bounds of the kind of cultural expertise we hold as professional anthropologists or other social scientists? What can we say of the relationships engendered between anthropologists, lawyers and the courts, and those persons and communities who stand to benefit (or potentially suffer) from our efforts? How might cultural expertise help reconcile the colonial past with the postcolonial present, such as the latter can involve emphasis on repatriation and reconciliation? How might 'living' or more formalized professional standards curb the potential for misapplications of expertise and the harms that follow, and render the field more ethically and legally effective in the different contexts we practice and serve? In which ways can cultural expertise be refined or reformed to better integrate and promote the principles of inclusion and diversity and meet the needs, for instance, of actors and groups traditionally marginalized or disenfranchised from the law and justice?

2-740

Fieldwork Precarity: Anthropological Work in Transition

4:15 PM - 6:00 PM

TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Jieun Cho (Duke University)

CHAIR:

Summer Steenberg (Duke University, Department of Cultural Anthropology),Ariana Avila (University of North Carolina, Chapel Hill)

PRESENTER:

Summer Steenberg (Duke University, Department of Cultural Anthropology), Ana Ramirez (University of North Carolina, Chapel Hill), Sophia Goodfriend (Duke University, Department of Cultural Anthropology), Brendane Tynes (Columbia University, Department of Anthropology)

DISCUSSANT:

Tarini Bedi

DESCRIPTION:

This roundtable brings together scholars and practitioners to critically examine the institutionalization of fieldwork and its implications in reproducing precarious subjects. Fieldwork is a cornerstone of anthropological research, providing a means for producing critical knowledge and engaging with diverse communities. However, the work of 'immersing' oneself in cultures is increasingly discussed in relation to issues of precarity, including financial strains, institutional pressures, and personal safety concerns. The COVID-19 pandemic brought the difficulties and limitations of conducting fieldwork to the forefront especially for anthropologists whose research relies heavily on being physically present in the field. While the pandemic has sparked important discussions around the precarity of fieldwork, this roundtable seeks to broaden the conversation by examining how fieldwork precarity intersects with social difference, including race, gender, class, disability, and nationality. Critically engaging the norms of fieldwork(er), it aims to disrupt ideas of 'going back to normal' and start to reimagine precarious encounters as transitioning moments for what fieldwork may become as a way of doing anthropology in and beyond academia. Drawing on personal experiences and critical analysis, we will discuss the ways in which fieldwork can both reproduce and challenge social hierarchies, and more broadly, the role of fieldwork in shaping our understanding of diverse cultures, communities, and the kind of anthropological work we can do ourselves.

2-745

Figuring the State: Affective Labor in Bureaucratic Encounters on State Margins

4:15 PM - 6:00 PM

TMCC - 709

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for the Anthropology of Policy

ORGANIZER:

Kathryn Berringer (University of Michigan)

CHAIR:

Tess Lea (Macquarie University, School of Social Sciences)

PRESENTER:

Kathryn Berringer (University of Michigan), Yun Chen , Hannah Obertino Norwood , John Doering-White (University of South Carolina, Department of Anthropology)

DESCRIPTION:

Contemporary anthropological scholarship on the state has argued that attention to the margins – that is, the places where state power must be continually reestablished – is essential, not peripheral, to theoretical and methodological accounts of the state (Das and Poole 2004). Similarly, this roundtable asserts the importance of ethnographic attention to those ambivalently positioned as state actors, whose existence challenges a clean-cut state vs. nonstate binary. Each presenter in this roundtable has engaged in ethnographic fieldwork with interlocutors who enact roles that mediate the state and the public. We situate our studies in dialogue with existing scholarship on, for example, the street-level bureaucrats of welfare programs (Lipsky 2010); 'peer' workers and 'people with lived experience' in medical, mental health, and addiction treatment (Voronka 2016); and the 'institutional killjoys' working in, around, and against policy to extract its promised benefits (Lea 2020). We ask: How is the state figured through professional actors who simultaneously facilitate state policies and contest state agendas? More specifically, this roundtable examines the affective labor inherent in the everyday practices of these actors – especially in the ways they are tasked with establishing and sustaining trust in the state. Where is trust imagined to be located and how is it built or leveraged for state projects? We also examine the ways human and non-human actors become enrolled in the affective labor of bureaucratic encounters: from documents (Hull 2012; Navaro-Yashin, 2007) to social technologies of quantification (Porter 1996) to technocultural assemblages of social media (Breslin et al. 2022). Roundtable presenters explore our interlocutors' everyday practices in conversation with anthropologists of policy and bureaucracy like this roundtable's chair, Tess Lea (2021), who attend to our own ambivalence and the ways we 'desire bureaucracy,' despite its failures and betrayals, because of a profound, sometimes paradoxical, belief in its potential for public good. We question the ways we ourselves are

implicated as ethnographers in the political and ethical negotiations of our interlocutors, as we, like them, are variously positioned relative to state power and institutions. Presenters of this roundtable will share ethnographic insights from a variety of field sites and topics, including: the affective labor of housing case managers tasked with enrolling LGBTQ+ youth in state-funded housing programs in Detroit, Michigan (Berringer); everyday negotiations of authority, credibility, and ethics by anti-drug social workers under the government purchase of social service scheme in urban China (Chen), ambivalence among case workers in transitional foster care settings about government-mandated psychosocial interventions for unaccompanied minors in the brief period between apprehension at the US-Mexico border and reunification with sponsors (Doering-White), uncertainty amongst 'enumerators' deployed as 'trusted messengers' to avert an undercount in the 2020 US Decennial Census (Norwood), and healthcare administrators' efforts to charge the banalities of bureaucratic work with consequentiality at a network of health centers in the Midwestern US (Wong). Our chair, Tess Lea, will bring highlights from these diverse sites into dialogue with her own research to further explore the unruliness of policy and those who labor within and against bureaucracy.

2-655

Future by the Numbers: Religious Engagement with Predictive Technologies

4:15 PM - 6:00 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Naomi Haynes (University of Edinburgh)

CHAIR:

Hillary Kaell

PRESENTER:

Naomi Haynes (University of Edinburgh), Hillary Kaell, Jon Bialecki (University of California, San Diego, Department of Anthropology), Omri Elisha (CUNY, Queens College, Department of Anthropology), Jamie Wong, Rebecca Bartel (San Diego State University)

DISCUSSANT:

Clara Han (Johns Hopkins University, Department of Anthropology)

DESCRIPTION:

The last century has been characterized by an ever-increasing 'trust in numbers' (Porter 1995) as larger data sets and computational systems promise to lessen future uncertainties and mitigate risks. While this epistemological foundation undergirds economic decisions, engineering projects, and government policy, it is not the only mechanism through which people seek to manage the future. Prophecy, numerology, faith, astrology, and divination often work alongside these more recent mechanisms. Such 'predictive technologies,' as we propose to call them, 'refer to and refine' one another, as a now-classic argument by Jane Guyer (2007) has it, breaking down distinctions between ostensibly secular modes of future management and those that are governed by religious logics such as providence or fortune. In this panel, we explore the overlapping predictive technologies that shape how religious actors engage the unknown future. How do recently developed forms of risk management enabled by technological advancement interact with more established ways of working with (or against) the future? How do people choose which models to embrace or reject, and what kind of ethical work informs these decisions? What kinds of variables are involved in prediction, and how are these balanced against the competing demands of personal fortune, climate emergency, individual risk, or eschatological expectation? How do religious, actuarial, or other explanatory frameworks respond to unexpected (mis)fortunes – what happens, in other words, when prophecy fails (Festinger et al. 1956)?

References
Cited Festinger, Leon, Henry Riecken and Stanley Schachter. 1956. *When Prophecy Fails: A Social and Psychological Study of a Modern Group That Predicted the Destruction of the World*. New York: Harper-Torchbooks.
Guyer, Jane I. 2007. *Prophecy and the near future: Thoughts on macroeconomic, evangelical, and punctuated time*. *American ethnologist*, 34(3), 409-421.
Porter, Theodore M. 1995. *Trust in Numbers: The Pursuit of Objectivity in Science and Public life*. Princeton: Princeton University Press.

“My Season of Success:” Pentecostal Numerology and the Magic of Christian Practice: Anthropology has progressively complicated, and perhaps even eliminated, the distinction between magic and religion that was foundational to early work in the discipline. While this move away from rigid typological or evolutionary grids has been key to the development of anthropological knowledge, this paper argues the distinction between magic and religion remains important. I make this claim through an examination of

the numerological practices of Pentecostal church leaders in Zambia. Particular interpretations of the Jewish calendar, as well as other engagements with numerology, have expanded the approach to scripture that has become common in Zambian Pentecostal circles in the wake of the prosperity gospel. Not only do these practices order the temporal orientation of the Pentecostals who engage with them, training to their focus to the present or immediate future, they also foreground the “magical” aspects of other types of Christian practice. In the broad framework of the anthropology of Christianity, attention to the different ways that magic and religion combine opens productive comparisons of agency and time that in turn shed light on Christian predictive technologies more broadly. Presenter: Naomi Haynes (University of Edinburgh)

Future risk, ecological change, and moral expiation on the Outer Banks : In the Outer Banks of North Carolina, the ground is always shifting. A set of barrier islands made of sand, the Banks move slowly but steadily inland in a process that geologists call “migration.” More dramatic ecological ruptures happen during winter storms and summer hurricanes, exacerbated by global sea-level rise. Each of these changes poses a threat to human infrastructure, which has grown enormously over the last half century as ocean-front properties and tourist traffic generate millions of dollars each year. This paper begins with a dramatic example of ecological change: storm-induced erosion that led to four neighbouring houses collapsing into the ocean in 2022. It considers how decades of engineering, and real estate insurance, have quantified risk on the Outer Banks, and how this factor intersects with local Christian ideas about labour and progress. It then turns to “preparedness” as a moral-bureaucratic and neoliberal discursive form, which puts the onus on individuals rather than government to evaluate future risks. It puts these broader structural questions into the context of the outrage on social media as videos of the houses went viral, which I analyze as a type of moral expiation in the face of future ecological risk. My larger goal is to suggest some preliminary ways to think religious forms into studies of ecological change in the United States, beyond broad-scale surveys of whether U.S. Christians “believe” in climate change. Presenter: Hillary Kaell

Mythical Future-Making in Mormon Transhumanism: Technocratic Rationality, Supernatural Imagination: In the restored Gospel tradition founded by Joseph Smith, living prophets and apocalyptic scenarios play a central role; the predictive tendrils of this system reach down to the individual level, with life courses set by patriarchal

blessings and the ramification of complex choices made clear through personal revelation. Some North American anglophone Saints, though, supplement both the collective and individual aspects of their faith through other modalities. Mormon Transhumanists rely on what seems at the surface level to be scientific- and engineering-derived framings to reimagine Mormonism's claims, mixing discussions of new and emerging technologies with futurist predictions and science-fiction scenarios. By contrast, there is another set of Mormons who mobilize a tradition of folk magic that was an important element in the early days of the religion, making use of techniques ranging from ritual magic to freemasonry and contemporary Mormon-themed tarot decks as a means of reimagining their religious inheritance. There are ironies to both of these Mormon modalities, however. This paper will argue that Mormon Transhumanism, despite its technological imagination, often operates at the level of the mythic. At the same time, many Mormons who incorporate magic into their practice rely not on the supernatural but instead on rationalistic psychological concepts. Moreover, this presentation will claim that this conflation of different registers of predictive rationality is not particular to these sub-genres of Mormonism. Instead, in the institutional Church of Jesus Christ of Latter-Day Saints, at the level of Church governance, there is a tight relationship between technocratic and economic rationality and supernatural imagination. Together, this pattern of recurrent captures and inversions found in attempts to manage the future suggests a more complex relationship between futural modalities that are often conceived as antithetical to one another. Presenter: Jon Bialecki (University of California, San Diego, Department of Anthropology)

Prediction, Oracular Authority, and Intersectional Expertise in Western Astrology : It has been said that speculative forms under late capitalism are suffused with qualities of divination. But divination is more than just a metaphor for the magic of the market. In North America, predictive techniques based in metaphysical religion and the occult are increasingly popular and monetized tools for mitigating uncertainty and risk, especially among generations molded by experiences of neoliberal precarity and foreclosure. Taking the field of Western astrology as an example, this paper examines how purveyors of occult speculation invoke, synthesize, embody, and refine diverse technological, cultural, and media resources, from “ancient” esoteric knowledge to modern astronomy, popular culture, and computational algorithms, in the process of creating the conditions for oracular authority.

Drawing on fieldwork among professional and aspiring astrologers, I explore how practitioners approach the labor of prediction and its various epistemological entailments and ethical dilemmas. I address the construction of a liminal zone of expertise, which is positioned apart from other more established vocational spheres, including science, psychotherapy, and religion, but is also dependent on them for the sake of authentication, standardization, and legitimization. I argue that overlaps between otherwise disparate and competing forms of knowledge production and experience are not only vital to the construction of expertise in Western astrology but reflect intersectional imperatives that characterize other forms of populist speculation through which actors apprehend and envision possible futures. Presenter: Omri Elisha (CUNY, Queens College, Department of Anthropology)

“Big Data” as Divination: The Enchanted Ocularity of Digital Numbers in Contemporary China: Drawing on fieldwork with Chinese start-up companies, I argue that “big data” analysis – a technique that reveals correlations in large datasets but requires humans to infer causality – is in many ways akin to divination: the data entrepreneurs I study construe the correlations they disclose as not merely coincidental, but rather as signs that factor into a complex, but hidden whole – the “ground truth.” What they sell to clients is not just an isolated reading, but also an invisible cosmological order that undergirds worldly affairs (Holbraad 2010). Through examples of start-up entrepreneurs’ courtship of clients and investors, I highlight the tenacious faith in the divinatory potency of an “avalanche of numbers” (Hacking 1990): despite spectacular failures of astronomically valued start-up companies to discover and exploit predictive social patterns, Chinese data entrepreneurs continue to successfully claim cosmic mediumship in a way that challenges the authority of domain specialists. I argue that this faith in the oracular power of digital numbers is not only predicated on capitalist speculation, but also informed by an existential anxieties my Chinese interlocutors expressed about legacies of Western geopolitical and technoscientific dominance. Presenter: Jamie Wong

Debt and Deregulated Faith: Wagers on Faith and Futures in Colombian Pentecostalism: What is debt if not a form of (faithfully) predicting the future? A future in which accounts will be paid, books balanced, and credit scores resurrected? In Colombia, Evangelical Christians are tithing with credit cards. Individuals are going into debt with God. And in this moment of post-war re-imagining of the country, since 2016 Colombia's

future has been the focus of much Evangelical eschatological expectation. This paper, in response, considers the entanglements of debt and future-thinking in Colombia. Based on extensive ethnographic fieldwork, this paper explores the Christian morality that underwrites finance capitalism and the deregulated faith that accompanies imagined and (un)predicted futures. Financialization, at its simplest, is the process of incorporating individuals into the financial system through mechanisms of financial inclusion: opening bank accounts, taking out credits, formally becoming “banked”. It is a disciplinary regime that operates at the intersections of Christianity and Capital. For example, Colombian department stores now offer credit cards and their own lines of financing. Household debt and personal income are now fair game for the grist in the financial wheel. This process of financialization is still developing, however quickly, and thereby offers a privileged vantage from which to analyze the ways in which financialization intersects with social orders, as well as the localized moral rubrics that accommodate its expansion. These forms of financialization are animated by the desires of individuals who comprise Colombia’s growing evangelical markets for consumption and indebtedness; debt underwrites their dreams, their desires, and their future aspirations. Presenter: Rebecca Bartel (San Diego State University)

2-595

Health Systems in Transition – Canada and US Perspectives

4:15 PM - 6:00 PM

TMCC - 715 A

Conversation/Debate - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Bradley Stoner (Queen's University)

CHAIR:

Bradley Stoner (Queen's University), Carolyn Smith-Morris (U. Texas Southwestern Medical Center, O'Donnell School of Public Health)

PRESENTER:

Michael Green ,Eric Reinhart (*),Puneet Sahota

DESCRIPTION:

The occasion of a joint AAA-CASCA annual conference provides an opportunity for anthropologists to take stock of current approaches to health system organization in Canada and the US, with an eye toward identifying friction points which help perpetuate

disparities of access and care. This Debate will facilitate anthropological explorations of health system equity, impact, and opportunity at a time when Canadian and US health leaders are equally frustrated with existing health system structures, and are looking for alternative ways to organize care delivery which are informed by principles of social justice. Health systems in Canada and the US are both at crossroads of different forms and character. Healthcare in the US, dominated by private sector options for access and reimbursement, facilitates tremendous opportunities of choice for patients with financial resources, but substantially leaves behind those at the lower end of the socioeconomic scale. Uninsured or underinsured persons have limited access to primary care and specialty resources, and are often forced through clogged systems of patchwork care involving emergency departments, federally qualified health centers, community health centers, and a variety of other low-cost or no-cost service options. Preventive care is essentially absent, and the political will for structural reforms such as Medicaid expansion is seriously challenged. In Canada, healthcare is publicly funded, and with few exceptions private care options are essentially unavailable. In theory this democratizes access to care and removes socioeconomic status as a fundamental determinant. In practice, however, a shortage of primary care providers, and gatekeeper referral systems to specialty care, serve as functional limiters of access, with resultant over-crowding of under-resourced emergency departments across the country, and calls by some for greater access to private care resources for those who are able to pay. This Debate foregrounds the perspectives of practitioners, policy analysts and researchers working in healthcare settings in Canada and the US, and who will provide cogent perspectives on how anthropological frames of inquiry can offer a path forward for social just, equitable healthcare reform in both countries. Debate panelists include physician-educators and researchers from Canada and the US who are intimately involved in care provision to marginalized populations, and who bring tremendous analytic insight to discussions of the ways in which capital, profit and profiteering dominate health policy decisions in both countries, often at the expense of health equity and social justice. Debaters will address questions of profound importance to the health systems of both countries including: How do health systems in Canada and the US recognize and correct inequities in care, and work to ameliorate harms in and from the healthcare system? What path-breaking strategies are emerging in the Canadian and US systems for education in medicine and the health professions, and how will they serve to reduce health disparities? What ethical

paradigms are driving Canadian and US healthcare systems, and how are those paradigms given authority? How do research and primary care inter-relate in both systems, and how can research findings be quickly operationalized to improve health outcomes in marginalized communities? This session will appeal to scholars working in academic and healthcare settings.

2-720

Horizons of Autonomy: Ethnographic Engagements with Emancipatory Struggles across Abya Yala (Part II)

4:15 PM - 6:00 PM

TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Anthony Dest (CUNY, Herbert H Lehman College)

CHAIR:

Sam Law (University of Texas, Austin, Department of Anthropology)

PRESENTER:

Philippe Blouin (McGill University, Department of Anthropology), Kevin Suemnicht, Anthony Dest (CUNY, Herbert H Lehman College)

DISCUSSANT:

Mariana Mora (Center for Research and Higher Studies in Social Anthropology (CIESAS))

DESCRIPTION:

This panel continues the conversation from Part I of 'Horizons of Autonomy.' The historical eclipse of the worker's movement and the fall of the Berlin Wall created an impasse for emancipatory politics, a loss of a shared horizon or collective orientation for struggles that seek to overcome this world, as well as reenergized possibilities for anti-colonial and anti-racist struggles. The past few decades have been filled with tentative experiments – from uprisings to neighborhood assemblies, plaza occupations to clandestine networks of logistics and collective care-work. One emancipatory idiom that links struggles from Rojava to Chiapas, the Valle de Sousa to the Weelaunee forest, is that of autonomy, struggles that seek not to seize state power, but construct or recuperate of a shared potential that allows people to once again inhabit territories on their own terms. Autonomy is a transitional concept for transitional times, a concept that always suggests a double movement: a breaking away from , and the

accumulation of means to collectively determine life without reliance. In this sense, autonomy always operates as a horizon, a utopian impulse that is, in the words of Galeano, 'good for walking'. As anthropologists, we are particularly called to the emphasis that autonomous movements place on everyday life, lived relations, place, identity, and culture in the struggle for a new world. This panel builds on the growing scholarship on autonomy in anthropology and across other disciplines to create space for collective thought (Gutierrez Aguilar 2014, Hartman 2019, Mora 2017, Rabasa 2020, Simpson 2021). Drawing together anthropologists working in and through registers of autonomy, we will discuss autonomy, the practices of translation that make it legible as a global idiom of struggle, and the forms of transition it enables out of this world.

Stirring the Ashes: Kanien'kehá:ka Autonomy in the Absence of a Power of Attorney: This presentation will study Indigenous conceptions of autonomy as they played out in a legal battle at the Superior Court of Quebec in 2022 where the Kanien'kehá:ka Kahnistensera (Mohawk Mothers) sought an injunction to halt excavation work around a hospital where Indigenous victims of medical experiments were allegedly buried. In particular, it examines the Kanien'kehá:ka Kahnistensera's argument that they have a cultural obligation to represent themselves without lawyers, as there is no power of attorney in Kanien'kehá:ka culture, where everyone is responsible for their own actions. To this effect, it explains the cultural background of this autonomist cultural obligation through Kanien'kehá:ka people's use of a single word to describe assemblies, fires, and families: Kahwá:tsire'. To reach a consensus, when it seems that everyone has come to an agreement, the assembly still has to "stir the ashes" and ask everyone who has spoken yet to voice their opinion and bring their unique perspective in the balance. As a result of this method, individuals can only enforce collective decisions they fully support, and each individual 'ember' is vested with both legislative and executive power. Presenter: Philippe Blouin (McGill University, Department of Anthropology)

"Carbondale Spring, A New Vision for Our Town": Imaginal Practices at the Intersection of Abolition: The Carbondale Spring – a campaign that occurred in Carbondale, Illinois from 2019-2021 – proposed reducing the municipal police budget. Activists proposed using this money to create autonomous infrastructure in the city and an alternative ecological economy. Specifically, they sought to create a food

autonomy system, a worker cooperative ecosystem, alternative energy initiatives, and a team of "care workers" to respond to social problems without the police. Carbondale is a small college town of 20,000 people that has been in a prolonged crisis as its university has lost many students and with it the economy has declined, and its population is shrinking. Its goals were ultimately unrealized, the Carbondale Spring became a machine for articulating an alternative vision for the city, which found widespread support and appeal, and thus served as a window into the constructive aspects of abolitionist politics and a regional vision of autonomous life. I argue that the Carbondale Spring created a framework for collective practices of imagining autonomy and other modes of municipal politics. Indeed, drawing on an a-modern reading of Hegel's Phenomenology of Spirit, I argue that the imaginal sphere is an elementary element of anti-systemic politics, which makes the immediate conditions of life available for political intervention. Presenter: Kevin Suemnicht

Autonomous Struggles for Peace in Colombia: In Colombia, the word "manifestación" (manifestation) is used to describe demonstrations and protests. In this paper, I reflect on how autonomous struggles manifest the possibility of a radically distinct ideal of peace that decenters the state by exploring the struggles of the "mingas hacia adentro" or "internal mingas" in the region of northern Cauca. Despite being prioritized by the 2016 Peace Accords, northern Cauca remains one of the most dangerous places in Colombia, particularly for black and indigenous communities. Mingas typically refer to forms of collective labor in indigenous communities of the Andes, but these mingas hacia adentro are an exercise in autonomy and self-determination on behalf of indigenous communities to fulfill their mandates because they cannot rely on the state, capital, or mainstream indigenous organizations to do so. As such, I argue that the mingas hacia adentro are a form of what I call "dissident peace." Presenter: Anthony Dest (CUNY, Herbert H Lehman College)

2-750

In Conversation with Vodou en Vogue

4:15 PM - 6:00 PM

TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Africanist Anthropology

ORGANIZER:

Laurian Bowles (Davidson College, Department of Anthropology)

CHAIR:

Aisha Beliso-DeJesus (Princeton University)

PRESENTER:

Yolanda Covington-Ward (University of Massachusetts, Amherst),Eziaku Nwokocha (University of Miami),Nicole Fadeke Castor ,Elyan Hill (Harvard University)

DESCRIPTION:

In Haitian Vodou, spirits impact Black people's everyday lives, removing any divides between the sacred and the secular and manifesting in vivid, creative displays of ceremonial fashion. Eziaku Atuama Nwokocha's book, *Vodou en Vogue*, pioneers a new path in Vodou, Anthropology, and Africana studies, providing poignant connections between fashion and the senses through a Black feminist ethnographic study. Through insights gained from over a decade of participant observation in contemporary Vodou ceremonies in Montreal, New York, Miami, Boston, Port-au-Prince, and Jacmel, Nwokocha illustrates how, within the religious and social life of Vodou, fashion contributes to transnational communal identity formation in the African Diaspora. This innovative ethnography on fashion and Vodou weaves together the performativity of gender, race, the multisensorial experience of religion, and religious and material exchanges between Africa and the African Diaspora while contemplating what the gods want and demand from worshippers. This panel brings together anthropology of religion scholars across theoretical, geographical, and religious landscapes to discuss *Vodou en Vogue* in relation to their own research and to tease out overarching themes that emerge in varying contexts. In doing so, we will consider the book's key interventions in spirit possession, material culture, labor, gender, race, and sexuality. Additionally, there will be a special performance by Haitian Vodou practitioner, Manbo Marie Maude Evans, who will showcase Haitian Vodou fashion and sing Vodou songs related to honoring the Black divinities of Haiti.

2-751

Joy and Sorrow in Expressive Life

4:15 PM - 6:00 PM

TMCC - 718 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Yana Stainova

CHAIR:

Lyndsey Copeland

PRESENTER:

Ahona Palchoudhuri (Brown University, Department of Anthropology),Yana Stainova ,Edward Escalon ,Lyndsey Copeland ,Yun Emily Wang (Duke University)

DISCUSSANT:

Basit Iqbal (McMaster University, Department of Anthropology)

DESCRIPTION:

This roundtable brings together stories, poetry, and music from four continents to think about the intersections of two concepts commonly considered mutually exclusive: joy and sorrow. Joy traverses pleasure, play, hope, and happiness. It admits critiques of cruel optimism and capitalist compulsions to enjoy or to be happy – but it also spills beyond, in excess of them. Joy may even bear a liberatory potential (Ross Gay; José Esteban Muñoz; adrienne maree brown). Sorrow also opens onto a multitude of affects and modes. These may include nostalgia and mourning in response to pain, suffering, and loss. But joy does not simply oppose sorrow. This roundtable explores the dense and often mercurial relationship between joy and sorrow in expressive life. We follow expressions of joy through song, dance, gardens, newborns, memory, faith, and revolution. We follow expressions of sorrow through death, violence, crucifixions, borders, the breakdown of everyday domestic relations, repression, and unfinished political transitions. In doing so we engage with theories of theopoetics, salvation and damnation, attunement, affective circulation, and embodiment. In the work assembled for this roundtable, joy and sorrow are intertwined in musical expression across multiple sites. One presenter lingers in the joy of new motherhood seen through the prism of immigration and its sorrows, both flowing together in children's songs. Another explores the excess of white Christian joy in evangelical music spilling over into missionary spaces and the songs of street kids in Tegucigalpa, Honduras. A third engages musicians in the Republic of Benin who perform other people's sorrow in funerary lamentation. A fourth traces the fluctuations between joy and sorrow in the development of voice in Indian classical music, where non-human pain finds expression. The fifth attunes to how residents of a Chinese Canadian nursing home conjoined grief with hope through expressions of regret in everyday vocal practices. Finally, a sixth participant confronts the

glittering ferocity of making life anew in Syrian revolutionary song, with special attention to the theological interface of joy and sorrow. In group discussion, we think about the coexistence of joy, sorrow, and their correlates in modes of expressive life. We notice non-linear movements between these affective states, consider how different communities and individuals experience transitions between joy and sorrow, and emphasize how these transitions are embedded in cultural practice. We think about the relationship of both sorrow and joy to time: if joy grounds us in the present and points to a future, sorrow brings with it the past. But sorrow is also a reckoning with the present, while joy is sheltered in memory. Our work converges on how these relationships are expressed in music. What can sorrow sound like? How is joy voiced? Is it possible to deposit memory in verse? How does one person's sorrow become another's joy?

2-660

Life Course Transformations, Categories, Care, and Marginalization

4:15 PM - 6:00 PM

TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

John M. Coggeshall (Clemson University, Department of Sociology, Anthropology, and Criminal Justice)

PRESENTER:

John M. Coggeshall (Clemson University, Department of Sociology, Anthropology, and Criminal Justice), Annie Preaux (Tulane University), Alexandra Crampton, H M Ashraf Ali (MacEwan University)

DESCRIPTION:

This session focuses on lived experiences with life course transformations across a range of geopolitical and cultural contexts. The individual presentations bring ethnographic insight to people's experiences with such processes highlighting historical, faith-based, intergenerational, and embodied influences. Collectively, they also illuminate a range of understandings and debates about 'the life course' among anthropologists.

“Transitions In Life: Understanding African American Perspectives on Advanced Care Planning.”: This collaborative project examines the challenges of presenting Advanced Care Planning (ACP) discussions to Christian African American rural communities in South

Carolina. Only about 25% of African American adults have engaged in these discussions, and anecdotal evidence suggests that hospital staff might not understand the critical role of African American faith leaders and their varied denominational perspectives in discussions of ACP. Using ethnographic interviews with African American faith leaders in rural South Carolina churches, the goals of Phase 1 of the project are to (1) understand the denominational perspectives of these leaders about ACP, (2) to create an evaluation tool to assess current ACP training modules, and (3) to compare these existing modules to the perspectives of African American faith leaders. Additional phases will modify ACP training modules to align with denominational perspectives and will expand the training modules nationwide to improve communication about ACP between hospital staff and rural African American communities. Project Team: John M. Coggeshall, Adrian Duckett, Tracy Fasolino, Golnaz Irgens, Janice Lanham, Eunice Lehmacher, William McCoy, Lori Pindar, Michelle Taylor-Smith, and Bonnie Treado. Student workers: Chloe Cox, Morgan Johnson, and Jasmine Sampson. Presenter: John M. Coggeshall (Clemson University, Department of Sociology, Anthropology, and Criminal Justice)

A life course perspective on gender-based violence and intergenerational transmission of violence in the Dominican Republic: Women in the Dominican Republic experience a high prevalence of gender-based violence, and for women who have lower educational attainment or lower socioeconomic position, the risk is even greater. The life course perspective provides a useful framework for understanding the relationships between exposure to violence in different forms over a lifetime, as well as the intergenerational transmission of violence from women to their children. From an applied perspective, life course theory and public health approaches based on life course theory have been important to understand how both positive and negative exposures over the life course or during critical periods of development affect health outcomes and behaviors later in life, as well as the intergenerational transmission of health outcomes from parent to child. To better understand gender-based violence and intergenerational transmission of violence among women and children, Arachu Castro, Laura Sánchez-Vincitore, and I are conducting semi-structured interviews from March to May 2023 with up to 100 women in Santo Domingo. The women who are participating in these interviews currently have at least one child aged two to four years old who is participating in an early childhood development program offered by

the National Institute of Comprehensive Early Childhood Care (INAIPI for its name in Spanish). The interviews are structured to capture the women's life history to date; we ask them about their childhood and adolescence, including family structure, their household, important memories, education, and their first romantic relationships. We also ask about their pregnancy experiences, current romantic relationships, their children, and current household structure. Finally, we ask them about their future plans and life goals. As women discuss different phases of their lives, we incorporate questions about witnessing and experiencing violence as a child, how they were disciplined by their parents, experiences with violence, jealousy, and control in intimate relationships, violence towards their children, and how they currently discipline their children. As a framework for this analysis, I will use the 'life course cube' developed by Bernardi et al. (2019) to examine gender-based violence and its intergenerational consequences across three dimensions. First, I will examine several different life domains, including family relationships, intimate relationships, education, and life goals, and how these domains are interrelated. The second dimension is time. Here, I will consider the short and long term impacts of certain critical events or experiences, the timing of these events, and important turning points in women's lives. Finally, I will consider the ecological dimension; that is, how an individual's experiences in different domains and over time are shaped by community, institutional, political, and societal forces and expectations. To shape this analysis, I will also draw from past anthropological work on the developmental origins of health and disease, biosocial inheritance, and critical biocultural anthropology. This work will contribute to understanding intergenerational cycles of violence and gender inequality, as well as how culture, society, and history influence women's relationships with their family, partners, and children. Presenter: Annie Preaux (Tulane University)

Fears of Falling: Transition Avoidance in 'Deep Old' Age: For most of human history, average life expectancy was about four decades, and living into 'deep old' ages of 80+ years was highly exceptional. Today, however, within wealthy nations and among affluent cohorts, this longevity has become an expectation. A major contribution is biomedical interventions to extend life (Kaufman 2015). A question for those privileged by access to these resources is a paradox: In the United States (and other affluent nations), a perceived achievement of living longer comes with highly stigmatized changes to bodies, minds, and social status.

Social scientists clarify this boundary as that between a '3rd age' of active, healthy aging and a '4th age' of frailty, loss and risk of social death (Laslett 1991; Higgs & Gilleard 2014). This paper examines transition from 3rd to 4th age in a research site where interlocutors express fear of the 4th age in a literal (bodily) sense. The intermittent yet anticipated presence of ambulances 'on campus' in this Midwestern retirement community disrupts a country club atmosphere carefully cultivated through upscale architecture, landscaping, and services. Nearly all residents identify as white, cis-gender, and heteronormative. In the midst of enjoying longstanding social practices of affluence are unavoidable signs that yet another resident has 'lost it' in body and mind. This may be symbolically hard to hide when using a walker or seen with a paid caregiver. The price of assistance can be social ostracism and hostility among able-bodied residents who complain of 'too many old people' here. The facility is run under a biomedical model separating 'independent living' from 'assisted living,' and the average age has risen in the past decade to age 85. Weekly 'care team' meetings enable staff to assess when and which residents are falling into the fourth age and may need persuasion to hire help or move into assisted living. They labor to normalize this transition but it persists in stigmatizing individual residents and their spouses, with real risk of social exclusion. This paper examines transition from 3rd to 4th age during an ongoing research project that began shortly after 'lock down' Covid-19 pandemic restrictions were partially lifted (December 2020). While strict public health precautions resulted in only one Covid death among the 270+ residents, the death rate spiked. As residents said, 'We are dropping like flies.' But fears of death are not as powerful as fears of falling into the 4th age. Ironically, Covid restrictions protected residents from viral infection while accelerating risk of a greater, culturally inscribed fear- that of falling into frailty, disability, and social death. Both residents and staff must address fears of falling as more than a biomedical problem of staying upright. Residents move in with confidence that affluence has protected them, and that they are asserting maximum control over how they age. The purpose of this paper is to culturally examine an interplay of complex factors that underlie fears of falling and observed consequences for those who did fall physically and/or socially during the study period. The argument is that exploration of these fears reveals an underlying cultural refusal to accept and integrate loss as part of life, as well as an irrational, 'high modernist' (Knauff 1996) hope that irrevocable loss may be avoided given enough resources, technologies, and hard work. Presenter: Alexandra Crampton

Social Isolation and Mental Health among Bengali-Speaking Seniors in Edmonton, Alberta, Canada: The introduction of the multiculturalism policy in the 1970s led to the exponential growth of the immigrant population across Canada. With the rapid growth of immigrant population, seniors among immigrant population have also been increased over the last decades in Canada, and it is estimated that in Alberta approximately 18% of all seniors will be 65 years of age and older by 2036. Seniors coming to Canada with different ethnic, racial, cultural, and linguistic backgrounds experience mental health distress differently and so they need culturally appropriate methods to address their mental health needs. This paper is an outcome of a qualitative study conducted among Bengali-speaking seniors living in the Bangladeshi and Indian communities in Edmonton. This paper identifies the causes of social isolation among Bengali-speaking Bangladeshi and Indian seniors (55 years and older, both men and women). Social refers to living alone more often for extended hours persistently in the family for months, having little or limited social contact and limited opportunities for expressing or sharing feelings or experiences, etc. The paper describes the impact of social isolation on their physical, social, emotional, and mental health. Language, culture, traditional gender roles, and religious norms and values of the immigrant population that they carry with them from homelands as well as the social, cultural, and economic environment and practices of the host societies, contribute to making a difference in how seniors experience social isolation and how they act on to break social isolation. This study also describes the roles of different supporting programs, such as English-language, physical exercise, and recreational activities, offered to seniors by various not-for-profit organizations in addressing the issues of social isolation and mental health. This study argues that more culturally appropriate programs are needed to reduce the impacts of social isolation and improve health and wellbeing of South Asian seniors. Presenter: H M Ashraf Ali (MacEwan University)

2-665

Limits to the Production of Neoliberal Financial Subjectivities: Studying Microfinance as a Multilayered Industry and Social World

4:15 PM - 6:00 PM

TMCC - 716 B

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Molly Sundberg

CHAIR:

Molly Sundberg

PRESENTER:

Molly Sundberg ,Ståle Wig ,Tanushree Kaushal (Graduate Institute of International and Development Studies),Seyma Kabaoglu

DISCUSSANT:

Tanushree Kaushal (Graduate Institute of International and Development Studies)

DESCRIPTION:

As societal development is increasingly equated with economic growth, financial inclusion, especially through microcredit programs, has become a key policy tenet for many national governments and is defined as an 'enabler' of almost half of the 17 SDGs. This session brings together ethnographic studies of the actors, activities and intended beneficiaries of financial services that target people in the economic margins. Anthropological scholarship on development banking and financial inclusion has largely centered on the impact of microcredit schemes and the creation of financial subjectivities among local borrowers. Studies of finance experts, meanwhile, have focused on the trading floors, stock exchanges, and the intermediary roles of investment banks in the capitalist heartlands of Europe and North America, rather than on commercial or development banks operating outside the centers of global finance. The research presented in this session takes a broad empirical approach to the study of the latter, examining, in total, four levels of banking that range from financial elites to individual entrepreneurs. It spotlights investment managers and guarantee experts working for European Development Finance Institutions; mid-level employees in Islamic banks in Turkey; local micro-finance staff in India; and small business owners in Cuba and Mexico. Together, the papers address how finance professionals and their target groups reflect on, question or outright resist the logics of finance and its practical application in microcredit programs and other banking services aimed at empowering citizens. They show, for example, how the everyday functioning of financial services depends on individual staff members' gendered, relational work and how many bank employees contemplate the ethics, role, and limits of their institutions in making the poor bankable. Moreover, they elucidate ways in which citizens engage in what they consider successful businesses without the help of formal banks, by

exploiting alternative means of capital accumulation when bank applications are rejected, or by purposefully avoiding national strategies for financial inclusion. Their economic pursuits are based on interpretations of entrepreneurship and profitable enterprise which do not necessarily correspond to bank discourses.

Collectively, the papers indicate the value of multi-level ethnographies of financial inclusion and development banking. On one hand, such studies help depict the many organizational layers and types of actors operating within the jurisdiction of microcredit services. On the other, they offer comparative insights into both similarities and differences in how these various actors relate to fundamental questions in the industry, such as entrepreneurship, debt, national politics, and neoliberal capitalism.

A Question of Interest? Profits and Morality in Development Finance: In the world of international aid, profit-making actors and instruments are growing in number, and with them, a new group of development professionals specialized in finance. This article explores how investment managers in Development Finance Institutions and guarantee experts in a public aid agency are reshaping moral understandings of aid. At the core resides the link between profit-making and self-interest, which is sometimes deemed irrelevant, sometimes virtuous, and sometimes outweighed by profit incentives' superior ability, compared to non-profit aid, to foster reciprocity and equality in donor-recipient relations. Finance experts construe development investments as relational investments, suggesting a reinterpretation of financial risk-taking and profit-maximization in capitalist logics. Moreover, their favoring of commercial assistance models over grants is based on a conviction that capitalist exchange, just like charity, can foster social relations but in ways that empower rather than subordinate partners in the global South. These claims deserve empirical scrutiny. As increasingly influential ideas, they also merit theoretical consideration. My paper discusses how they compare with everyday practices of development finance, and how they inform two areas of anthropological theorization. One concerns the nature and scope of economic morality in neoliberal capitalism. The other pertains to aid as a Maussian gift and what happens when commercial financial capital, rather than alms, are made into gifts. Finally, I reflect on private sector aid as an "original" gift, and how it actualizes questions about foreign aid's ties to European colonial history in the midst of current debates about decolonizing aid.

Presenter: Molly Sundberg

Infrabanking: Mobilizing Capital in Communist Cuba: Since 2011, the Cuban government has initiated a vast project of "financial inclusion", authorizing banks to start offering loan credit to the country's growing number of small businesses for the first time since the beginning of the revolution while demanding all registered entrepreneurs to open bank accounts. Yet, citizens have largely circumvented these services. Drawing on twenty months of fieldwork among market traders in Havana, this article analyzes why so few Cubans rely on the formal banking system to raise capital and what other ways people organize their financial futures through kin, partners and friends, property, loan sharks and rotating savings and credit associations. To understand what these ways of mobilizing capital offer, it is necessary to examine how people live economic lives in ways that are encompassed but not dictated by short-term concerns for net profit. Non-monetary concerns about access, timeframe and visibility lead people to raise and store wealth outside the formal banking system, constituting a domain I call infrabanking: banking practices that are too far removed from the established assumptions about banking to be perceived as part of the same phenomenon. Presenter: Ståle Wig

Relational Labour and Financial Inclusion: How Gendered Care Work Runs Microfinance: Microfinance, despite its critics, has become entrenched as a key tool for enabling financial inclusion and constitutes the principal base activity for novel strategies such as impact investing and gender lens investing (GLI). Global discussions on financial inclusion frame the practice as requiring additional and improved legal, technological and regulatory infrastructures. This obscures the importance of social and relational infrastructures in enabling credit access. Even as large-scale microfinance aims to depersonalise debt relations by ensuring staff rotation, the role and care work provided by local microfinance staff remains key in ensuring credit access and loan repayment. Scholarship on microfinance and care work largely focuses on women borrowers' social reproductive roles and consumption uses of loans. However, care work extended by local staff is pivotal to maintain these loans – this includes care work towards women borrowers and their families and personal care work extended by women field staff towards male staff members. As investment strategies such as Gender Lens Investing place increasing emphasis on hiring more women staff in microfinance to qualify for GLI certification, these considerations of (unpaid) care work become increasingly relevant to further probe what qualifies as 'empowerment' and what is excluded.

Through empirics collected during fieldwork across Geneva, Switzerland and different locales in India over a period of 8 months, this paper will elucidate the centrality of gendered care work provided by local microfinance staff and how this is changed and challenged by new global policies and investment strategies. Presenter: Tanushree Kaushal (Graduate Institute of International and Development Studies)

“Never Debate with a Customer”: Navigating Financial Refusal in Islamic Banking and Finance: Doubting Islamic banking and finance (IBF) has been an integral part of the industry since its modern establishment after the 1970s. Is Islamic banking really Islamic? What does “Islamic” mean? Is it even possible to conduct ethical economic transactions under financial capitalism? These questions not only dominated academic discussions, but policy-makers also believed that they had resonance in the larger society. In Turkey, industry leaders often complained and wondered how the share of IBF in the banking sector could be so low (~ 7%) in a country where an overwhelming majority of the population is Muslim. Since IBF has been a fundamental part of financial inclusion strategies, these doubts have also been interpreted as a hindrance to financial inclusion efforts in the country. The policy-makers cited financial illiteracy as the reason for emerging doubts and proposed strategies for raising financial awareness. My paper pushes back against these assumptions, based on 18 months of digital and in-person ethnographic fieldwork among mid-level employees at Islamic participation banks in Turkey between 2017 and 2022. I argue that Islamic bankers themselves have similar questions and engineered techniques to navigate customer doubt as well as their own. Since similar doubt patterns are also observed among people who could be most literate about these transactions, it is not reasonable to consider the lack of awareness as the culprit. Instead, I propose to focus on “şüphe,” a Turkish/Arabic concept that describes the state of confusion due to resemblance, in this case, the similarities between IBF and Western-style finance. Presenter: Seyma Kabaoglu

2-670

Living Worlds of Labor and Value in Transforming Cities

4:15 PM - 6:00 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Aman Roy (CUNY, Graduate Center)

PRESENTER:

Nick Welna (CUNY, Graduate Center, Department of Anthropology), Angela Romea (CUNY, Graduate Center, Department of Anthropology), Aman Roy (CUNY, Graduate Center), Yutong Han (CUNY, Graduate Center, Department of Anthropology), Paulo Suarez (Graduate Center, CUNY, Department of Anthropology)

DESCRIPTION:

Cities are constantly changing. These changes are often chronicled through top-down reforms or explained in reference to external pressures. Additionally, however, cities are transformed through the cooperative and competing efforts of people at work. This panel looks at a variety of economic sectors -- transportation, logistics, security, housing, and urban agriculture -- to explain how the work of city-dwellers is creating value and transforming cities. Moving beyond a monological account of capitalist consolidation, we work through the concept of 'living worlds,' adapted from Nancy Munn's (2013) writing on 'lived worlds,' which theorized socio-material urban transformations through a dialogic framework. With papers focused on Pittsburgh, Manila, Delhi, Jaffna, Memphis, and Los Angeles, we attend to spacetimes where people confront changes in their cities, in order to grasp how 'living worlds' are disclosed, and to describe how those encounters congeal into discourses of what is lost, gained, forgotten, or memorialized. Across these economic sectors, semiotic processes are foundational for creating, calculating, and contesting value. Middle-class urban professionals value feeling safe; supply chain managers value efficient flows; working-class commuters value their time off the clock; palmyra workers value the connection their products have with communal identity. These sectors are filled with attempts to measure and standardize those values, but urban encounters frequently overflow those categories. Our papers examine the contingencies and breaches that expose competing value projects (Agha 2011; Nakassis and Searle 2013) in security, logistics, transportation, housing, and urban agriculture. This panel builds on recent work in urban anthropology, economic anthropology, and semiotic anthropology to theorize value, labor, and urban life. It draws together scholars who have studied the rise of neoliberal cities (Smith 2008; Brash 2011; Philips-Fein 2017; Taylor 2019), the semiotics of racialization and class formation (Ralph 2013; Reyes 2017; Yeh 2018; Smalls 2020; Muir 2021), the interconnected processes of market-making and city-making (Elyachar 2005; Nam 2011 and 2017; Searle 2016), the geography of planetary urbanization

(Cronon 1992; Brenner 2014; Katz 2021), and the governance of global mobilities (Cowen 2014; Huber 2015; Danyluk 2021). Our aim is to clarify the emergent, open-ended ways that people work for, around, within, and against the contingently articulated value projects of capitalist urban transformation.

Logistics Labor in Personal and Civic Transformations: At first glance, it seems like Memphis, Tennessee, benefits immensely from the “revolution in logistics” (Cowen 2014) that has transformed the global economy since the 1960s. Logistics is the fastest-growing sector for employment in the United States, and Memphis has the nation’s highest concentration of logistic workers. Yet this city is also the poorest in the United States. The area’s poverty rates have not improved during its fifty-year logistics boom, and local white families still earn double that of Black families. Faced with persistent racialized poverty, many people in Memphis try to leverage the logistics sector to create opportunities for themselves and their communities. These efforts cross the city’s fluid class formations. Students work their way through college; parents pick up extra shifts to pay bills; volunteers mentor formerly incarcerated jobseekers; union organizers rally rank-and-file workers for labor actions. Drawing evidence from preliminary ethnographic fieldwork in Memphis, this paper reflects on struggles for personal and civic transformation that shape the “lived worlds” (Munn 2013) of this logistics city. Bringing together Marxian and semiotic methods, it explores how the logistics industry extracts value through processes that overlap, entangle, or clash with efforts of ordinary people to create value in everyday life. Following Munn, additional attention is given to encounters that disclose forms of negative value in specific logistical spacetimes. References Cowen, Deborah. 2014. *The Deadly Life of Logistics: Mapping Violence in Global Trade*. Minneapolis: University of Minnesota Press. Munn, Nancy D. 2013. “The ‘Becoming-Past’ of Places: Spacetime and Memory in Nineteenth-Century, Pre-Civil War New York: The Edward Westermarck Lecture, 2003.” *HAU: Journal of Ethnographic Theory* 3 (2): 359–80. <https://doi.org/10.14318/hau3.2.025>. Presenter: Nick Welna (CUNY, Graduate Center, Department of Anthropology)

The King of the Road: Transformations of Value in Manila : Manila’s most accessible form of transportation, the jeepney is a bus-like form of public transit that originated as repurposed US military vehicles from World War II (jeeps, from which “jeepneys” get their name). In 2017, the “jeepney

modernization program” was announced, which planned to decommission jeepneys older than fifteen years with cleaner, safer minivan-like vehicles, establishing new routes with designated stops and better accessibility for the elderly and people with disabilities. In some spaces, however, the program was derided as “anti-poor,” as a proxy for class warfare. The Metro Manila Development Authority has, in particular, promoted the modernization program as a case for discipline. Indeed, jeepney drivers and passengers are often pilloried for their ‘lack of discipline’ in government forums, in social media, and so on. This paper examines shifts in jeepney drivers and passengers’ lived worlds (Munn 2013) as they interact with processes of modernization. What are the ways in which classed anxieties emerge with the modernization program and how is this negotiated in the everyday? How have discourses on modernization and jeepneys shifted across historical time, under different presidential regimes? This paper thus aims to examine the aspirations that accompany modernization projects, situating them along broader discourses of development, focusing on how everyday frustrations with congestion in Manila manifest in the jeepney and how it is reified through regulation and protest. These issues of immobility gain more significance as they are placed under broader, historical discourses of discipline and order. Presenter: Angela Romea (CUNY, Graduate Center, Department of Anthropology)

Defending Home: Security Technologies and Social Reproduction in Smart Nagpur: Nagpur, a city branded smart by India’s SCM (Smart Cities Mission) in 2015 was touted as an upcoming Information Technology hub, attracting foreign investment through promises of accelerated hi-tech urban development. Nitin Gadkari, national infrastructure minister, allayed the fears of belligerent real-estate investors in Nagpur last year by inviting middle-class investment into urban development through public infrastructure trusts that would keep foreign investment at bay, invoking financial ‘atmanirbharta’ – a form of economic self-reliance under hindutva austerity. My paper tracks how emerging real-estate projects in Nagpur mirror political cosmologies in homes and neighborhoods by relating domestic autonomy, urban value regimes and home security. Despite the unfulfilled smart promise, technologies trickled into everyday security: alarm systems and neighborhood surveillance networks that enact digital addressal, accusation and criminalization. The trope of home as the spiritual interior of nationalist discourse (Chatterjee 1996) needs re-examination as security technologies reconfigure spatio-temporal

regimes (Munn 1986) of domestic space and the city. How do these aforementioned anxieties of real-estate speculation and urban austerity mutate into such 'atmanirbhar' technologies? If so, are they articulated through the mapping of mobile threats to home security – by domestic workers, delivery boys and other foreign agents? I turn to social reproduction theory's challenge to value regimes of domestic work, security and labor to theorise this shrinking imagination of urban domesticity and technologies of care. My research spans resident welfare associations, home security advertising and real-estate conferences, sites articulating how the home as a site of labor mediated by technologies: domestic fortification and nationalist fortification. Presenter: Aman Roy (CUNY, Graduate Center)

Securiticscapes and Other Life Worlds in the Post-Industrial Pittsburgh: Celebrated as a successful revival story, Pittsburgh seems to have risen from the abandoned industrial landscapes with the emerging healthcare, IT, and higher education industries. Contracted physical security services are usually hired to protect the working sites of these new industries. What value, then, is generated by the physical security services to different actors in the post-industrial place-making processes of Pittsburgh? Following Nancy Munn's concept of spacetime (1986, 2013), the research traces the value-generating process of physical security services in the making of a multiplicity of living worlds of the security companies, the IT/healthcare industries, and the city government. With the private security management and consultants, I ask how value is imagined to be generated by the labor of the frontline security workers. The IT and healthcare industries, on the other hand, entail a global labor regime that significantly relies on Asian immigrant workers. What is the value of security services in helping these industries to attract, preserve, and govern global labor forces? And with the Urban Redevelopment Authority, I examine the value of security services in making Pittsburgh as "the most livable city" as promoted by the city government. Interrogating the threefold living worlds of post-industrial Pittsburgh, the research shows that the expansion of securiticscapes (Low and Maguire 2019) is deeply entangled with efforts to maintain financial profitability of the U.S. cities. Citation Low, Setha, and Mark Maguire. 2019. Spaces of Security: Ethnographies of Securiticscapes, Surveillance, and Control. New York: NYU Press. Munn, Nancy. 1986. The Fame of Gawa: A Symbolic Study of Value Transformation in a Massim Society. Durham: Duke University Press. 2013. "The 'Becoming-past' of Places: Spacetime and Memory in Nineteenth-century, pre-Civil War New

York." *Hau* 3(2);359-80. Presenter: Yutong Han (CUNY, Graduate Center, Department of Anthropology)

Evaluating the World: Non-Value and Political Subjects in the Los Angeles Housing Crisis : Despite living in a city with the most progressive renter protections in the country, tenants in Los Angeles are one of the populations most vulnerable to homelessness in the world. This gap is a reflection of the global expansion of speculative corporations into the rental market after the 2008 housing crisis and the current pandemic crisis. Corporate investors have seized buildings foreclosed or cheapened in the last decade, primarily in poor urban neighborhoods, and evicted low-income residents in order to reintegrate their homes into a new financialized rental economy. In Los Angeles, non-profit and grassroots organizations have mobilized against this eviction upsurge by lobbying for tenant rights, protesting against landlords, and creating tenant associations. The L.A. city government has mediated these tensions with policies that incentivize real estate investment, while simultaneously developing legislation that helps tenants avoid eviction. Based on preliminary fieldwork and analysis of mass media artifacts, this paper explores how different political subjects - government, NGOs, grassroots- evaluate the "lived worlds" (Munn 2013) of tenants and landlords. Further, I seek to understand how these political subjects reflect on their own capacities to intervene and transform the value of these worlds. I argue that this becoming-subject unfolds through a dialectic relation between reflexive modes of valuation, or "social value projects" (Nakassis and Searle 2013), and what these modes repress in order to sustain their consistency, or "non-value". Presenter: Paulo Suarez (Graduate Center, CUNY, Department of Anthropology)

2-675

Making Sense: The Challenge of Meaning Making in a Multi-Modal World

4:15 PM - 6:00 PM

TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Sara Castro (University of California, Los Angeles, Department of Anthropology)

PRESENTER:

Ivan Roksandic ,Madoka Nishiura ,Sophia Walters (University of British Columbia)

DESCRIPTION:

Attention to meaning making has a long history within linguistic anthropology, socially grounded approaches to language highlight the emergent qualities of meaning making processes. These semiotically informed approaches emphasize how meaning is something that is situated and contextualized out of a broader interactional framework, and enhanced through other kinds of semiotic cues and modalities. Papers in this panel continue these conversations by drawing attention specifically to other kinds of modalities and qualia that also enhance and contribute to communicate practice, and negotiation of meaning across a variety of interactive contexts.

Xavante toponomastics in the territories of Marãiwatsédé and São Marcos: The process of European colonization in Brazil reconfigured the social, cultural and demographic structure of the country. Some indigenous societies in the heart of the continent managed to preserve their autonomy, social structure and cultural norms in relative isolation until the beginning of the twentieth century. However, the acceleration of the socio-economic changes which characterized the Military Dictatorship (1964-1985) had profound negative impact on traditional societies in Central and Western Brazil. In addition to extreme violence against the indigenous people, there was a continuous process of erasing the memory, history, and culture of these populations, which legitimized the loss of their territories. The Xavante are an indigenous group which has been living in the Central-West region of the country at least since the early 19th century. There are no precolonial records, nor archaeological evidence of this ethnic group. The earliest written records describe their migrations, under the pressure from European settlers, leaving their settlements in the province of Goiás and moving into Mato Grosso between 1820 and 1840. They developed a number of communities in that region and remained isolated until the first decades of the 20th century, when poor non-Indigenous peasants began to appropriate portions of native lands. They were followed by large business enterprises for agricultural projects, and the process accelerated during the Military Dictatorship when huge portions of Indigenous territories were taken. This process was responsible for the extermination of entire villages, either directly, through punitive expeditions, or indirectly, through dispersion of diseases for which the indigenous had no immunological defence. The purpose of this study is to shed more light on the processes that led to appropriation of parts of the indigenous territories in the communities of Marãiwatsédé and São

Marcos through toponomastic analyses, focusing on Xavante place names distributed over the territory they inhabited since the mid-nineteenth century. Toponyms are proper names that identify locations individually. They are resistant to change and frequently remain in place even after the transition of languages spoken in an area. Place names belonging to a specific language group demonstrate that speakers belonging to that speech community were physically present in and inhabited the location that carries the name meaningful in their language. As a result, toponyms remain in locations as markers of past and present communities that inhabit/inhabited them, and analyses of them can help us understand historical processes of migrations and intercultural contacts in the past. Place names in Mato Grosso reflect the region's turbulent colonial, postcolonial, and contemporary history, as well as the variety of ethnic groups that inhabited it in the recent past. Place names that carry meaning in Xavante language and their geographical distribution can help us delineate the extent of the area originally inhabited by this ethnic group. The combined results of linguistic studies with research results obtained through other methodologies (archaeology; forensic anthropology; ethnohistory) will enable us to understand better the impact of colonization on Xavante communities and their territories. Presenter: Ivan Roksandic

Translating Qualia: Intersemiotic Translation between Oral and Sign Language in Bali: As Roman Jakobson distinguished, translation involves not only interlingual translation but also intralingual and intersemiotic translation [Jakobson 1959]. The main goal in translation is to find equivalence between the source and target texts, which are never perfectly compatible, and this is particularly true in intersemiotic translation due to the gap in the semiotic dimension. This paper analyzes a translation from oral Indonesian to a village sign language in Bali called Kata Kolok as a combination of interlingual, intralingual, and intersemiotic translations. Kata Kolok is a local sign language used in Bengkala village in Bali, which has a relatively high number of deaf people. This paper analyzes the case of making a short video for a police campaign featuring local deaf residents signing sentences that were translated by a hearing interlocutor into Kata Kolok. Both the creator of the source text (i.e., the police officer) and that of the target text (i.e., the deaf signers) did not speak the other text's language. Nevertheless, the translation seemed successful; the deaf signers signed without confirming the intention of the source text, and the police officer approved the video clip. This paper discusses how the equivalence of this translation

is confirmed not only by the literal meanings of the message (in intralingual and interlingual translation) but also by the qualia in the linguistic anthropological sense [Chumley and Harkness 2013], which is shared intersemiotically. In Kata Kolok, the qualia is transmitted by non-manual markers, including facial expressions and body movements, and can be shared through the embodied process. Presenter: Madoka Nishiura

'Altsil and K'ujol in Tojol-ab'al Mayan: After volunteering at an Indigenous language center in Chiapas in 2016, Humberto Cruz Gómez (then a collaborator and now a compadre) invited me to visit his community; Saltillo, Chiapas, Mexico. My insights into the linguistic manifestations of Tojol-ab'al Mayan soul relations come from conversations with Humberto about everyday life and stories in Saltillo. These conversations led to the realization that the diverse contextual usage of the words 'altsil (soul/life force) and k'ujol (heart) shed light on who and what kinds of entities hold agency in Tojol-ab'al. According to B'a waxk'e sok ja b'a ex'tajan ja tojlab'ali (The Origin and Past of the Tojol-ab'ales): 'God made the first man and gave a soul to the ancient one and to everything that surrounded him. He gave life to all things, to the rocks, to the trees and even to the mountains' (Lomelí, 1988, p. 25). 'Altsil is given to every object in the universe by its creator and this is reflected in Tojol-ab'al stories and speech. K'ujol, a sister concept of 'altsili, has an important conceptual role in the construction of a range of compound phrases, like in ok'el sk'ujol, 'their heart cries' or 'they want something'. In interpreting phrases like ok'el sk'ujol, it is vital to use decolonial dialogic translation (Limón & Hernández, 2019), when simply translating the phrase as 'they want' we ignore a wider range of reference conveyed by the concept k'ujol. For instance, in a story about a tigress, one character says to another 'jel lek ja suerte awi'oj ja we'n wa x-ok' jk'ujol', 'what luck you have, my heart cries [out] for it', the type of inner yearning that this phrase communicates in this context cannot be expressed by the more common translation 'what luck you have, I want it'. Ixim (corn) is of utmost importance to Tojol-ab'al subsistence and spirituality, and is often discussed as sentient being with 'altsil; when farmers neglect their cornfields, the fields grow sorrowful and yield a less bountiful harvest. Community members reference a story wherein a family sows their cornfield along the bank of a river, torrential rains then flood the area and their cornfield becomes submerged, when the rain stops and the water table lowers, passersby hear the cries of women and children coming from the flooded cornfield despite not seeing anyone there, the corn was crying out because 'it wasn't harvested in the

time that it wanted to be harvested and was starting to rot'. The principle 'altsil extends beyond the animacy of tangible physical beings and includes meteorological (thunder, lightning etc.) and seasonal elements. Two oral history narratives show that kwaresma (lent) is an animated subject with agency over climatological patterns such as rain. In Tojol-ab'al, both human and non-human entities form part of community wherein tradition, praxis, holiness, and everyday life are not seen as independent spheres of reality but are interwoven into an experiential braid that emphasizes their inherent interconnection. Limón Aguirre, F., Pérez Hernández, D., 2019. Traducción dialógica decolonial. Experiencia con el pueblo maya-chuj. *Meta* 64(1), 57-77. Lomelí González, A., 1988. Algunas costumbres y tradiciones del mundo tojolabal. *Ayni tuk tradision sok skostumbre ja b'a schonab'il ja tojlab'ali*. Chiapas: Publicación bilingüe de la Dirección de Fortalecimiento y fomento a las culturas de la Sub-secretaría de Asuntos Indígenas. Presenter: Sophia Walters (University of British Columbia)

2-680

Matter Beyond Agency

4:15 PM - 6:00 PM

TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Mudit Trivedi (Stanford University)

CHAIR:

Cameron Hu (Research Institute for Sustainability, Helmholtz Centre Potsdam)

PRESENTER:

Severin Fowles (Barnard College, Department of Anthropology), William Mazzarella (University of Chicago, Department of Anthropology), Zoe Crossland (Columbia University, Department of Anthropology), Hussein Agrama (University of Chicago), Mudit Trivedi (Stanford University)

DISCUSSANT:

Aaron Eldridge (University of Toronto, Department of Anthropology)

DESCRIPTION:

As anthropologists and archaeologists have turned to contemplate 'materiality' over the last decades, we have often conceptualized matter as a problem of 'agency.' Our explorations of material life acknowledge matter's 'vitality,' 'activity,' 'autonomy,' 'recalcitrance,'

'resistance,' and similar idioms of agency. And we often take for granted that to acknowledge the agency of matter is to subvert a liberal-modern world-picture that occludes the ineluctable agency of non-normative entities. Yet: must the problem of matter be a problem of agency? Might this actually narrow, and not expand, the ethical and conceptual possibilities of anthropological inquiry? Might conventionalized talk of altermodern or non-modern materialities quietly reinforce liberal idioms of agency? This panel invites anthropologists to explore matter without agency. We visualize a conversation bridging critical and imaginative explorations of how matter comes to matter outside of agential relationality, secular historicity, and autonomous forcefulness. How might newly un/intelligible matter guide a rethinking of moral-political life? What enigmas of desire and what horizons of ethics arise beyond the problem-space of agency? And what conceptual and moral resources would we need for such object lessons?

Eco-Erotics and the Longings of Things: The subjectification of the object world—which is one way of characterizing the late twentieth century rise of thing theory—has hesitated. We have come to appreciate the agency of non-humans, to recognize their animacy, to expand semiotics to include forms of object perception, even to speak of the personhood of special sorts of things. But with some interesting exceptions, the subjectified objects of our imagination remain cold, transactional, and, quite often, oppositional: things that thwart, shift, or challenge human goals. The nonhumans conjured within thing theory, in other words, do not have personalities so much as personality disorders, as if they suffered from alexithymia or emotional incapacity. How might we reimagine the human-nonhuman entanglements of the material world as a field of desire and prurient curiosity? This paper looks to eco-erotics for an answer. Presenter: Severin Fowles (Barnard College, Department of Anthropology)

Self-Soothing Critique: The Anxious Matter of Agency: In this paper, I suggest that the ostensibly reparative granting of agency to non-human entities is, all too often, an attempt to avoid a more traumatic reckoning with an unexamined attachment to agency as ethical ideal. This becomes visible, ironically, through a rush toward an uncritical celebration of 'entanglement' in the name of destabilizing a supposedly hegemonic 'Enlightenment subject.' In fact, however, the desire to decenter the human, while laudable in itself, tends to reinstall, as a foil, a simplified conception of the human as a foil against which nonhuman difference can gain

critical traction. I relate this dynamic to a more general self-soothing anthropological response to the call to decolonize. Presenter: William Mazzarella (University of Chicago, Department of Anthropology)

Stones for seeing: crystals as boundary objects in archaeology and semeiotics: In Madagascar rock crystal is commonly known as vatolahita or stone that sees. Rock crystal seems to have been an important export into the medieval Indian Ocean world, but quartz crystal is also widely associated with tombs and boundaries in Madagascar's archaeology. This kind of white quartz is known as vatovelona or living stone. In this paper I'd like to think with quartz as something unsettled, a boundary object that can help us see how we constitute the line between life and nonlife and better understand the stakes in doing so. I revisit Charles Sanders Peirce's discussion of thought as appearing "in the work of bees, of crystals, and throughout the purely physical world". What might it offer for archaeology to consider thought semeiotically along Peircean lines, and to situate life as one kind of thought? This opens up a space of non-life that is not reduced to excess matter, the domain of physicists and material scientists (that which is left to study when no life is present), instead offering avenues for thinking the material world within a framework that is not only more-than-human but also more-than-life. Presenter: Zoe Crossland (Columbia University, Department of Anthropology)

Materiality and the Secularity of Science: A Rethinking: The historical secularization of the sciences (physics, cosmology, biology, geology, etc.) has usually been associated with the adoption of a materially reductionist ideology. Consequently, the embrace of a non-materialist stance (e.g. vitalism) is seen to open up a less dogmatic, less reductionist science. While these ideas may not be entirely untrue, the relationships between secular science and materiality are more complicated. Many of our central sciences are characterized by a continual drive to transcend the presumed constraints of the material (and especially Earthly) specificities in which they have been historically embedded, to achieve an ideal "universality," that is, the formulation of general laws that hold regardless of the specificities of particular substances. However, whenever this ideal transcension of the material and the Earthly meets a real instance of transcension (e.g. space travel), these universal laws are found not to hold, forcing the sciences back into the material specificities they continually try to divest themselves from. This ongoing desire and inability to transcend the material is a hallmark of their secularity, but it works to destabilize

some of their deeper presuppositions, such as the fundamental unity of all substance, and the deeper unity of science itself. It also works to open them up to once disavowed sciences that were more sensitive to material specificities, such as alchemy. Presenter: Hussein Agrama (University of Chicago)

Envy, Fragility and the matter of morals: Thinking between Instance and Substance: Agency-talk declares it is about what matters, and in recent anthropology matter has been extensively thought of as agential. To question this correspondence between matter and agency is to pose questions to both. This paper explores this curiously unproblematic correspondence of matter and agency in our discourse. It characterizes this correspondence in terms of two conditions: the loss of substance as an analytic, and the rise of (interactional) instance as a presumption of the social. If the first arguably leads to a separation of the moral and the material, the latter provides the arena for agency. I ground these explorations as they arise in an archaeology of conversion to Islam in South Asia. I consider exemplifications of substance as posed by the questioned relation of matter and morals in the quests and assemblages distinctive to the convert. I explore what glass ornaments, specifically made from glass deliberately made more fragile, might help us understand about these questions of matter and striving. Setting aside the scene of the agent agonistically suspended between the moral-and-material I turn to explore besetting, states of moral-material being inflected by the shadow of sin. I discuss the claims of *hasad*, or that envy which upsets agent and reason, that tries the patient, which promotes ruin, interrupting and limiting our moral quests. I reconsider how matter arises as substance and remedy, a means, an aid, on the horizon of that self upset and ruined by envy. From being beset by agency, to thinking of states of being beset by substance may then open new problems for what we call property and affordance. Presenter: Mudit Trivedi (Stanford University)

2-685

Negotiating Well-being: New Subjectivities and Identity Formations in Diverse Local Settings

4:15 PM - 6:00 PM

TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Brian Thomas

PRESENTER:

Brian Thomas ,Hema Ganapathy Coleman (University of Toronto),Yasmine Lucas (University of Toronto Libraries)

DESCRIPTION:

This session examines various new settings in which subjectivities are explored, and how cultural identities, Western and non-Western are negotiated. The papers examine the following sites and problematics: Using the British television show *Taskmaster* to explore how various types of contingency are leveraged by actors to devise tactical gambits during their participation in games, and their broader implications; Examining the meaning and purposes of a Hindu religious identity in a diaspora for first- and second-generation Indian youth active in a large Hindu organization in the multicultural city of Toronto in Canada, especially how these youth morally negotiate acculturation and experiences of racial and religious discrimination and a sense of spiritual emptiness; Using Heidegger's ideas of resoluteness and authenticity to examine transgenerational trauma among Holocaust survivors' children in North America, in particular, how various entities, material and conceptual, have brought parents' pasts into the present in confusing and fragmented ways, and how these Holocaust survivors' children have been transcending their childhood's ambiguities by nourishing entities that index the Holocaust; And, how the Kumeyaay people, a transnational tribe split by the U.S./Mexico border, struggle with colonization and traumas affected by the border, especially how they use various forms of resistance, including intertribal exchanges, reviving dormant ceremonies, and border protestations to empower their communities in the present and for the future.

Contingency and Tactics: Indeterminacy in *Taskmaster*: Prior research into games recognizes they are composed of measures of indeterminacy. Particularly this takes place through contingency, seen in four types; stochastic, social, performative, and semiotic. The following examines how these forms of contingency can be leveraged by actors to devise tactical gambits during their participation in games. This study conducts a content analysis of the first nine seasons of the British television show *Taskmaster*, initially examining whether devising tactics around any of these forms of contingency provides greater success within the context of the show. Further, it examines the role a referee plays in adjudicating this game, particularly when it comes to semiotic and (rarely) stochastic contingency. Finally, it places tactics, and referee adjudication within the

context of prior research examining tactics involving the manipulation of contingency in therapeutic trpgs, among both players/client, and clinician/referee.

Presenter: Brian Thomas

A Hindu Identity Abroad: Acculturation, Meaning-Making and Selfhood in the Lives of Indian Hindu Youth in Toronto: This paper studies the meaning and purposes of a Hindu religious identity for first- and second-generation Indian youth active in a large Hindu organization in the multicultural city of Toronto in Canada. The participants in this ethnographic study included youth attendees, organizers, and community leaders at Hindu events, including festival celebrations, religious discourses, Hinduism classes and yoga workshops in the Greater Toronto Area. Over a six-month period, I utilized in depth interviews, participant observation, and detailed fieldnotes as sources of data. Data from these sources were supplemented with a study of the newsletters and pamphlets circulated by the organization, and the website maintained by them. Qualitative analysis employing open, thematic, and focused coding in NVivo was used to arrive at the main themes that emerged across interviews. Textual analysis was used to understand the chief ideas embedded in the chosen published texts. The central theme that emerged from the data was that for immigrant Indians residing even in a putatively plural place like Toronto, if life had to have any real meaning, finding a community of religious compatriots, and engaging in routinized, systematic Hindu religious and cultural practices was crucial. The pressures of acculturation, and experiences of racial and religious discrimination leading potentially to ethnocultural rootlessness in what was seen as the morally deficient west, were driving concerns. For the participants in my study, commitment to Hindu ways of living and believing offered a practical path to resisting both assimilation, and the spiritual emptiness that could follow. Most importantly, it offered a powerful moral compass with which to live complicated diaspora lives, and a connection, whether real or imagined, to their homeland, their forebears and to extended family members while maintaining a unique, bounded ethnocultural identity. Presenter: Hema Ganapathy Coleman (University of Toronto)

Transgenerational Trauma Among Children of Holocaust Survivors: a Heideggerian Reading: Theories of transgenerational trauma that have popularized over the past thirty years suggest that people born of those who experienced traumatic events may experience their harmful effects without having experienced the events first-hand. In other words, the transition out of the traumatic event may span lifetimes. Contributing to

anthropological scholarship that seeks to de-naturalize this concept, this paper will take a Heideggerian approach to the idea of transgenerational trauma, as it manifests among children of Holocaust survivors in North America. Drawing on memoirs, ethnographies, and interviews I conducted over the past year with children of survivors, I will argue that inherited material and conceptual entities in these descendants' childhood worlds brought their parents' pasts into the present in confusing, fragmented ways. Through a confluence of social-political, practical, and emotional factors, the Holocaust came into these descendants' purviews more than other fragments of the past--say, remainders of their parents' prewar worlds. Heidegger theorizes a certain phenomenological disposition, called resoluteness, whereby people strive to actualize specifically chosen possibilities handed over to them by the past, in order to live authentically. This paper will argue that, to become resolute and transcend the ambiguities of their childhoods, children of survivors later in life often chose to nourish and develop entities indexing the Holocaust, because these were most ready-at-hand. Focusing on the Holocaust in this way has come with negative side effects, such as disdain or willful ignorance of people who threaten to discredit or dilute this Being-toward-the-Holocaust--for instance, Palestinians and people who suggest that the Jewish genocide was not unique. Presenter: Yasmine Lucas (University of Toronto Libraries)

2-845

Perspectivizing health: Frictions and alliances in conjoint conversations

4:15 PM - 6:00 PM

Virtual - Room 2

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Annette Leibing (University of Montreal)

CHAIR:

Dominique Behague (Vanderbilt University), Sahra Gibbon (University College London, Department of Anthropology)

PRESENTER:

Dominique Behague (Vanderbilt University), Annette Leibing (University of Montreal), Emilia Sanabria (National Centre for Scientific Research (CNRS)), Cíntia Engel, Helen Gonçalves

DISCUSSANT:

Claudia Fonseca (Universidade Federal do Rio Grande do Sul), Luiz Fernando Dias Duarte

DESCRIPTION:

This session challenges conventional forms of ethnographic practice and exchange when anthropologists situate themselves as 'native,' 'foreign' – or indeed something in between – vis-a-vis the landscapes and health issues which they seek to understand. The participants of this panel aim to unsettle the power and geopolitical positionalities that underpin the moral and cultural binaries embedded in the native-foreign distinction by taking Brazil as a 'glocal' example. What happens when conversations between anthropologists working in Brazil transcend essentializing divisions, such as those reified in framings of the so-called Global South and Global North? How to approach key analytical concepts that are prominent in the anthropology of (bio-)medicine – concepts that are often, but not always coined and popularized by scholars from the 'Global North' – in ways that generate multiplicity and experiments in perspectivizing health in Brazil? How is 'Brazilian health' entangled with wider historical and globalizing biopolitical developments like pharmacological governance and evidence-based medicine and how well do the concepts we use elucidate or obfuscate what is at stake? We understand this session to be a collaborative experiment, a conversation to spark the potentiality of 'mutual decolonization'. We depart from the premise that all scholars, regardless of where they are situated, are mutually colonized (though in dramatically different ways) by unquestioned dominant ways of analyzing health. We experiment with new ways of doing ethnography and theorizing health that move away from an attempt to 'give voice' to 'native epistemologies'. In enacting this shift, we highlight the convergences and frictions that arise when collectives of scholars from different positionalities --- from inside and outside the country as a glocal site — come together, to conjointly engaging with problems and possible solutions to specific landscapes of care. Topics to be co-discussed will cover the politics of the psyche, dementia and the notion of the person, genomics and personalized medicine, and the renaissance of psychedelics in Brazil.

2-755

Public Space in Transition: New Meanings and Configurations

4:15 PM - 6:00 PM

TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Setha Low (CUNY, Graduate Center)

CHAIR:

Suzanne Scheld (California State University, Northridge, Department of Anthropology)

PRESENTER:

Julian Brash (Montclair State University, Department of Anthropology), Maurice Rafael Magaña (University of Arizona), Valentina Gulin Zrnic, Naomi Adiv (University of Toronto), Mervyn Horgan (University of Guelph, Department of Sociology & Anthropology)

DISCUSSANT:

Setha Low (CUNY, Graduate Center), Matilde Cordoba Azcarate (University of California, San Diego)

DESCRIPTION:

This roundtable reconsiders the utility of public space as an analytic concept, spatial configuration and political ideal. As public space transitions into something new, virtual and hybrid, several key questions emerge. Is the term still useful for those who work on public activist projects? Is the philosophical and political ideal relevant to the public/private development of spaces like Hudson Yards in New York City or the northern suburbs of Bogota? Faced with the challenges of capitalist-driven illiberal and neoliberal urbanism, will public space retain normative value because of its role in providing greening and ecoservices, informal workplaces, health and well-being, and sites for democratic practices? How do we deal with these contradictory and complex forms of public space, and how do they influence our work? By questioning what public space means today and its political potential for tomorrow, this roundtable explores how the concept has changed, and perhaps no longer is adequate to address the contemporary complexity of urban space use and production. The panelists assess the value of retaining this term, with its conceptual and historical legacies, and to determine whether another framework offers a better way build a more inclusive, just, and socially and ecologically responsible future. We do so using ethnographically grounded analysis that explores the ways in which the novel and the familiar, power and resistance, and the virtual and the physical are entangled in these emergent, hybrid spaces that we have understood as public. -Maurice Rafael Magaña asks how public space can serve as an archive of struggle and community through the nexus of physical and virtual spaces. -

Matilde Còrdoba Azcárate investigates new forms of place-making occurring along the rails of the Tren Maya. -Mervyn Horgan examines Canadian outdoor ice rinks as expressive spaces of intergenerational, interracial, and multi-skill interactions that are absent or hindered in other spaces -Julian Brash discusses the relationship between aesthetics and the production of value on the High Line in New York City, which results in a politically ambiguous space characterized by a complex balance between openness and inclusiveness, on the one hand, and control and exclusion, on the other. -Kristin Monroe asks how current geopolitics shape and are expressed through the urban landscape of Beirut. -Naomi Adiv wonders that as North American cities transition to more privatized streams of revenue for capital and operating budgets, who will have the power to maintain the urban public realm? -Valentine Gulin Zrníc employs imagery and imagination to explore how we can become more visionary and creative through co-design and participatory planning processes. Setha Low, as discussant, asks why German and Austrian socio-spatial scholars reject the notion of public space and prefer the concept of 'lived space' in its stead. She considers where these various re-conceptualizations might lead in the North and South American context where 'publicness' has profound political consequences.

2-690

Religious Practice at the Edge of Institutionalization

4:15 PM - 6:00 PM TMCC - 206 D
Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Toomas Gross ,Janaki Phillips

DESCRIPTION:

This panel features four papers, working across diverse ethnographic contexts, that ask how religious practice and identity succeeds or fails to coalesce when operating at the edges of established institutions.

From “buffered” to “porous” selves: Self-transcendence during spiritual festivals in Estonia: Multi-day festivals have become a common form of spiritual events that bring together increasingly heterogeneous crowds of adherents to emergent religions, practitioners and aficionados of fringe knowledge, self-seekers, and many others. Focusing on the ethnographic context of Estonia, this paper approaches such spiritual festivals as embodied events of boundary-crossing, self-

transcendence, self-fashioning, and learning, where festival participants can collectively engage in various mental and physical activities that enable them to 'open up' – to themselves, to others, and to the world. Gendered body is at the centre of most activities and rituals in these festivals. Sometimes referred to as 'processes,' these rituals are essentially acts of embodied learning that are generally performed in unison with other bodies, through synchronized movement and sound, dance, touch, or, at the very least, through purposeful eye-contact with others. Charles Taylor's (2007) distinction between the 'buffered' and the 'porous' self is useful for conceptualizing the essence and transformative potential of these embodied 'processes.' While the 'modern buffered self,' according to Taylor, is characterized by a firm boundary between the mind and the body, as well as between the self and the other, the 'porous self' is opened up to both inner and outer world. Rendering one's 'buffered' self a 'porous' one is an act of ethical self-fashioning that is considered to lead to a more 'authentic' way of coexistence and is sometimes also framed by festival participants in terms of 'becoming a tribe.' Presenter: Toomas Gross
 Past, Present, Future: The Temporal Structure of Contemporary Tarot Reading Practices: Three cards lay face up on a tarot reader's table representing the client's past, present, and future. This three-card spread is a mainstay of contemporary tarot reading practices. In this paper I examine the figure of the tarot reader as a cultural expert in decision-making, who helps clients negotiate their everyday aspirations and anxieties in the face of uncertainty. Today with more people identifying as 'spiritual but not religious' than ever, the tarot reader has emerged as a figure outside of religious institutions who is able to offer situated moral guidance by connecting clients with a variety of spiritual guides, offering interpretations of cards grounded in local ethical sensibilities, and by providing guidance on how to shape desired future outcomes. Drawing on ethnographic episodes from my dissertation research on the cultural production of futurity through tarot reading practices in Los Angeles, California and Mumbai, India I analyze the temporal structure of a tarot reading. Grounded in material semiotics and making use of Bakhtin's notion of the chronotope, this paper shows the ways in which a client's past, present, and future are opened up for re-narrativization during the course of a reading. The meaning of each card in each position of the spread only emerges through a lively relational process of making connections across the images on the cards to the time and space of the client's life history. Through this process of sense-making, readers aim to

help clients intervene in their own imagined timescapes in an attempt to help them re-frame their past and create desired futures. Presenter: Janaki Phillips

2-695

Ritual and Transition: Liminal Praxis in Uncertain Times

4:15 PM - 6:00 PM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Shayne Dahl (University of Lethbridge)

CHAIR:

Nicola Mooney

PRESENTER:

Nicola Mooney, Pauline Aucoin (University of Ottawa), Kianna Turner (University of Lethbridge, Department of Anthropology), Shayne Dahl (University of Lethbridge), Hillary Rodrigues

DESCRIPTION:

In this panel, we consider ritual liminality as a form of temporal praxis, a way of making, marking, and shaping time, of fusing historicity with futurity and speculative possibility to transform the present. Ritual gives cyclical structure to the temporal flow of life, but it can also generate or attempt to create transitions into desired futures, imagined worlds, and other ways of life. Ritual presents a symbolic medium into new lifeways and carries the promise of ontological and cosmological transformation. Our papers explore the liminal praxis of ritual in the uncertain, post-pandemic present. We begin with the transformation of the home through ritual during the pandemic and then consider the carnival of transformational protest, the digitization of Hindu gods and their ritual observance, a global UFO summoning ritual, and the nuanced ambiguities of ritual in the neo-nondual spirituality movement. Given that rites of passage are often life crisis rituals, we contemplate how ritual theory might illuminate the 'permacrisis' and 'neotribalisms' of the present as we transition into an uncertain future.

Transforming Homes to Transcend Time: Covid Rituals and the Domestic Sublime : Early in the pandemic, much was made in popular Western media of our loss of collective rites and the creation of socially-distanced rituals. Even the concept of liminality seemed to have

captured the popular imagination. Generally unrecognized in these accounts was the much longer durée of the apparent loss of ritual in the West, as well as the possibility that widely observed pandemic activities such as baking and decluttering might be construed as ritual practices. This paper explores the popular online discourse around these pandemic domestic trends as implicit forms of ritual. Reportage on the adoption of these practices was typically light and even humorous in tone, as well as refreshingly ungendered, but nevertheless conveyed an enchanting potential for collective wellbeing. While these ritual activities seemed particularly noteworthy owing to the featurelessness of everyday life amid loss of movement and assembly, precedents for the ritualization of domestic practices were clearly apparent in a range of consumer-oriented popular lifestyle and wellness trends like the 'life-changing magic of tidying up' (Kondo 2010), the embrace of hygge (Wiking 2016), and any number of food fads, artisanal and other. Confined to our homes amid a mass crisis, it is perhaps unsurprising that domestic rituals emerged with such force: transforming bodies and spaces enabled the seeming transcendence of time. Taken together, might rituals centering the home as sacred site of personalized space, aesthetics, wellbeing, and embodied practice suggest the potential of a domestic sublime, or are these supposed transformations neoliberal, consumerist, gendered, and reactionary? Presenter: Nicola Mooney

Carnival, Chaos and the Disordering Potential of Ritual at the Ottawa Truckers' Convoy: While anthropological studies of ritual have focused primarily on their formalized nature and importance to social cohesion, stability and consensus building (Durkheim 1912), recent approaches point to its 'disordering' potential as well (Kertzer 1988). A focus on the 'scripted,' Aalberts et al (2020) have argued, has been at the expense of understanding the 'dynamic tension' played out between recursivity and the ordering process and the disruptive potential of 'unexpected and creative' elements manifest in experimentation, reversal and liminality (Turner 1977); moments that bring with them the possibility of social risk (Douglas 1985). This paper examines events that took place in 2022 as part of the Truckers' Convoy, an anti-vax protest that saw the occupation of the core of Ottawa in February 2022. This event brought weeks of disruption to Canada's capital city and its Parliamentary precinct, as well as the closure of many downtown businesses and the University of Ottawa's campus. Marked by an air of the carnivalesque, protesters held music concerts, lounged in a hot tub, roasted pigs on a spit, displayed symbolic

reversals, played street hockey and set up a bouncy castle in Ottawa's core; while protest organizers delivered a 'manifesto' asking for the dissolution of the current elected government. Analysis focuses on the new lexicon introduced by protesters as they attempted to reconfigure understandings of government Covid-19 policies, and in the public commentaries that debated its meaning and wider political significance as a 'disordering' event within the context of democratic governance, the pandemic crisis, and global protest movements such as the gilets jaunes in France (Abélès 2020: Ravelli 2020). Presenter: Pauline Aucoin (University of Ottawa)

Death Doulas: Companionship and Ritual at the End-of-Life: Death inevitably marks the cycle of life. As an event, death provides meaning and structure to the passing of time, yet it is a feared and avoided topic. The COVID-19 pandemic brought death to the forefront of public consciousness, highlighting the importance of end-of-life care. Amidst the modern medicalization of death, there is an increased interest in support from death doulas, professionals who assist individuals and their families by providing practical, emotional, and spiritual support throughout the process of dying. All religions utilize beliefs, rituals, and practices that offer comfort and direction for understanding and coping with the process of dying and the afterlife. Yet, in secular domains there is a gap for end-of-life support, which death doulas aim to fill. Death doulas facilitate meaningful conversations and creative experiences to help people find peace and fulfillment as they transition toward the end of life. To date, there is little research on how death doulas use symbolic rituals to create a space where individuals can experience a sense of reconciliation, transition, and connection with a more profound sense of meaning and purpose with their past, present, and speculative possibilities in the afterlife. This paper incorporates evidence from literature reviews, digital ethnography, and semi-structured interviews to illuminate the role of death doulas in how we approach the cessation of our biological existence in an outwardly secular context. Presenter: Kianna Turner (University of Lethbridge, Department of Anthropology)

Close Encounters of the Fifth Kind: Anthropological Reflections on a Global UFO Summoning Ritual : In 1972, Dr. Allen Hynek, a professor of astronomy at Northwestern University, classified three levels of close encounters people report having with unidentified flying objects: First, a visual sighting of a UFO less than 150 meters away; second, the UFO is observed to have had a physical or physiological effect on the immediate

environment; and third, an animated entity is observed either operating the UFO or in the surrounding environment. Later ufologists would add two additional types of close encounters. A close encounter of the fourth kind is classified by abduction by the UFO. The fifth entails communication between human beings and the operators of UFOs, whether they be extraterrestrials, time-travellers, or interdimensional beings. In this talk, I consider a ritual called "CE-5" that began in Peru in the 70s but has since gained traction in the US and now around the world. Drawing on ethnographic fieldwork conducted in Japan, I argue that CE-5 is a ritual of cosmological transition. Through skyward meditation and intentions directed toward interspecies telepathy with the operators of UFO, CE-5 provokes in participants a unique form of cosmic consciousness in which the universe is viewed not as dead empty space, but as an animate expanse, teeming with intelligent life. This perspective, nurtured by CE-5 ritual practice, adds a cosmic dimension to participants' views of self and society at home, here on Earth. Presenter: Shayne Dahl (University of Lethbridge)

Inescapable Ritualization: Emergent Configurations within the Neo-nondual Spirituality Movement : The Neo-nondual Spirituality Movement (NSM) is a community of seekers and teachers seeking a pivotal religious experience of nondual realization. Influential NSM teachers include Ramana Maharshi, Jiddu Krishnamurti, Rupert Spira, Adyashanti, and Eckhart Tolle, who gained international prominence through his book *The Power of Now* and webinars with Oprah Winfrey. While classical Hinduism and Buddhism also consider nondual realization as the supreme goal, the NSM has distinct configurations from its conventional antecedents. For instance, the NSM dismisses rigorous ritualized methods such as intense meditations, with Krishnamurti being a trenchant critic of all authoritative religious teachers, traditions, and techniques. This critique is embraced within many factions of the NSM, which situates seekers intrinsically in a liminal space outside the boundaries of conventional religious structures and practices. However, despite the NSM's rejection of ritualized structures, emerging ritualization is observable within subcultures of the movement. Victor Turner's observation of the inevitable transition from anti-structure to structure and Catherine Bell's notion of ritualization provide valuable theoretical tools to understand the ongoing dynamics within the NSM. While most NSM teachings point to spontaneous mindful awareness, student-teacher devotionism and satsang gatherings are emerging, with group retreats and workshops of various body-mind techniques

entering the paid curricula of many teachers' offerings. Even those more aligned with Krishnamurti's teachings have begun to routinize a distinctive approach to inquiry known as 'dialogue.' Thus, ritualization seems inescapable in the NSM's struggle with intentional liminality as it transitions from anti-structure to structure. Presenter: Hillary Rodrigues

2-760

Studying Up? Ethnographic reflections on studying power from multiple positions of marginality and privilege across medicine, science, and technology

4:15 PM - 6:00 PM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Natali Valdez (Yale University)

CHAIR:

Natali Valdez (Yale University)

PRESENTER:

Jessi McNeill (CUNY Graduate Center), Anna Wynfield, Raphaelle Rabanes (University of Washington)

DISCUSSANT:

Alberto Morales (Princeton University, Department of Anthropology)

DESCRIPTION:

In her piece entitled 'Up the Anthropologist - Perspectives Gained from Studying Up,' Laura Nader made a call to examine wealthy, elite, powerful people and networks (1974). This call propelled a research trajectory that shifted the ethnographic gaze onto elite, hard-to-reach spaces in the United States and Europe, such as national nuclear laboratories (Gusterson 2004), Wall Street (Ho 2009), Hollywood film production (Ortner 2010, 2013), European secret societies (Mahmud 2014), and private equity financiers (Soules 2021). This tradition, along with the growth of the anthropology of biomedicine and science and technology studies, has focused on elite spaces of scientific knowledge production (Lock and Nyugen 2010; Traweek 1988). While these examples of studying up, or even 'studying sideways' (Ortner 2011), have shaped conventional ethnographic praxis, this roundtable re-examines questions of power, ethics of transparency or opacity (Glissant 1990), and access across changing contemporary political climates and diverse geographic

sites. Inspired by a forthcoming piece in MAQ by Natali Valdez, scholars/anthropologists in this roundtable ask different questions related to navigating dynamic power landscapes in studying elite processes of scientific knowledge production: for instance, how steep is the climb towards accessing privileged spaces? What kinds of hostile conditions or climates shape the ethnographic process? What does harm reduction look like in these spaces for ethnographers? How do approaches and methods change as ethnographers transition to different career stages and across other institutions? Panelists will draw on their past, present, or anticipated ethnographic research to provide reflections on a variety of topics and field sites, including heterogeneous native and settler research relationships; complex politics of studying Black and conservative anti-abortion advocates; accessing clinical and biomedical spaces from a variety of positions; experiments/experimenting with and along peripheralized scientists; and embodied sovereignty in non-sovereign contexts.

2-700

The Elemental Ethnography Toolbox

4:15 PM - 6:00 PM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Ashley Carse (Vanderbilt University, Department of Anthropology)

CHAIR:

Cymene Howe (Rice University)

PRESENTER:

Zeynep Oguz (Université de Lausanne), Elizabeth Reddy (Colorado School of Mines), Ashley Carse (Vanderbilt University, Department of Anthropology), Jeff Diamanti (University of Amsterdam)

DISCUSSANT:

Andrew Mathews (University of California, Santa Cruz, Department of Anthropology)

DESCRIPTION:

The ethnographer, we are often told, is a data collection instrument who learns through gradual attunement to a social world-by participating, observing, interviewing, and writing notes. But what do ethnographers do when their research is concerned with elemental forces that are only partially accessible to and comprehensible through the human sensorium? This panel brings together anthropologists conducting research on earth,

water, air, and fire to learn from one another's methods. We will discuss tips, tricks, and protocols from established conversations on elemental themes, as well as emerging work on wind, ice, extreme heat, and geology in order to make contributions to a toolbox for elemental ethnography. We are inspired here by the development of multispecies ethnography. If the ethnographer-as-data-collection-instrument can be attuned and extended to make sense of worlds populated by animals (including humans), plants, microbes, fungi, and other forms of life, could we do the same with phenomena typically characterized as abiotic? To understand assemblages of the living and the non-living? Each panelist's paper will propose a tip, trick, or protocol—a research tool—that contributes to the elemental ethnography toolbox.

Collision: Moving with Tectonic Plates Across Scales of Violence: Building on recent experiments in thinking elementally in anthropology, as well as Katherine McKittrick's provocation to not reduce geography (or geology) to a metaphor, analogy, trope, and symbol, in this paper, I move with tectonic plate movements and their geo-political consequences. Turkey lies at the intersection of three of the tectonic plates that make up the Earth's crust: the Anatolian, Arabian, and African plates. Arabia is moving northwards into Europe, causing the Anatolian plate to be pushed out westwards. The movement of the tectonic plates builds up pressure on fault zones at their boundaries, causing earthquakes. This movement has also shaped Turkey's inner seas, its mountainous southeast, and what lies under the ground. Taking tectonic plate motions as an ethnographic tool, I move with "collision" both metaphorically and materially across temporal, spatial, and sociopolitical scales: this motion takes me to the political making of a disaster during the catastrophic earthquakes that shook southeast Turkey in February 2023 and the public debates regarding Turkey's geology in their aftermath. From there, I arrive at the geographies of petroleum exploration and anti-Kurdish warfare, where geological formations are weaponized under regimes of counter-insurgency and military occupation. Moving through awkward scales and disjointed temporalities, I finally end up at another geo-political story, where tectonic plate movements' shaping of the Marmara Sea collide with capitalist industrialization, culminating in the seeming "death of the sea" in 2021, when a thick, ecru, jelly-like layer of slime, covered massive portions of the 2.5 million-year-old Marmara Sea. As an ethnographic tool for the elemental anthropologist, tectonic collision offers new possibilities for inter-scalar research and storytelling. It

also provides an opening to theorize and simultaneously interrupt the often temporally and geographically dispersed forms of geotrauma. Presenter: Zeynep Oguz (Université de Lausanne)

Choosing and Losing Attunement: A Protocol for Talking and Learning about Life with Seismicity: Technoscientists can describe the earth as a thermodynamic system of pressure and motion. Tectonic plates are always moving in different directions, over, under, and against each other, but immense friction also keeps them from slipping while stress builds up at faults within plates and at their interfaces. Eventually, the stress is great enough that rock slips against rock, releasing seismic energy, which travels through the earth at roughly the speed of sound according to effects of density, rigidity, resonance, and refraction. In my fieldwork, I found that many involved in hazard risk mitigation conceptualized people as part of this system. These people were responsive to unpredictable earth motion as if they, themselves, were part of inexorable geophysical systems: simple, disposed to action, and automatic. I sought this form of attunement for myself when I began to study seismicity, but now both pursue and seek trouble at once. In this talk, I draw on the "elemental" to sensitize me to the "conceptualization of the essential, material order of things" (Neale, Addison, and Phan 2022). Here, elementality facilitates attention to how technoscientific experts conceptualize human action. I first outline what I mean when I say that human actions like maintaining emergency supplies and taking emergency action are treated as if they should or could be part of abiotic churning underground. I then offer a protocol for enacting encounters that engage and disrupt this model. I describe my use of well-supported autoethnographic vignettes about my own failures to relate to earthquakes as experts might desire. I argue that doing so from certain kinds of subject positions might allow us to advocate for other models of human action and agency. It might, further, allow me to ask other questions about what is elemental to earthquake hazard for the people I work with, and explore what else they are doing as they find ways to include humans in geophysical systems. Presenter: Elizabeth Reddy (Colorado School of Mines)

The Ignorance Map: In this presentation, I modify the ignorance map, an analytical protocol proposed by Joseph Dumit to add to the elemental ethnography toolbox. In Dumit's "Writing the implosion" (2014), this exercise is presented as a way to grapple with patterned ignorance about a research object. It begins with the

creation of a “knowledge map” that takes stock of what has been learned in medias res—a schematic rendering of the themes, stories, symbols, plots, forms, tropes, and connections that anthropologists generally collect through their research. This suggestion echoes standard advice in ethnographic methods textbooks, which often encourage researchers to pause, take stock, identify themes, articulate emerging questions, and, perhaps, reorient. The ignorance map goes a step further. A figure-ground reversal of what the researcher knows, its creation encourages critical reflection on what they do not know and, crucially, why they don’t know. What “missing” information can’t be found? How might one explain patterned absences? Can one articulate a theory of lacunae and omission? This is potentially useful for the elemental ethnographer who, by definition, engages phenomena that illuminate the epistemic limits of the suite of methods we have inherited. Given the limitations of the standard ethnographic toolbox for understanding phenomena that are only partially accessible to and comprehensible through the human sensorium, the ignorance map can be a diagnostic tool and a catalyst for experimentation and collaboration. I explore the potential of this protocol by mapping my ignorance about geomorphology and the political life of sediment in Georgia’s Savannah River. Presenter: Ashley Carse (Vanderbilt University, Department of Anthropology)

Deictic Field Acts: In this talk I hazard an argument about where the abstract and concrete work of elemental forces becomes most legible for the social and humanistic sciences. While the elemental turn in anthropology, media studies, and cultural analysis has involved a thorough rethinking of the agential and atmospheric qualities of elements (both modern and classical), in addition to the ethical attention required for an orientation not premised on hylomorphic resemblances, I want to suggest that elemental forces are deictic in nature and hence require attention to the material syntax of interpretive semantics. I’ll offer two short examples of an elemental syntax—one drawn from John Sallis’ landscape philosophy, and the other from Luce Irigaray’s poetics of intimate negation staged in the furnace of Hegelian dialectics—and conclude by revisiting the category of “the field” in Marilyn Strathern’s “The Ethnographic Effect” with a focus on the modalities of immersion and placement working through her attention to writing. Presenter: Jeff Diamanti (University of Amsterdam)

2-705

The Personal and Political of Work

4:15 PM - 6:00 PM

TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Benjamin Slightom (Yale University)

PRESENTER:

Dolores Señorans (University of Cambridge), Arpita Sinha (Washington State University), Carmen Nave , Benjamin Slightom (Yale University)

DESCRIPTION:

Papers in this session explore the relationship between the affective and institutional through ethnographic explorations of work. Discussion of both the individual and collective political experience of labor allow insight into policy, organizing, health, and aid. In these presentations, we will see the relationship between institutional bodies and working bodies in examples of: the complex demands of corporatized aid and formerly unhoused workers sense of obligation toward clients; the U.S. 'reasonable officer test,' which suggests a particular relationship between professionalization, violence, accountability; the political and affective implications of an Argentinian Union organizational strategy to create common workplaces; and the effect the industry norm of silence can have on models ability to manage their menstrual cycles.

Political Experiments with the Economy: An Ethnography with unwaged garment workers in Argentina: This paper addresses the creative experiments with the economy developed by a trade union that brings together migrant garment workers in Buenos Aires, Argentina. In the country, garment production is predominantly outsourced to medium-size sweatshops and small family sweatshops located in the workers' homes that supply both formal sector brands and informal markets. Drawing on over 7 years of ethnographic fieldwork and political collaboration together with workers that belong to the garment sector branch within the Union of Workers of the Popular Economy, it explores the political possibilities that opened up through the union's main organisational strategy: the formation of the textile hubs (polos textiles), common workplaces that allowed workers to move their work activities out of the family home. As the number of hubs grew and more workers were incorporated to the union, important efforts were made

to improve the labour process and collectivise production among the hubs which entailed the negotiation of large work orders from the State, private companies, and brands, alongside the development of a technical team and logistics. In doing so, workers and activists engaged in creative experiments with the economy that sought to increase the benefits for the workers within the supply chain of garment production, while at the same time, strengthening community organising. In dialogue with recent anthropological studies on labour and the economy, the analysis presented will trace the intertwining of politics, labour, and the creation of value. On the one hand, doing politics or militancy reveals itself as a form of labour as it helped secure important assets and produce value. Moreover, the creation of their garment brand (Carpincho Indumentaria) and the partnership with certain private work suppliers resulted somewhat unexpectedly in the monetisation of their singular productive and political organisation. On the other hand, the transformative potential of these experiments crystallised unexpectedly during the pandemic through a particular initiative in which scale and coordination allowed for a political redistribution of profit. Overall, the paper underscores that by producing commodities collectively they produced themselves as militant workers-with important affective implications- but also the changing nature of these experiments with the economy, the debates and controversies that emerged, and the multiple ways in which workers and militants imagined the futures deriving from these efforts. Finally, it connects the reflection on labour and value with issues related to care by tracing how these economic experiments also fuelled the creation of collective ways to sustain life through grassroots initiatives. Presenter: Dolores Señorans (University of Cambridge)

Hiding Your Period is Necessary: Menstrual Etiquette and the Working Experience of Fashion Models: The fashion industry holds the model's body to immutable standards. Even the smallest fluctuations during menstruation- bloating, dermatological issues, or other bodily changes can possibly cause models to lose their job. This is made worse by the stigma around menstruation which encourages a culture of silence, secrecy, and shame, stopping models from organizing work around their menstrual cycle. Additionally, menstruating on the job can have significant physical impact on the models (starting from fatigue and aches while performing physically demanding tasks in high heels to Toxic Shock Syndrome from inability to change tampons due to lack of access to restrooms) due to the demanding nature of the job and a workplace that is hostile by design. The fashion industry has, therefore,

failed to care about or accommodate the health needs of one of its primary worker demographics, the female models, who anyway work as precarious workers. This negligence on the industry's part, which threatens the health and well-being, as well as the labor rights of models, makes menstruation a deeply political issue in need of urgent scrutiny. In this paper, I use field observation and ethnographic data collected in India to cover aspects like the effects of changes in physical appearance, medication and pain management, menstrual hygiene, and special precautions like leakage prevention on the job. Combining Anthropology of the Body, Anthropology of Work, and Critical Menstruation Studies, I critically analyze the experiences and perceptions of menstruating models and investigate how they navigate workplace demands while on their menstrual cycle. This lets us ascertain what impact menstruating on the job has on the models' work and health and how the workplace poses further health risks to them. Finally, this brings attention to the need for more inclusive and supportive working conditions for models, particularly regarding the management of menstrual cycles and related health issues. Presenter: Arpita Sinha (Washington State University)

'It's the hands that kill you:' Training discourses and police oversight: In the United States, trials of police officers in relation to on-duty shootings are rare but significant instances of police oversight. During these trials police training is mobilized to help produce retrospective accounts of use-of-force. Four types of witnesses typically engage in discussions of police training during such trials: defendant officers, witness officers, officers who were responsible for training programs the defendant participated in, and use-of-force experts. Drawing on such testimonies, this paper argues discourse about training elaborates on the Supreme Court decision in *Graham v Connor* to suggest a uniquely 'police' perspective that is not readily understandable to the lay person. This unique perspective is epitomized in the 'reasonable officer test,' which sets officers apart from the more common 'reasonable man.' Testimonies suggest a profound relativism in the police perspective of the relationship between training and accountability-one that sees law enforcement agents as the only agents capable of defining excessive force. Presenter: Carmen Nave

Aid Recipients & Aid Makers: How Black Women Shape Nonprofit Aid in Detroit, Michigan: Since 2019, the local consortiums that govern nonprofit homelessness aid organizations and their federal funding, known as Continuums of Care (CoCs), have been in transition.

Diversity, equity, and inclusion efforts within the nonprofit aid world have pushed for the inclusion of 'persons with lived experience of homelessness' (PWLEH) on decision-making bodies within CoCs. The U.S. Department of Housing and Urban Development has backed these changes by awarding competitive bonus funds to CoCs that increase PWLEH participation. In turn, this backing has created a new, lucrative sector for 'equity consultants' that review CoC governance structures and recommend changes which incentivise PWLEH participation. In Detroit, I worked alongside a group of low-income Black women who joined the local CoC after an 'equity audit,' witnessing how their tenuous inclusion was both lauded as progressive and lampooned as setting a dangerous precedent for the organization. In this paper, I explore how these women were perceived by the broader CoC and how these women narrated their experience of the CoC. I argue that the inclusion of formerly unhoused Black women within these regulatory bodies sketches a picture of the contemporary transitions that the vast nonprofit aid economy these women labor within is undergoing - one in which unhoused people are becoming a valuable new commodity. The women I worked with understood their place on the CoC existed because their presence was being exchanged for aid dollars, and that their ability to influence the CoC was extremely limited. These women received little to no compensation for their work and were expected to complete complex regulatory trainings and tasks with little support while continuing to navigate precarious housing situations. Following Aimee Meredith Cox's notion of 'choreography,' this paper considers how formerly unhoused Black women do the work of 'making aid' in a world where their actions are institutionally surveilled as they balance the complex demands of corporatized aid and their sense of obligation towards aid clients they see as 'just like them.' Presenter: Benjamin Slightom (Yale University)

2-710

The Queer (A)Political: Labor, Capital, and the Production of Space

4:15 PM - 6:00 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Lauren Ruhnke (Temple University, Department of Anthropology)

PRESENTER:

Ian Liuja Tian ,Johnathan Norris (Boston University, Department of Anthropology),Haiyan Huang ,Hatim Rachdi (Northwestern University in Qatar)

DISCUSSANT:

Casey James Miller (Muhlenberg College)

DESCRIPTION:

The question of the 'political' has been in constant transformation within the genealogy of thought that makes up queer studies, including queer anthropology. Critical to this sense of the 'political' has often been the 'anti-normativity' as well as - consistently and routinely - challenges to anti-normativity as central. The papers on this panel figure the queer political in different ways, reflecting on labor, capital, decoloniality, and juxtapositions with the apolitical, writing against the grain of the central role of 'anti-normativity.' Papers investigate a Moroccan trans woman refugee's experiences of a European state as cruelty while also making claims of the state to rights, the commodified labor of producing sexually charged music videos in a rural Chinese province, the role of business-ownership and capital investment in making queer space in Amman, and the role of the apolitical and depoliticized in creating space in Mumbai's pride March and at an LGBTQ organization in China.

Vulgarity-Production in Transition: performance and mediation in Yunnan shange videos: Mediated cultural productions and consumptions are key to understanding gendered and ethnic subject formations in China. However, a considerable amount of recent research has concentrated on large, coastal cities. This study focuses on the emergence of ethnic, do-it-yourself, folk music VCDs in rural Yunnan by Hani and Yi groups in the early 2000s. It first deconstructs the broader socioeconomic conditions that allowed for the creation of such music videos. Second, by examining the content of four music videos, this essay investigates how the performances of sexual and gender transgressions by women and cross-dressers mediate ideology, economic precarity, and changing gender and sex attitudes in rural Yunnan during the early 2000s when these videos were most popular throughout the province. Ultimately, this essay contends that their performances are commodified labor that represents a fictitious erotic, gendered, ethnic, and rural Yunnan. Reading these performances on their own terms, however, these music videos reflect an unexcavated field of embodied erotic freedom on the part of rural Yunnanese, whose material desires and aspirations are denied in the context of market transition and increasing geographical inequality. Key

Words: rural media; ethnicity in China; gender and sexuality; queer labor; popular culture Presenter: Ian Liujia Tian

Queer Spaces and Queering Capitalism: The Ethics and Politics of Running LGBTQIA+ Spaces in Amman, Jordan: Since 1951, same-sex sexual activity has been decriminalized in Jordan. However, due to political and social pressure, the government regularly intervenes in LGBTQ affairs; interventions which include arresting queers and threatening or closing LGBTQIA+ businesses. The government has largely justified such interventions under the guise of upholding public decency, preserving the kingdom's constitution, and 'common sense.' This paper analyzes the ways in which queer business owners in Amman, Jordan leverage the ethical discourses of safety, decency, and respectability as they navigate the politics of operating their business(es) in Amman. I draw on my ethnographic fieldwork with a coffee shop owner, the two organizers of the only queer club spaces in Amman, and two coordinators of queer villa parties as a way to explore both the interconnections and tensions between queer ethics and capitalistic aspirations under anti-LGBTQ government suppression. Though critical of capitalism and the ways that ethics intersect with neoliberal ideologies in the Middle East (Deeb and Harb 2013), this paper argues that through cognitive evaluation (Laidlaw 2014, Marsden 2005) entrepreneurial queers in Jordan actively harness the localized ethical discourses of safety, decency, and respectability as they strive to sustain safe spaces for other LGBTQIA+ persons while also maintaining their businesses in the midst of anti-LGBTQ crackdowns and suppression. Presenter: Johnathan Norris (Boston University, Department of Anthropology)

When the Queer Means an Alternative Space for Free Breathing: the Significance of OZ Land for Chinese Sexual Minorities: LGBTQ social movements in mainland China are currently in a critical transitional phase. On the one hand, the ever-authoritarian Chinese state government has tightened its control and censorship in every way in the post-2010 era since Xi came to power. Once open discussions of sexual minorities have been replaced by a crackdown on LGBTQ communities both virtually and offline. On the other hand, LGBTQ individuals' acknowledgement of their sexual identity has improved compared to a decade ago, as evidenced by their increasing visibility on social media. The public is also showing increasing interest and knowledge about different forms of gender and sexuality. Many bestsellers related to feminism; danmei novels

and TV dramas featuring boys' love are one of the most popular genres on the market. The Chinese diaspora has also been more actively engaged in LGBTQ studies and movements outside of China than before, while forming international alliances with their domestic activists. In the face of this turmoil, only a handful of LGBTQ organizations remain. My research focuses on exploring the actions and affections in OZ Land—one of the few remaining LGBTQ organizations in a second-tier Z city (for security reasons, the names here are pseudonymous). OZ is an grassroots organization for sexual minorities founded in 2010 by then university students. Since its inception, OZ has changed location three times and diversified its activities and services. Currently, it is located in a two-story loft in a residential community. Activities are organized on a daily basis and mainly include book readings, casual conversations, private chats, movie screenings, board games, talk shows, city walks, hikes, and psychological counseling. The average weekly attendance easily exceeds 100. Through ethnographic work over two different time periods (May to September 2021 and January to July 2023) and over 20 semi-structured interviews with the organizers, volunteers, and participants of OZ, I propose to understand queer as an alternative space where norms and conventions are not necessarily resisted, but can be sidestepped, forgotten, and reclaimed. At OZ, people not only are accepted for their non-normative practices, engage in norm-defying discussions, but also indulge in depoliticized fun activities such as board games and hiking. While the acts of avoidance and forgetting can be considered a form of resistance, for the subjects, the emotions and experiences of pleasure and fun outweigh the significance of political resistance, or in other words, it is not out of resistance that they play games and participate in outdoor activities with other sexual minorities. In this sense, the loft OZ serves as an alternative place where the alternative sexualities of Chinese queer people are accepted but at the same time diluted and even intentionally backgrounded. While this dilution and avoidance of queer identity which is in part due to concerns about strict political censorship of LGBTQ issues, it also opens up a new terrain for queer studies. That is, queer is not an identity or a process of becoming or performing, but a space in which individuals can freely 'breathe' by either engaging in non-normative practices or simply losing themselves in fun activities. Such an interdisciplinary understanding of queer as an alternative space integrates the new materialist turn in queer studies and extends the normative antinormativity often associated with queer. Presenter: Haiyan Huang

“Zalamuni, Zalamuni, Zalamuni” : The Queer Politics of Cruelty as Decolonial Praxis: In this paper, I explore how queer refugees' bodies become sites to witness, document, and resist colonial inscriptions. By centering the body, I gain insights into the complex ways in which the 'Modern/Colonial Capitalist World-System' (Grosfoguel, 2002), through migration management, shapes the lives of queer refugees and how these experiences have been resisted and negotiated over time. Using three months of patchwork (Günel et al., 2020) ethnographic fieldwork in Athens and subsequent online interaction and engagement with my interlocutors, I center the experiences of Tilila, a Moroccan trans queer refugee who has been in limbo for seven years. She is often referred to as a 'complicated case' of LGBTQ asylum by NGO aid workers, given that her kin-relations (i.e., having multiple biological kids and being divorced) do not follow the archetype of a European trans woman. Tilila asserts her relationship to the Greek state as one of Zulum (cruelty), based on her understanding of the state as a provider of Haq (right/justice). The latter is heavily impacted by her life in Morocco, where she witnessed, as a child, how her father and other villagers judicially fought for their land rights without gaining much material relief in return. Haq then, for her, transcends material gains and becomes a condition of dignity and autonomy. I argue that Zulum is inscribed in her body and intimate life. Through interactions with the asylum office, Tilila has been forced to 'cross dress' in front of her daughter and 'encouraged' to take hormones to prove her transness. I read these state tactics of entrenchment on Tilila's intimacy as a reaction to her non-conformity to colonial ideals not only of 'transness', but also of modernity. Thus, her relationship to the state mimics colonial domination and hetero conquest by enacting violence at the level of the intimate. I also suggest that, through Tilila's daily experiences of always standing up for justice, Haq, she situates herself as a Mazluma (a receiver of Zulum) in relation to the state. Her performances of Haq put her in situations of more Zulum from the state (e.g., she is currently stuck in a legal case where she initially wanted to help a sex worker who was robbed). Thus, the state in turn de-stabilizes and intervenes in her own performance of Haq. Zulum becomes one of the colonial inscriptions, and Haq is a way to counter it. This paper extends our understanding of the politics of cruelty beyond the liberal framework by looking at the intimate. It centers the body as a site of colonial/modernist violence but also as one of resistance by taking Zulum and Haq as decolonial epistemologies and performances

seriously. Presenter: Hatim Rachdi (Northwestern University in Qatar)

2-715

Trans-cending Realms and Selves, Pasts and Futures: Language and the Politics of Remembering

4:15 PM - 6:00 PM

TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Dozandri Mendoza (University of California, Santa Barbara)

CHAIR:

Dozandri Mendoza (University of California, Santa Barbara)

PRESENTER:

Marissa Morgan ,Jordan Tudisco ,Dozandri Mendoza (University of California, Santa Barbara),Dilara Caliskan (University of Illinois, Urbana-Champaign, Department of Anthropology)

DISCUSSANT:

Sherina Feliciano-Santos (University of Michigan, Ann Arbor, Department of Anthropology),Daniel Vázquez Sanabria (University of Texas at Austin)

DESCRIPTION:

For those rendered liminal to the archive 'assertion of rights to historicity necessarily means that assertions of collective memories are political, polyvocal and contested' (French 2015, pg. 339). This panel uses a linguistic and semiotic anthropological approach to focus on the re-constitution, maintenance, and transmission of memory for groups that are historically at the margins of state-sanctioned memorialization. We explore the stakes of entextualization for trans and Afro-diasporic communities' in their ability to project cartographies (Briggs 2007) and relationalities that situate themselves as meaningful actors against complex forces of semiotic erasure and eradication (Irvine and Gal 2000). Echoing Inoue (2004)'s question of what language does language remember, this panel focuses on the related question of who does language remember? How do trans and Afro-diasporic communities trans-cend an indexically-encoded naturalized temporality? How do ancestral ties, distinct chronotopes, and specific places/sites/actors become mobilized for a collective memory work aimed at

freedom-dreaming for those persistently dehumanized (Zimman 2018) and deemed disposable (Lane 2019) in an anti-Black and transphobic political present? The panel begins with Çalışkan's paper on Lubunca, a trans/queer way of speaking in Turkey, drawing from the matrilineal non-natal kin-making practices of trans women in Istanbul to examine how queer memory provides alternative historical narratives to the state-sponsored image of the ideal family. Drawing on similar themes of expansive trans models of kinship, Mendoza's paper outlines a concept called transcestral citationality, arguing that maximized relation rather than indexical remove motivates citational calibration in Afro-diasporic performance genres. Through an analysis of aesthetic and linguistic practices of a Ballroom performance collective in San Juan, Puerto Rico, they demonstrate how diaspora is recruited via a type of trans genealogical semiotic labor to assert and imagine oneself amongst a long history of resistance to cisheteronormativity and colonial governance. The next two papers explore the importance of organizing spaces of public grief as a means of collective survival for Afro-diasporic and trans communities as they are under threat. Morgan's paper on Marvel's Black Panther 2: Wakanda Forever features a semiotic analysis of the film, interviews with production crew, and participant observation in film panel discussions/screenings to examine how death and grieving rituals in the fictional nation of Wakanda are shaped by the audience's participation in the grieving of the film's titular character actor, Chadwick Boseman. She argues that the interdiscursive linkages between Chadwick Boseman's passing and the COVID-19 and 2020 summer racial reckoning in the U.S., mark the film as a unique space of Black grief and reverence. Along a similar vein, Jordan Tudisco's paper 'In Lieu of Flowers' explores the role of public-facing trans memorial sites as an important locus of trans techniques of struggle where the political and poetic interventions of anti-death, love, and relationality are staged. As a whole, these papers demonstrate the importance of a Black and trans anthropological linguistic (Zentella 1995) project of memory and remembrance at a moment when these histories are being actively subjected to revisionist attempts at erasure across U.S. national and global legislatures.

'Praise the Ancestors:' Memorialization, Reverence, and Collective Grief in Black Panther 2: Black grief and memorialization practices in the years following the COVID-19 pandemic and 2020 racial reckoning in the U.S. emerged in direct response to the mass unmourning of Black deaths, with links between hyper capitalism and grief illiteracy (Fletcher & Waraschinski

2022), as well as discourses of Black disposability (Lane 2021). In this context, Marvel's 2022 Black Panther 2: Wakanda Forever is marked by the titular character actor, Chadwick Boseman's death in 2020, an event which transformed the sequel into an expression of mourning and grief. Through a semiotic analysis of the film, interviews with production crew, as well as ethnographic research at film panel discussions/screenings, I investigate how Black diasporic death and grieving rituals are portrayed within the fictional, uncolonized, African nation of Wakanda and how Chadwick Boseman's passing shaped these representations and audience's reactions. The embodied elements of memorialization are particularly salient, demonstrated by social media calls to wear all white to the movie premiere, "in honor of those who have come before us – for the ancestors and for Chadwick Boseman" (Bryant 2021). These calls to action, in concert with the mourning of T'Challa as integral to the film's narrative arc, allowed audiences to collectively grieve alongside the actors, production crew, and characters in multilayered ways. I posit that in blurring the line between mourning Chadwick Boseman and mourning King T'Challa, Wakanda Forever creates a distinct and necessary space for an outpouring of Black grief as well as reverence, interdiscursively marked by the events preceding Boseman's death. Presenter: Marissa Morgan

In Lieu of Flowers: Trans Memory, Temporality, and Community-Building at Vigils, Days of Remembrance: Trans life, especially Black, Indigenous, and trans life of color, exists within an "atmosphere of violence" from which "there is no escape, no outside or place to hide" (Stanley 2021: 16); this atmosphere of violence often enacts brutal (de)transitions onto trans folks from the home into the streets, from community spaces into prisons, or from life into death. This paper examines a specific trans technique of struggle through which our violent reality can be trans-cended and trans collective life comes to be: trans memorialization at vigils, days of remembrance, and memorials. Following explorations of queer trauma (Cvetkovitch 2003), queer memory (Richardson 2013), trans trauma (Cerankowski 2021) and trans memory (Correa et al. 2019) in public and literary culture, I highlight trans people's complex relationships to temporality, mourning, memory, love, solidarity, and death. I suggest that trans memorial sites propose public-facing spaces in reaction to the atmospheric violence of trans life and enact a trans technique of struggle that allow for relating, loving, mourning, and surviving communally in the face of violent transitions. Trans memorial sites represent a

crux through which “mourning becomes militancy” (Crimp 1989, 9) and where poetics of anti-death (Delect 1986) are enacted. As such, they help us think through Black disposability (Lane 2021), (un)grievability (Butler 2016), and the Black diasporic practice of “wake work” (Sharpe 2016) in trans-specific ways. At its core, this paper asks: how do trans people grieve and honor their dead while themselves being mired in atmospheres of violence that are slowly killing them? Presenter: Jordan Tudisco

Transcultural Citation(ality): The Semiotic Utility of Diasporic Relation in Puerto Rican Ballroom: Citationality as a semiotic phenomenon refers to the uptake or construal of relationships between two events often marked by difference even as they share substance (Nakassis 2012). I build on the concept of citationality to develop a trans of color framework called transcultural citation(ality) – using Wynter (2005)’s uptake of Glissant’s poetics to argue that the discursive calibration of citation across Afro-diasporic queer/trans performance genres is inherently rooted in maximized (diasporic) relation rather than indexical remove. I ground this concept in ethnographic observation and interviews with the Ballroom scene in San Juan, Puerto Rico – centered around the Kiki House of Laborivogue. The Ballroom/Ball scene is a transnational community and collection of queer performance genres that traces its origins to 1980s Black/Latinx Harlem. I analyze aesthetic choices in Laborivogue’s performances, construals of genealogy in interviews with house members, and the reanimation of social voices from Ballroom history across queer/trans Puerto Rican performance texts to demonstrate how transcultural citation(ality) serves as a semiotic political move to exemplify Ballroom’s utility as a means to liberate the queer/trans Puerto Rican subject. These examples will illustrate how queer/trans Puerto Ricans in the archipelago engage with Ballroom’s historical archive via citation and engage in processes of diasporic deterritorialization (Rosa & Trivedi 2017), situating themselves amongst diasporic genealogies of resistance. Through these construals of citational relation across Ballroom histories, I demonstrate how the processes involved in transcultural citation(ality) become central to a decolonial activism emergent in contemporary Puerto Rico. Presenter: Dozandri Mendoza (University of California, Santa Barbara)

Lubunca: Trans Perspectives on Language, Memory, and Kin-Making: This presentation examines and explores Lubunca, trans/queer way of speaking in Turkey, to suggest trans approaches to studying memory and

inheritance. Drawing on the narratives of trans women in Istanbul, their practices of matrilineal kin-making, and stories with/in/from Lubunca language, I will discuss how gendered memories of state violence can create lineages through trans forms of being, becoming, and relating across generations. Lubunca, mainly composed of words of Turkish, Romani, Armenian, Italian, Greek, Kurdish, and Arabic, is a language spoken within LGBTI+ communities in Turkey, while echoing the multi-lingual, multi-racial, and multi-ethnic histories that are erased or forcefully forgotten within authoritarian regimes of nation-state making. Inspired by Lal Zimman’s work on Trans Linguistics (2020) I will argue that following Lubunca and trans forms of kin-making in Istanbul, introduces a trans-linguistic-lineage that is not interested in the coherent national narrative of the Turkish state that selectively narrates the history of the family and nation. Rather, the conversations between Lubunca and trans kin-making practices, show a lineage that helps us understand individuals and collective pasts, presents, and futures, that do not follow imperial norms of self, community, and history-making. They allow us to explore the radical potentials of the everyday, the ordinary, for forging creative spaces where marginalized experiences, memories, and identities can form unpredictable matrilineal ties to live, thrive, and connect. Presenter: Dilara Caliskan (University of Illinois, Urbana-Champaign, Department of Anthropology)

2-765

Why Aren’t Anthropologists Writing Bestsellers? Writing, Books, and Anthropology’s Public Voice in the New Millennium

4:15 PM - 6:00 PM TMCC - 717 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Susan Brownell (University of Missouri, St. Louis, Department of History)

CHAIR:

Susan Brownell (University of Missouri, St. Louis, Department of History)

PRESENTER:

Niko Besnier (La Trobe University), Dylan Montanari (University of Chicago Press), Noelle Stout (Apple University), Chip Colwell (Wenner-Gren Foundation), Mary Gray (Microsoft Research New

England), Roy Grinker (George Washington University, Department of Anthropology)

DESCRIPTION:

As anthropologists gather in Toronto to discuss how anthropology can 'rise to face our current condition' in this period of transitions, it is a good moment to reflect on the decline in the discipline's public presence over the past decades. If this is a moment for embracing transitions amidst uncertainty, then the discipline should assess its failures and seek out a new trajectory. There was a time in the early twentieth century when, as Charles H. King argues in *Gods of the Upper Air* (2019), 'a circle of renegade anthropologists reinvented race, sex, and gender in the twentieth century' by introducing into popular culture the idea that, despite our differences, humanity is one undivided thing. His book about the Boasians was a *New York Times* bestseller, yet King is a political scientist and not an anthropologist – like most of the authors who have, in recent decades, seized public attention for anthropology's contributions to understanding the human condition (such as Jared Diamond and Yuval Noah Harari). David Kertzer, a Pulitzer Prize winner, is perhaps the most accoladed anthropologist in recent years – but for works on popes and anti-Semitism, in the discipline of history. If one walks along the bookshelves at a major chain bookstore, one sees many books by historians who are university faculty, but few by anthropologists – in particular by cultural anthropologists, even in relatively marketable fields like China studies. There is often no 'anthropology' section, so it is hard to find the few books that are there. The days of Margaret Mead are long gone, with consequences for the viability of the discipline. Amidst budget cuts, anthropology departments are being eliminated by administrators and fellow faculty members who either don't understand what we do, or who know what we do but do not respect it. Anthropological insights should be more valuable than ever at this historical moment when hatred based on race, gender, religion, nation, and more, is on the rise. But neither politicians, nor media, nor the general public seek us out for answers. Clearly, the times are changing and the discipline has not changed with them. 'Why aren't anthropologists writing bestsellers?' Taking anthropological writing and publishing as a starting point, the roundtable will explore broader questions about the place of the discipline in academe and in the public sphere. The speakers assemble a wide range of experience – both inside and outside the academy – in writing (including award-winning trade books), publishing, and/or engagement with mass media. Susan

Brownell has given hundreds of interviews to media on the topic of China and Olympic Games. Niko Besnier is former Editor-in-Chief of *American Ethnologist* and has written and lectured extensively on anthropological writing. Dylan Montanari is Associate Editor for *The University of Chicago Press* lists in anthropology and history. Noelle Stout is a research faculty at Apple University and author of *Dispossessed: How Predatory Bureaucracy Foreclosed on the American Middle Class*. Chip Colwell is Editor-in-Chief of *Sapiens* and author of *Plundered Skulls & Stolen Spirits: Inside the Fight to Reclaim Native America's Culture*. Mary L. Gray is Senior Principal Researcher at Microsoft Research and author of *Ghost Work: How to Stop Silicon Valley from Building a New Global Underclass*. Roy Richard Grinker is author of *Nobody's Normal: How Culture Created the Stigma of Mental Illness*.

2-775

Plenary Session: Weaver-Tremblay 2023:

Anthropological Activism for Territories of Life

6:30:00 PM - 8:15:00 PM

TMCC – Hall F

Plenary Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Colin Scott

DESCRIPTION:

The foremost crises of our times – of human suffering and environmental decline – propel a diverse reimagining of anthropology, and how our discipline is to engage these crises. Orthodox accumulation of capital and consolidation of power deliver not just mounting levels of material inequality and insecurity for humans, but accelerating species extinctions and climate change that undermine well-being and beauty on Earth. It becomes increasingly difficult to think of human justice separate from environmental justice. If, through some force of inertia, human rights and the rights of nature occupy somewhat distinctive discursive registers, it is increasingly difficult to imagine solving one without solving the other. An anthropology for the human increasingly demands a more than human anthropology, an anthropology of relationalities that embrace whole webs of human and other-than-human life. I want to consider an activist anthropology for these times. It is not news for our discipline that biodiversity loss is tied to declines in cultural diversity – we have long worked among peoples for whom

territorial disruption and dislocation have accompanied the loss of institutions, of knowledge and of languages. Our work with Indigenous and other communities offers a particular vantage point on the perils of capitalist modernity, and at the same time, pathways for practical response and remedy, anchored in the outlooks of local interlocutors and collaborators, and their strategies for weathering storms and shaping worlds. The exceptional promise of these strategies is their reference to ontologies that refuse a logic of anthropocentric, competitive, perpetual economic growth, insisting rather on a more fundamental law of reciprocity – law in both scientific and normative senses of the term. This is not some pale cultural relativist accommodation, but recognition rather of a paradigm that understands modernist excesses as dead-end forms of negative

reciprocity, while advancing positive reciprocities as the standard of care for places, all beings, and territories of life. My discussion turns, then, to some key elements of a movement around 'territories of life,' governed and conserved by Indigenous and other local community stewards, where livelihoods, lifeways and stewardship practices are integral to flourishing biocultural community. This movement is a lens for considering a range of theoretical and practical matters for an engaged anthropology: our role in inter-disciplinary and inter-epistemic knowledge co-creation; the ethics of decolonial research and pedagogy in Indigenous and other community contexts; the political dynamics linking action at scales of community and territory to macro-system transformation; and the diverse alliances that are possible and necessary to generate change.

Friday, November 17

3-125

'Secular' Transitions: Law, Minorities, and the Nation-State

8:00 AM - 9:45 AM **TMCC - 206 F**

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Salman Hussain (York University, Department of Anthropology)

CHAIR:

Simanti Dasgupta (University of Dayton, Department of Sociology, Anthropology and Social Work)

PRESENTER:

Salman Hussain (York University, Department of Anthropology), Simanti Dasgupta (University of Dayton, Department of Sociology, Anthropology and Social Work), Shantanu Mehra, Katherine Lemons

DISCUSSANT:

Mahiye Secil Dagtas (University of Waterloo)

DESCRIPTION:

The figure of 'minority' is a figure through which the modern nation-state governs various forms of difference – sexual, gendered, cultural, ethnic, and religious. 'Minorities' figure prominently in modern imaginaries of the nation-state, of violence, rights, patronage,

progress, development, and so on. Drawing from ethnographic and historical research, this panel will examine how difference is understood and legalized through the figure of 'minority' – in settler colonial as well as 'postcolonial' contexts - and how 'minorities' embody, counter and challenge it. In developing a comparative project on 'minorities', the panelists will draw from their research on citizenship, gender and sexuality, Islam, multiculturalism, and human rights in Canada, Pakistan, Lebanon, and India, building upon debates in the anthropology of gender and sexuality, law, religion, secularism, and human rights. Specifically, the panelists will explore: how difference is construed in temporal terms as an embodied difference and as a 'lag' by the courts as well as rights activists in the case of khwajasaras (non-heteronormative, non-binary persons) in Pakistan; how the sex worker's body in Kolkata, India, is seen as a sexually-deviant body, how such a construction is based on a bodily difference, and how the sex workers challenge their moral surveillance; how the 'Muslim difference' is constitutionally and culturally mediated in the context of citizenship and multiculturalism in Canada and India and how Sharia arbitration in Canada and Family Law in India, act as sites of creating minority difference in these states; how Muslims construct counter-institutions, building upon norms and rules drawn from everyday problem-solving practices in Bihar, India, and how their legal department sets up a sphere of power to counter majoritarian currents; and, lastly, how women's rights movement in Lebanon carves a counter space for women minority rights in the domain of secular legality in the multi-

religious constitutional context of Lebanon. By deploying their diverse ethnographic and analytical lens, the panelists aim to capture the evolving nature of the ever-historicizing transition of liberalism's logic of governing modern-'minority' life, and how the guaranteeing of preservation of difference of all individual freedoms (be it majority or minority) is realized through various state apparatuses, like law and secular legality.

Out of Sync: Time, Marginality, and the Khwajasara
Difference in Pakistan: How does liberal legality
construe difference in the context of activism for gender and sexuality rights in Pakistan? How does the transition from being marginalized to being different takes place? Drawing from fieldwork with a khwajasara (non-heteronormative, non-binary) community in Pakistan and a reading of the legal archive pertaining to the khwajasara case of 2009 (Khaki vs. SSP), this paper asks: how are khwajasaras construed as 'out of sync' (Ramberg 2016) with the historical time of the nation-state? How does the state (and rights activists as well as many khwajasara themselves) see khwajasara 'backwardness' as evidence of being 'out of sync'? The paper further asks: how do hijras, indeed, all those non-binary, non-heteronormative persons who now identify as khwajasaras - in a governmental project of, what I call, 'khwajasara making' - embody and respond to this temporal 'lag' in their so-called national development? Historically, khwajasaras refused normative kinship and 'respectable' (i.e., middle-class) forms of labor – a refusal that negated (and, even, reversed) reproductive teleology and liberal-capitalist reproductivity. In khwajasara making, 'respectable' labor has become one of the coveted and aspired routes, for many khwajasaras, to their realization of what the Supreme Court called, 'complete' citizenship. Presenter: Salman Hussain (York University, Department of Anthropology)

The Morality Slippage: Sex Workers and 'Good' Women as Minorities : Based on ethnographic work with Durbar Mahila Samanwaya Committee (Durbar), a grassroots female sex workers' organization in the iconic red-light district in Kolkata, India, this paper examines the construction of the sex worker body as a sexually 'deviant' minority in relation to the bhadra-mahila (educated middle class woman) 'asexualized' body. In nurturing, narrating and navigating this difference, the bhadramahila is posited and upheld as the moral standard for women. The sex worker, or the beshya, on the other hand, is immoral and carries the stigma as though it was 'stuck like glue' on their bodies. Yet, I argue that the difference is only superficially tenable. Rather, the bhadramahila and the beshya are on a

continuum. The slippage between the two is not only linguistically and socially ubiquitous but also serves as a tool for moral policing. In specifically focussing on the larger patriarchal narrative of good/bad women, this paper presents the everyday contours through which the slippage frames all women as sexual minorities. This continuum has significant consequences for the sex workers' rights movement as women where alliance-building with the bhadramahila is conspicuously limited. Thus the fear of stigma-contamination through association with sex workers imposes strict limitations on the wider workers' rights. Presenter: Simanti Dasgupta (University of Dayton, Department of Sociology, Anthropology and Social Work)

Homogenising Acceptable Differences: Becoming Secularism's Muslim Minority : What understanding of religion and culture as categories of social and political difference are asserted by modern nation states to craft their governance of especially Muslim minorities through constitutional commitments towards multiculturalism and secularism? Can it be argued that to govern Muslims as minorities, secularism and multiculturalism is deployed as a conceptual tool by modern nation-states to homogenise the legibility of acceptable differences? This paper examines the maneuvers and registers in and through which secularism and multiculturalism become sources of political homogenization in modern democracies. Using a comparative analysis between sharia arbitration debates in Ontario, Canada, and the Shah Bano case in India, I aim to explore the conditions under which religious and cultural differences threaten secular(ised) narratives of citizenship and democracy. This paper builds on anthropologies of law, Islam, and secularism to not just critically examine secular jurisprudence of religious difference, but also how the figure of the minority is a constant patchwork of being recognised by various state apparatuses, which, while enforcing and recognising difference and equality, also homogenize acceptable minority-practices. The Shah Bano case highlights how the state intervenes in personal law to bring a secular closure to a public battle of who interprets Islam, while sharia arbitration debate demonstrates the pressures of what constitutes essential practices within Islam and who adjudicates them. Presenter: Shantanu Mehra

Law, the Family and Counter-Institutions in Postcolonial India : We tend to think of minority politics as a matter of struggling for rights and recognition from the state and incorporation into its institutions. Drawing on ethnographic and archival research in a long-standing Islamic institution in Bihar, India, this paper argues instead that Muslim leaders in India have built counter-

institutions that flourish to the extent that they provide essential services such as education, medical care, and legal adjudication. The institution under study mirrors, relies on but also competes with the state as the primary locus of authority and power. Focusing on the legal department of this counter-institution, the paper shows that rather emanating from state power, the norms and rules that animate it are sedimented practices developed in response to problems that arise in everyday life. A locus of intensified religious family law, the legal department contributes to constructing and sustaining a domain of power and authority in the face of majoritarian forces. Presenter: Katherine Lemons

3-020

Activism's Episteme: The Contemporary Logics of Social Change

8:00 AM - 9:45 AM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Ilana Gershon (Rice University)

CHAIR:

Ilana Gershon (Rice University)

PRESENTER:

Melissa Demian (University of St Andrews), Meghan Morris (Temple University), Britt Halvorson (Colby College), Michelle Morgenstern (Massachusetts Institute of Technology, Department of Anthropology), Heath Cabot (University of Bergen)

DISCUSSANT:

Jeff Maskovsky (CUNY, Graduate Center, Department of Anthropology)

DESCRIPTION:

We are taking advantage of the potential for wide-ranging comparisons in a panel to explore the contours of left and right activism in a moment when authoritarianism is on the rise. Instead of focusing on ideological stances or differences, presenters on this panel explore how activists engage with dilemmas common to most forms of activism in the contemporary moment. The panelists are exploring how activists on all sides of the spectrum might engage with prefigurative politics, attempting through speech and actions to carve out a different world. Sometimes activists advocate for change by exercising their historical imagination,

weaving together pasts that hope to persuade through crafting common touchstones, either for critique or for valorization. They also have shared dilemmas in managing how they circulate information effectively in a digital age, how they organize to be a collective, how they recruit members, how they manage internal conflict, and so on. Presenters will lay the groundwork through their ethnographic explorations of the logics and social organization underlying contemporary activism to begin addressing what left and right activists share in common despite opposing political views, and where they diverge in practice (not only perspective).

Pseudolaw and Relational Collapse: Pseudolaw broadly describes the legal consciousness of a type of activist litigant found across the Anglophone world, but especially in the United States, Canada, and the United Kingdom. Adherents of pseudolaw subscribe to a variety of strategies, often with common themes running between them, which ultimately express non-recognition of the state or of any social obligations deriving from state law. For the purposes of this paper, I focus on two aspects of pseudolegal philosophy: the collapse of legal history, and the collapse of social relationships. Pseudolegal arguments often assert that no state law enacted since an originary document such as Magna Carta, or an originary concept such as “natural law” or “the law of God,” has any legitimacy. In so doing they collapse history, or erase it altogether, suggesting a historical consciousness based in a domain of law that is extremely remote in time. Its very remoteness is what removes its power from the influence of state legal practitioners such as lawyers and judges, who tend to describe pseudolaw proponents as vexatious litigants and conspiracy theorists. The view of history that appears in pseudolaw cases does include elements of a concealed or speculative history that is a source of frustration to courts due to its fictional nature. It is this very fiction I propose to explore. The pseudolaw “practitioners: are also committed to a view of all social relationships, including those with the state, as contractual in nature. They endeavor to reduce all sociality to contract, and an idiosyncratic understanding of contract that amounts to their own granting or withdrawal of consent to a given set of obligations. Their legal consciousness simultaneously generates a gap between what they want relationships to be and what courts actually do in the enforcement of relational obligations, and populates that gap with a collapsing of the historical into secrecy and a collapsing of the social into contract. Presenter: Melissa Demian (University of St Andrews)

The Paranoid Politics of Property: Whiteness, Dispossession, and the American Dream : In Richard Hofstadter's classic 1964 essay on the paranoid style in American politics, he argued that the right wing felt "dispossessed" by cosmopolitans and intellectuals, socialists and communists, foreigners and statesmen. This paper examines articulations of dispossession by contemporary political movements to interrogate the role of property in defining paranoid politics in the United States today. It draws on ethnographic and archival materials to examine arguments about gun possession, land and home ownership, racial identity, class status, and territorial claims, tracing the ways in which property simultaneously grounds claims to the American dream and foundational paranoid ideas in American cultural life. Presenter: Meghan Morris (Temple University)

Engaging with 'White Supremacy': Raciologies and Dilemmas of Prefigurative Politics in US Media: This paper analyzes how US media commentators imagined their own politics through their engagements with 'white supremacy' during the summer of 2022. Drawing on media interviews completed for the book *Imagining the Heartland: White Supremacy and the American Midwest*, the paper looks at how the term itself became a site through which center-left, center-right, and conservative white commentators sought to enact their own prefigurative politics. Though commentators showed distinctive and patterned differences, they each embraced circumscribed ideas or raciologies concerning what was and was not entailed in the problem of white supremacy, including specific narratives of past and present, identity claims, and proposed action or ameliorative steps. In light of this, the paper probes the complex boundaries that exist between activism and politics by another name, recognizing that most of our media commentators would identify as 'political' but not 'activist.' By analyzing the dilemmas variously called forth by public talk of 'white supremacy', we consider the role of media commentators across political positions in not merely reporting on existing issues but also in shaping and limiting public discourse about race and racism. Ultimately, the paper reflects on the detrimental effects of this shaping work for broader recognition of the pervasiveness of racial formations and race-based inequality. It also revisits, through this critical lens, what it is to do public anthropology in the current time. Presenter: Britt Halvorson (Colby College)

"#content warning: "br*ccoli", and "the v-slur": Enacting Care and Harm Through Orthographic Play: This paper explores how social justice activists on the social media platform, Tumblr, imagine and enact ideals of what it

means to do and be good through their everyday orthographic practices. These young bloggers often articulate social justice as a project fundamentally rooted in commitments to "caring about others" and "not hurting other people", where activism involves practicing care correctly and confronting those they see as failing to do so. This paper explores how this is enacted through three linguistic constructions that overtly function to minimize the harm that certain words, topics, and ideas may cause others, particular others whose identities are already subject to broader patterns of marginalization, inequity, and injustice: hashtags labeling trigger and content warnings, words partially redacted with asterisks, and words euphemized by writing them with their initial letter followed by "-slur". This paper traces the sincere, humorously ironic, and somewhere-in-between use of these linguistic constructions within Tumblr's social justice communities. In doing so, I demonstrate that, despite the similar function attributed to these three forms of orthographic play, the pattern of their use prefigures two distinct, and opposing, imaginaries of a socially just world and the forms of activism necessary to achieve it: one grounded in a logic that argues for providing resources for people to live in a way that mitigates harm based on their individual needs, perspectives, and experiences and the other, grounded in a logic that demands removing any potential harms so people can live without risk of encountering anything that has the potential to do harm. Presenter: Michelle Morgenstern (Massachusetts Institute of Technology, Department of Anthropology)

The Practical Labor of Solidarity in Greece's Social Clinics and Pharmacies : "Social" pharmacies and clinics in Greece are citizens initiatives that sought to redistribute care and pharmaceuticals amid economic crisis and austerity, when state social services were cut back and even actively dismantled. According to my research interlocutors, these forms of grassroots care operated according to the horizontalized logics of "solidarity" and variously complemented, filled in for, or reconfigured failing and often exclusionary state systems—including public healthcare. Activists and scholars alike, within and outside of Greece, regularly characterized these interventions in discourses of resistance, creativity, or even revolution against austerity. For instance, Manolis an eighty-year-old organizer and interlocutor in my research, often proclaimed that "solidarity has to be politicized" in order to be meaningful. Such framings (most often within a Marxian line of analyzing and organizing) emphasized conscious, programmatic action grounded on an assumed sovereign, liberal—implicitly masculine—political subject (Athanasidou 2017). Still,

such accounts, while effective in communicating solidarity initiatives within a wider public sphere, often erased the feminized, backstage work of maintenance and repair so crucial to keeping solidarity running. Drawing on fieldwork from 2016-2020, this paper examines how the “practical labor” (de la Bellacasa 2017) of (so-called) non-“politicized” solidarity served to engender and maintain novel forms of collective life. In the social clinics and pharmacies, the social itself could never be taken for granted; rather, it had to be crafted, activated, infused with energy, assembled, cobbled together, woven, embellished— made. Presenter: Heath Cabot (University of Bergen)

3-025

Alcohol in Transition: Conflict and Encounter in our Social Worlds- Part 1

8:00 AM - 9:45 AM TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology)

CHAIR:

Christina Collins (Indiana University, Bloomington, Department of Anthropology), Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology)

PRESENTER:

Justin Jennings ,Katherine Parker (University of Tennessee, Knoxville),Christine Kray (Rochester Institute of Technology),Robert Ulin (Rochester Institute of Technology),Susanna Fioratta (Bryn Mawr College, Department of Anthropology),Christina Collins (Indiana University, Bloomington, Department of Anthropology)

DESCRIPTION:

Alcohol, as a special class of food-drug, is a rich ethnographic object for the study of both unity and discord. Alcohol as a social lubricant, facilitator, and binder brings people and communities together around life events. However, drinking also often acts as a catalyst in the moments leading up to dispute and discord. Attitudes and actions surrounding the production, distribution, sale, and consumption of alcohol are sites of social, cultural, political, economic, religious, medical, and environmental tension. This

panel explores how alcohol serves as a useful lens for exploring the socio-cultural processes of conflict and its reconciliation. Specifically, in line with this year's theme, Transitions, we examine how conflict emerges through encounter-not in a causal, but liminal sense-the build-up, the bubbling, and the brewing before the bonding or blowout. What story does alcohol tell us about conflict, as a social process, in transition? The anthropological literature on alcohol either examines drinking as a cultural act that gives insight into our social worlds (Douglas 1987; Heath 2000) or emphasizes a public health perspective through research on intoxication, addiction, and other harmful drinking practices (Babor et al. 2023; Singer 2012). Hunt and Barker (2001) call for scholars to conceptually bridge this divide-arguably, a divide that arises from alcohol's status as an embodied material culture that is simultaneously food and drug-or 'food with difference' (Dietler 2006; Dietler and Herbich 2006, 398). As a food, alcohol indexes the richness of social life as a marker of cultural, linguistic, racial/ethnic, religious, political, gender, generational, and class identities; but, as a drug, alcohol's psychoactive and intoxicating properties makes it a potent and paradoxical agent of social tradition, transformation, transgression, and trauma. Over the last two decades, several scholars have addressed this divide through the study of alcoholism and Alcohol Anonymous (AA) globally (Borovoy 2005; Christensen 2015, Raikhel 2016). However, how might an approach that more broadly interrogates the relationship between alcohol and conflict, in transition, further bridge such divergent conversations? From compulsion to addiction; conviviality to belligerence; legality to illegality; and indigenous production to commercialization, we invite papers that explore the relationship between alcohol and conflict. This may include research that examines transitional states of being (e.g., soberness to intoxication); mediations between material-spiritual realms (i.e., alcohol in religious ritual); regional, national, and/or global rivalries (e.g., corporate versus craft alcohol production); prohibition and resistance (e.g., informal brewing/distilling versus state regulation); alcohol as a symbol of repression or resistance; and the many other tensions arising from our everyday encounters with alcohol. Overall, we ask, in what ways does alcohol challenge our conception of conflict, in transition, or even transition, in conflict, to better understand our ever-changing, turbulent, social realities in an increasingly globalized world.

Drinking Together: Others, Family, and Politics in the Pre-Columbian Andes: It is difficult to overstate the

importance of alcohol in Pre-Columbian politics. For centuries, the drinking cup was the most important vessel in diplomacy, an offered beer freighted with meaning. This paper considers the different roles that alcohol played in the Wari and Inca Empires. Both emerged in highlands Peru and expanded through violent confrontations. Both then used alcohol as a means of transitioning to a broader state society. Contrasting mechanisms of alcohol production and consumption nonetheless led to very different kinds of societies. The Inca Empire was based on a politics of radical difference. There were Incas, composed of a handful of lineages from the imperial heartland, and everyone else. Inca leaders offered maize beer in prodigious quantities in return for their subjects' labor, a beer grown on special lands and prepared by special hands. Hundreds of people gathered in a plaza, celebrated Inca exceptionalism on stage, and then returned home. The beer was a gift that could not be repaid. Wari statecraft, in contrast, occurred at a far smaller scale. People came together in the interior patios of Wari elite homes, or the inside of a temple. Everyone helped prepare the molle beer used in ceremonies, transferring it into face-necked jars that represented shared ancestors. Outsiders were thus welcomed into the Wari family, creating a politics of affiliation that saw the extension of kin bonds across social divides. These bonds were accentuated by the addition of *Anadenanthera colubrina* to the beer, a psychedelic that induced a shared out-of-body experience. State expansion, today and in the Pre-Columbian world, create moments of tense encounter. Alcohol can serve as an effective social lubricant in these encounters, yet one that can index relationships between people in very different ways. These contrasting examples of Andean statecraft demonstrate how alcohol can be used as either a bridge or barrier to the integration of diverse populations. Presenter: Justin Jennings

Heritage In Flux: Plantations, Palimpsests, and the Political Economy of "White" Lightning: Following the end of the Civil War, plantation landscapes in the South Carolina Lowcountry underwent dramatic changes that broke up massive, generational landholdings and upended centuries of exploitative economic and social systems. Moonshining provided a means for some former plantation owners to maintain possession of core family properties, while providing a narrative of hardscrabble resilience that effaced the legacy of racial exploitation of their immediate pasts. Vacated plantation landscapes were likewise reimagined as historically vacant spaces, which aided in the creation of

material and symbolic distance from racially charged pasts—a pattern that is broadly evident in revisionist Southern histories. Yet for elite white enslavers who created massive, commercial-scale moonshining empires in the coastal South, their differential access to social and material capital that supported their extralegal ventures was anything but a distant memory. This paper will consider the political economy of privilege that plantation owners-turned-moonshiners had while navigating these clandestine pursuits. Moreover, this paper will examine the legacy of policing as historically enmeshed in Southern slave patrols that had long allied law enforcement with white enslavers, and the ways in which this relationship was complicated by the later criminality of former plantation owners engaged in moonshining. Archival, spatial, and archaeological evidence will be used to explore the role of moonshining in mediating the rapidly changing Lowcountry from a plantation economy to the post-Reconstruction New South, driven by the rise industrial timbering, railroad construction, and cross-class white supremacy in the twentieth century. Presenter: Katherine Parker (University of Tennessee, Knoxville)

Alcohol's Alchemy: Firewater, Firepower, Fiestas, and Labor Discipline-British Honduran Frontier: As a wellspring of joy, despair, and rage, alcohol is often both a gravitational center and a tinderbox within the social landscape—fueling sociality and its ruination simultaneously. In the British Honduran (Belizean) frontier, consequently, alcohol both indexed and ushered in colonial governance, Maya rebellion, and capitalist labor arrangements. At the time of the Spanish invasion in Yucatán, *xtabentun* was a fermented, psychoactive beverage derived from the seeds of or honey produced from the nectar of the morning glory flower (*Turbina corymbosa*). It was blended with *balche'*, an alcoholic beverage made from honey and the bark of the *Lonchocarpus longistylus* tree. *Balche'* was forbidden by the Spanish clerics and colonial agents because of its association with "idolatries" and carnal sin. Over time, in the frontier zone between Yucatán and British Honduras, *xtabentun* was transformed into "aniseed," as cane sugar often replaced honey, the link to morning glory flowers was weakened, and anise seeds were added to replicate the licorice flavor. Even while the beverage was transforming, traditional systems of rewarding followers with fiestas ensured that *xtabentun*/aniseed fueled the transmogrification of political and economic relations. In the nineteenth century, aniseed was ubiquitous at mahogany and logwood camps, camps of rebel and "pacified" Maya troops in Yucatán's Social War (Caste War, 1847–1901),

sugar plantations, saints' days fiestas, and shamanic ceremonies. Maya military leaders and majordomos alike used aniseed to attract and discipline soldiers and workers, respectively. Alcohol-related debts trapped logging and plantation workers into debt peonage, soldiers were rewarded with aniseed fiestas, and fears of violent, drunken Indians steered British colonial policies. Alcohol worked its alchemy. This paper charts the reciprocal transformation of a beverage and the British Honduran colony. Presenter: Christine Kray (Rochester Institute of Technology)

Hegemony, Conflict and Resistance Among Southwest French Wine Growers: Alcohol inclusive of wine is a window on a range of social issues from social class to gender to the "naturalization" of history and social relations. This is especially true in southwest France where wine is perhaps the most class-stratified and gendered commodities of all French exports. There is a long history to this stratification that dates to the early twentieth century that is codified through law (AOC). For example, French elites wanted wine to be defined in terms of "naturally" fermented grapes in contrast to competitive wines made from dried fruits on the part of small-scale growers. Another example is the Bordeaux 1855 classification that established hierarchy that has changed very little to the present day. Most notable, is the use of the chateau classification that designates that grapes must come from a single property in order to enjoy the cultural and commercial privileges that come from such a classification in spite of the French custom of partible inheritance. I will focus on small-scale growers that are members of wine cooperatives that occupy a subaltern position in relation to the chateaux estates. These small growers have used certain rhetorical devices to challenge their subaltern position, emphasizing their collective identity over the individualized identities of elite proprietors. Moreover, cooperative growers have likewise challenged the uses of climate and soil, inclusive of "terroir," to advance their collective interests. Because their wines come from a multiplicity of properties, they often present them as the authentic wines of the region. Their collective efforts surely open our inquiry to a historical process that hegemonically presents southwest French wine growing history as if it were natural. The notable points of resolution come from acknowledging this history and the increasingly shared technical and scientific knowledge involved in the production of all reputedly quality wines. Presenter: Robert Ulin (Rochester Institute of Technology)

"Welcome to the One Percent": Tensions and Aspirations Filtered through Craft Beer in Colombia:

Officially, Colombia is a country in transition to peace and prosperity. Rapid economic growth has led to rising incomes and an expanded middle class, particularly in the capital city of Bogotá. But with persistent, widespread poverty and uncertain results from the 2016 peace agreement between the government and the FARC armed group, prosperity remains elusive or precarious for many. Against this backdrop of uncertainty, craft beer has surged in popularity among Colombian consumers. The last decade has seen a rapid proliferation of independent craft breweries around Bogotá and other Colombian cities, offering a variety of previously unknown beer styles at significantly higher prices than the mass-produced lagers that have long dominated the Colombian beer industry. The largest of these craft breweries adopted the slogan "Welcome to the one percent"—purportedly referring to craft breweries' share of the beer market in Colombia, but also implying membership in a new, special class of beer drinkers. Perhaps in response, a collective of smaller craft breweries mounted a campaign calling themselves the "insurgent brewers." With a slogan of "Make beer, not war" and a symbol of a grenade made from hops, this group challenged the dominance of the largest craft brewery while humorously advocating for peace. Meanwhile, some smaller craft breweries have brewed beers more explicitly Colombian in identity, incorporating familiar fruits along with the initially off-putting bitter hops. Analyzing ethnographic encounters with craft beer brewers and drinkers in Bogotá, this paper explores the social and political implications of the transition many Colombians have made from corporate to craft beer. I suggest that this shift reflects popular aspirations and tensions surrounding middle class belonging, and ultimately the pursuit of a better life in the midst of precarious prosperity. Presenter: Susanna Fioratta (Bryn Mawr College, Department of Anthropology)

Consumptive Political Fantasizing: Beer, Modernity, and Nationalist Conflict in Ethiopia: In Ethiopia, beer brands often signify competing modernities, or vying nationalist imaginings, of the country's imperial past, ethnic present, and possible developmental futures. From 2016-18, Ethiopia was a country in transition. Over a decade of rapid economic growth and infrastructure development brought with it promises that the nation might finally become a middle-income country by 2025. However, this bubbling optimism was tempered by uncertainty as conflict brewing from longstanding political and economic tensions rapidly spread across the country—boiling over into outright civil war only a few years later. Numerous scholars have studied how

bottled beer and commercially distilled alcohols have come to symbolize post-colonial modernity in Africa. This paper explores how the crisp clear golden bottled lager with its smooth finish comes to embody promises of development and progress. But I also ask, in what ways do competing beer brands evoke contested nationalist imaginings of what an Ethiopian modernity is and should be? To what extent are these imaginings sites of possible schism within a nation? I argue that beer brands are a site of what I call “consumptive political fantasizing”—or the ways in which competing nationalist imaginings of Ethiopian modernity circulate through the consumption of alcohol and alcohol-related media. What beer one chooses to drink (or not drink), does not merely reflect one’s individual preference, or even habitus, but can also be an ideological choice—demonstrative of a set of ideas and beliefs that correspond to a particular vision for the country’s future. In the Ethiopian case, competing beer brands signal discordant visions rooted in dueling interpretations about the nation’s past and present—a tension underlying the promises of modernity. Such a modernity is neither apolitical nor solely conceived in opposition to a Western other, but in fact is multiple, endemic, and rife with local rivalries ready to implode. Presenter: Christina Collins (Indiana University, Bloomington, Department of Anthropology)

3-030

Anthropological Theories of Kinship and Social Reproduction Theory in Conversation

8:00 AM - 9:45 AM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Geoffrey Hughes (University of Exeter)

CHAIR:

Geoffrey Hughes (University of Exeter)

PRESENTER:

Geoffrey Hughes (University of Exeter), Matan Kaminer (Hebrew University of Jerusalem), Hannah Borenstein (Duke University, Department of Cultural Anthropology), Anne-Christine Trémon (Ecole des Hautes Etudes en Sciences Sociales (EHESS))

DESCRIPTION:

In the last few years, interest in Marxist-Feminist social reproduction theory (SRT) has been booming across disciplines, building on an older tradition of social

reproduction feminism and feminist political economy centered in Toronto, among other places. However, adoption of SRT's theoretical innovations in cultural anthropology has been slow despite the many historical linkages between anthropological theories of kinship and SRT's sources. Among these sources are Marxist anthropologists such as Eric Wolf, Emmanuel Terray and Maurice Godelier, who theorized kinship as a distinctive 'mode of production,' and those like Claude Meillassoux and Michael Burawoy who described how deployment of migrant labor facilitated the externalization of the social-economic costs of producing new workers. Feminist anthropologists of the 1970s like Gayle Rubin, Sherry Ortner and Marilyn Strathern also made great strides in challenging the patriarchal and androcentric assumptions of earlier approaches to kinship, especially the paradigm of the 'exchange of women.' More recently, the Gens collective has sought to put feminist insights at the center of anthropological understandings of the 'economy,' challenging a longstanding tendency to see kinship and economy as disparate 'domains' of social life. Today's anthropological kinship theory has left behind structuralism and functionalism, moving towards more practice-based, materialist approaches to the great diversity of contemporary kinship forms. Our panel will explore how this anthropological sensitivity to difference might inform discussions of the household's social-reproductive role in contemporary capitalist societies, wherein simplistic models of the nuclear family are sometimes black-boxed and naturalized. Instead, we seek better analytic purchase on how different familial arrangements remain indispensable to the maintenance of a complex division of labor in an integrated, but highly unequal, global economy. Contributions will seek to answer questions such as: What role do kinship systems and arrangements play in the economic lives of workers and in gender-based mobilities? What is the relation between hegemonic kinship ideologies and the realities of family life in different places around the world? How do differences in kinship arrangements (perceived or real) play into the racialization of different groups worldwide? How have changes to labor processes related to crises such as the COVID pandemic and climate change accentuated conflicts over normative and practical figurations of kinship? How might contemporary contestations around labor and kinship relations presage new forms of social organization? (Sponsored by the Commission on Global Transformations and Marxian Anthropology in the International Union of Anthropological and Ethnological Sciences)

Reproducing the Patriline Under Conditions of Austerity in Jordan: As in many countries, Jordan's neoliberal turn has been widely blamed for fraying a social contract that once held out the promise to a wide swath of society that a male breadwinner's salary could support the unpaid reproductive labor of his wife (in turn supporting him and their family). Yet different forms of patriarchy are vying for social, economic and political hegemony in a dynamic and culturally contested process here. Social Reproduction Feminism in particular invites us to consider how different schemes for articulating the distinction between domestic and wage labor become intimately entangled with the reproduction of alienated labor for global circuits of capital accumulation. During the colonial period, then-popular European and Ottoman notions of bourgeois domesticity were sutured to much older models of imperial divide-and-rule premised on collective loyalty to powerful lineages. Yet both liberals and Islamists challenge these tribal bonds in favor the husband-wife bond while striving to keep household resources within the household. These sociopolitical tendencies both urge younger generations to prioritize their own reproductive potentialities over those of their kin by striking out on their own with the help of various financial instruments (Islamic or otherwise) rather than waiting their turn for help from kin. Yet lineages have fought back against an increasingly austere economic order with demands for specially-allocated government jobs and the restoration of 'tribal' lands. These struggles exemplify how class and gender distinctions can only be grasped through careful attention to the micro-political struggles of specific human communities. Presenter: Geoffrey Hughes (University of Exeter)

On the difference kinship makes for social reproduction: Matrifocal Thai migrants in Israel: Social reproduction theory (SRT) argues that the exploitation of wage-labor in capitalist enterprises depends on unpaid reproductive work, mobilized in large part through kinship. My paper suggests that SRT's agenda can be refined by sensitivity to the global diversity of kinship arrangements, including the gendered axis along which the link between generations is organized, the axis of patri/matrifocality. In the case of men's migration for agricultural labor from Northeast Thailand (Isaan) to Israel, matrifocal organization plays a crucial role in the reproduction of migrant labor-power – a task which concerns workers, kin and employers. In semi-rural Isaan, upon marriage a man typically comes to live with his wife and her parents. Inheritance goes primarily to daughters, and upon divorce children stay with their mothers. Though both genders migrate, men go farther

abroad for longer, and among those in Israel, over 95% are men. Migrants remit primarily to their wives, who invest in debt service, schooling, and productive assets. Though migrants' wives depend on remittances for their livelihood, matrifocal organization grants them significant leverage. Aware of both dependence and leverage, the female kin of the migrants I worked with in Israel tried to mobilize employers in support of a perceived common interest in maximizing workers' productivity and remittances – an endeavor recognized as legitimate by both employers and workers. By demonstrating both the differences in the gendered balance of power entailed by the global diversity of kinship arrangements as well as capital's versatility in mobilizing workers and their families to contribute to its own accumulation across such differences, my paper shows the analytic and political potential of an anthropologically informed SRT. Presenter: Matan Kaminer (Hebrew University of Jerusalem)

Sporting Productive Bodies: Ethiopian Women Between Running & Mothering : Although women runners in Ethiopia often end up being the primary money earners and sharers in their familial networks, they are often expected to do the explicitly feminized work of biological reproduction, domestic work, and mothering. For my paper I plan to draw on a chapter from my dissertation about Ethiopian women runners' relationship between two modalities of work that require different ideal body types – thin and efficient running bodies, and "fatter" (wefram) bodies for mothering. Because of this incommensurability, husbands, boyfriends, and coaches demand different things from women's bodies at different times, often heightening how these roles are incommensurable. It is not so much that the contrasting bodily ideals mirror the contrasting realms of production (being a wage earning athlete) and reproduction (giving birth and caring for the family) – though at times they seem isomorphic – but that the impossibility of being both are evidence of deeply rooted contradictions systemic in capitalism. As women seek to run at the highest level, especially as it runs counter to many gendered expectations from the countryside areas where they grew up, they develop alternative kinship networks along the way, including, but not limited to international sports agents, who support them in liminal periods where family members may disapprove of their pursuits. In the paper I will draw on Marxist feminist ideas of social reproduction to show certain incommensurability with Ethiopian expectations for mothering (being reproduction and production) and the transnational athletics market, and with these hybrid

relationships of kin. Presenter: Hannah Borenstein (Duke University, Department of Cultural Anthropology)

Patriarchal Care ? Lineage and Social Reproduction in Shenzhen, China: Although anthropological studies of Chinese kinship have deemphasized the importance of the patrilineage, recent research has pointed out its revival in the context of China's adoption of state capitalism, particularly in the Southeastern coastal provinces that have been the first to open up to overseas capital and remain the prime loci of capital accumulation in China. Lineages have channeled migration overseas and they play a major role in attracting donations and investments from the diaspora. Although the Chinese central authorities tolerate the revival of ancestral rites that have come along with overseas capital, they hold an ambivalent attitude toward the lineage. On the one hand they consider the lineage a feudal, patriarchal form of social organization and a source of potentially subversive local power. On the other hand, the lineage echoes the state's neonationalist revival of traditional Confucian values as well as its global essentialist rhetoric of blood ties with the diaspora. Based on fieldwork in an emigrant lineage-village community that has become a neighborhood of Shenzhen, I combine anthropological theories of kinship and social reproduction theories to examine how this ambivalence plays out in the rapidly changing local context. I examine how the redistributive funding of educational and care services for children and the elderly, which are central to the lineage's moral economy, are partly at odds with the state's tendency to download the state's responsibilities in these matters onto the nuclear family but also private enterprises. While following the Gens approach (named in reference to anthropological studies of lineages and clans) which refuses to separate kinship and economy, I reflect on whether its substitution of "generation" for social reproduction is useful. Presenter: Anne-Christine Trémon (Ecole des Hautes Etudes en Sciences Sociales (EHESS))

3-750

Anthropology and Architecture in Conversation: Charting the Promise of Transdisciplinary Collaborations

8:00 AM - 9:45 AM **Virtual - Room 1**
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Brenda Chalfin

CHAIR:

Brenda Chalfin

PRESENTER:

Brenda Chalfin ,Vyjayanthi Rao ,Felicity Atekpe ,Alicia Lazzaroni ,Delia Wendel (Massachusetts Institute of Technology),Chat Chuenrudeemol

DISCUSSANT:

Cady Gonzalez

DESCRIPTION:

This roundtable brings together anthropologists and architects to speculate about transdisciplinary futures. Geared to a new generation of teachers and practitioners, the event offers a forum to hear from and respond to those already working at this nexus: anthropologists who teach architecture students and/or study creative processes and studio pedagogies, architects who read, teach and apply anthropological theory, urbanists and professors of practice who insist on alternatives to the established canon and for whom design overlaps with activism. Participants draw on wide-ranging geographic, professional, and personal experiences in academe and industry in the US, Europe, Asia and Africa. We ask: What collaborations, conversations and career trajectories might the intersection of anthropology and architecture inspire? Can a common concern with material worlds, location and empirical inquiry open a space for mutual engagement and reflection? How might architecture's investment in intervention displace anthropology's comfort zone of critical distance. Might new alliances and adaptations across these fields foster mutual responsiveness to contemporary problems, whether matters of global mobility, capitalism and the explosion of virtual worlds and spaces, climate change and threats to human and non-human habitation, or diverse manifestations of identity, politics and public life? Participants will address concrete programs of study as well as projects that exemplify productive tensions and intersections. Also discussed will be ways the two fields misconstrue one another and impasses that remain despite the collaborative impulse. Conversation will likewise speak to the roles of other interdisciplinary interlocutors, both expert and non-expert, in the office, classroom, studio, lab, and field. The roundtable will be recorded for the purpose of studying, sharing, debating and publishing transcripts in accessible format to document the promise of disciplinary boundary-crossing for career pathways. Felicity Atekpe is Professor of

Professional Practice at Bartlett School of Architecture and founder of White Table Architects specializing in sustainable design. Vyjayanthi Rao is an anthropologist, curator and architecture professor at Yale focusing on global urbanism and displacement and a founder of Spatial Ethnography Lab. Trained in architecture, anthropology and geography, Delia Wendel is Professor of Urban Studies and International Development and directs MIT's Planning for Peace collective addressing design and human rights. Mi Koudal Randlev is a landscape architect and partner of the Denmark based architecture practice, Schonherr, involved in curating Coastal Imaginaries pavilion at 2023 Venice Architecture Biennale. Brenda Chalfin is an Anthropologist with expertise in community-generated architecture and infrastructure in West Africa who incorporates studio-based methods into anthropological research, teaching and publishing. Alicia Lazzaroni specializes in post-anthropocentric architecture and is co-founder of the art/architecture practice Animalis Domestici. She on faculty at Aarhus School of Architecture and previously taught at Thailand's Chulalongkorn University. Chat Chuenrudeemol is an architect and originator of Bangkok Bastards collective devoted to documentation and celebration of architectural inventions, landscapes and spatial strategies adapted to the ecologies, economies and living conditions of Southeast Asia.

3-035

Anthropology of International Education in Transition

8:00 AM - 9:45 AM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Jonathan Marino

CHAIR:

Jonathan Marino

PRESENTER:

Jonathan Marino ,Pamela Reyes Galgani ,Kelsey A. Dalrymple (University of Wisconsin, Madison),Mariam Sedighi

DISCUSSANT:

Lesley Bartlett (University of Wisconsin, Madison)

DESCRIPTION:

This session features four diverse papers that explore periods of change and transition in the worlds of young

people and the educational and governance institutions that surround them. Together they ask critical questions about the dynamics of transition: who sets the terms of change? How do people cope amidst overwhelming change? And when and how do different stakeholders push back, speak out and shape the change they experience? In paper 1, Pamela Reyes-Galgani focuses on a period of immense transition in Chile in 2019 when the country faced the most violent and massive social uprisings since the fall of the dictatorship in 1990. To reduce social conflict, the Government called a plebiscite in which the majority supported the option of a New Constitution. Although in 2022, the constitutional proposal was rejected, the whole constitutional process was unprecedented in Chilean history: High participation of grassroots organizations, youth factions of progressive political parties, and new political parties derived from student mobilization resulted in a proposal with broad participation of sectors usually excluded from traditional politics. Reyes Galgani asks: How do youth activists organize and push for political change during the constitutional process in Chile? In Paper 2, Jonathan Marino focuses on a decade of pedagogical transitions in Uganda in how reading is taught in the early grades. Using a framework of 'educational projects' (Bartlett 2007), Marino seeks to understand why early grade reading became an object of concern in Uganda, how different stakeholders have implemented the various interventions, and what challenges arise during their work. In Paper 3, Kelsey Dalrymple centers the experiences of Burundian refugee youth. She maps the constellations of donors, UN agencies, and NGOs that have made significant investments in education programming for these refugee youth, with a particular focus on social emotional learning (SEL). SEL is perceived as an educational approach that can help improve academic achievement, build resiliency, and promote social cohesion for refugee and crisis-affected learners. And yet, Dalrymple finds that little is known about the effects of SEL on these communities. Her research, therefore seeks to remedy this gap. Finally, in paper four, Mariam Sedighi focuses on the educational spaces in Iran that have been increasingly asked to transition into spaces that cultivate entrepreneurial mindsets and skills in young people. Derived from a larger longitudinal and multi-sited ethnography conducted between 2015-2020 in Tehran, Sedighi's paper examines how the transnational discourse of entrepreneurship education is (re)articulated in the local spaces of entrepreneurship education in Tehran.

Early grade reading as educational project in Uganda: Bartlett defines educational projects as "durable (but

not permanent) constellations of institutions, financial resources, social actors, ideologies, discourses, pedagogies and theories of knowledge and learning that shape the way people think about schooling and its purpose.” (2007, p. 152). In this paper I use educational projects as a framework to make sense of the work a series of early grade reading interventions have done in Uganda over the past decade. Starting in 2012 with the USAID-funded School Health and Reading Program (SHRP), a constellation of international donors, Ugandan government officials, and local civil society actors have endeavored to shift reading instruction in primary schools across the country from a whole word to a phonics-based approach that also incorporates elements of learner-centered pedagogy. In Uganda, these pedagogical reforms are also situated within a language policy that calls for students in grades 1-3 to be taught in a local language. Instruction transitions to English in grade 4. I seek to understand why early grade reading became an object of concern in Uganda, how different stakeholders have implemented the various interventions, and what challenges arise during their work. Using a comparative case study design that draws on nine months of stakeholders interviews and participant observation in schools, I focus particularly on variations across language settings and reflect on the way linguistic and cultural factors complicate top-down efforts to induce pedagogical change. Presenter: Jonathan Marino

Social movements and Education during the Constitutional Process in Chile: In 2019, Chile faced the most violent and massive social uprisings since the fall of the dictatorship in 1990. To reduce social conflict, the Government called a plebiscite in which the majority supported the option of a New Constitution drafted by an Assembly that would exclude the participation of politicians in office. Later, pressures from social movements forced them to reserve seats for indigenous representatives and guarantee gender parity in the composition of the Assembly. Although in 2022, the constitutional proposal was rejected, the whole constitutional process was unprecedented in Chilean history: High participation of grassroots organizations, youth factions of progressive political parties, and new political parties derived from student mobilization resulted in a proposal with broad participation of sectors usually excluded from traditional politics. The constitutional proposal included principles of plurinationalism, feminism, and environmental protection, ideas alien to those that had dominated the Chilean political system. This ethnographic research asks: How do youth activists organize and push for political change during the constitutional process in

Chile? After six months of fieldwork in Chile, data shows that the activists' main strategies were to create educational instances in areas marked by exclusion and social conflict, combining their long tradition of social work in marginalized areas with a defense of the constitutional proposal. This study examines how youth participation in the political processes is reshaping Chilean politics. Broadly, the research contributes to studies on how social movements and youth activists are creating and pushing for new citizen participation forms in democratic processes. Presenter: Pamela Reyes Galgani

Social Emotional Learning for Peaceful Co-Existence among Burundian Refugees in Tanzania: Burundi is an East African nation that has endured decades of cyclical violence due to long-standing ethnic and tribal divisions. In 2015, renewed political and ethnic conflict forced more than 400,000 Burundians to seek refuge in Tanzania. Currently, over 145,000 of those individuals remain in Tanzania as refugees, split between two refugee camps. While NGOs provide numerous humanitarian services in the camps, a sector that has been prioritized by the Burundian refugee community is education. As such, various donors, UN agencies, and NGOs have supported education initiatives in the camps since 2015. A more recent initiative is the integration of social emotional learning (SEL) into education programming in the camps. SEL is perceived as an educational approach that can help improve academic achievement, build resiliency, and promote social cohesion for refugee and crisis-affected learners. Though, despite nearly half-a-billion dollars being invested in SEL programming for crisis and displacement contexts since 2018, little is known about the effects of SEL on these communities. This paper draws from ongoing ethnographic research that examines the effects of SEL with Burundian refugees in Tanzania. Preliminary findings show that despite the absence of any explicit objective related to social cohesion, peace-building, and future conflict-prevention in SEL project strategies and theories of change delivered by NGOs, local and pre-existing forms of SEL among Burundian refugees have a clear intention of supporting these goals: “We teach children here the skills to live together peacefully so that they can one day bring peace to Burundi.” Presenter: Kelsey A. Dalrymple (University of Wisconsin, Madison)

Gendered Divisions in an Entrepreneurship Education Classroom in Iran: In the past few decades, national governments and international organizations have embraced entrepreneurship as a major solution to different local and global challenges, including gender inequalities, youth unemployment, poverty, and

economic development (ILO, 2008; OECD, 2015). In this regard, educational spaces around the world, including in Iran, have been increasingly asked to transition into spaces that, among other things, cultivate entrepreneurial mindsets and skills in young people. Derived from a larger longitudinal and multi-sited ethnography conducted between 2015-2020 in Tehran, Iran, this paper examines how the transnational discourse of entrepreneurship education is (re)articulated in the local spaces of entrepreneurship education in Tehran. This interdisciplinary study is informed by the theoretical-methodological approach of “assemblage” (Anderson, Kearnes, McFarlane, & Swanton, 2012; Sharma, 2008), and draws on and builds upon 1) feminist theories concerned with the gendered and gendering aspects of (nation)state-building, knowledge-making, and globalization processes (Butler, 2002; Gibson-Graham, 1996; Harding, 1986; Moallem, 1999); and 2) critical policy studies’ exploration of policies as contingent processes and actants (Shore & Wright, 2011; McFarlane, 2011). It particularly shows how the discursive practices of entrepreneurship education (re)produce gender and geographical differentiations and divisions, and how the youth in Iran re-produce, navigate, and challenge gendered and colonial discourses embedded into the everyday practices of entrepreneurship education. In so doing, the study contributes to the growing body of post-colonial research concerned with the coloniality of knowledge, power, and being in modernity’s discourses of “progress” and “development” (Andreotti et al., 2015; Maldonado-Torres, 2007; Quijano, 2000).
Presenter: Mariam Sedighi
Discussion: Discussant: Lesley Bartlett (University of Wisconsin, Madison)

3-040

Applying Anthropological Learning: The Use of Anthropology to Support and Promote Positive Change with and for Communities

8:00 AM - 9:45 AM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

Hilary Symes (The College of New Jersey, Department of Sociology & Anthropology)

PRESENTER:

Mikaela Williams (Memory Keepers Medical Discovery Team), Hilary Symes (The College of New Jersey,

Department of Sociology & Anthropology), Anya Meave, Hideki Yoshikawa

DESCRIPTION:

The application of anthropology can play a critical role in the improvement of community conditions. From identifying barriers and navigating conflicting interests to developing culturally relevant and appropriate responses, anthropology can provide key insights and help to map the path forward. These four papers explore these important roles in a variety of communities. The first paper looks at the development of a media literacy seminar for a senior center in northern Texas. The second explores barriers to law students attempting the bar exam in order to inform policy and as a result, to improve student outcomes. The third paper seeks to understand obstacles and incentives to the implementation of agroecology food systems within a community in Argentina. And finally, the fourth paper navigates the conflicting discourses surrounding the inscription of the Yambaru forest in Japan. Each of the papers presents an example of the myriad of situations in which anthropology can be instrumental in understanding and helping to address complex issues.

Exploring Older Adult Media Literacy Needs: The advancement and incorporation of digital technology in daily life continue to grow exponentially as the median age of humanity continues to rise. While there are a plethora of media literacy programs targeted toward children and adolescents, older adults are often left out of these initiatives. This research explores the way older adults analyze, interact with, and create media. Based on the findings, a seminar for the Denton Senior Center was created to not only teach older adults about media literacy but to also help them learn the skills to become peer educators to share knowledge with others in their communities. Presenter: Mikaela Williams (Memory Keepers Medical Discovery Team)

From Law Student to Lawyer: Using Qualitative Methods to Identify Barriers to the Profession: Law students hoping to practice law in the United States encounter systemic barriers to becoming professional lawyers. These barriers include living and exam expenses, travel costs, bureaucratic hurdles, and studying for and passing the Bar exam. Moreover, students' job offers are contingent upon successfully passing the exam. Pass rates vary by jurisdiction and each exam administration, but most administrations average approximately a 60% pass rate (NCBE 2022). Historically, law students from minoritized communities face even more barriers than others (Arete 2021; Colton 2002; Crenshaw 1989).

Currently, the National Conference of Bar Examiners (NCBE), a nonprofit organization which creates and administers bar exams in most jurisdictions, is redesigning the bar exam to be a more modern, competency-based exam. As a result, NCBE is conducting studies to identify barriers to success for minoritized bar examinees. Recent literature about the bar exam and examinee success takes a critical approach to the overarching professional requirements (Arete 2021; Howarth 2020; Kidder 2004). However, the literature rarely addresses practical approaches to mitigating some of these barriers. This presentation synthesizes qualitative data collected by researchers at NCBE in focus groups, think-aloud mock exams, and participant-observation research to understand how the bar exam affects examinees. All participants were financial aid recipients from the Council on Legal Education Opportunity. This analysis identifies three categories of barriers to examinee success: educational opportunity, economic and non-economic resources, and familiarity with the bar exam process. Ultimately, this research seeks to inform policy that will better prepare students, particularly from historically minoritized communities, for success in the legal profession. Presenter: Hilary Symes (The College of New Jersey, Department of Sociology & Anthropology)

BRIDGING THE GAP BETWEEN A HEALTHY DIET AND AGROECOLOGY IN GENERAL PACHECO, ARGENTINA: This study explores the role Comunidad Milpa (Milpa) plays in implementing agroecology food systems in Comunidad Pacheco, Argentina. From teaching residents about food cultivation practices, to the importance of a healthy diet and developing relationship with local agroecology producers, the method builds upon the idea of food sovereignty and self-governance. Research conducted for this study focused on obstacles residents encountered while seeking to incorporate local agroecology foods into their diet. Incentives encouraging residents to support area agroecology efforts were also investigated, as well as barriers producers experienced while marketing their products. Design methods used for the investigation included both qualitative and quantitative methods in the form of surveys and interviews with members and participants of Milpa. Data gathered through both methods resulted in identifying the perspective Milpa participants have of the organization, their food practices and choices, and obstacles food producers encounter within the community. Presenter: Anya Meave

Hesitant Heritage: Yambaru Forest, U.S. Military, and World Heritage in Okinawa, Japan: In 2021, the Yambaru forest in Okinawa, Japan, was inscribed as a UNESCO World Natural Heritage (WH) site, along with three

other areas in Okinawa and Kagoshima. While the public welcomes the forest's inscription, the inscription process exposed two clashing discourses and one alternative approach, stemming from the fact that the U.S. military's Northern Training Area (NTA) sits next to the then-nominated site. One and dominant discourse was led by the Japanese Ministry of the Environment. It downplayed the presence of the NTA and emphasized that the Yambaru forest should be valued for its rich biodiversity without being politicized. The other discourse was led by members of local communities and environmentalists who allied with Okinawa's long-enduring anti-U.S. military base sentiments. It insisted that the NTA should be closed first for the forest to become WH. Conversely, it argued that the inscription would legitimize the NTA if the forest became WH with the NTA kept intact. The alternative approach was led by a few NGOs, including the author, an applied anthropologist, and his Okinawa Environmental Justice Project. It envisioned the inscription process as a means or 'transition' to bring up the issues of the NTA from the U.S.-Japan political context into an international framework, the World Heritage Convention. This paper discusses how the alternative approach materialized in the inscription process and now challenges the NTA by using the framework of the Convention. Presenter: Hideki Yoshikawa

3-842

Barbenheimer

8:00 AM - 9:45 AM TMCC - 718 B

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Elizabeth Chin

CHAIR:

Anar Parikh (Brown University)

PRESENTER:

Matthew Durlington (Towson University, Department of Sociology, Anthropology & Criminal Justice), Sameena Mulla (Emory University), Ramona Perez (San Diego State University, Department of Anthropology), Maxime Polleri (Laval University)

DISCUSSANT:

Dana-Ain Davis (CUNY, Graduate Center)

DESCRIPTION:

What could be more American than the territory described by Barbenheimer -- that is, the territory encompassed by everything from Barbie to the atom bomb? What are the cultural connections and

contradictions that bubble up when we juxtapose that blonde bombshell and former sex toy to world-ending, world-creating technologies, imperialism, capitalism and the American way? This session aims to provide the foundation for a lively discussion, by turns serious and silly, nostalgic and nuclear, but always anthropological. Attendees are strongly encouraged to come as a character, real or imagined, from Barbie or Oppenheimer -- or as a Barbenheimer character of your own making.

3-045

Between Professional Stranger and Auto-Ethnographer: Degrees of Belonging in Anthropological Research, Part 1

8:00 AM - 9:45 AM **TMCC - 803 B**
Oral Presentation Session

REVIEWED BY:

Association of Senior Anthropologists

ORGANIZER:

Jim Weil (Science Museum of Minnesota)

PRESENTER:

Jim Weil (Science Museum of Minnesota), Lourdes Gutierrez Najera (Western Washington University, Department of Anthropology), Francine Saillant (Laval University), Phyllis Passariello (Centre College, Anthropology and Sociology Program)

DISCUSSANT:

Susan Trencher (George Mason University, Department of Sociology & Anthropology)

DESCRIPTION:

The title of Michael Agar's 'The Professional Stranger: An Informal Introduction to Ethnography' implies a research focus on the so-called 'other.' In contrast, panelists in this session provide examples of ways anthropologists have been or become part of the groups in which they work. Their presentations consider the extent to which they bridge or efface the dichotomy between 'us' and 'them' in fieldwork. How have relationships between the extremes of complete stranger and auto-ethnographic subject developed? Have involvements intensified along a continuum during their careers through ongoing research? ...long-term residence? ...local employment or marriage? ...post-retirement engagements? This is especially relevant for senior anthropologists who have experienced transitions in their own professional approaches and witnessed profound changes in the discipline. Now it

may be more common to do research 'at home' and less common in settings which, in one way or another, can be considered remote. Kirin Narayan (1993) raises challenging issues in what it means to be a 'native anthropologist.' Where anthropologists share an essential or existential identity with a local population, does a necessary element of professional detachment estrange them from their own neighborhoods, organizations, or other interaction sites and reference groups? Are we doing auto-ethnography when we debate over what it means to be an anthropologist, distinguishing our own identity within the discipline from identities we don't share with all of our colleagues (Goldschmidt 1977; Trencher 2000). Over many decades, moreover, the shift of emphasis from holistic community studies to ethnographies with local manifestations of global problems has countered the exoticism of past orientations and practices (MacClancy 2019). Also, cultural hybridity makes us members of multiple groups in widening circles of inclusiveness? Might our personal backgrounds and choices of research sites have become less crucial now than a professional stance combining reflexivity, self-effacement, and ethical commitment? In what ways have anthropologists developed their personal identity to resist and overcome the compartmentalization of the social contexts in which they live and work? (Bolles 1985). Many have carried out research in two or more contrasting settings (Gottlieb 2012). Accordingly, in an ideal world, what additional benefits can be expected when those, who so choose, have opportunities to draw from at least one fieldwork project in a community or equivalent setting they define as their own and in at least one other as unfamiliar as possible? References Agar, Michael. *The Professional Stranger: An Informal Introduction to Ethnography* (Academic Press, 1980, 1996, 2008). Bolles, A. Lynne. *Of Mules and Yankee Gals: Struggling with Stereotypes in the Field* (*Anthropology and Humanism Quarterly*, 1985) Goldschmidt, Walter. *Anthropology and the Coming Crisis: An Autoethnographic Appraisal* (*American Anthropologist*, 1977). Gottlieb, Alma, ed. *The Restless Anthropologist: New Fieldsites, New Visions* (Univ. of Chicago Press. 2012). MacClancy, Jeremy, ed. 2019. *Exotic No More: Anthropology in the Contemporary World* (Univ. of Chicago Press. 2019). Narayan, Kirin. *How Native is a 'Native' Anthropologist?* (*American Anthropologist*, 1993). Trencher, Susan. *Mirrored Images: American Anthropology and American Culture, 1960-1980* (Bergin and Garvey, 2000)

Introduction: reassessing positionality in anthropological careers: Presenters on this panel, and in

the second part of the session which follows, reflect on the degrees of belonging that anthropologists have experienced in a wide range of research settings. Their experiences confirm that the image of an absolute outsider as the prototypical ethnographer has not adequately characterized the recent history of the discipline, if ever it did. Degrees of personal involvement reflect a greater diversity of anthropologists and anthropologies, also reducing distinctions between the here and the there. Correspondingly, current research reflects the increasing attention given to one's own groups, however defined and delimited, including anthropological subcultures. The presentations emphasize the intricacy of the relationships between ethnographers and the individuals among whom they work and live. Over time—in some of these cases, over long careers—the complexity of research settings and anthropological approaches has increased in unforeseeable ways, along with the pace of social change altogether. Early career research for some of the panelists was still carried out in a “beyond the frontier” mode, but all sites in their ever-greater variety are connected by intensifying globalization processes. These conditions are experienced along a scale with degrees of engagement and belonging—always with unique features—represented by each panelist in multiple and sometimes sharply contrasting examples. At the end of my dissertation fieldwork, Quechua colonists in the Bolivian tropical forest lowlands shared some troublesome information because, they said, we had become part of the community. Later, in Costa Rica, I blended into teams of rural community members and professional colleagues on projects guided by their own purposes. For attendees who would benefit from a review of the session abstract, the themes to explore and questions posed are highlighted as points of departure for the richly insightful set of presentations to follow. Presenter: Jim Weil (Science Museum of Minnesota)

The intersectional ethnographer: The politics of recognition and the limits of belonging: This paper examines the challenges of “Native anthropology,” as brown skinned, formerly undocumented, first-gen, Mexican transborder immigrant woman. In my anthropological encounters in both Mexico and the U.S., I am sometimes given insider status, while at other times I am given outsider status. My positionality affects not only how my interlocutors see me in the field but also how I am read by outsiders, particularly by representatives within state institutions. Whether working with Indigenous Latinx people or with undocumented youth, there are limits to belonging to

becoming an insider. At this stage in life, I know who I am as an anthropologist and as a woman of color, but other facets of my identity are less clear. Namely my own links to Indigeneity and Afro-descendance. These aspects of my history are fraught, but their consideration also contributes to ongoing discussions about the politics of claiming particular identities. Presenter: Lourdes Gutierrez Najera (Western Washington University, Department of Anthropology) Revenir chez soi, en assumer l'étrangeté -- Coming back home, assuming its strangeness: Mes premiers terrains se sont concentrés sur des espaces institutionnels en anthropologie de la santé et dans diverses localités canadiennes, le premier en milieu psychiatrique. Les terrains 'exotiques' sur les droits humains au Brésil se sont ensuite succédés dans divers espaces de la société civile pour une vingtaine d'années. Le terrain actuel se déroule dans mon quartier d'enfance à Québec. Ce terrain, objet de cette présentation, a ceci de particulier qu'il prend pour point de départ une action de mobilisation d'acteurs culturels et communautaires dans le champ de l'art et de la santé mentale. Il s'impose à moi comme nécessité et engagement. My first fieldworks focused on institutional spaces in health anthropology and in various Canadian locations, the first in psychiatric settings. The 'exotic' fieldwork on human rights in Brazil then followed in various spaces of civil society for about twenty years. The current fieldwork is taking place in my childhood neighborhood in Quebec City, and is unique in that it is based on an action to mobilize cultural and community actors in the field of art and mental health. It imposes itself on me as a necessity and a commitment. Presenter: Francine Saillant (Laval University) Anthropologist as professional tourist: nurturing universalism and incorporating semiotics: Reflecting on how my first awareness of the possibility of an “anthropology of tourism” had a profound effect on my life personally and especially as an anthropologist, I can look back at my own research (and so-called research) over the years, noting how a touristic perspective has nurtured my universalist tendencies and has moved me to incorporate semiotics into my thinking. This approach exaggerates the transitory aspect of belonging that often develops through ethnographic fieldwork. Acknowledging one's stance as a tourist bypasses questions such as how to approach data-gathering, how to address one's inevitable subjectivity, and how to maintain ethical integrity, opening rather than closing doors, allowing a freedom in presentation of self that is both honest and useful. I will highlight the particular scholars (Dean MacCannell, Nelson Graburn, Alan Dundes, Myrdene Anderson, Charles Sanders Peirce,

Mihalyi Csikszentmihalyi, Eduardo Kohn, among others) and the ideas and chains of thought that helped me develop as an anthropologist and a human being. Tourism fortunately can occur nearly anywhere. My own peripatetic field sites have ranged from a displaced Yaqui Indian village in southern Arizona in 1968 to a block in contemporary Detroit's urban ghetto, 2021; and also including Panajachel in Guatemala, Puerto Arista in Chiapas, Mexico, Latacunga in Ecuador, Aguas Calientes at the base of Machu Picchu, Peru, Mondana on the Napo River in the Ecuadorian Amazon, several Virgin Mary apparition sites (Lourdes, Fatima, Czestochowa, Montserrat, Pompei, Naples, and Norwood, Ohio), and several places in the Yucatan and Quintana Roo, Mexico. Please note: I have only left out South Asia, Southeast Asia, Brazil, and South Africa et al. for brevity. Presenter: Phyllis Passariello (Centre College, Anthropology and Sociology Program)

3-050

Beyond "Lonely Death": Communication and Engagement in Japan's Aging Society

8:00 AM - 9:45 AM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Shiu Hong Simon Tu (Chinese University of Hong Kong)

CHAIR:

Iza Kavedzija (University of Cambridge)

PRESENTER:

Aaron Hames (University of Hong Kong), Isaac Gagne (DIJ-Tokyo), Celia Spoden, Shiu Hong Simon Tu (Chinese University of Hong Kong)

DISCUSSANT:

Gordon Mathews (Chinese University of Hong Kong, Department of Anthropology)

DESCRIPTION:

It is widely reported that Japan's population is among the oldest in the world. In 2021, the aged population (65 years old or above) amounted to 28.9 percent of the total (Statistics Bureau 2022), and it is not foreseen that the rising trend would be mitigated in future. At the same time, Japan has also see an overall increase of single-person households, of which in 2020 approximately 6.72 million were constituted by elderly who lived alone (ibid.). [i]Kodokushi[/i], or 'lonely deaths,' draws as much media attention as scholar

discussion and governmental recognition. Against the bleak portrayal of social decline, empty houses, and loneliness, positive narratives that emphasize values such as care, self-cultivation, community, network, and social inclusion are commonly seen, and various social sectors undertake to promote welfare and encourage social participation. The growing awareness of the need for increased inclusivity and social engagement further anticipates social responses to other marginalized groups, such as people with disabilities. This session examines the practices and opportunities observed in Japan. One paper investigates the notion of being of use to others elaborated by Japan's leftist medical cooperatives, and analyzes how elderly people work to improve their neighborhood. Another paper brings two rural localities into attention; drawing on the concept of 'local moral worlds,' it demonstrates how aging residents' empathetic and sympathetic sensitivities have resulted in vibrant community-based social welfare services. The third paper explores the potential of technology. Based on the author's fieldwork in an avatar café, it demonstrates the opportunities of using robots for people with disabilities and elderly to engage in society. The last paper looks into the potential of art. Focusing on an international contemporary art festival taken place in rural communities, it discusses how elderly people participate in the artistic processes and let their stories told and circulated via artwork and images. Through diverse ethnographic studies, the session reveals the dynamics of elderly and physically impaired people's lives in Japan's aging society.

A Twilight Ideal: To Be of Use to Other People: Demographic change in Japan has made significant impacts on elderly life. Extraordinary longevity, mandatory retirement, and smaller families and households have given many elderly individuals copious time without the conventional role of grandparent. Social isolation and lonely death can be unfortunate outcomes as people age with diminishing connections to kin and society. Helping the elderly population maintain health and social participation has become a matter of societal concern. Public institutions often encourage elderly individuals to cultivate an *ikigai*, a "pursuit that makes life worth living." However, popular narratives and programs at state-funded institutions tend to neglect elderly perspectives. In this paper, I examine the notion of being of use to others, an alternative ideal for late life that the elderly elaborate in leftist medical cooperatives. Moving beyond inward concerns of cultivating the self and health maintenance, I contend, the drive to be of use to others animates the elderly to pursue endeavors with a wider scope.

Through institutional machinery of medical cooperatives, elderly individuals work to improve the social and built environments of neighborhoods in a variety of ways, including infrastructure projects, life counseling, tutoring children from impoverished families, and founding new medical institutions. I argue that cooperatives provide the elderly with a conduit to fashion new ways of being and in an aging society. Presenter: Aaron Hames (University of Hong Kong)

Social Welfare of and for the Community: Neighborhoods, Networks, and Volunteerism in Aging Japan: This talk discusses the roles of community-based social welfare services in aging suburban and rural communities in Japan. I draw from fieldwork in two communities that have vibrant, community-based social welfare services—a hamlet in Nagano, which has been navigating significant aging and depopulation, and the displaced district of Yuriage in Miyagi, which was devastated by the March 11, 2011 earthquake and tsunami. Through these case studies I examine how communities draw from their specific local conditions and resources to create a resilient moral economy of care rooted in the “local moral worlds” of community relationships. “Local moral worlds” refers to the patterns of life, including sociality and ethics, that anchor individuals’ sense of self and the order of their world (Kleinman 1992, 1997). These local moral worlds are created through and shared by the repeated social interactions among community members over time, among families across generations and among individuals through their daily lives in the community. These, in turn, will shape the notions of care that are particularly suited to the needs of each community. Moreover, the forms of care reveal locally inflected forms of volunteerism by and for aging community members. I suggest that these practices are motivated by residents’ empathetic and sympathetic sensitivities, and this characterizes the moral economy of care marking contemporary social welfare in many municipalities across Japan. Presenter: Isaac Gagne (DIJ-Tokyo)

Cyber-Physical Spaces in Japan: Social Inclusion of People with Disabilities Through Avatar-Work: In 2020 the Japanese Council for Science, Technology, and Innovation launched the “Moonshot Research and Development Program.” As Moonshot Goal #1, they formulated the vision of a society “in which human beings can be free from limitations of body, brain, space, and time by 2050” (CaO 2020). The Program aims to develop solutions through high-risk and high-impact research for societal challenges such as the declining birth rate and aging of society, particularly the resulting labor shortage. Elderly or physically impaired people

and people with responsibilities such as caregiving and child-rearing should be able to participate in the labor market, regardless of physical, cognitive, spatial, or temporal limitations. To enable labor market participation for elderly and physically impaired people as well as those with caregiving and child-rearing responsibilities, the government aims to establish so-called cybernetic avatars and a cloud-based infrastructure, which is envisioned as creating a super-smart society (society 5.0) in which cyberspace and the physical world are integrated into a perfectly networked, highly efficient, and inclusive society. The visions of the Japanese government and the objectives of the Moonshot Program may sound like science fiction, but they have already become a social reality. In my presentation, I draw on fieldwork in an avatar café, where people with disabilities remotely control robots and serve the guests. Based on interviews with the avatar-pilots, I explore their perception of social participation, work, disability, body, and space. I show, how the robot opens up new opportunities for social participation, leads to a feeling of independence and belonging, and helps to regain or adopt a positive attitude towards the future. However, these technologies also risk being technological fixes to social problems (Robertson 2007, Šabanović 2014), which remain untouched by welfare policies. Presenter: Celia Spoden

Art Lives On: Elderly and Contemporary Art at Japan’s Setouchi Triennale: Whereas Japan’s total population started shrinking since 2008, in many rural towns and villages demographic decline has been continuing since the 1950s. After decades of internal migration to large cities, nowadays rural Japan is characterized by severe depopulation. In 2019, some twenty thousand hamlets recorded that over half of the residents were aged sixty-five or above, and many of these hamlets had a population of a few hundred, if not tens. In response, both public and private sectors have devised plans to revitalize rural Japan. Setouchi Triennale is one such example. Whereas the large-scale art festival is renowned for using contemporary art to draw hundreds of thousands of visitors to a dozen of severely depopulated island communities in Japan, the artistic process also often invites the engagement of local villagers. How do these elderly people make sense of their participation in contemporary art? Based on my research centered on Setouchi Triennale 2019, this paper draws ethnographic data to examine the roles of elderly people in the production and representation of the art festival. I further cite artistic cases to demonstrate how local people negotiate in the process to let their life stories be crystallized in the form of

artwork. This paper suggests that whereas elderly villagers give meanings to artwork, their agency is distributed as a consequence of the consumption and circulation of artistic images. Presenter: Shiu Hong Simon Tu (Chinese University of Hong Kong)

3-135

Border Materialities and Political Imagination

8:00 AM - 9:45 AM TMCC - 714 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Mahmoud Keshavarz (Uppsala University)

CHAIR:

Mahmoud Keshavarz (Uppsala University)

PRESENTER:

Miriam Ticktin (CUNY, Graduate Center, Department of Anthropology), Maple Razsa (Colby College, Department of Anthropology), Nadia El-Shaarawi (Colby College)

DESCRIPTION:

Borders need to be materialized in order to serve as mechanisms of differentiation. From more spectacular things like walls and fences, to high tech and less visible infrastructures like biometrics, voice recognition, and algorithms to the more mundane and paper based but everyday performances of borderwork, all materializations of borders are also articulations of political imaginaries about the (im)mobility of things and people. While the violence of the materiality of borders is regularly addressed, less attention has been paid to the imaginative work of materialization. That is, we may be able to identify the political imagination of fear and domination built into the materiality of borders, but we attend less to the ways the materiality of borders produce and proliferate their own imaginings, regardless of their designers. That is, much scholarship and political discourse has identified either the grand technologies of total control and surveillance, or the ways these technologies are circumvented or transgressed; but can specific attention to the materiality of borders produce or enable us to see a different type of politics? How about the materialities that are produced not just to counter, but work alongside borders, the materialities of alternate routes, for instance, or alternate forms of living and crossing? What anthropological work is needed to mobilize other imaginative visions and politics beyond

the what we already assume about the violence of border walls and the predictable forms of resistance? Can an attunement to materialities and their conditions of change and porousness open the horizon of our imagination about movement and mobility, thinking about the movement of people in relation to that of things, commodities, non-humans and landscapes? This roundtable will draw on research on borders and how they are materialized in places like the US, Europe, and the Middle East to think about how people are both mobile and immobile, and how they imagine and live life in ways that are not captured by dominant border imaginaries.

3-140

Bringing truth to the surface. Stakes and challenges of searches for unmarked graves in Canada.

8:00 AM - 9:45 AM TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Indigenous Anthropologists

ORGANIZER:

Philippe Blouin (McGill University, Department of Anthropology)

CHAIR:

Leslie Sabiston (McGill University, Department of Anthropology), Dallas Karonhianoron Canady

PRESENTER:

Kimberly Murray, Emily Holland (Brandon University, Department of Anthropology), Lisa Hodgetts, Hugo Cardoso (Simon Fraser University, Department of Archaeology), Kristen Barnett (Bates College, Department of Anthropology), Sarah Beaulieu

DISCUSSANT:

William Wadsworth (University of Alberta, Department of Anthropology), Katherine Nichols

DESCRIPTION:

Since the potential unmarked graves of approximately 200 Indigenous children were detected in the grounds of the Residential School in Tk'emlúps, British Columbia, in 2021, similar searches have multiplied across Canada, turning up ghastly preliminary findings. Confronted with this new evidence, which was followed by sorrowful admissions of Indigenous genocide in Canada by political and religious leaders, the public faces down an unsettling truth and an extraordinary ethical and political demand concerning its colonial history and the

lengths to which it will have to go to achieve reconciliation. While archaeology finds itself vested with the crucial task of bringing this truth to the surface in collaboration with Indigenous communities, this groundwork is purposed and mobilized in a very different set of political conditions and interests – reconciliation and decolonization – than the ideologies of salvation and collection of 'vanishing' Indigenous cultures that have marked the discipline's historical practices and concerns. In this process, anthropology is summoned to see itself anew, shedding light on the colonial history that has shaped concepts of Indigeneity and modes of relationship with Indigenous communities. This roundtable will bring together frontline investigators engaged in searches for unmarked graves from various perspectives to share their experiences of the challenges raised on the ground level. In particular, it will examine the political, epistemological and moral challenges that confront archaeology in this historical moment, as Canada's subsoil is re-figured as potentially enclosing the evidence of crimes against humanity. How are the discipline's academic priorities and practices of excavating historical truths rising to the challenge of the need for new forensic standards of investigation and evidence gathering, as well as the need for establishing best practices that respect the hopes of families searching for closure of their lost loved ones? Different protocols of mourning and burying the dead within Indigenous communities often require archaeologists to adopt non-invasive investigative techniques, which raises important technical questions about needs for training, accessing, developing and sharing skills in using remote-sensing technologies that are still in the making, and which often require collaboration with international experts. It also reveals longstanding conflicts between scientific disciplinary formations of knowledge production and Indigenous practices of knowing, clarifying aspects of how academia positions and attunes itself to Indigenous sovereignty more generally. The experts of this panel will explore how these conflicts are encountered in everyday ethical, political and legal issues that emerge in this work, including questions of ownership and the chain of custody of data, and how jurisdictional conditions of public and private land ownership impact the search for unmarked graves on former Residential School grounds and beyond. This panel confronts the dark reality of colonial relations with Indigenous peoples, but seeks to explore alternative pathways for thinking and enacting a politics of reconciliation; not only by dredging up the buried truths of a dark past, but opening up future

possibilities by grounding ourselves in new modes of collaboration in the present.

3-055

Cultural Continuity through Land, Sovereignty, Justice, and the Arts

8:00 AM - 9:45 AM

TMCC - 705

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Abra Wenzel

PRESENTER:

Abra Wenzel ,Caroline Herve ,Sarah Jacobs

DESCRIPTION:

This session brings together themes of Arctic and Indigenous sovereignty through the diverse lenses of photography collections, the tourism art market, justice and military practices. Papers draw on the role of Inuit and Stoney Nakoda values and ontological concerns in these practices, from narrating and representing land and art, to re-imagining tourist, justice and military practices in Indigenous-focused ways.

#IndigenousArt: Expressions of Tradition and Sovereignty Online: In the Northwest Territories (NWT), the tourism art market has been an important economic resource for communities and individuals. Women, in particular, have participated in these spaces through the making and selling of their art. Further, Indigenous women have had to rely on non-Indigenous, third-party tourist-oriented outlets to represent and sell their works with multiple consequences. First, the position of women and their creations within the tourist art economy has typically resulted in their labelling as handicrafters, or folk artists and their art as crafts. Second, the devaluing of art/artist in the tourism economy is reflected in their economic exchange value. Ultimately, and to date, the Northern tourism market has not accounted for the important sociocultural roles and values both women and their art carry. Dene, Métis, and Inuvialuit artists in the Mackenzie Valley, NWT have long taken part in the curio-arts market as a way of supplementing households. Using moose and caribou hair tufting as an example, I demonstrate how Western ideologies of monetary value expressed in the tourist market have diminished important cultural values significant to artists, families, and communities.

However, and of recent, Indigenous artists have started to gradually transition away from third-party tourism outlets through an uptake of Social Networking Sites (SNS). SNS has become a powerful tool for both economic exchange, and cultural preservation, expression, and sovereignty. This paper looks at the uptake of SNS in the Mackenzie Valley by Indigenous artists. Platforms such as Facebook, Instagram, and TikTok are important agentive spaces for Indigenous artists to continue to participate in an art economy. In addition, SNS platforms are transformed into spaces in which they are able to preserve, represent, and communicate their cultures and values embodied within their art. Presenter: Abra Wenzel

On the Margins of Justice in Nunavik (Arctic Quebec, Canada): Inuit Lived Experience of Justice and Ontological Encounters: In Nunavik (Arctic Quebec, Canada), the justice system has been imposed on the Inuit since the establishment of the first police posts in the 1930s. Today, the court system and all its appendixes continue to impose a frame to solve legal disputes. Qallunaat (white people) are the ones holding important positions such as judges, defense lawyers, crown prosecutors, and probation officers. Inuit working in the justice sector tend to occupy positions in the periphery only, being court interpreters, community reintegration officers, para-judicial workers, or victim support agents. While they are the main witnesses of the justice system inadequacies and violence, they play an important role as cultural mediators between Qallunaat and their people, trying to culturally adapt programs. Transitioning to a justice system that better incorporates Inuit values and practices reveals forms of ontological encounters and epistemic injustice. Through a research on the revitalization of Inuit legal practices, we analyze their experiences and perspectives on the justice system, and try to understand better the lived experience of justice in its margins in a context of neo-colonial relationships. Presenter: Caroline Herve

Re-Envisioning the Landscape: Photography and Îyârhe Nakoda (Stoney Nakoda) Resurgence: In this talk, I discuss a research partnership with the Stoney Nation, reviewing how we are working together to Indigenize a collection of historical and contemporary landscape photographs. Specifically, I will review the foundations of our partnership, the ethical framework for our research, our methods and early results, as well as our next steps. The photographic collection we are working with dates from the late 19th century to the present. The earliest images were taken by land surveyors tasked with mapping mountainous regions for resource extraction and settlement; over the past 25 years, repeat images were taken by ecologists studying

landscape change. Although there have been numerous excellent efforts to decolonize archival photographs, none have examined landscape photography. We therefore have the benefit and challenge of working with a unique collection of images and, in focusing our methods on connections to the land, bring a distinctive approach that draws on Indigenous methodologies, geography and anthropology. As our work continues, we are incorporating Îyârhe Nakoda history and narratives into the stories these photographs tell – stories of upheaval and destruction, as well as hope and resurgence. Presenter: Sarah Jacobs

3-755

Decolonizing Knowledge Production through Teaching Anthropology in Global North-South Encounters: China as Method

8:00 AM - 9:45 AM Virtual - Room 2
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Xinyan Peng

CHAIR:

Mengzhu An (Yunnan University), Mengqi Wang (Duke Kunshan University)

PRESENTER:

Mengzhu An (Yunnan University), Qiaoyun Zhang, Changgeng YUAN

DISCUSSANT:

Susan Blum (University of Notre Dame, Department of Anthropology), Chenyu Wang (Hamilton College)

DESCRIPTION:

As anthropologists, despite our continuing interest in plural ways of knowing and learning in different cultures, we have not sufficiently explored how anthropology itself is conveyed, embraced and challenged in the college setting. Teaching, especially in and for the Global South, has long been marginalised in an academic audit system that values publication in English. What possibilities for knowledge transformation exist within the dissonances and frictions that anthropological texts primarily produced when the Global North encounters the Global South in the classroom? How could teaching become a political practice that involves the active intervention of the communities and societies in which students live, while avoiding the reinforcement of epistemological

hegemony? This roundtable invites us to discuss the intellectual potential of the classroom as a space of decolonising anthropology, through cross-cultural encounters in teaching and learning. We situate the discussion specifically in China, where the tensions, reflections and practices around teaching here can serve as a method for re-investigating possible ways of producing knowledge in the broader contexts of global North-South encounters. We also focus on anthropologists' engagement with local cultural traditions within the classrooms as domestic field sites. This roundtable brings together anthropologists who were native Chinese with extensive studying and teaching experiences in the US, Hong Kong and mainland China. WANG Chenyu will share her dilemma as a foreign-born anthropology teacher at Hamilton College marked by her race, language, and nationality, whose anthropological craft is ironically overlooked. PENG Xinyan discusses her pedagogical experiment of introducing the Turners' performing ethnography into the Chinese classroom. Her collaborative project with AN Mengzhu attempts to engage with the embodied translation and transmission of anthropological knowledge by taking seriously the gap between ethnographic description and students' own cultural experiences. They also sought to explore a feminist pedagogy within a patriarchal and elitist culture of education. Drawing on her teaching experience in a Chinese university with an international background, ZHANG Qiaoyun examines how anthropology, both as knowledge focused on marginalised groups and as a pedagogy that emphasises empathy and reflexivity, helps to reshape China's general education system which refuses to reproduce China's toxic nationalism. YUAN Changgeng analyses the multiple tensions of teaching anthropology to STEM students by looking into the Chinese intellectual tradition which has lacked an academic 'other'. WANG Mengqi asks how teaching is a form of encounter in a joint-venture university with an extremely diverse student body, which compelled everybody in the classroom to revisit their taken-for-granted assumptions and question long-held beliefs. The realization also challenges entrenched dualistic views about teaching and research, teaching and learning, and the global north and the global south. We explore these issues in light of the information explosion and the popularisation of knowledge. These reflections and experiments in and beyond China aim to destabilise the dominant mode of knowledge production in anthropology and to recognise our responsibilities as anthropologists in relation to our students as interlocutors and the local societies to which they belong.

3-060

Digital Transitions in Africa and Melanesia: Emergent Socialities, Connectivities, and Infrastructures

8:00 AM - 9:45 AM

TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Sasha Newell (Laboratoire d'Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB))

CHAIR:

Katrien Pype ,Robert Foster (University of Rochester, Department of Anthropology)

PRESENTER:

Montaz Léo (Laboratoire d'Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB)),Heather Horst ,Katrien Pype ,Robert Foster (University of Rochester, Department of Anthropology),Geoffrey Hobbis

DISCUSSANT:

Michael Lambek (University of Toronto, Department of Anthropology)

DESCRIPTION:

This panel seeks to examine the emergent potentials, aspirations, and fears made possible by the increasing accessibility of digital technologies, social networks, and internet connections in two regions known for their precarious locations in global economies: Africa and Melanesia. Often described in terms of abjection (Ferguson), global shadows (Ferguson), or their lack of coevalness (Fabian), these are regions that have served as icons of alterity both within and beyond anthropological representation. This has not prevented their populations from avidly seeking connection through consumption of 'modern' goods, creative economic and political schemes, occult efficacies, and religious transformation (often in combination). Drawing on a rich comparative history (Barnes 1962; Lambek and Strathern 1999; Rio, McCarthy and Blanes 2017), we seek to understand the social and cultural effects of the (uneven) narrowing of the digital divide and arrival of new forms of connectivity. What new imaginaries and imagined communities are produced by these new media? What new social and political forms are taking shape in response to such technological capacities, and

how have pre-existing cultural models shaped the uptake of digital virtuality? We examine how such connections shape temporality, citizenship, and a sense of global co-existence, while turning an eye to economic, political, and spiritual affordances. How does the haptic shimmer of screens (Deger 2019) intersect with local aesthetics and affective modalities of relatedness? Which practices of disconnection and desires of disconnectivity have emerged alongside the new realities of digitally connected lives? Examining African and Melanesian societies together as digital worlds take hold provides an important counterweight to technological teleologies (Michaels 1994) and gives anthropology the materials with which to rethink a global future of 'hyperconnectivity' (Brubaker 2022).

“The Con of the Century”: Bluffing and Digital Practice in Coupé-Décalé: Written and presented with Sasha Newell. At the turn of the millennium, a group of young Ivorian migrants in Paris made a name for themselves through conspicuous consumption in African nightclubs, drinking champagne, wearing Italian fashion, and giving money ostentatiously to DJs and dancers in the crowd. Calling themselves boucantiers [noisemakers], they soon turned to the music industry and despite no previous training or experience, they invented a new genre that took Côte d’Ivoire, Africa, and the diaspora by storm. Combining fieldwork in Abidjan and Paris from the year 2000 with contemporary fieldwork in the Ivorian music industry, this paper uncovers the intimate connection between coupé-décalé and the emergence of the digital economy. The boucantiers funded their early operations through Minitel scams (the French internet avant la lettre), applying these skills to the emergence of the internet to promote themselves using viral videos, social networks, and online conflict to disseminate their music and aesthetics even further. More importantly, they projected this ethos of coupé (stealing) and décaler (taking off) onto a generation of Ivorian youth, who were thus primed for the digital production of real and fictive notoriety, not to mention the capacity to use this virtual connection to siphon significant wealth from richer parts of the world into Abidjan. Far from further marginalizing Ivorians through the digital divide, the arrival of the internet has placed many of them at the heart of the digital economy, which they have continuously and creatively repurposed to their proper interest. Presenter: Montaz Léo (Laboratoire d’Anthropologie des Mondes Contemporains (Lamc) of the Université libre de Bruxelles (ULB))

The Aesthetics of Connection: In the Pacific Island of Fiji, the presence of Southern Cross undersea cable and

competition in the national telecommunications industry (Horst 2018) resulted in the exponential growth in smartphone ownership and social media usage. This is particularly prevalent in urban Fiji where individuals in Fiji’s creative industries sector – including Fiji’s dynamic fashion industry – have become some of the most enthusiastic adopters of digital and social media. Fashion designers, both established and emerging, have leveraged digital and social media to establish and build their brands and grow their customer base through sites such as Facebook and Instagram. Using smartphone cameras, video capabilities and editing software, designers take behind the scenes photos, announce events and new patterns, and post day-in-the-life videos with local and global influencers who collaborate to create an image of modern Fiji (Abidin 2016). Building upon recent work on social aesthetics (Born 2017), this paper examines how an aesthetics of connection is created by designers and others as the fashion industry goes ‘online’. As Colchester (2003:11) has argued for Fijian clothing practices in previous eras, “the articulation of apparently superficial forms of clothing, fabric or motifs may provoke new kinds of associations which can help to shift, or turn, the contexts of people’s thought”. This paper explores the dialogical relationship between pattern and clothing associated with Fijian traditions and collective forms of sociality (Kuechler & Were 2007) and new forms of social relations and identities associated with the aesthetics of connection. Presenter: Heather Horst

Digital Avoidance: Or, how to act upon the risk of connected lifeworlds in Kinshasa: Even though sharing online is sometimes merely a phatic activity (Varis and Blommaert 2015), these are “small acts” of which the accumulative work can have significant social meaning (Chua 2018). This is most clear in discussions about virality, swarming, and, of course, “oversharing.” The paper works with ethnographic data collected during reflections about context collapse with Kinshasa’s inhabitants, and show the kinds of thickening that go on when relatives (affines and agnates) remain in each other’s lives via digital infrastructures; and how people manage the various levels of proximity and distance that accompany different kin relationships. The material shows that the risk of oversharing and context collapse resides not so much in what is shared, but rather in the new audiences that should not receive this particular content. Interlocutors drew attention to the social space of the circulation of information. Exposure of private images and comments, or, more general, the uncontrolled circulation of digital content can lead to strife, harm, shame, and loss, while it also sets in

motion efforts to curb the social loss incurred by the undesired travel of the digital materials. In my study of context collapse in Kinshasa's social media worlds, I pay attention to the longue durée of conflict avoidance practices, and to non-digital social contexts in which boundaries between social groups are discussed, observed, and managed. I thus try to bring concepts of (digital) avoidance, context collapse, and urban kinship in conversation. Presenter: Katrien Pype

Partial Connectivity: Digital Disconnections and Discontents in Papua New Guinea : After Papua New Guinea (PNG) liberalized mobile telecommunications markets in 2005, the subsidiary of a foreign privately owned mobile network operator trading as Digicel began business. The swift uptake of affordable mobile phones and the extension of Digicel's infrastructure into rural areas made telecommunications services available to many people for the first time. New forms of connectivity unfolded, however, alongside new forms of disconnection. This paper starts from the premise that in PNG, as in much of the Global South, always anywhere "hyperconnectivity" (Brubaker 2022) is hardly the default condition. Digital disconnection—from electrical blackouts to disabled cell towers—is a basic feature of the way in which "infrastructural citizenship" (Lemanski 2018) materializes in PNG. Against this background, the paper sketches a mediascape of partial connectivity with ethnographic examples of digital disconnection and their discontents across various domains of everyday experience—social, political and economic. Voluntary forms of disconnection emerge when mobile users avoid connecting with other users, often kin, who make frequent requests for airtime credit. Most forms of disconnection are involuntary. When users fail to meet the government mandate for SIM card registration they forfeit connectivity. Involuntary disconnection further becomes a contested political issue when official social media policies inhibit dissent. New forms of connectivity enabled by smartphones (such as mobile banking) also threaten the economic well-being of informal street vendors who sell prepaid airtime vouchers ("flex cards"). Partial connectivity thus entails multiple forms of disconnection and discontent. Presenter: Robert Foster (University of Rochester, Department of Anthropology)

Digitizing Kastom and the Old Taboos of New Media in Island Melanesia: Written and presented with Stephanie Ketterer Hobbis. Based on classically conceived, longitudinal ethnographic fieldwork among the Lau-speakers of Malaita, Solomon Islands, this paper uncovers how the Lau negotiate the dangers of their

digitizing lives by drawing on longstanding taboos surrounding engagements with strangers, in particular. While many Lau seek new global connections through the avid use of digital technologies, platforms and media, they carefully curate how the digital becomes entangled with the body and the self. For example, they manage how bodily substances are shared digitally (e.g. through fingerprinting technology) and the extent to which they are identifiable online (e.g. by Facebook algorithms). We demonstrate how these and comparable practices, anchored in old taboos, aid efforts to circumvent the dangers of globally hegemonic economic (capitalist) and political (state-based) visions for digitization. Instead, by following kastom, they serve the goal of moral social reproduction alongside a new digitized global co-existence. Presenter: Geoffrey Hobbis

3-065

Discipline and Transformation

8:00 AM - 9:45 AM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Sanaullah Khan (Johns Hopkins University)

CHAIR:

Thomas Thornton (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Tamara Kohn (University of Melbourne), Thomas Thornton (Johns Hopkins University, Department of Anthropology)

DISCUSSANT:

Jessica Cooper (University of Edinburgh), Harini Kumar

DESCRIPTION:

Broadly, this is a panel that is interested in investigating the relations between discipline and transformation. More narrowly, we approach this expansive entanglement by asking: What is the relationship between constraint, discipline, or praxis, on one hand, and transformation, on the other. Alongside important questions of resistance, violence, or oppression, we seek to bring together conference papers that grapple with personal, bodily, or social ethical projects of transformation and forms of relationality that develop in the face of power or even outright domination. Through a focus on these projects, we are interested in

how they more fully illuminate the messiness of authority and the nature of constraint by probing their arbitrary logics, ideologies of gender, and punitive and disciplinary forces, while also revealing the unfinished nature of authority apart from total capture. We ask: How are constraining environments or regimes constantly being remade or reimagined for transformative ends? What are the limits of such projects? And what might both the projects and their limitations tell us about the nature of the complex relations among disciplinary structures, bodies, and the social? Additionally, we are interested in knowing about the conceptual, imaginative, interpersonal, or material resources that people bring to bear on these environments to effect transformations. We aim to consider how punitive and rehabilitative models of transformation come to clash with one another or become imbricated in a way that care or custody can no longer be separated from the element of punishment within carceral or other institutes. We situate such paradoxes at the intersection between legal, medical and social institutes such as the court, sites of worship and the hospital. By considering these intersections, the panel asks: What kinds of de-carceral moves (in the broadest sense) are made possible by new religious imaginaries, racial, geographic, and other forms of solidarities forged through transformative ends, and how do (or might) these create new imaginations and possibilities of justice beyond the confines of legal jurisdictions? Instead of restricting the contexts of these projects to only that of prisons or the carceral, we aim to cast a wide net to more capably understand how conditions of constraint are not only resisted or endured but also become sites of creative and vibrant ethical engagement or care. We therefore seek topics that include incarceration and broader understandings of the carceral but also medical clinics, religious disciplines, military or athletic regimes, experiences of poverty or hardship, or other contexts that can speak to this general problematic.

On Practicing Resistance and Transformation – writing to and from a prison cell : What connects solitary confinement, aikido training, black mold and art? This presentation considers an epistolary relationship between an anthropology professor who is also a teacher of the Japanese martial art of aikido in Australia and her inmate interlocutor who has spent decades in solitary confinement in a US supermax prison. From his cell, this incarcerated individual expresses resistance and positivity in an environment that is designed to nurture physical and emotional decay. He effects his own growth through extensive reading, creative writing,

astral projection, and a reflexive study of aikido principles and bodily practice. Drawing on years of correspondence, this presentation considers the power of such creative practice, and the dire societal implications of hiding and silencing it. It asks how we can best work with such stories to educate and transform public imaginaries. Presenter: Tamara Kohn (University of Melbourne)

Prison Chaplaincy at the End of Discipline: In this presentation, I examine what emerges from chaplains' routine interactions with prisoners. Here, I want to take seriously the common distinction religious prisoners make between prison-sponsored rehabilitation (which they disregard) and their notions or practices of Christian transformation (which they readily engage). I focus on how prisoners and chaplains take up Christian masculinity – particularly as it relates to creating a sense of or a return to 'home' – as a site of ethical collaboration, experimentation, and transformational possibility, which is both part of and chafes against the roles of chaplains as both prisoners' ministers and managers. To develop this, I draw on scenes where chaplains and prisoners interactively engage theological notions of God's will, and I use these to illuminate the contours of the complex relations among discipline, gender, and ethical transformation. By pressing on prisoners' projects of Christian manliness, I argue that rather than explanatory frameworks of complicity with the state, we can better understand chaplaincy by noticing how it exists at the end of discipline. Chaplains' interactions with prisoners reveal the exhaustion of penal discipline, and they are often brought into the desperation prisoners can have for imagining an ethical transformation beyond the constraints of ever-tighter disciplinary frameworks, which the prison compounds through the everyday operation of its security apparatus. I end by probing the internal and contested workings of chaplaincy as state complicity. Here, I reflect on how disciplinary punishment is gendered and on the conceptual machinery available to effect ethical transformation apart from discipline. Presenter: Thomas Thornton (Johns Hopkins University, Department of Anthropology)

3-070

Discursive Negotiation of Inclusion, Exclusion, and Belonging

8:00 AM - 9:45 AM

TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Thomas Hale

PRESENTER:

Marina Gotovina ,Nora Tyeklar (University of Texas, Austin, Department of Anthropology),Thomas Hale ,Gloria Nystrom (Simon Fraser University)

DESCRIPTION:

The notion of community has been central to the theoretical and analytic foundations of linguistic anthropology. Specifically, attention to community highlight how language and talk is recruited into the generation of symbolic boundaries, and used as a tool in processes of inclusion and exclusion. Papers in this panel highlight new perspectives in this area, focusing on the ways that language along with new forms of mediation are used to discursively construct new kinds of boundaries to enable regimes of social inclusion and exclusion of different social groups.

Nije To To/That's Not It: In-betweenness and Belonging for Immigrants from the Former Yugoslavia in the West: The belonging and in-betweenness felt by immigrants from the former Yugoslavia who are now living in the West (North America and Western Europe) is unique due to their lived experiences, personal transitions, and the set of norms and ideals that they maintain. Both belonging and in-betweenness are complex topics, and their development as concepts has progressed from somewhat vague definitions to eventual incorporation of associated ideas into recent sociolinguistic and linguistic anthropological research. Belonging can yield an important starting point from which we can examine social in-betweenness, but the connection between these two concepts has so far received little attention in the literature. In this study, I characterize the overall sense of in-betweenness and conflicted belonging felt by immigrants from the former Yugoslavia by using a new framework which is conceptually based on the ideas of micro-hegemonies and liminality. My data is ethnographic in nature and comes from multiple online and offline sources: personal discussions I have had with diaspora from the former Yugoslavia, snippets of Reddit discussions, online news articles, and recent books. By examining discursive orientations and key emblematic features across many conversations, I derive two specific micro-hegemonies corresponding to envisioned norms, and then use the concept of liminality as a lens to complete a picture of overall in-betweenness. I attempt to explain how pairing these concepts helps us to understand how immigrants experience transitions related to belonging in a new country. Presenter: Marina Gotovina

Discursive exposures of exclusion through the figure of the traitor: In this paper, I consider the figure of the hazaáruló / traitor and offer a historical conceptualization of the term while contextualizing it within the emigration of Roma from Hungary to Canada and their subsequent return from Canada. Roma from Hungary have been migrating to Canada since the end of the nineteenth century and in significant numbers since the fall of Communism. Through modifications to Canada's refugee determination system in late 2012, Hungary was designated a 'safe country,' suggesting, on an institutional and policy level, that Roma refugee claimants from Hungary were not plausible. In other words, despite fleeing a 'safe country,' Roma from Hungary could still submit a refugee claim, but it had become all the more challenging to attain a positive decision. Under such circumstances, Roma refugee claimants who had migrated to Canada faced the very real possibility of having to return to Hungary. Often, if they were deported, they returned to hostile environments and to circumstances made more difficult through their migration. I discuss the place of Roma in Hungarian society through the figure of the hazaáruló / traitor, a term often employed in political debates to delegitimize opponents, but also directed at Roma who had returned from Canada both by Roma and non-Roma. In Hungarian, the word hazaáruló translates as traitor. In tracing the concept historically, I take into account its legal definition and usage as codified in the Hungarian Criminal Code and contexts in which, for example, rulers operationalized calls of treason as a linguistic device for disarming a political opponent (Cornwall, 2015). Then, I describe a prominent contemporary example of the discursive usage of the term hazaáruló in the case of the Roma from the town of Zámoly who fled Hungary to seek asylum in Strasbourg, France. Several Hungarian intellectuals wrote an open letter to the Prime Minister of France thanking him for granting asylum to the Roma from Zámoly. One member of the Hungarian Parliament verges on openly naming the undersigned hazaárulók / traitors in a speech before Parliament, but refuses them that label to argue that they are not worthy of such a label as they have contributed little to society despite being renowned writers and artists. Ultimately, his comments are a political maneuver to make illegitimate the act of solidarity by the Hungarian intellectuals with the Roma who received asylum in France. During my fieldwork, Roma families frequently recounted instances of being named a hazaáruló / traitor for having moved to Canada. Such usage of the term is paradoxical in the sense that it was being used as a slur against Roma, yet

one must be a citizen to commit treason. So, Roma only become 'citizens' insofar as they have 'betrayed' Hungary, but it is precisely their lack of protections as citizens that motivates their asylum claims in the first place. As such, I contend that the very act of Roma from Hungary seeking asylum were public exposures of the normalized relations of exclusion. The claims of refuge Roma submit in Canada or other countries are acts that ultimately expose the everyday inimical conditions Roma have to face and survive every day. Thus, Hungary risks being publicly reduced to a 'sending' nation for refugees according to those non-Roma (and Roma) who encounter former refugee claimants returning to Hungary and at whom they direct the traitor pejorative. Presenter: Nora Tyeklar (University of Texas, Austin, Department of Anthropology)

Welcome or Deport? Chronotopic Analysis of US Christian Reactions to Muslim Immigration in Social Media's Virtual Public Sphere: This paper brings together two streams of literature on chronotopes, in an analysis of social media data about Muslim immigration to the US. Chronotopes interacting in the data include threat versus complexity, and control versus welcome. These interact within the 'virtual public sphere' (Papacharissi 2002) created by a particular social media post (Blommaert 2020). Furthermore, the virtual public sphere of the post can itself be seen as a chronotope. In the literature, the wider stream discusses what I call cultural-construct-based chronotopes, such as those surrounding the immigration debate in my data. This literature includes special issues of the *Journal of Linguistic Anthropology* (2011) and *Language & Communication* (2007; 2020) as well as numerous other articles and books (Woolard 2004; 2013; Wirtz 2011; Blommaert 2015; Rosa 2016; Kroon & Swanenberg 2019; Karimzad & Cathedral 2021). The narrower stream centers on what I call affordance-based chronotopes. In my data, the chronotope of the virtual public sphere fits this category; it depends on the affordances of social media. Previous literature in this stream includes Lemke (2005, multimedia chronotopes), King (2017, online chat rooms), and Lyons & Tagg (2019, mobile phone chronotopes). Refs: Blommaert, J. 2015. 'Chronotopes, Scales, & Complexity in the Study of Language in Society.' *ARA* 44 (1): 105–16 --. 2020. 'Political Discourse in Post-Digital Societies.' *Trabalhos Em Linguística Aplicada* 59 (1): 390–403 De Fina, A., & S. Perrino. 2020. 'Introduction: Chronotopes & Chronotopic Relations.' *Language & Communication* 70 (January): 67–70 Dick, H., & K. Wirtz. 2011. 'Racializing Discourses: A Special Issue of the *Journal of Linguistic Anthropology*.' *JLA* 21 (s1): E2–10 Karimzad, F., & L.

Catedral. 2021. *Chronotopes & Migration: Language, Social Imagination, & Behavior*. NY: Routledge King, B. 2017. 'Traversing the Erotic Oasis: Online Chatting & the Space/Time Continuum.' *ACME: An International Journal for Critical Geographies* 16 (3): 475–99 Kroon, S., & J. Swanenberg, eds. 2019. *Chronotopic Identity Work: Sociolinguistic Analyses of Cultural & Linguistic Phenomena in Time & Space*. Bristol: Multilingual Matters Lemke, J. 2005. 'Place, Pace, & Meaning: Multimedia Chronotopes.' In *Discourse in Action*, ed. R. Jones & S. Norris, 110–22. Abingdon: Routledge Lempert, M., & S. Perrino, eds. 2007. 'Special Issue: Temporalities in Text.' *L & C* 27 (3): 205–335 Lyons, A., & C. Tagg. 2019. 'The Discursive Construction of Mobile Chronotopes in Mobile-Phone Messaging.' *Lang. in Soc.* 48 (5): 657–83 Papacharissi, Z. 2002. 'The Virtual Sphere.' *New Media & Society* 4 (1): 9–27 (Note that she just calls it the 'virtual sphere'; the first addition of 'public' was by Steffen Albrecht in a 2003 conference paper at Balliol College, Oxford.) Rosa, J. 2016. 'Racializing Language, Regimenting Latinas/Os: Chronotope, Social Tense, & American Raciolinguistic Futures.' *L & C* 46: 106–17 Wirtz, K. 2011. 'Cuban Performances of Blackness as the Timeless Past Still Among Us.' *JLA* 21 (s1): E11–34 Woolard, K. 2004. 'Is the Past a Foreign Country? Time, Language Origins, & the Nation in Early Modern Spain.' *JLA* 14 (1): 57–80 --. 2013. 'Is the Personal Political? Chronotopes & Changing Stances toward Catalan Language & Identity.' *International Journal of Bilingual Education & Bilingualism* 16 (2): 210–24 Presenter: Thomas Hale

Transcending Sociopolitical Landscapes to Promote Understandings of Linguistic Belonging for Multicultural Youth in Canada: Canada's unique Multiculturalism within a Bilingual Framework (Haque 2012) supports a national cultural identity framed by the linguistic duality of two 'official' languages, English and French. Although federal multiculturalism extols the virtues of cultural diversity and the rights of individual self-identification, dominant language ideologies reified by government policies and rooted in political turmoil translate into a linguistic hierarchy. Within this hierarchy, linguistic differentiation between the languages of the 'founding nations' against all other multilingual languages is fundamental to gaining symbolic capital (Bourdieu, 1986) and belonging within the nation-state. This presentation reports on the research findings of *The Politics of Linguistic Belonging of Chinese Canadian Youth*, a qualitative study of identity which investigates the challenges of transitioning from minority at home language use to that of majority languages in a community focused on dominant national ideologies

and habitus. Intergenerational family language policy is an emerging field of study motivated by recent interest in the education of bilingual and multilingual children (Curdt-Christiansen, 2013; Kopeliovich, 2013). More specially, this intersectional research uniquely focuses on how racial identity is impacted by transitions from home language policies to 'bilingual mindset' ideologies (Piller, 2021) which are embedded in the politics of a region and those who map out the boundaries of language and people (Irvine & Gal, 2000). The theoretical framework is grounded in the constructs of iconization, fractal recursivity, and erasure-three semiotic processes used to construct ideological representations of linguistic differences (Irvine & Gal, 2019). The analysis investigates if and how 'linguistic injuries (Han, 2019)-psychological damages or inequalities caused by linguistic subordination and language erasure-translate into social and affective changes in youth identity negotiations. The findings of this inquiry will contribute to scholarly work on understandings of processes of language shift and the influence of economic, political, and social structures on the use and practice of certain languages within a 'bilingual mindset'. Presenter: Gloria Nystrom (Simon Fraser University)

3-145

Ecologizing Therapeutic Practices

8:00 AM - 9:45 AM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Leo Stillinger (McGill University, Department of Anthropology)

CHAIR:

Aidan Seale-Feldman (University of Notre Dame, Department of Anthropology)

PRESENTER:

Benjamin Wheeler (Concordia University, Department of Sociology & Anthropology), Vincent Laliberté (McGill University, Department of Anthropology), Stacey Langwick (Cornell University, Department of Anthropology), Nicolas Langlitz (The New School for Social Research, Department of Anthropology)

DISCUSSANT:

Lindsay Ofrias (McGill University, Department of Anthropology)

DESCRIPTION:

This roundtable will reflect on the variability of what can constitute a therapeutic experience by engaging a discussion of practices, from psychedelic-assisted therapy to organic farming and long-distance walking, which mobilize non-human ecologies for transformative ends. How can practices of environmental immersion, either through or beyond a clinical setting, serve as the grounds for transformative experience? How do such transformative experiences resonate between the registers of the therapeutic, the ethical, and the political? What is the relation between psychic life and the infrastructures and environments which surround it, channel it, or dispose it? To what extent do therapeutic 'uses' of the environment perpetuate extractivist relations to the non-human world? And how can the ethnographic study of such experiences ecologize our own theories of psychic transformation through an attention to the ways in which the subject of therapy is never atomistic, bounded, or ahistorical, but rather always caught up in complex relations to their own environment?

3-075

Embodiment and Materiality in Rites of Passage

8:00 AM - 9:45 AM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Anthropology of Consciousness

ORGANIZER:

Lisa Gezon (University of Alabama at Birmingham, Department of Anthropology)

PRESENTER:

Yuki Tanaka-McFarlane (Saint Louis University, Department of Sociology and Anthropology), Jing Wang, Lawrence Ramirez (University of California, Riverside), Natalie Bourdon (Mercer University), Laurie Greene (Stockton University, Department of Sociology and Anthropology)

DESCRIPTION:

Abstract: While threshold rites are generally understood as a central anthropological concept (van Gennep) and are viewed as essential to human growth and development, some critics argue that such essential rites have been eroded with the emphasis on secular and postmodern perspectives. During this time of social, psychological, and political transition, what does an examination of the classic concept of rites of passage have to offer us now? The presenters in this panel present research and reflections that illuminate

contemporary applications of this subject. Topics include ambiguous linguistic animacy of Japanese magic lanterns, construction of motherhood in urban China, Flamenco apprenticeship, transformations and belonging in the practice of yoga, and afterlives of Armenian literature in contemporary Europe.

Transforming Mu (Nothing) to U (Status of being) in Japanese Magic Lantern Performance: Understanding a Symbolic Empty Space in Japanese Art through Ambiguous Linguistic Animacy.: This paper examines a relationship between the symbolic use of empty space in Japanese art and ambiguous linguistic animacy in Japanese existential verbs *aru* 'there is/are (inanimate)' and *iru* 'there is/are (animate)', whose boundaries are permeably set by speakers' cognitive animacy. The focus is on the analysis of Nishiki Kage-e (Japanese magic lantern), one of the traditional theatrical arts in Japan whose performing style resembles a shadow play. Unlike its European equivalent, Nishiki Kage-e utilizes multiple hand-held wooden magic lanterns and various glass-made trick slides, whose images are painted with light transmissive dies and edged with black paint. Explanatory images are often cut off to the utmost extent so that the screen would not brim over with images. This minimalism highlights the contrast between *u* 'status of being' of the floating colorful images and *mu* 'nothing' on the background. However, the Japanese aesthetic views the space of *mu* 'nothing' not as emptiness but rather as fullness, and thus the empty darkness on the screen of Nishiki Kage-e is recognized as the space filled with *kehai* 'a sign of presence' of invisible characters and of supernatural beings as well as that of lantern performers. Simultaneously, the emptiness evokes audiences' imagination, allowing them to transform darkness into various buildings, landscapes, or any spacetime and to construct a multi-layered narrative space. I argue that the peculiarity of the Japanese sense of animacy and ontological awareness of the self and of others are deeply intertwined and that their complicated relationship attributes the physical and psychological processes of existential transformation of *mu* 'nothing' to *u* 'status of being' within an empty yet symbolically full space in Japanese art. Presenter: Yuki Tanaka-McFarlane (Saint Louis University, Department of Sociology and Anthropology)

'Zuo Yuezi' in Transition: Reconstructing Motherhood in a Postpartum Care Center in Urban China: The *zuo yuezi* tradition, also known as 'sitting the month,' is a month-long period of postpartum confinement for women in China. During this time, women are confined to their

homes and are cared for by senior female relatives in the family, usually the mothers-in-law and mothers. The women are expected to abide by a strict set of dietary, hygienic, and behavioral rules to facilitate optimal recovery from childbirth. The practice culminates in the celebration of the newborn's one-month milestone in a ceremony called *manyue jiu* or 'full moon banquet,' and the women reemerge from the confinement as mothers. This tradition is considered one of the most significant rites of passage for Chinese women, marking their transition from wives to mothers and cementing their position in the family. Although many cultural traditions have fallen out of fashion in modern China, *Zuo Yuezi* remains relevant and has even given rise to a booming industry of postpartum care centers known as *yuezi zhongxing*. These centers provide hotel-style accommodation, professional medical care including both biomedical and traditional Chinese medicine (TCM), and grooming services such as hairdressing for postpartum women. Moreover, their newborns receive care from nurses, doctors, and babysitters specializing in postpartum care. Postpartum care centers are often regarded as scientific, and consequently, are deemed to offer better care than the traditional practice of sitting the month at home. This paper explores the transformation of the *Zuo Yuezi* tradition from a private, family affair to a public, commercialized industry. Through ethnographic research conducted at a postpartum care center in Kunming and interviews with 12 women from three different postpartum centers, I argue that the commercialization of the tradition reflects not simply a shift in authority over postpartum maternal and child care. More importantly, the postpartum centers become a site for mothers to reconstruct a new type of postpartum motherhood. It is notable that, while the *yuezi* tradition serves as a pivotal moment marking the transition to motherhood for women in China, their involvement in childcare during this period is reduced as their health is the primary concern. As such, the responsibility of caring for the newborn typically falls on senior female relatives or hired babysitters, leaving women with limited control over the care provided to both themselves and their infants. By opting to sit the month at commercial postpartum care centers, however, women are able to assert greater control over maternal and child care, with a particular emphasis on 'scientific' care. Moreover, by expanding the 'postpartum tether,' which often is exclusively maternal, to include an even wider network of caregivers, women are better equipped to ensure the best possible care for their children while using the center as a site for learning 'scientific' childcare through the guidance of nursing staff. Therefore, for the

mothers at the Kunming postpartum center, good mothering during the postpartum period is not so much about building attachment as it is about creating a new type of motherhood that prioritizes the well-being of both mothers and babies, and learning to be effective mothers. Presenter: Jing Wang

Apprentice to the Duende: Liminality and Communitas in Flamenco Apprenticeship Tourism: How does a flamenco performer learn the 'authentic' style of performance? How does a flamenco performer become recognized as a 'legitimate' expert of the artform? Oftentimes, these require a 'pilgrimage to Spain,' specifically the southern region of Andalusia. Training in this region is expressed as 'going to the source,' as if the flamenco training in cities, such as Sevilla or Granada, connects the apprentice to a 'purer' and older heritage of the artform. This 'pilgrimage' is an important aspect in which a flamenco performer takes on a type of 'apprenticeship' role during which they develop into a 'legitimate' flamenco artist. Thus, the period of apprenticeship can be understood as a liminal state from which the performers emerge as potential 'maestros/as' of flamenco. After training on 'Andalusian soil,' the flamenco performer enters into a communitas of 'legitimate' flamenco performers. In terms of consciousness, this ascension to legitimacy is signified by being able to enter into the 'duende' state of consciousness at the height of a flamenco performance, especially for dancers, signifying an 'out-of-control' state of ecstasy in which the dancer is taken over by the spirit of the dance. Signifying this duende state is one of flamenco's most powerful expressions of authenticity. Although the 'duende' can be manifested by performers who have never trained in Spain, the combination of this ecstatic manifestation with a 'legitimate' training becomes a marker of authentic expertise. Presenter: Lawrence Ramirez (University of California, Riverside)

Being In The In Between: Kenyan and American Yoga Practitioners Reflect on Transformation: Contemporary yoga is one of the most thoroughly globalized and transnational, yet understudied phenomena, ambiguously situated between health regimen and psychospiritual practice. As a religio-philosophical practice, it has had a resurgence in its native India as a Hindu nation-building project (Hauschild 2007, Alter 1997). As an Eastern movement form, it has been taken up by Western cultures as a way for improving body image and identity, dealing with stress, and offering an alternative meaning system in societies that have become more secularized. Most recently, modern postural yoga has found its way to Africa promising

empowerment, education, and employment. Once a practice undertaken by ascetics who turned their backs on ordinary society, contemporary forms of postural yoga have been trademarked, commodified, and practiced by a range of people from CEOs to housewives to the homeless, yet there remains a suggestion of something 'spiritual' affixed, even in Western secular contexts (Smith 2007). At the nexus of lineage-based psychospiritual practices and modern postural yoga practices around the world lies an overlapping claim: that attention to and cultivation of the self will bring about empowered individuals and communities. Yoga practices are also localized sites of transcultural and intercultural exchange, allowing for the opportunity to study how ideas such as 'the self,' 'liberation' and 'empowerment' are constituted intersubjectively. Teachers serve as translators - of Sanskrit texts, Zen poetry, and bodily movement into the language of living anatomy. Students undergo transformations - how they think about their bodies, their minds, and others. This research project examines how self-liberation, freedom and empowerment are taught using both 'traditions' and texts associated with 'Eastern' and 'Western' milieus and become embodied by yoga teachers and practitioners in the Prajna Yoga Studio in Santa Fe, New Mexico and through Africa Yoga Project's work in economically marginalized neighborhoods of Nairobi, Kenya. This ethnographic research project was undertaken during a period of six months, with two follow up visits to Santa Fe. In this paper, I examine the following questions: How are self-liberation, freedom, and empowerment configured indexically depending on the context in which yoga is taught and learned? How are these concepts understood and adopted by yoga practitioners from diverse backgrounds? Particularly, how do women and men differently experience and understand yoga as a means of empowerment? Presenter: Natalie Bourdon (Mercer University)

Rituals of Belonging: Yoga and the Connoisseurs of Consciousness: The practice of yoga has gained popularity in the West today. Though it was traditionally understood in Eastern religious contexts (Vivekananda), yoga practice has largely become secularized. For many, modern yoga simply provides a path to fitness or relaxation, but for others it offers an opportunity for liminal experience as well as a place of belonging. In the face of social and cultural transition, threshold rites (Van Gennep) may have been lost, or they have been significantly transformed – recreated and redirected into liminal experiences that allow the individual to redefine their own identity. This paper argues that Western yoga functions today as a ritual of

transformation that privileges individual spirit. Yogic rituals center around the body and aim to clarify and contextualize mundane experience and understand one's identity. The techniques to facilitate this involve two qualities – stillness and continuous movement. Through stillness or movement these rituals either strive to negate the body's influence, and thereby the 'self' (asana) or celebrate the body in an active engagement with the 'other' (vinyasa). In either case, the world, and the human body, are intricately intertwined and mutually engaged in exploring the transpersonal. Consciousness is formed phenomenologically – created through the body's lived experience – and so the world and the sense of 'self' are emergent phenomena in an ongoing 'becoming' (Merleau-Ponty, et. al.). Within these emergent ritual experiences, embodied threats to the social order are evoked (e.g., trauma (past), anxiety (future), and toxicity (present)) which may then be expressed in ways that are transformative and cathartic. Yoga practice has transitioned from a solitary enterprise to one that is strengthened by and legitimized in intentional communities where these threats are addressed. The role of the traditional guru was to obliterate the ego of the disciple; today however, the teacher is more likely tasked with facilitating their healing – a healing that is both personal and transpersonal, but never completed. Unlike early Western experiments in yoga, modern yoga in its popularized form is largely domesticated making yoga now suitable and accessible to everyone. It is no longer couched within the confines of Eastern religion, but rather in the secular, physical, and spiritual body of the individual practitioner as they seek self-realization. Presenter: Laurie Greene (Stockton University, Department of Sociology and Anthropology)

3-015

Engaged Anthropology: Navigating the Transitional Spaces of Memory and Disappearance

8:00 AM - 9:45 AM TMCC - Hall F

Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Victoria Sanford (CUNY, Herbert H Lehman College)

CHAIR:

Rosalva Hernandez-Castillo

PRESENTER:

Isaias Rojas-Perez (Rutgers University, Newark, Department of Sociology & Anthropology), Francisco Ferrandiz, Victoria Sanford (CUNY, Herbert H Lehman College)

DESCRIPTION:

In this in-person roundtable/town hall, activist and engaged anthropologists consider their experiences in the field and the academy to interrogate the role of social anthropologists in the forensic search for the disappeared as well as reconstruction of community memory and transitional justice processes. We will reflect on the challenges and possibilities of socially committed anthropology in contexts of political turmoil, violent conflict and transitional justice in local and international contexts. We consider the unsettled and hybrid structures of forensic efforts and truth telling processes over time to find the disappeared in Guatemala, Mexico, Peru and Spain. We explore the liminal space of the disappeared and the unknown signaled by their disappearance. While transitional justice models imply a society moving forward or moving on from the past, the disappeared are unable to move on. They are frozen in the past as their families and communities seek to restore and reframe their disappearance as well as re-imagine the relationship of the disappeared to the structures of power that produced the disappearances. In our discussion, we will consider how anthropology in theory and ethnographic collaborative research can contribute to the destabilization of epistemic hierarchies in the forensic field, through dialogues of knowledge with the families of disappeared persons. We will also reflect critically on the productive capacity of academic discourses that construct victim identities that often silence the agency of the social actors with whom we work. Our roundtable of three women and two men is diverse including Mexican, Peruvian Quechua, Spanish, Irish and US anthropologists hailing from public universities in Mexico, Spain and Ireland with two US-based anthropologists teaching in public universities in underserved communities of color with high levels of urban poverty. Our participants include senior anthropologists and recently tenured junior colleagues. Three of the participants are from working class families in Mexico, Peru and the US, and were the first in their families to attend college. All participants are committed to social justice and equality. We have spent much of our careers doing collaborative work with communities in Guatemala, Mexico, Peru, Colombia, Spain, Australia and Ireland. Each roundtable presenter has worked directly with local communities seeking forensic

exhumations to document the missing and the massacred. Our work cuts across the fields of cultural, forensic, archaeological and linguistic anthropology. Participants: Francisco Jose Ferrandiz Martin, Tenured Research Scientist, Institute of Language, Literature and Anthropology (ILLA) of the Center for the Humanities and Social Sciences (CCHS) at the Spanish National Research Council (CSIC), Madrid. Rosalva Aida Hernandez Castillo, Professor and Senior Researcher at the Center for Research and Advanced Studies in Social Anthropology (CIESAS) in Mexico City. (Chair) Fiona Murphy, Assistant Professor in Refugee and Intercultural Studies and Programme Chair, MA Refugee Integration, Dublin City University, Ireland. (Discussant) Isaias Rojas-Perez, Associate Professor of Anthropology, Rutgers University, Newark, New Jersey. Victoria Sanford, Professor of Anthropology, Lehman College (Bronx) and the Graduate Center, City University of New York. (Organizer)

3-080

Explorations in the Ethnography of Listening 1

8:00 AM - 9:45 AM TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Xochitl Marsilli-Vargas (Emory University)

CHAIR:

James Slotta (University of Texas at Austin)

PRESENTER:

James Slotta (University of Texas at Austin), Jessica Lopez-Espino (University of California, Santa Barbara), Beth Semel (Princeton University, Department of Anthropology), Janet Connor (Leiden University), Daniel Fisher (University of California, Berkeley)

DISCUSSANT:

Jonathan Rosa (Stanford University), Michael Lempert (University of Michigan)

DESCRIPTION:

Over the past two decades, listening has emerged as an activity of interest across the humanities and social sciences. Sound studies and the sensory humanities have explored the auditory experience of everything from music and noise to the sound of machines and the human body, revealing the rich and vital role that the sense of listening plays in diverse times and traditions

(Erlmann 2004; Feld 1982; Howes 2005; Lipari 2014; Le Breton 2017 [2006]; Kramer 2018). Political theorists and anthropologists have highlighted the essential role that listening plays in religious, political, and cultural contexts ranging from the liberal democratic public sphere to the Islamic Revival to everyday practices of psychotherapy (Hirschkind 2006; Inoue 2006; Slotta 2015, 2017, 2023; Marsill-Vargas 2022). And scholars of media, communication, and rhetoric have turned their attention to the work of listening as an essential, though too often overlooked facet of both mass and interpersonal communication (Lacey 2013, Ratcliff 2005). Yet, among linguistic anthropologists, who have long studied how linguistic practices create and transform contexts, the idea that listening has the potential of generating and sustaining social relations has curiously not been explored in a similarly concerted fashion. In this panel, we bring together linguistic anthropologists and anthropologists of listening to consider what an ethnography of listening might look like. For over 50 years linguistic anthropologists have promoted a vision of speaking as a culturally-informed social activity in which people perform their identities, build and transform their social worlds, and even construct reality itself. But what about listening? What sort of social activities are performed in the act of listening? What sort of cultures and ideologies inform practices of listening? What role do listeners play in shaping the meaning and effects of communicative events? We consider what the analytics of linguistic anthropology, so fruitfully developed for the study of speech, have to offer the study of listening. And at the same time, we consider how centering the activity of listening challenges the field's understandings of language and communication, providing new insights into classic concerns as well as new avenues for future research.

Listening as a Site of Ethnographic Inquiry: In this presentation we focus on listening and its semiotic reach, to show its importance for ethnographic investigation. In the wake of the "communication revolution" that took place through the emergence of the printing press, it became commonplace to assert that the early modern West shifted from a predominantly aural to a primarily visual culture (Anderson 2006; McLuhan 1962). The subsequent "ocular permeation of language" took place because the ability to visualize something was linked with the ability to describe it verbally (Jay 1994:8), creating a visual-textual paradigm that permeated research analysis for many decades. The subsequent emergence of the "linguistic turn" (Wittgenstein 1921, Rorty 1967) that

saw the proliferation of studies that focus on different aspect of language, language users, and its empirical connection with the world, positioned the speaking subject as the most important actor during communicative interactions. It is not until recently that sound studies scholars, ethnomusicologist, and researchers of different fields began to focus on the important role that listening plays in creating and sustaining social relationships (Feld 1997, Earlamán 2004, Inoue 2006, Hirschkind 2006). In recent years linguistic anthropology began to examine listening practices and its importance in generating ideologies, social positionings, structure interactions, and the overall pragmatics that the receptive side of communication entails; discovering that listening is an active enterprise that shapes and directs behavior. We aim to discuss what possibilities the investigation of the multi-modal ability of listening brings to linguistic analysis and communicative practices, and its methodological reach for ethnographic research. Presenter: James Slotta (University of Texas at Austin)

Listening and Power in Courthouse Ethnography: In the United States, courts are envisioned to be places where the accused have the opportunity to be heard and where a mediating authority makes decisions about evidence and allegations by applying the rules, procedures, and knowledge of precedent. Scholarship on language and law has identified that racialized, minoritized, and low-income lay persons in legal settings often experience distortion and misunderstanding of their narratives in ways that impede their ability to be heard and understood in an equitable manner (Rickford and King 2016; Lippi-Green 1997; Berk-Seligson 1990; Angermeyer 2015; Merry 1990). This analysis draws on the role of the listening-subject, through which speech is (re)organized and socialized into an indexical sign (2006:57) and on how white-listening subjectivity informs the valuation of speech of racialized persons (Flores and Rosa 2015). Building on existing findings on listening as multi-modal (Marsilli-Vargas (2022), political (Slotta 2015), and embodied in listening practices (Berman 2020), I critically examine the social, relational, and semiotic avenues through which a disempowered legal subject is identified and heard before the law. I use ethnographic data obtained through the course of 18 months of observations of Latinx parents navigating child welfare proceedings in California to illustrate who is doing the hearing/listening in the contexts of a court hearing, through what modalities is this hearing accomplished, and how differently situated actors are heard on and off the record. Examining the modalities and positionalities of actors engaged in “hearings”

highlights the formation of institutional authority across various semiotic fields within legal settings. Presenter: Jessica Lopez-Espino (University of California, Santa Barbara)

Human Listening and Hierarchies of Reception in American Automated Mental Health Screening : 'AI Can Now Detect Depression From Your Voice,' the headline of a 2021 Forbes article declares, 'And It's Twice As Accurate As Human Practitioners.' This statement emblemizes a primarily US-based subfield called vocal biomarker research, in which engineers, computer scientists, and mental health care professionals collaborate to develop AI technologies that they hope can listen for biological indicators of mental distress expressed involuntarily in the sounds of the voice. Classifying their technologies as “clinical-decision support tools,” the stakeholders invested in vocal biomarker research aim to augment administrative, para- and pre-clinical practices of audile discernment such as screening, rather than diagnosis or treatment, which they frame as indelibly 'human' interactional arenas that machines cannot replicate. Meanwhile, they position screening (and the workers that guide it) as American mental health care's most vexing and viably automatable problem-space because it involves listening that is too 'human': too subjective, non-standardized, and sociopolitically mediated. This talk unspools the racial and gendered imaginaries animating vocal biomarker research's multiple “genres” (Wynter 2003; Marsilli-Vargas 2022) of human listening. I draw from ethnographic fieldwork with vocal biomarker research labs and human research subjects. Focusing on one lab's efforts to craft the anthropomorphic user interface of a vocal biomarker technology, I argue that one of the subfield's social effects is the enactment of a racialized and gendered hierarchy of listening. Nevertheless, research subjects' subversive interactions with the interface highlight the instability of this hierarchy, while also destabilizing another core premise of vocal biomarker research: the universalizable mentally ill speaking subject. Presenter: Beth Semel (Princeton University, Department of Anthropology)

Using the same words, but speaking different languages: Learning to hear difference : Throughout fieldwork in a gentrifying neighborhood in Oslo, Norway, my interlocutors working for local community organizations would frequently complain that important outsiders, like politicians and private foundations, could not hear the difference between how they were speaking about their work in the neighborhood and their visions for the future of Norway, and how organizations that, in their

view, were more profit-driven outsiders, spoke. They saw this confusion as the reason why these other organizations would frequently be invited to speak to parliament, or selected for grants, over their own organizations. Outsiders' inability to hear differences was not surprising, as both kinds of organizations commonly used an entrepreneurial register to talk about their work, which included words like "impact," "sustainability," and "incubator" and frequent code-switching between Norwegian and English. Yet from my interlocutors' perspectives, these organizations should be heard quite differently. As one succinctly put it, while these groups were using the same words, "we're not speaking the same language at all." This presentation examines these community organizers' listening practices, asking how they were hearing differences that others were not. I show how listening in this context goes far beyond a moment of auditory perception, but also includes observations and assumptions about a speaker's motivations and social position within the neighborhood. I ultimately argue that listening becomes a powerful tool in legitimizing one's own presence and perspectives in a gentrifying urban area. Presenter: Janet Connor (Leiden University)

Listening at its Limits: The Political Eco-acoustics of Urban Fire: This paper explores some ethical and political impasses that attend practices of listening amidst rapid ecological and political transformation. Two questions organize the presentation: What are the limits of listening as an ethical figure in the rapidly shifting political ecology of urban northern Australia? And, how might these limits inform a broader re-examination of anthropological and musicological theorizations of listening in relation to ethics, Indigeneity, and environmental change (e.g. Eidsheim 2019; Mathew 2021; Robinson 2020)? To address such questions ethnographically, the paper introduces the political terrain of listening in contemporary northern Australia, and the expressive elements of this politics across three sites: Public consultations in and with Aboriginal communities; Indigenous music production and performance; and public celebrations involving firecrackers and fireworks displays, and the related anxieties these latter entail amidst a newly flammable 'nature.' In each of these sites listening is granted an overt value and elaborated in practice as a fundamental virtue. In the latter, however, the limits of listening as a means to hear across difference are made palpable through forms of sound that challenge the principles and participation frameworks of the former. Bringing to the ethnomusicological insight that all expressive soundings may register histories of listening the related

understanding that listening practices participate in the significance of expressive sounds, I explore listening's metapragmatic affordances and conundrums in a place where what and who is being heard, and where what and who are said to be listening, are overt and marked sites of challenge and dissensus. Presenter: Daniel Fisher (University of California, Berkeley)

3-085

Framing Transitions Along Gender and Sexual Borders

8:00 AM - 9:45 AM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Ayumi Miyazaki (Japan Women's University, International Christian University)

CHAIR:

Shunsuke Nozawa (Hokkaido University)

PRESENTER:

Melissa Maceyko (California State University, Long Beach, Department of Anthropology), Gavin Furukawa (Sophia University), Ayumi Miyazaki (Japan Women's University, International Christian University)

DISCUSSANT:

Michelle Ho (National University of Singapore), Shunsuke Nozawa (Hokkaido University)

DESCRIPTION:

'Transition' conjures up a sense of linear movement - something in transition, framed by a 'from' and 'to', something on the way to some place. Situating this rather commonsensical, hegemonic image of linear and teleological movement in the domain of gender and sexuality, our panel aims to document and explore unexpected ways in which the experience of transition, change, switch, or shift manifests itself in practice. What analytic and methodological insights might we gain by problematizing the familiar image of gendered and sexual transition as temporary and liminal? The contemporary interest in the trans approach and the politics of intersectionality are important sources of inspiration for our panel, as we pay closer attention to myriad possibilities in the temporal and spatial matrix (or chronotope; Bakhtin 1981) of gender and sexual transition. In particular, our panel emphasizes the significance of the way transition is 'framed' (Goffman 1974) - that is, situated within an emergent, contingent,

co-constructed structure of interpretability - in discourses and performances of transition that transpire on point to gender and sexual borders. What would transition look like if we pay heed to multiple and competing framing efforts made by people and institutions? Instead of or over and above the image of the line demarcated by stations ('from' and 'to'), transition may be framed as a spacetime with multiple 'centres' of authority and power (Blommaert 2007); as a conflictual or complementary field of attraction and repulsion; as an experience of layers, spirals, or refrains (in which the same 'point' may have different functions or effects); as an alternating pattern of presence and absence, putting-on and taking-off (as in some forms of crossdressing), movement and rest; or even as momentary stasis that serves as a bodily, affective, discursive, and/or material practice of anti-normativity (Milani et al 2020).

A Right to Misgender? The Framing of Free Speech and Gender in Popular and Legal Discourses: The rise of anti-discrimination policies that protect transgender and gender non-conforming students in the United States has also created an emerging legal question: are teachers allowed to misgender students based on their constitutional right to free speech? As this question is being considered within the American justice system, it is important to assess the different ways in which public and legal responses to this question are being framed as such framings have an impact on the content and form that judicial decisions eventually take. Using a trans feminist and discourse analytic framework, this paper analyzes public statements and text-based filings submitted by competing stakeholders in the Virginia case *Cross v. Loudoun County School Board*. Through this analysis, the paper examines the various legal and popular framings that have emerged with an emphasis on those that advance an implied "right to misgender." A more robust understanding of the various and sometimes competing discursive frameworks that is employed in relation to this case are particularly relevant as judges in a variety of cases have started to rely on the language of free exercise of religion and the perceived lack of public consensus on the validity of transgender identities to craft First Amendment protections for individuals who knowingly and willfully impose gender onto others through the act of misgendering. (Kathryn J. Perkins is another presenter for this presentation. She is not an AAA member, but she has created a profile in the website. Her information follows. Kathryn J. Perkins, PhD Assistant Professor, Political Science California State University, Long Beach kathryn.perkins@csulb.edu) Presenter: Melissa

Maceyko (California State University, Long Beach, Department of Anthropology)

Allies versus 'Groomers': A Frame Analysis of the Drag Wars in Public Discourse: In the past few decades, the LGBTQIA community has made great strides within American society and no small part of that growth has been thanks to drag artists and performers. Although the art of drag can be performed by anyone, its complicated history and relationship with the queer community has helped to open many doors. The highly visible presence of drag performers, many of whom are also transgender, in public, shared spaces, rallies and protests have also often made these artists into targets for those who would prefer the queer community to be afraid and closeted going all the way back to the Stonewall riots. This is no less true today when anti-drag bills are progressing in over a dozen states including Tennessee, the first in the nation to ban public drag performances. This paper is a pilot study that seeks to show how semiotic frames are being utilized on both sides of this battle taking place within the modern mediascape by analyzing data drawn from both conservative and pro-drag interviews and podcasts. Utilizing both Goffman's frames and indexical fields (Eckert, 2008) this paper will show how the ideological war between religious conservatives and queer advocates and allies is rhetorically structured around large networks of meaning and inference. Additionally, popular terms among the anti-drag political movement such as 'groomers' will be analyzed in terms of its indexical influence as well as its semiotic and explanatory uses for fearmongering based on anti-queer conspiracy discourses. Possible applications of this semiotic analysis towards countering hate-speech and discrimination will be included in the discussion. Presenter: Gavin Furukawa (Sophia University)

The power of transition: Josō in Japan: This presentation explores the power of transition through examining diverse discourses of josō (male-to-female cross-dressing) in contemporary Japanese society, in particular, among participants at university josō contests. While josō in Japan has a long history and cultural meanings of its own (Mihashi 2008), today the culture of josō circulates widely through contemporary media, and its visible influence on popular and youth subcultures can be observed in numerous josō related manga, cosplay, blogs and SNS accounts. This presentation examines how josō practitioners frame transition – from male to female, from cool to cute, from real to virtual, from ordinary to extraordinary, and from binary to non-binary – in order to enable authority, control, attraction, and empowerment as effects of power. The reflexive accounts of four participants who

had various motivations for josō illuminate the power production of josō in different ways. One participant explained that josō is a means to express his ideal feminine beauty and enhance his social capital at his university. Another participant considered josō as his pursuit of performance, which permits him the freedom to go beyond the boundaries between femininities and masculinities, and self and other. For yet another participant, josō is an identity apparatus that controls the movements back and forth between non-binary complexities. There was another participant who advocates cuteness that this participant believes to be the greatest power generating force in human interactions. An analysis of these diverse interpretations of josō demonstrates that cross-dressing does not necessarily index gender and sexual identities or their marginalities in this Japanese context, but offers its practitioners a transitional framing device that transcend the liminal and expected pragmatics. (Shunsuke Nozawa is another presenter for this presentation. His information is listed as a chair and discussant for this panel.) Presenter: Ayumi Miyazaki (Japan Women's University, International Christian University)
Discussion: Discussant: Shunsuke Nozawa (Hokkaido University)

3-090

From Mobility to Transience: New Perspectives on the Transglobal Middle Class

8:00 AM - 9:45 AM TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Andrew Haxby (Max Planck Institute for Social Anthropology)

CHAIR:

Andrew Haxby (Max Planck Institute for Social Anthropology), Jing Jing Liu (MacEwan University, Department of Anthropology)

PRESENTER:

Olga Wanicka (University of Warsaw), Andrew Haxby (Max Planck Institute for Social Anthropology), Jing Jing Liu (MacEwan University, Department of Anthropology), Sazana Jayadeva (University of Cambridge), Miriam Driessen (SUNY, University at Buffalo), Mathew Gagné (Dalhousie University, Department of Sociology and Social Anthropology)

DISCUSSANT:

Mark Liechty

DESCRIPTION:

Fifteen years ago, journalistic and academic writings marveled at the astronomic rise of the middle class in Africa, Latin America, and Asia. Inherently transglobal, mobility marked this new class, ably pursuing flows of capital in the slipstream of neoliberal globalization. Today, between stories of rising authoritarianism, the retrenchment of national protectionism, and ongoing political and economic strife stemming from the COVID pandemic, members of this same middle class are searching for new homes, accepting decades of drifting, family separation, and varying intensities of de facto exile. Such stories not only contrast aggregate data proclaiming the continued rise of the global middle class; they also reframe their once-hallowed mobility as endless transience, their mobility now stripped of agency. What to make of this shift? Narratives on the fragility of the global middle class are hardly new. On the one hand, a robust middle class is perceived as a stabilizing force to anchor developing countries within global capitalism. On the other, the global middle class is often discussed as newly emergent but always already on the verge of collapse. For those pursuing a middle-class lifestyle, this contradiction is part of one's lived experience. Vacillating between a comforting sense of advancement and terrifying moments of regress, many middle-class aspirants seem perpetually caught in a 'not yet' temporality, where self-determination is both promised and withheld. Suspended between precarity and immanence—both adjacent to financial ruin and tantalizingly close to a life of stable, modern affluence—being middle class is marbled with existential anxiety. Suspension has long been central to the lives of the middle class, especially those in the global south. What might be new is the accompanying sense of transience. Building on recent work on this state of being, we define transience as the incapacity to settle, or the inability to create a stable home that meets one's standards. While transience has often been used to describe the lives of more disempowered classes of people, we contend that it provides a useful lens for analyzing middle class-ness in the global south, for two reasons. First, discussions of middle-class people have too often over-emphasized their control over their own mobility. In tempo with a 'not yet' temporality, self-determination is a promise that often remains unfulfilled and beholden to the headwinds of geopolitical favor. Secondly, as the world pivots toward deglobalization, 'slobalization,' and the possibility of a new cold war, the promise of geographic self-determination also recedes. Or does it? Do middle

class aspirants believe they can still gain control of their transglobal movements? How do new social imaginaries confront frontier geographies to make new places where middle-classness can be attained or safeguarded? How has global middle class identity changed as emergent political barriers erode previous forms of global cosmopolitan into its threadbare aftermath? Is this once-heralded class itself a transitional category, the product of a moment in world history that is now ending? Our panel pursues these questions.

Approaching the middle class as neither monolithic nor Western-centric, we focus on the affective experience of those aspiring towards this lifestyle, and the overlaying social imaginaries, political realities and material practices that constitute it.

“Go With the Flow”: overseas Filipino workers’ vision of “good living” in Poland: Overseas Filipino Workers [OFWs] in Poland in recent years are more visible mainly due to the emerging Filipino community’s initiatives. Their education and work experience are rarely compatible, and the less prestigious employment they must take on often leads to a growing sense of frustration or a feeling of failure. In my ongoing project, I explore their oft-repeated statement ‘go with the flow’ as a way of coping with such frustrations. These words are seen as neither ambivalent nor a lack of agency, but rather as a constant search for the best opportunities often distributed globally. OFWs are rarely in one place for long, adopting a more transient lifestyle. In Poland they often perform different jobs and are becoming more active as entrepreneurs, so ‘go with the flow’ can also be treated as a flexible strategy for coping with the new reality. What is hidden under phrases like, ‘trying my luck’, and ‘catching favorable circumstances’? What influences their vision of transient life in Poland? The talk will show how OFWs pursue a middle-class lifestyle through acts of transience and how the temporary nature of the situation has shaped their worldwide vision of “good living,” which should not be described as ambivalent or defeated. This view stems from aspirations of the dream ‘global middle class’, in which membership is increasingly often determined by self-esteem and self-determination. Therefore, the case of OFW gives a positive vision that is supposed to bring future satisfaction and gives meaning to everyday duties, even if they indicate downward professional mobility. Presenter: Olga Wanicka (University of Warsaw)

The Unforgiving Temporality of Middle-Class Aspirants Amongst Nepal’s Diaspora : Nepal’s massive diasporic population is in part thanks to the popularity of circular

migration to East Asian and Middle Eastern countries, where many Nepalis work as laborers for several years at a time. While widely considered lower class migrants, many do not see themselves in that way. Instead, they stress their middle-class bonafides, claiming their migration is part of securing their family’s class position, through land purchases and investments in their children’s education. Embedded within such claims is the supposition that their mobility strategy has an endpoint, that their movement between home and abroad will conclude in true economic security, allowing for the migrant’s permanent return. This talk explores this supposition. Its focus is on how price inflation in Nepal continues to move the goal post for these migrants, inflation that is directly tied to the constant influx of remittances. Online interviews and ethnographic research in Kathmandu shows that migrants are quite aware that, as land prices, private education fees, and the basic cost of living rise, their endpoint becomes harder to picture. This talk then examines how such changing circumstances are incorporated into migrants’ future imaginings and self-perception. As the timelines of their mobility continue to extend, migrants must work to maintain a sense of agentive mobility aimed at the dissolution of transience. Migrants accomplish this, at least tentatively, by weaving numerous futures into a meshwork of possibility. While not resolving the issue, this meshwork enacts a self-image of middle-class global citizenry, and in doing so holds open the future. Presenter: Andrew Haxby (Max Planck Institute for Social Anthropology)

Japa, or, to Run, or to Flee: Nigerian youth and ‘survival’ migration’ as middle-class sensibility: ‘Japa’, a Yoruba term for ‘to run’ or ‘to flee’, has become part of the everyday vernacular of Nigerian youth since 2020. While migration has always been a part of Nigerian culture, this paper explores how migration recently became charged with urgency. Casting migration as an act of ‘fleeing’ implies its necessity for survival. The secrecy around planning and serendipity of destination changes the tenor of middle-class mobility, once ostentatiously flaunted for status, and primarily directed to the UK. Today, destinations are far more diverse, configured by availability and geopolitical shifts, as much as access to resources and connections. Why do middle-class youth frame their desires to leave as a matter of ‘survival’, a discourse more readily associated with refugees or asylum seekers? Drawing on a series of interviews and ethnography with Nigerian youth who plan to leave or have already left as education migrants, this paper traces the political, economic, and social configurations that weave urgency through the social-cultural

phenomenon of japa. I situate middle-class 'survival' migration in an ongoing process of contention over the viability of the Nigerian state. Economic and political vulnerability paradoxically appears to increase with greater economic and political participation. Middle-class youth are subject to the asymmetrical outcomes of their own efforts: savings are garnished through inflation and political protest ends in brutal punishment. When migration is no longer marked by prestige, but marred by vulnerability, japa is a means of affectively engineering a new discourse of 'middle-class' sensibility in Nigeria. Presenter: Jing Jing Liu (MacEwan University, Department of Anthropology)

No Country for Young Engineers: student migration from India to Germany, a second chance at success: This paper explores the reasons behind rising Indian student migration to Germany. The number of Indians studying in Germany has more than doubled between 2015-2016 and 2020-2021, and the majority are enrolled on postgraduate courses in Engineering (DAAD 2022). Engineering degrees have long carried social prestige within the Indian middle classes (Upadhyaya 2016). Nevertheless, as I examine in this paper, despite having met the expectations associated with a middle-class culture of education in India, a large proportion of engineering graduates are unable to find desirable jobs necessary for the successful (re)production of middle-class status. In this context, the affordable cost of study in Germany has made study abroad, for the first time, an accessible escape from unfavourable employment, and an alternative path to achieve social mobility. I argue that my interlocutors sought to study in Germany not because they believed that a degree from a German university would give them a positional advantage on the Indian job market. Rather, the cultural capital they sought to acquire, which they believed would be valued in India and elsewhere, was relevant work experience at a German company. A Master's degree was primarily valued as a path to obtaining such work experience. I also examine students' anxieties about whether study in Germany would, in fact, enable them to 'get back on track', and the tensions between privilege and precarity in their lives. The paper draws on interviews with Indian students in Germany and a digital ethnography of 'Study in Germany' social media communities. Presenter: Sazana Jayadeva (University of Cambridge)

Chinese Middle-Class Aspirants in Africa : "The Chinese middle class is not as big as westerners think," a Chinese engineer in Ethiopia once quipped to me, adding, "as if owning a house and a car means that we belong to the middle class." He spoke of himself and his colleagues

who would, by measure of income, fall solidly in China's middle class. And yet they remained mere middle-class aspirants. Why did this engineer and his colleagues feel they did not belong to the middle class? And what makes China's middle class different from how "westerners" define it? Inspired by the engineer's remark, this paper explores popular notions of China's supposedly swelling middle class. It does so by drawing on Chinese "Africa diaries" published online and narratives I collected during fieldwork in Ethiopia. Many Chinese expatriates in Africa lacked and longed for what they described as a sense of security, a wanting aspect of middle-class existence. Creating a middle-class lifestyle and living one were two different things that were, by virtue of middle-class aspirants' transience and an accompanying sense of insecurity, mutually exclusive. To live a middle-class life and maintain it, they were forced to continue moving. Their self-imposed mobility ultimately prevented them from achieving the longed-for stability of middle-class life. This paper explores how Chinese middle-class aspirants in Africa view their lives and define the class to which they aspire to belong. It encourages thinking beyond notions of the middle class as a material achievement and considering the experiential nature of middle-classness. Presenter: Miriam Driessen (SUNY, University at Buffalo)

Connectivity and Digital Nomads in Mexico : Mexico has become a hotspot for digital nomads in search for adventure, authenticity, travel, and even wealth. Part of the story of digital nomads in Mexico, particularly those from the rest of North America, is a desire to work and live in ways that they can maintain or advance their aspirations toward middle class status while staying mobile. Yet they might be less nomadic than their name suggests since their movement requires stable transnational networks of people, labor, and payment to produce the conditions of remote labor. Organizing life in this way requires conditions of connectivity, or those localized socio-technical arrangements that enable them to work across borders and in multiple currencies. Splayed across online communities of digital nomads in Mexico are questions about connectivity, like the strength of the internet in cities by the beach, how to move money around global financial networks, or how to use VPNs to appear physically located in another country. Digital nomads turn to each other for advice on how to produce the conditions of connectivity required to be a digital nomad. While the literature on digital nomads explores how they connect by forming communities, it overlooks the centrality of connectivity to their nomadic labor. Being nomadic while also pursuing middle-classness requires people to be

persistently connected to certain networks related to their labor. I argue that connectivity, as a condition of life in a certain place, becomes a measure of possibility for mobile, location-independent middle-class aspirations among digital nomads in Mexico. Presenter: Mathew Gagné (Dalhousie University, Department of Sociology and Social Anthropology)
Discussion: Discussant: Mark Liechty

3-150

Going Hungry on Campus: A Roundtable on Anthropological Engagement with Basic Needs Security in Higher Education

8:00 AM - 9:45 AM TMCC - 717 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Jason Miller (Washburn University, Department of Sociology & Anthropology)

CHAIR:

Jason Miller (Washburn University, Department of Sociology & Anthropology)

PRESENTER:

Jason Miller (Washburn University, Department of Sociology & Anthropology), Corinne Kentor, Miriam Kopels (San Diego State University, Department of Anthropology)

DISCUSSANT:

Neri de Kramer (University of Delaware)

DESCRIPTION:

In 2019, researchers from Temple University's Hope Center estimated about 40% of U.S. college students struggled with food security, that is, they did not have enough access to reliable, nutritious, and culturally appropriate food. In 2023, some campuses saw their student's food insecurity rates jump above 50% due to the lingering impact of the COVID-19 pandemic and the looming economic recession. Those with the highest rates of food insecurity are often those who have been historically marginalized from higher education such as students of color, low-income, LGBTQ+, immigrant, and first-generation students. Moreover, food insecurity is not limited just to students on campus; faculty and staff may also experience stubbornly high food insecurity rates and all three populations struggle to meet other basic needs such as housing, technology, transportation, and healthcare. In this interactive roundtable, we will

discuss how anthropologists and the anthropological toolkit are uniquely suited to address these concerns on their campuses. We will hear from anthropologists who lead campus-based food pantries, conduct basic needs research, and work to create higher education policies to ameliorate these concerns. Focusing on best practices for addressing student and employee basic needs, we will also discuss ways in which audience members can make small changes right away to help students (such as including basic needs statements in their syllabi) and form a network of anthropologists interested in these issues.

3-095

Habiter des territoires en transition: repenser les rapports socio-environnementaux à l'ère post-Révolution verte

8:00 AM - 9:45 AM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Amélie Zarir

CHAIR:

Catherine Larouche

PRESENTER:

Paul Lutard, Amélie Zarir, Mathieu Larivière, Xavier Gransden

DISCUSSANT:

DESCRIPTION:

La fin du 20^e siècle est caractérisée par l'éveil d'une conscience environnementale mondiale. Depuis, des gouvernements cherchent des solutions aux problèmes environnementaux qui transforment l'écologie planétaire. Pensons notamment à la création du Groupe d'experts intergouvernemental sur l'évolution du climat (GIEC) en 1988 ou aux Accords de Paris en 2015 (Lallemant-Moe 2016). Que ce soit pour lutter contre les changements climatiques, la déforestation ou la montée des eaux (Ourbak, Quinquis et Cristofari 2019 : 212), on retrouve mondialement des initiatives visant à générer une transition vers des modes de vie alternatifs, considérés plus sains et durables. Or, sur le terrain, les projets gouvernementaux et le pragmatisme des populations locales peuvent dissonner (Scott 2020;

Olivier de Sardan 2021). Nous voulons donc démontrer comment certaines communautés s'adaptent aux politiques de transitions environnementales en faisant face aux écologies en mutation (Latour 2015). Pour interroger ces enjeux, nous nous penchons sur le rapport au lieu que maintiennent ces populations, prises entre l'environnementalisme contemporain et leur mode de vie. Nous prenons en considération les propos d'Ingold (2000) sur le « dwelling », proposant l'idée qu'habiter un territoire dissout les dichotomies nature/culture et individu/environnement. Les travaux de Xavier Gransden (maîtrise en anthropologie, Université Laval) offrent une écologie politique de la commercialisation d'un champignon comestible à la Baie-James. Les travaux de Gransden s'inscrivent dans la lignée de scientifiques ayant étudié le rapport des Cris au capitalisme, notamment la manière dont ces derniers réagissent au tournant néolibéral de l'économie québécoise (Salisbury 1986, Morantz 2002, Feit 2010). La présentation de Paul Lutard (maîtrise en anthropologie, Université Laval) se base sur un terrain réalisé avec les Hmong dans les hautes terres du Vietnam. Son approche théorique se cadre par l'analyse des formes de subsistances (Scott 1977) liées au domaine forestier, permettant ainsi de saisir les mutations causées par les différents processus de transition. Depuis plusieurs années, des politiques environnementales ont façonné la vie forestière au Vietnam (McElwee 2016), changeant simultanément l'expérience au monde des personnes (Rosa 2018) et les tissus d'enchevêtrements (Tsing 2015). Les recherches d'Amélie Zarir (maîtrise en anthropologie, Université Laval) en Polynésie française s'intéressent à la souveraineté alimentaire en contexte insulaire par l'agriculture vivrière (fa'a'apu) biologique. Alliant l'anthropologie de l'alimentation (De Garine 1979), de la globalisation et du développement (Abélès 2008; Serra Mallol 2013), Zarir étudie les alternatives alimentaires et les imaginaires d'agriculteurs dont les activités ont été affectées par le nucléaire dès 1966 (Blanchet 1995) et, plus récemment, par les changements climatiques (Heinzl et Serre 2019). Le projet de Mathieu Larivière (maîtrise en anthropologie, Université Laval) s'intéresse à la production coopérative de vin au nord de la Catalogne espagnole. Sa présentation abordera les pratiques de travail viticoles évoluant au regard des changements climatiques (Sauri 2009) et les discours de viticulteurs enchâssés dans une paysannerie en transformation (Van Der Ploeg 2009). Les outils de l'écologie politique (Robbins 2012), alliés au concept d'espoir (Hauer et al. 2018), ont permis l'analyse de cette étude.

Hmong et forêt en transition, modification des moyens de subsistance et des expériences au monde: Les hautes terres du Vietnam sont le lieu de différentes initiatives politiques environnementales, provenant du gouvernement vietnamien et d'organisations non gouvernementales (McElwee 2016 ; Roberge 2021). Ayant pour but de pallier à l'urgence climatique, ces projets s'inscrivent dans un contexte autoritaire fondé sur un rapport de pouvoir entre ethnie majoritaire et minoritaire (dynamique politique intrinsèque au Vietnam) (Turner et al 2022; McElwee 2016). La conception de l'environnement dans un tel cadre politique implique des changements socioculturels en lien avec le territoire, modifiant par la même occasion l'organisation des populations. Les Hmong du district de Sa Pa, ethnie minoritaire au Vietnam, ont dû s'adapter à ces injonctions politiques, arrangeant leurs moyens de subsistance. Ma recherche s'est particulièrement concentrée sur les moyens de subsistance forestiers (forestry livelihoods). Je me concentre notamment sur ce qui peut être appelé les produits forestiers non ligneux (Tugault-Lafleur 2007). Ainsi, porter mon attention sur ces productions forestières permet de dégager les structures économiques et sociales de chaque produit, m'amenant à saisir également les attaches émotionnelles. Dès lors, je ne parle pas simplement des modèles économiques qui structurent l'organisation des forestry livelihoods, mais aussi d'expérience au monde (Rosa 2018) et des formes d'enchevêtrements (Tsing 2015) en lien avec les forestry livelihoods. Ma présentation porte en elle de manière implicite la conception de transition, qui devient un outil épistémologique. Je m'intéresse à expliciter, par la transition, les modifications des tissus culturels, au sens large, des Hmong dans les forêts du nord-ouest du Vietnam, dans le district de Sa Pa. Presenter: Paul Lutard

La souveraineté alimentaire en contexte insulaire : l'agriculture biologique en Polynésie française: Mes recherches sont motivées par les mouvements contemporains de retour à l'agriculture vivrière (fa'a'apu) biologique en Polynésie française. Depuis la baisse de la pratique de l'agriculture vivrière résultant des expérimentations nucléaires françaises par le CEP (1966-1996) ayant entraîné un afflux important de métropolitains, une modernisation et une urbanisation accélérée de la société polynésienne menant à une généralisation du salariat, la dépendance alimentaire aux produits importés des Polynésiens s'est accentuée (Blanchet 1995; Chesneaux 1995; Poirine 1996; Serra Mallol 2013; Toullelan 1984; Abélès 2008). De plus, malgré la faible contribution de cet État insulaire aux

émissions mondiales de gaz à effet de serre, leur situation environnementale et agricole est également aggravée par les changements climatiques tels que l'acidification des océans, l'augmentation du niveau de la mer, etc. (Ourbak, Quinquis et Cristofari 2019; Gemenne 2009). Au-delà de l'environnement, ce sont le quotidien des populations locales, leur territoire ainsi que leur qualité de vie qui sont affectés (Heinzlef et Serre 2019). C'est dans cette perspective que s'inscrivent diverses associations locales polynésiennes (Lallemant-Moe 2016) vis-à-vis ce « double » contexte (postcolonial et environnemental). Ma focale se pose notamment sur ces associations locales qui se mobilisent dans le développement de l'agriculture biologique en réponse à cette période de grande mutation (Latour 2015). Sachant que les îles nous transmettent actuellement un message (Ourbak, Quinquis et Cristofari 2019), les résultats obtenus nous permettent alors d'alimenter les réflexions sur la lutte aux changements climatiques, et ce, en nous fournissant certains outils pour penser la transition écologique. Presenter: Amélie Zarir

La vitiviniculture coopérative en Alt Empordà, Catalogne: Entre pratiques, discours et espoirs: Ce projet s'intéresse à la production vitivinicole de coopératives au nord de la Catalogne espagnole. L'intérêt de cette recherche tient au fait que cette activité est peu étudiée, alors qu'elle fait face à des enjeux propres au monde de la paysannerie et aux marchés mondiaux des vins (Bassegoda Pineda et Puig Vayreda 2012; Doyon 2020). Au cours de cette recherche, j'ai étudié les pratiques et les discours de production des vins et la paysannerie en transformation – en raison de l'industrialisation et de la mécanisation, de la fin envisagée du modèle coopératif conventionnel et de l'émergence de nouveaux modèles de paysanneries (Van Der Ploeg 2009; Altieri et Nicholls 2014; Narotzky 2016) – dans laquelle les viticulteurs sont enchâssés. Je me suis intéressé à leurs espoirs, passés et actuels, relativement à leurs activités et à l'environnement dans lequel ils évoluent (Appadurai 2004; Hauer et al. 2018). L'analyse de l'étude fut réalisée par le biais d'outils de l'écologie politique, notamment la jonction du local au global et l'examen des rapports de pouvoir selon une perspective spatio-temporelle (Robbins 2012). Les résultats de la recherche ont démontré les enjeux suivants : les nouvelles tendances associées à l'écologisation des pratiques représentent un défi pour les viticulteurs coopératifs (Pascual Manich et Salip Vilanova 2012) et le manque de relève agricole serait en partie lié au peu d'espoir qu'entretiennent les jeunes dans l'avenir de cette profession. Les rapports de

pouvoir multiscalaires et la lourdeur bureaucratique de la production complexifient également la poursuite des activités sur le territoire. Presenter: Mathieu Larivière

Cueillette et Résistance dans l'Eeyou Istchee: Le rapport des Cris au commerce des champignons est en continuité avec celui qu'ils maintiennent avec le capitalisme depuis les débuts du commerce des fourrures dans la région à la fin du 17^e siècle. Celui-ci est caractérisé par une résistance à l'économie occidentale (Scott 1985), mais aussi une réappropriation des marchés pour servir leurs propres intérêts (Morantz 1992). Les Cris ne s'opposent pas nécessairement à la marchandisation des champignons sauvages, mais appréhendent ce phénomène d'une façon particulière, qui n'est pas toujours en continuité avec la vision des entrepreneurs non autochtones de la région. Mon étude cherche donc à étudier le rapport entre les pratiques « péricapitalistes » (Tsing 2015) que maintiennent les cris et les tendances économiques qui caractérisent l'économie québécoise contemporaine (Desbien 2015; Doyon 2020; Feit 2010). Dans cette optique, mes recherches se focalisent sur le vécu journalier des cueilleurs de champignon durant la saison de cueillette (de la mi-août à la fin du mois de septembre). Je décris les conflits de valeurs et les diversités d'approches observables dans la petite communauté de cueilleurs commerciaux présente dans la région. Presenter: Xavier Gransden

3-760

Interspecies Edges of the Global South- Comparing Critical Transitions of Multispecies Life Across South America and Southeast Asia

8:00 AM - 9:45 AM Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Asmus Rungby

CHAIR:

Liana Chua (University of Cambridge)

PRESENTER:

**Asmus Rungby ,Emanuele Fabiano ,Karen Shiratori
,Huiying Ng**

DISCUSSANT:

Sophie Chao

DESCRIPTION:

The multispecies turn of the early 2000's expanded the political scope of anthropological analysis and broadened the field of anthropological subjects. Prominent authors like Haraway (2003) and Ingold (Ingold 2000) argued forcefully that narrowly human conceptions of the social and societal issues was not only an inadequate analytic for grasping the growing significance of climactic crisis, it also reproduced foundationally colonial ideas about what forms of life merited consideration and concern (Armstrong 2002). Though it remains somewhat contentious, multispecies anthropology has since proliferated and differentiated from the early focus on animals. Discussions now seek to account widely for non-human sociality including plants (Kohn 2013), microbes (Paxson 2008), land (de la Cadena 2015), mushrooms (Tsing 2015), spirits (Klima 2019) and climatic features (Rudiak-Gould 2014). Along with this proliferation of subjects has come diverse approaches that has opened multispecies conversations through theorizations as diverse as STS (Benezra 2021), biosemiotics (Kockelman 2011), political economy (Li 2010), gender studies (Parreñas 2017) and phenomenology (Fijn and Kavesh 2021). Much of this work has foregrounded the global north, but as applied in global south context post-colonial, and increasingly decolonial, thinking remains a key constituent in the critiques made by multispecies anthropology (Parreñas 2018; Ahuja 2009). Even so, concern for multispecies dynamics is still criticized for threatening to obscure the systemic causes of human dispossession (Watson 2016; Smart 2014). We frame a discussion about the post-colonial politics of multispecies analytics by comparing their manifestations in ethnographic analysis of Southeast Asia and Latin America. Even now, in both regions new policies claiming to commit local states to biodiversity and green transition declaim the beginning of new conditions for multispecies life. While obviously very different, these two regions share conditions of post-colonial extractivist economies, indigenous land preservation movements, authoritarian governance and geopolitical marginalization become regional orientations for diverging literatures of multispecies anthropology with distinct post-colonial critiques. Southeast Asianist anthropology has emphasized themes of entanglement and dispossession as rapacious palm oil economies and climate change alters conditions of life (Chua 2016; Chao 2022). Latin Americanist work has, in turn, mobilized analytics of biosemiotics and perspectivism to render indigenous ontologies and the ethical demands of multispecies modes of living visible to broader publics (Viveiros de Castro 1998; Howe 2019). These literatures are not sharply distinct.

Nonetheless, it is striking how these different contexts of analysis echo respective regionalist classics (Levi-Strauss 1971; Geertz 1963).. These comparative differences and similarities provide a vantage point from which to think about how critical politics of multispecies anthropology relate to regionality. This roundtable asks how the distinct post-colonial spaces of Southeast Asia and Latin America inform the development of multispecies analytics? How the specific politics of green transition and environmental degradation inform these analyses? How such differentiation is informed by enduring training in regional literatures? What is a reflection of the differences between these spaces? What are the advantages and risks

3-844

Life and Death in "Transit": Mobility, Violence, and the Politics of Care from the Mediterranean to the Americas

8:00 AM - 9:45 AM

TMCC - 713 B

Late-Breaking Roundtable/Town Hall - In-Person

REVIEWED BY:

ORGANIZER:

Ola Galal (New York University)

CHAIR:

Amelia Frank-Vitale (Princeton University), Garam Kwon (CUNY, The Graduate Center)

PRESENTER:

Amelia Frank-Vitale (Princeton University), Ahlam Chemlali (Danish Institute for International Studies), Seyedeh Mehrnaz Moghaddam, Lea Coffineau (CUNY, Graduate Center, Department of Anthropology), Ola Galal (New York University), Lupe Flores (Rice University, Department of Anthropology), John Doering-White (University of South Carolina, Department of Anthropology)

DISCUSSANT:

Jason De Leon (University of California - Los Angeles (UCLA), Department of Anthropology), Cecilia Salvi (CUNY, Graduate Center)

DESCRIPTION:

Life and Death in 'Transit': Mobility, Violence, and the Politics of Care from the Mediterranean to the Americas
In early July, the U.S. border found the remains of ten migrants after record high temperatures in Texas and Arizona. Around the same time, the corpses of a mother

and her infant were recovered after Sub-Saharan Africans were pushed into a no-man's land near the Tunisian-Libyan border. More than 500 migrants are feared dead or are missing after their ship drowned in the Mediterranean off the Greek coast in mid-June. How have the lives of migrants become so dispensable to the extent that they are left to die out of thirst in the desert or drown in the Mediterranean Sea? Are we seeing a new shift in governing mobility such that the liberal commitment to 'saving lives' has been completely replaced by the will to 'let die'? Being in transit has become more and more of a permanent state for migrants as borders are externalized and refugee law and asylum policies become more complicated or are non-existent in so-called third countries like Mexico, Turkey, and Tunisia that now play a more central role in shaping global migration. But it is also such policies, violence, and deaths that have galvanized a global solidarity movement from the US to Germany to Lebanon. As such, the deepening of the state of 'transit' for people on the move and their families—with its simultaneous uncertainty and potential—calls for an urgent interrogation into how lives are valued and come to matter or not as well as the way deaths are both allowed and countered at and outside the borders of the US and Europe. This roundtable focuses on migrants 'in transit'—transit conceptualized expansively to refer to journeys across sea or land borders, waiting, camp life, urban dwelling, bureaucratic mazes, legal limbos among others—to think about states, processes, practices of, and discourses about 'transitions' more broadly. How do we as scholars heed the call for 'anthropology of the good' (Robbins 2013) and examine the creative potential of 'transitions' without overlooking the very real ways people's lives are put at risk? At the same time, how can we account for the generative dimension of 'transitions' without romanticizing it as a form of alterity?

3-100

Marginality, structured inequalities and new policy technologies

8:00 AM - 9:45 AM TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Association for the Anthropology of Policy

ORGANIZER:

Sarah Raskin (Virginia Commonwealth University)

PRESENTER:

Natalia Orrego Tapia ,Nathan Boucher (Duke University),Natasha Neri ,Hanan Sfalti

DESCRIPTION:

Researching the margins are never about tinkering around the edges of the policy world. The margins always represent key insights into the centre of the making and unmaking of policies. This panel will interrogate the ways in which marginality, structured inequalities and new policy technologies offer valuable insights into policy actions, strategies, imaginaries and policy failures. The papers will problematise the sociotechnical, sociopolitical, sociocultural and sociomedical imaginaries of 'development' in context such as India, Chile, Brasil and France. All the papers will talk to issues around contested mobilities, racism, discrimination and the production of structural inequalities. The papers point to the need to challenge and unpack rather problematic linear development narratives, which themselves sustain structured inequalities and the complex role of policy and policy makers in working through marginality and inequalities. In all the papers, new policy technologies and imaginaries are emerging with profound effect and affect. The first paper will discuss the mediatization of mobile infrastructure in Chile, the second paper will focus on transdisciplinary teaching of organisational ethics, the third paper will discuss judiciary battle around policy brutality in favellas in Rio De Janeiro and the final paper will discuss the marginality of undocumented mothers in France.

'Spectacular spectacular', or the mediatization of mobile infrastructures and technologies for development: 'No words in the vernacular can describe these great events' because they don't often happen when you are outside technological innovation poles, like Latin America. Hence, they are a 'hyperbolic and novel' occurrence whenever they take place. This paper delves into the public demonstrations, private exhibits and governmental ceremonies for new mobile infrastructures and technologies in Chile between 1988 and 2023. This work is part of a doctoral dissertation about the 5G network's rollout in Chile, with a methodology that combines ethnography with archival research to reflect on the social life of telecommunications in developing countries. Under this light, to culturally understand the 'Cell Phone Country', time collapses, and the starting point is located years back. Telecommunications have been part of the development model since the telegraph, installed from 1852 and on. These types of systems were quickly understood as core tools for extractive industries and

sovereignty, eventually becoming essential for disaster management. They were part of domestic life when mobile phones arrived. The first public demonstration of cell phones in a 1G network happened in the spring of 1988 at Santiago's International Fair (FISA), organized by the National Society of Agriculture. One of the top attractions, it was a milestone towards the present. 'Towards the present?' a journalist asked. 'Of course', said a FISA worker and continued, 'because the cell phone is already in use in highly developed countries, where these things will soon be obsolete because there they live with half their heads thinking about the future'. The scene was the Chilean Telephone Company's pavilion, with a soon-to-leave dictator making the first call, surrounded by businessmen, statesmen, a general, and a model. That year, laypeople had a different time slot to attend. With more or less publicity, this type of event became normal for each new mobile generation, and the 'traditional spectacularity' of the Chilean government remained. Traditional, because it is austere and repetitive, yet spectacular because it is a well-planned performance to create supply before demand. By the spring of 2021, the commercial launch of the 5G network occurred at The Presidential Palace with masks, businessmen, statespeople, deans and a robot dog. The soon-to-leave president, live on TV and the official Youtube streaming, would highlight 5G's contribution towards creating a society where 'all its members have a place to share the benefits of development', remarking GDP growth and opportunities for technological entrepreneurship. His speech had a warning: 'arriving late (to technologies) means not arriving at all'. What is the common thread between these types of occurrences? From an anthropological view, they seem to condense Chile's development model both in symbolic and material terms, constructing a unitary sociotechnical imaginary about mobile infrastructures and technologies that permeates consumption through the media. Under the gleaming sun of 1988 and 2021, cellular systems are a promise for a society that doesn't exist yet because we are 'late' by default. The core difference between spectacles is the technological and media ecologies, alongside socio-political changes. The paper closes with the daily life consequences of this mediatization. By 2023: How does the spectacular pass to technology use? But more importantly: Is development still the final goal? Presenter: Natalia Orrego Tapia

Transdisciplinary Teaching of Organizational Ethics: Engaging Structural Inequity as a Unifier: If anthropology is concerned with values, norms, and patterns of behavior in society, how you help guide emerging professionals and their developing ethics

across disciplines is a paramount concern. Professionals get little formal ethics training in many professional programs yet make decisions with ethical implications in everyday practice. The field of public policy is transdisciplinary out of necessity and serves as an ideal laboratory to engage ethics across sectors or disciplines. How do we make organizational ethics accessible to different learners coming from many different backgrounds in, say, a professional public policy program? The challenge of structural inequity exists in all organizations and across every sector. Structural inequity is recognized as an ethical challenge as many organizations today turn an eye inward and engage difficult and important conversations concerning embedded inequity related to race, gender, ethnicity, social status, or income level. This inequity exists within organizations – often rooted in larger systems of which the organization is a part – and influences work they do in public, in their services and in their products. I designed a required graduate level organizational ethics course in an accredited public policy school that encounters structural inequity as a unifying theme. Each semester we engage structural inequity across participants' prior experience and training which may be grounded in fields such as business, medicine, nursing, non-profit management, government, sociology, education, and politics. This course evolved from my four years of teaching this course – observing students' engagement with the material and incorporating their feedback. In this short presentation, I will briefly illustrate my approach using selected examples from the course. In these examples, structural inequity plays a stark role: biomedical ethics principles (autonomy, justice, beneficence, nonmaleficence) applied across sectors; business principles (quality, competition, management, inclusion/exclusion, profit v. revenue) and their decidedly uncomfortable role outside of the for-profit sector; and ethics of stewardship (public trust in organizations, duty, fiscal responsibility, treatment of employees and customers) situated in the hands of organizational leaders. I include Joan Tronto's interpretation of the ethics of care – attentiveness, responsibility, competence, and responsiveness – in an organizational ethics framework, weaving the principles throughout this presentation's content as it is in the course itself. Also essential to successful transdisciplinary ethics learning are professional reflexivity exercises where students are given rich opportunities individually and in small groups – usually with large group debriefing – to examine their own beliefs, judgments, privileges and practices. In addition to students learning how to recognize and respond to structural inequity, this pedagogical approach allows the

learner to acknowledge their own discomfort and develop a universal understanding of ethics, avoiding what can be a narrow organizational lens in available ethics teaching today. Teaching organizational ethics in a transdisciplinary fashion is aided by a cross cutting topic such as structural inequity - a growing organizational concern. Presenter: Nathan Boucher (Duke University)

Favelas v. State of Rio de Janeiro : the judicial battle against police brutality at the Brazilian Supreme Court: This paper will analyze the central role of favela residents and families of victims of police brutality in the constitutional lawsuit against the state of Rio de Janeiro, ADPF 635, known as the 'lawsuit of the favelas'. For the first time in Brazilian history, favelas and black mothers' social movements are parties (amici curiae) of an action against the violation of a constitutional fundamental right and are suing the government of the State of Rio de Janeiro to reduce police lethality and implement measures for more effective police oversight control. Rio de Janeiro has one of the highest police killings rates in the world, and, in 2022, there were 1327 people killed by policemen, mostly in violent police raids in favelas. The article analyzes the social construction of the lawsuit as a judicial tool in the families' and favelas' fight against police brutality and racism in public safety policies in Rio. The Supreme Court's decisions to limit police raids during the pandemic, to install body-worn cameras and to implement a plan to reduce police lethality have raised criticism amongst state government officials, and the civil lawsuit has brought up public disputes around police oversight control, racism in policing and the rights of favela residents. The paper examines the empowerment of favela activists' and black families' voices throughout the lawsuit, since they became amicus curiae, in 2020, until the present moment, with their participation in a working group established by the Supreme Court to discuss the reduction of police lethality. The methodology includes participant observation in the advocacy campaign for the lawsuit, interviews with favela activists who are part of the lawsuit and the analysis of court decisions, filed petitions, public statements by government officials, recordings of public hearings held at the Supreme Court and videos used in the campaign. Presenter: Natasha Neri

Undocumented mothers of children who belong to France, a specific subjection.: Based on an ethnographic survey conducted in humanitarian and medico-social structures that accompany mothers in a migration situation in a commune of Île-de-France (France), I propose to show how the absence of a residence permit shapes maternal subjectivities. I will first show how the maternity of undocumented women allows them to

access their rights. Indeed, it is often as mothers (of French children, schoolchildren, or refugees) that they hope to obtain a residence permit. Moreover, it is also because they are mothers that they are accompanied by medical and social structures, humanitarian associations and are considered a priority for access to emergency accommodation (Eberhard et al., 2017). Yet, I will analyze in a second step that family ties are not enough to obtain support from structures and to access rights. These women must also act according to what is expected of them in order to avoid being qualified as bad parents and being sanctioned for this. Finally, I will show that what families perceive as surveillance by the structures transforms their behavior towards their children, but especially their parenting. Indeed, many families fear that their children will be taken away from them by the social services and question their place as parents - are their children really theirs or are they France's? Thus, I will question the way in which policies of access to rights, as well as the support offered to precarious migrant families, contribute to the regulation of maternal practices and question their place as mothers and subjects. Presenter: Hanan Sfalti

3-765

Navigating healthcare systems while de/disabled

8:00 AM - 9:45 AM

Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Dina Bork (University of Alberta)

CHAIR:

Gerald McKinley

PRESENTER:

Erin Mellett (University of Memphis, Department of Anthropology), Amanda Votta (Brown University), Elizabeth Straus, Dina Bork (University of Alberta)

DISCUSSANT:

Cassandra Hartblay (University of Toronto, Department of Anthropology)

DESCRIPTION:

This roundtable explores issues of (in)access to and (in)efficacy of healthcare services for individuals living with disability, neurodivergence, and/or chronic/long-term conditions. How are ableist and dominant

biomedical understandings experienced in healthcare settings by such service users? How do those who are disabled and/or deabled (Puar, 2017) contend with clinical and institutional assumptions regarding 'health,' 'recovery,' and 'efficacy' that exclude their own experiences, self-knowledges, preferred care options, and health outcomes? In line with the 2023 theme of transitions, we examine the uncertainties and mutabilities in healthcare provision faced by those living with disability, debility, and difference. Roundtable participants will open up avenues of thought that celebrate the types of expertise developed by virtue of navigating misfittings (Garland-Thomson, 2011) with healthcare dynamics, systems, structures, norms, laws, and languages, as well as clinical spaces, technologies, and distances. We are an interdisciplinary group with varied theoretical backgrounds and work spanning numerous populations. Many of us also have our own lived experiences navigating the settings/systems we study. Session will set aside time for audience participation.

3-010

Proprioceptive Subjects: Rethinking Autonomy and Embodiment

8:00 AM - 9:45 AM TMCC - Hall G - MI

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Julia Elyachar (Princeton University)

CHAIR:

Julia Elyachar (Princeton University)

PRESENTER:

Kamala Russell ,Danilyn Rutherford (Wenner-Gren Foundation),Terra Edwards ,Greg Downey (Macquarie University)

DISCUSSANT:

Agustin Fuentes (Princeton University, Department of Anthropology)

DESCRIPTION:

Organizers of the 2023 Annual Meeting invite us to consider the multiple meanings of 'transitions,' noting that transitions might denote 'a move from stable ground to less certain topographies, new vernaculars, and unfamiliar grammars.' In this double panel, we bring together anthropologists who draw on the

concept of proprioception – as a new vernacular -- to explore how humans cope with uncertain topographies and unstable grounds. Proprioception refers to our knowledge, without conscious awareness, of where we are in space and how elements of our physical body relate to one another. While the concept literally refers to the individual, we approach proprioception as a distributed collective capacity that allows us to upend lingering assumptions about how humans engage with one another and the wider world. Critical theorists such as Catherine Malabou have pointed to the ease with which proprioception can be absorbed into accounts of a neoliberal body maneuvering in a sea of risk and a synaptic self that is always responsible for self-improvement. Instead, we find in proprioception ample grounds for theorizing the distributed embodied self. Proprioception provides us with a helpful 'thinking device' for considering all kinds of 'challenges to equilibrium' offered by the 'current situation.' No body moves through the world unaided. Autonomy is an illusion. Agency is distributed and collective, at every scale. The concept of proprioception was developed at a moment when social science theorizing about human interaction was emergent, bold, and creative. Some lines of thought got closed off with the associations of physiology with racist pseudoscience and the ascendance of theories of the 'body as a house.' Recently, we are witnessing new and exciting lines of scholarship in and around anthropology on themes like multimodality, affect, and embodiment. Anthropologists and allied scholars have mapped out a terrain. The time is ripe to get on the ground – to develop the tools we need to do research that is ethnographically fine-grained and theoretically imaginative. With our discipline and societies in transition, it's an exciting time to be exploring how people navigate, together, in an unsteady world. Our panelists come to the question of proprioception, in these times of endless transitions, from different institutional settings, backgrounds, and life experiences. The group includes individuals working in an artistic vein with corporeal methods to convey that which cannot be conveyed in writing, and those who deploy and develop precise analytic terms that can push us beyond some of the confusion associated with 'embodiment' writ large. We deliberately include diverse theoretical, empirical, and conceptual approaches. Embodied, distributed, and collective: proprioception shares traits that characterize our lives together. The body is social, no less than the social is embodied. What happens when we drop our assumptions about sociality and the human and look over the ledge? In part 1, we focus on proprioceptive subjects. We consider how the concept

of proprioception challenges assumptions about the autonomous embodied subject.

Proprioception and the (un)observed body : What role does proprioception play in processes of relating to others? This talk draws on fieldwork conducted with speakers of a minority language (Shehret) in Dhofar, Oman. This area has undergone great infrastructural reorganization in the last 50 years in ways that have expanded the intensity and frequency of encounters within households and newly public spaces. On Dhofar's shaken ground, people move and speak in ways that limit and anticipate contact with others. Not simply a matter of enacting local norms, my interlocutors attend to where they are and how they are positioned with respect to actual and possible observers in and by feeling and moving their bodies. Walking with a disinterested slowness can diffuse a palpitation of anxiety as one passes across an open doorway where another may be: there are many ways to show less. My interlocutors point to these feelings, faculties, and the accessibility of the body as vicissitudes of being in the partial space of human existence (Arabic: *dunya*; Shehret: *dini*) and thus as an opening to ethical challenges around how one orients to God while living in the world. This talk considers these movements that arrange the person during, before, and in avoidance of interactions with others as proprioceptive navigations of worldly landscapes invested with social others. Does thinking actions through the sensations and orientations that enable them help circumvent common anthropological tropes of cultivation and performance that would reduce this ethics to problems of observation and representation? Presenter: Kamala Russell

Proprioception and the Connective Tissue of Sociality : The ability to see what another is seeing is the first step towards understanding what another is saying, according to most accounts of normal language development. A long tradition of western theory has built its account of the emergence of sociality on sight: language, and social life more generally, begins with the visual ability to imagine the world from another's point of view. An equally long tradition of western theory privileges the sonic: speech fosters reflexivity to the degree we can hear ourselves talk. But there are other ways of sharing senses, which become particularly apparent among people who don't use their minds and bodies in ways considered typical. In this paper, I explore some of the ways in which sensation becomes social by focusing on "proprioception," the feeling of one's own body in space. I consider the experience of a young English butcher, who lost his sense of

proprioception, and my disabled daughter, who constantly seeks hers out, to explore how proprioception serves as a connective tissue, binding people to broader social worlds. A close look at this capacity in situations that bring it into sharp relief, puts a new spin on what George Herbert Mead called the conversation of gestures. In sensing the self as another, participants in the interactions I consider develop a sense of the other as a self. Presenter: Danilyn Rutherford (Wenner-Gren Foundation)

The gravity of proprioception in protactile communication: rethinking "multimodality" : Over the past several decades, linguistic anthropologists have increasingly turned their attention to how communicative agents draw on diverse semiotic resources to carry out their social aims. As part of this, "multimodality" has become a central concern. In this paper, I consider recent innovations in "protactile" theory, a small but growing body of work by DeafBlind intellectuals at the forefront of a social movement aimed at uncovering new, and more tactile ways of being in the world. In this paper, I analyze protactile interactions with these theoretical interventions in mind. These analyses foreground the relation between proprioception and gravity. Once a gravitational field is in place, we are tethered to a surface, and on that surface, we are "oriented". As we walk forward together— going toward this, stepping over that— a meaningful environment is revealed. If we enter the problem of multimodality here, where proprioception and gravity meet, instead of starting with sensory modalities as such, the analytic project is transformed. Instead of asking: How can this or that social action be achieved by combining signs that are transmitted via diverse channels, one asks: How does our environment speak to us? What actions does it call forth? What are we in when we are together? For anyone interested in "embodiment" or "the senses," this approach may offer new ways of moving beyond the isolated capacities of bodies and toward the intensely relational, socio-historically conditioned, and often precarious conditions that constrain what can and cannot count as a sign for us. Presenter: Terra Edwards

Proprioception is the Target: Equilibrium as a Cultural Project in Bodily Practices: In activities like meditation, martial arts, and sports, participants actively cultivate heightened proprioceptive awareness through sustained practice over time: meditating, moving, breathing, and using other techniques. Paying attention to aspects of the self that are normally nonconscious, raising to awareness what is usually sub-aware, is often essential to becoming skilful. However, "practice theory" in anthropology and the social sciences, like some theories

of expertise in philosophy and cognitive science, assume that skill is synonymous with automaticity or decreased self-awareness. This presentation is based on long-term ethnography in martial arts and other bodily practices and on neurological accounts of the functioning and development of the vestibular system, the part of the nervous system responsible for equilibrium. I argue that that the vestibular “sense” is best understood as a complex dynamic assemblage that draws on diverse proprioceptive resources within the nervous system, interacts with the world at interfaces across the body, and emerges over developmental time, including by engaging with other people and with intentional training regimens. In other words, the proprioceptive vestibular sense is deeply encultured, not because of its “meaning,” but because lifeways, practices, and even concepts over time shape how it functions neuropsychologically. The implication is that understanding the enculturation of the proprioceptive subject requires us to fundamentally consider the limits of cultural theories based on meaning, symbols, or signs. Instead, we should recognize that neural enculturation irrevocably effaces the boundary between biology and culture, not by deconstructing them, but because they emerge together in the individual’s development. Presenter: Greg Downey (Macquarie University)

3-105

Reimagining Conservation

8:00 AM - 9:45 AM TMCC - 202 D

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Andrew Paul

PRESENTER:

Zoe Nyssa (Purdue University, Department of Anthropology), Andrew Paul, Jack Wheeler-Barajas, Maryann Cairns (Southern Methodist University, Department of Anthropology), Tapoja Chaudhuri, Liza Buchbinder (University of California, Los Angeles)

DESCRIPTION:

The papers in this panel offer fresh looks at the longstanding political, cultural, and justice issues surrounding conservation plans and policies. They examine conservation modeling, the work of designing decolonial Indigenous education programming in Kawthoolei on the Thai-Myanmar border, efforts to

center Indigenous perspectives in the context of Colorado River water management, water and heritage management in Macedonia, the link between authoritarianism and environmental politics in India, and the relationship between intensifying deforestation and forest-linked ritual practice in Togo.

Conservation by Algorithm: Biodiversity Data

Governance & Reciprocity: Unlike the scientists' beloved field sites and test plots-tended and measured; fenced if possible-the computer labs used for environmental modeling and analysis often have an air of semi-abandonment, a kind of temporary camp one bides time in until scraping up the research dollars to get away again. Though much has been made of ecological fieldwork practices, it was here, in the dusty computer lab, that raw data would become findings; patterns would become policy recommendations. The lab PI, Jay, and I sat down at a nearby workstation and he opened the lab's software suite. Like many conservation modeling programs, this one was minimalist and primarily based on typed commands, with most of the software development effort allocated to getting the machine learning algorithms behind the scenes working properly. This was supplemented by a semi-official lab protocol, thick with handwritten marginalia of best practices and tricks developed over time by successive cohorts of research assistants. Jay began navigating through the menus to set various parameters and weights, which would instruct the software to find the optimal conservation solution for our dataset of at-risk plant species in an adjoining state. At least one parameter set, Jay admitted, 'may not matter either way.' That is, although it had seemed like a good idea to include it, the algorithm appeared to never 'make use' of this particular setting. Though conservation modeling software has become increasingly sophisticated and user-friendly in the last decade, enabling scientists and practitioners to automate much of the work, there were still multiple decision points and hundreds-sometimes thousands-of possible permutations of the program settings. How then should we understand the conservation models underpinning much contemporary environmental policy and governance, when, as one graduate student described it, 'everyone knows that they don't work but they do'? Models have become an increasingly powerful intervention politically, economically, and biologically yet the practices associated with how these algorithm-based tools are developed and used in conservation remain little-known. Based on a year of participant observation in conservation modeling labs as well as interviews with over a hundred scientists and professionals specializing

in conservation science, policy, and biodiversity informatics, this paper provides a first-hand look at how conservation modeling looks in practice. These findings are contextualized in an emerging body of literature in cultural anthropology, science and technology studies, and critical data studies on modeling and AI/big data practices. The paper concludes with a snapshot of some recent efforts with an interdisciplinary group of collaborators to partner with the biodiversity informatics community to: i) improve understanding of current biodiversity data practices and infrastructures ii) expand access to biodiversity data infrastructures and resources to groups marginalized from the biological sciences and data science communities and iii) in a praxis-oriented effort, providing opportunities to reimagine and 'regrow' biodiversity data practices in terms of reciprocity and decolonial methods. Presenter: Zoe Nyssa (Purdue University, Department of Anthropology)

Collaboratively Designing a Decolonial Indigenous Environmental Education Program in the Salween Peace Park, Kawthoolei: Institutional education bears a deep and enduring colonial legacy and has often failed to productively engage Indigenous Peoples' knowledges, epistemologies, and ways of being in the world. Higher education in natural resource management and environmental conservation is no exception. Environmental education has tended to emphasize the production of environmental subjects, while resource management and conservation curricula have often focused on technocratic approaches to planning and management to solve conservation problems; neither of these tend to accord with Indigenous Peoples' ways of being in reciprocal relationship with a sentient more-than-human world imbued with agency. This disconnect has become even more important in times of widespread anthropogenic environmental change and increasing recognition of the need for a fundamental shift in dominant societies' relationships with the natural world. Meanwhile, Indigenous Peoples and local communities are defending their land relationships by declaring their own protected areas, known internationally as ICCAs or Territories of Life. One of these is the Salween Peace Park, a 6,748-square kilometre protected landscape initiated by Indigenous Karen communities in the autonomous territory of Kawthoolei on the Thai-Myanmar border in Southeast Asia. Home to more than 100,000 people in over 400 villages, the Salween Peace Park is an experiment in Indigenous environmental governance on a grand scale. Consequently, Karen administrators and civil society have identified a need for an Indigenous Karen

environmental education program to train the next generation of leaders. Since 2022, a collaborative process has been underway, bringing together Karen and international scholars, the Karen Education and Culture Department (KECD), Karen educators, and students in the Salween Peace Park to develop the first post-secondary environmental education program in the Indigenous Karen education system. Based on self-reflexive ethnography with collaborators and relevant stakeholders, this paper analyzes both the philosophy and process of developing an Indigenous environmental education program. The Karen environmental education program strives to nurture self-determining Indigenous thinkers who can confidently draw on both global and Indigenous knowledge systems in defense of ancestral Territories of Life. This research contributes to literatures on decolonizing, land-based, and liberatory education models in the Thai-Myanmar borderlands and beyond. Presenter: Andrew Paul

Transformations on the Colorado River: How centering indigenous voices in water management can decolonize the Colorado River.: Transformations on the Colorado River: How centering indigenous voices in water management can decolonize the Colorado River. Jack Wheeler University of Colorado Denver In the American West, water is allocated based on prior appropriation, or really, who put water to beneficial use first. Naturally, indigenous peoples put water to beneficial use first, but colonial encroachments and settler colonialism of capitalist United States society have created stark inequities and limitations to water rights, leaving indigenous nations with seriously limited access to water. On the Colorado River, 30 tribal nations continue to face suppression from states and the federal government with regard to water governance. Indigenous nations have been and continue to be excluded from participating in the planning process. They are left to fight lengthy legal battles to acquire their rights that were established in the 1908 Supreme Court ruling, *Winters v. United States*. In order to dismantle the colonial legacy of the American Southwest and bring about environmental justice to indigenous nations, planning efforts regarding water must be centrally informed by indigenous leaders and indigenous voices. Focusing their knowledge and leadership in the planning process promises to create a new sustainable and equitable framework from which the Colorado River is managed; one that can be expanded to include all water management practices in the American West. Through environmental science, law, the application of Karl Marx's theory of the Material Conditions of Life, as well as pulling from the successes

of the Columbia River Compact in Canada, this paper explores how elevating and centering indigenous knowledge, voices, and leaders in water planning can create a new framework for the governance of the Colorado River. This framework will permit the Colorado River to transition and transform in the period of anthropogenic climate change in a way that deconstructs colonialism, creates environmental justice, and allows the river to flow sustainably, all while providing autonomy and equitable resource allocation to indigenous nations. Key words: Water rights, Colorado River, water management, indigenous, decolonization, environmental justice, colonial encroachments, climate change. Presenter: Jack Wheeler-Barajas

Longing for the Lake: Cultural Heritage, Water Quality, and Tourism in Macedonia: Boasting both UNESCO natural and cultural World Heritage site recognition, the Lake Ohrid Region – which in 2019 expanded to include both locations in North Macedonia and in Albania-has some of the most distinctive environmental and cultural resources in the world. The lake is over a million years old and is home to unique wildlife. The area likewise has an exceptionally long history of human occupation; evidence of Ohrid's habitation reaches back more than 7,000 years. Modern patterns of migration, tourism development, and anthropogenic threats to water quality in the region prove oft-interwoven with both the very existence of such rich environmental and cultural heritage and with the perceived current-day 'value' of these draws. As the area faces potential relegation to 'endangered' status on the UNESCO site list, practical and philosophical questions about the future of the region arise. This ethnographic research suggests that water and heritage management solutions may actually be found in quite surprising, and yet deeply human, realms. The central tension here lies in who-or what-will end up longing for the lake, and what that means for all of us. Presenter: Maryann Cairns (Southern Methodist University, Department of Anthropology)

Emerging environmentalisms of 'New India.': On September 17 2022 Indian Prime Minister Narendra Modi released eight Namibian cheetahs in a protected forest in central India amidst much media coverage. The reintroduction of the cheetahs since its extinction in India in 1952 was to invigorate conservation efforts in India, despite the misgivings of some prominent Indian conservationists. This presentation analyzes the role of environmental discourses in general, and biodiversity conservation policies specifically, in the transition of the nation to become a 'New India.' While much has been

written about the colonial legacies of nature conservation in the Global South, and the role of endeavors like the 'Project Tiger' in postcolonial nation-building in India, this paper focuses on the role that environmental discourses play in India's current aspirations in becoming a civilizational force in global politics. To understand the emerging state-led environmentalism in 'New India' is to distance ourselves both from the ecology-centric environmentalism of the West and comparisons with other postcolonial nations where international conservation agencies wield a significant amount of control. Rather, this presentation argues that the Indian model of strong state presence in shaping environmental endeavors resembles that pursued by the Chinese government in recent times. As political ecologist Annah Zhu notes, China's aspirations to become a global leader are linked to its recent environmental investments. She argues for environmental pluralism that enables us to go beyond 'good' or 'bad' environmental actions and recognize alternative 'civilizational logics' that motivate the environmental leadership of the authoritarian Chinese state. Similarly, I argue that India's recent nationalistic turn in politics and its aspirations to become a 'Vishwa Guru' or a world teacher should form the background of our analysis of its environmental governmentality. The paradoxical actions of the Indian political regime in both destroying environmental habitats for economic development and its simultaneous promotion of significant private investments in the renewable energy sector should be understood in terms of the emerging aspirations of a strong authoritarian nation-state. This presentation analyzes environmental discourses promoted by the current political regime in India, including the carefully curated images of the Indian prime minister as a wildlife lover. In as much as South Asia remains both one of the most climate-vulnerable places on earth and home to almost a quarter of earth's population, 'New India' and its ecological aspirations matter to the world. Presenter: Tapoja Chaudhuri

Ethnography at the Intersection of Deforestation and Ritual: The COVID19 pandemic has brought into stark relief our global interconnectedness and the immediate threat of human encroachment on uninhabited lands. It also highlights the relationship between deforestation and the emergence of novel infectious diseases, in which an estimated 30% of known infectious pathogens originate from land use change. Since the 1970s, land transformation to cropland and unregulated logging with brush fires and slash & burn agriculture have transformed a large percentage of the West African landscape. With respect to the 'biodiversity hotspot' of

the Upper Guinean Forest that runs from southern Guinea to southwestern Togo, 84% of the original forest has been lost since 1975, transforming it into a fragmented system of remnant forest, interspersed with degraded forest patches. In the nation of Togo, the impact of habitat destruction has been particularly severe. According to the U.S. Geological Survey, from 1975 to 2013 Togo had the highest rate of agricultural expansion in West Africa with its dense tropical forests decreasing by over half since 1975. Without protection, the USAID concludes that 'the current rate [of deforestation] will lead to the complete disappearance of Togo's forests by 2025.' Despite the magnitude of the current climate change crisis, and the urgency of large-scale corrections to the current pace of deforestation, this paper argues for the importance of scaling down to a local understanding of indigenous biodiversity practices for communities that interface with Togo's remnant forests. In this paper, I describe preliminary ethnographic findings of the impact of sacred grove destruction on one community's religious practices. The author has a twenty-year relationship with a rural canton in eastern Togo named Yonda and has witnessed the dramatic transformation of the landscape due to decades of deforestation--accelerated in the mid-2000s with the 2005 death of dictator Gnassingbe Eyadema. These groves were planted during colonial rule and flourished until state-sponsored protections, which have subsequently faltered under the current presidency. With a focus on the clearcutting of sacred groves containing ancestral spirits, this study contributes to longstanding conservation efforts by asking what happens to ritual when the trees are gone? In addition to gaining a deeper understanding of local moral worlds driving deforestation and conservation efforts, this engagement fosters collaboration by eliciting evolving natural resource needs and on-the-ground impacts of deforestation and cultural practices. Presenter: Liza Buchbinder (University of California, Los Angeles)

3-155

Roundtable on Moving Words: Literature, Memory and Migration in Berlin

8:00 AM - 9:45 AM TMCC - 715 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Swayam Bagaria

CHAIR:

Swayam Bagaria ,Naveeda Khan (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Michael Puett (Harvard University),Tobias Kelly (University of Edinburgh),Sandra Laugier (National Centre for Scientific Research (CNRS)),Habiba Ibrahim (University of Washington)

DISCUSSANT:

Andrew Brandel (University of Chicago)

DESCRIPTION:

We are proposing a roundtable on Andrew Brandel's *Moving Words: Literature, Memory and Migration in Berlin* due out University of Toronto Press in the summer of 2023. *Moving Words* is an exemplary exploration of the artistic cultures and networks of contemporary Berlin, a city that has emerged as a major global node for such exchanges, thanks in part to its recent emergence as a significant literary capital of the world. The book covers a vast array of contexts through which life in the city of Berlin is provided with a literary quality or dimension – from old neighbourhood bookshops to new reading circles, NGOs working to secure asylum for writers living in exile to specialized workshops for young migrant poets. By attending to the everyday lives of writers, readers, booksellers, and translators, the book offers a crucial new vantage point on the politics of difference in contemporary Europe, at a moment marked by historical violence, resurgent nationalism, and the fraught politics of migration. Given its highly generative set of sites, methods, and disciplinary engagements, this roundtable aims to bring together a group of anthropologists, philosophers, and literary studies scholars to situate the interventions of the book in a wide range of debates, including but not limited to debates around the politics of migration, philosophy of aesthetics, and linguistic anthropology.

3-156

SAW's Conrad M. Arensberg Award: Celebrating the Contributions of Harsha Walia

8:00 AM - 9:45 AM TMCC - 716 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Jennifer Shaw

CHAIR:
Jennifer Shaw

PRESENTER:
Arjun Shankar (Georgetown University), Seth M. Holmes (University of California, Berkeley), Natasha Raheja (Cornell University, Department of Anthropology), Adrian Godboldt (University of Kentucky, Department of Anthropology)

DISCUSSANT:
Stephen Campbell ,Gerardo Rodriguez Solis (University of California, Santa Barbara, Department of Anthropology)

DESCRIPTION:
Scholar, activist, and organizer Harsha Walia is the winner of the 2022 Conrad M. Arensberg Award, given by the Society for the Anthropology of Work for outstanding contributions to the anthropology of work from inside the discipline and beyond. She is author of *Border and Rule: Global Migration, Capitalism, and the Rise of Racist Nationalism* (Haymarket 2021), *Undoing Border Imperialism* (AK Press 2013), as well as numerous journal articles. Walia's analysis and her organizing show why the abolition of borders and prisons have everything to do with work. She demonstrates why refugee and migrant crises are the outcomes of conquest, capitalist globalization, and climate change. In such conditions, multicultural liberalism plants the seeds of racist nationalism. Her work critically illuminates the connections between state formation, the intensification and externalization of borders, and the economic exploitation of migrant workers past and present. Walia's writing also challenges ethnographic projects that take the form of 'anthropological consumption' of migrant lives and stories, urging us to turn our gaze from groups and subjectivities to the state regulation of difference. *SAW* sees the promise of dialogue between Walia's focus on structural processes of 'state-regulated relations of governance and difference' and anthropologists' diverse engagements with migration and borders. Given anthropology's interest in power, work, and migration, Walia's contributions stand to push us further on questions of unfree labor, criminalization, and the very work of research. This roundtable will feature anthropologists from a wide range of locations and career positions in conversation with Harsha Walia to explore and celebrate her work as it pertains to the anthropological discipline and migrant labor activism more widely.

3-160

Teaching at the Intersection of Medical and Linguistic Anthropology: Challenges and Opportunities

8:00 AM - 9:45 AM TMCC - 712
Roundtable/Town Hall - In-Person

REVIEWED BY:
Society for Linguistic Anthropology

ORGANIZER:
Emily Avera (Colgate University, Department of Sociology and Anthropology)

CHAIR:
Anna Corwin ,T.S. Harvey (Vanderbilt University, Department of Anthropology)

PRESENTER:
Abigail Mack (University of Virginia, Department of Anthropology), Hyemin Lee (New York University), Jennifer Guzman (SUNY, College At Geneseo, Department of Anthropology), Emily Avera (Colgate University, Department of Sociology and Anthropology)

DISCUSSANT:
Lynnette Arnold (University of Massachusetts, Amherst, Department of Anthropology)

DESCRIPTION:
As a result of the COVID pandemic, we are living in a time of increasing general interest in public health. At this historical moment, more students than ever are seeking out courses and programs that provide insights into the complex social realities of illness and the inequities that structure healthcare and health outcomes. Scholars working at the intersection of medical and linguistic anthropology have a great deal to offer to these conversations by tracing the central role of language in public health messaging, global health policy, clinical interaction, medical interpretation, and healing practices across space and time. Through this roundtable, we explore the challenges and opportunities of teaching about these issues. The conversation brings together an intergenerational group of presenters, ranging from early career scholars in the process of developing courses that highlight research at this intersection, to experienced instructors who regularly teach courses that cross these subfields. Discussion on this panel will address three key issues. First, participants will speak to programmatic transformations and institutional investment in new interdisciplinary programs that highlight social science

and humanities approaches to the study of health (e.g. Sociomedical Sciences, Global Public and Environmental Health, Medical Humanities). Participants will share insights about curriculum development that highlights different areas of anthropological expertise. Second, we will explore the institutional context that has created the demand for these programs, including changing pressures within higher education and shifting student demographics. Participants will highlight how these programs can respond to the interests of first-generation students in career preparation, while also providing ample opportunities for mentoring and professionalization. Third, we will explore specific strategies for teaching at this intersection, including designing syllabi and assignments, building community partnerships, co-teaching across specializations, and classroom activities and facilitation. Roundtable participants will reflect on the challenges and rewards of teaching linguistic and medical anthropological approaches, including how to unpack complex readings and concepts, training students in complementary methods, and working with the composition of students who are drawn to these kinds of interdisciplinary programs as a compelling alternative to more traditional pre-professional and exclusively sciences training. Ultimately, we suggest that teaching at the intersection of medical and linguistic anthropology not only makes a timely intervention in current issues, but can also respond to institutional pressures on anthropology departments in ways that carve out spaces for diverse students and powerfully shape the development of socially and linguistically aware future medical practitioners.

3-165

The Curious Case of Nonhumans in Anthropology

8:00 AM - 9:45 AM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Noha Fikry (American University in Cairo, Department of Sociology, Egyptology and Anthropology)

CHAIR:

Mariko Yoshida (Australian National University, Department of Anthropology)

PRESENTER:

Gabriel Esteban Espinoza Rivera (University of Pittsburgh, Department of Anthropology), H Max Pospisil (University of Saskatchewan), Francisco Rivera

DISCUSSANT:

Anne Meneley (Trent University)

DESCRIPTION:

In light of exacerbating environmental changes and ongoing anthropological debates on more-than-humans, this roundtable explores the following three main axes/questions. On the first level, when anthropologists conduct research on interspecies relations, what does the presence/absence of nonhumans – as passerby-s, passive subjects, backdrops of action, or lively capital (Haraway 2012; Mikhail 2013; Mitchell 2002) – tell us about the politicized logic through which interspecies relations have sustained colonial power and capital formation? What does the presence/absence of nonhumans reveal our commitments and the gatekeeping concepts contouring various regions such as 'the global South' (Mashkour and Grisoni 2016; Abu-Lughod 1989; Deeb and Winegar 2012; Naguib and Shami 2013)? More broadly, what does this presence/absence suggest the role of social theory and its incapacity to attend to interactions that question neat distinctions between nature, culture, humans, and nonhumans (Mitchell 2002; Fernando 2022; Taneja 2017)? How can we think with nonhumans to pay scrupulous attention to 'the uncanny intimacy of our relationship with the nonhuman' (Ghosh 2016: 33)? On the second level: How do we tackle nonhuman others in a regionally meaningful and relevant manner? In this light, our discussion departs from the growing subfield of multispecies ethnography and critical animal studies (Govindrajan 2018; Kirksey 2014; Tsing 2013). Recent indigenous, South Asian, and Islamic critiques of this subfield pose two questions relevant to our discussions: What interspecies relations are included in the predominantly secular multispecies discussions (Saha 2021; TallBear 2011; Tlili 2012; Khan 2014; Mustafa 2021; Fernando 2022)? We regard this panel as an invitation to center our varying ethnographic conceptual grammars, texts, and cosmologies in attending to interspecies articulation. Preliminarily, we describe this as a non-romantic and non-exotic engagement with nonhumans, featuring goats, jinns, angels, oysters, God, donkeys, chickens, all of whom co-narrating environmental challenges, gendered caring and killing relations, and nonsecular understandings of life and death. On a final level, this roundtable addresses the methodological and narratological challenges of interspecies articulation, including

invisible and at times unknowable ones. We seek inspiration from genres that have successfully engaged more-than-human reference points, including fiction, children's fables, and epistles such as Ikhwan al-Safa's seminal 'The Case of Animals versus Man before the King of the Jinn' (Goodman and McGregor 2009), as well as eco-literature such as Michiko Ishimure's Noh play 'Shiranui (2003).' These genres provide tools through which we can embrace our human limitations in narrating our interspecies lifeworlds.

3-170

The formation of persecuted subjects

8:00 AM - 9:45 AM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Nadia Fadil

CHAIR:

Nadia Fadil ,Jean-Michel Landry (Carleton University, Department of Sociology & Anthropology)

PRESENTER:

Anja Kublitz (Aalborg University),Nadia Fadil ,Candace Lukasik (Mississippi State University)

DISCUSSANT:

Hamza Esmili (*)

DESCRIPTION:

The notion of persecution has, in the recent years, gained credence as an analytical tool to examine the processes of criminalization of religious minorities across the world. Building on the legacy of R.I. Moore and his seminal book 'The formation of a persecuting society' (1987), several scholars have argued for the need to adopt this lens to attend to the various incriminating measures of religious minorities, such as Muslims, in liberal states (Malik 2014). In its initial conceptualization by Moore, persecution was tied with its political-theological ramifications and understood in to be continuity with the various ecclesiastical attempts to foster and shape a unified Christian body. More recently, this concept has been used in a much broader sense, mostly in the field of history, law (Maiani 2022), political science or social theory (André 2018). Lesser attention has been given to this notion within anthropology (Lukasik 2021). This panel seeks to probe into the anthropological value of the concept of persecution across different cultural and religious

contexts and minority groups. We thereby understand persecution not solely as a tool of governance, but also as a phenomenological experience which is structured around a perpetual sense of vigilance. Persecution thereby operates as a bodily technique of (self)governance, that shapes and regulates the formation of one's moral life in distinct ways. The questions we are interested in addressing in this panel are the following: how is the experience of being 'persecuted' expressed discursively and affectively? How does one shape oneself through this experience of being under persecution? How are religious traditions (such as Islam, Christianity) mobilized as a repertoire to situate and contextualise this experience of persecution in the everyday life? How does piety shape and mediate this experience of persecution? What forms of strength and resilience are constructed around this experience of being under persecution? How can we read persecution in conjunction with other categories such as surveillance and suspicion (Agrama 2022)? What forms of communal belonging are expressed and created through this experience of persecution? And how does one conduct research among subjects who feel persecuted?

3-175

To be or not to be: Maintaining anthropological identity and identifying as an anthropologist in a clinical education setting

8:00 AM - 9:45 AM

TMCC - 713 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Iveris Martinez (California State University, Long Beach)

CHAIR:

Iveris Martinez (California State University, Long Beach)

PRESENTER:

Patricia Hudelson (Geneva University Hospitals),Mirko Pasquini (Uppsala University),Chelsea Wentworth (Michigan State University),Kathleen Rice

DISCUSSANT:

Jerome Crowder (University of Houston),Jay Sokolovsky (University of South Florida, St. Petersburg, Anthropology Department)

DESCRIPTION:

Anthropologists employed in clinical education settings

often assimilate to the culture of biomedicine taking on the role expected of them, while feeling caught between differing worldviews, and even experiencing identity loss. Weaver noted long ago that the predominant 'utilitarian case study approach' of biomedicine, focusing on specific individuals or diseases, leads to 'philosophical isolation' of anthropologists (1968, 6). The isolation is also from one's own field of anthropology since those who practice in the health professions may be viewed by fellow anthropologists as co-opted by biomedicine and losing critical perspective. However, critical medical anthropology has had an impact on our reputation in biomedicine creating resistance and skepticism about anthropologist's motives (Johnson 1991,127). Therefore, anthropologists often find themselves 'hiding' their anthropological identities in order to integrate into roles in medical education, which is perhaps one of the key facilitators to being more effective in these contexts (MacDonald and Crowder 2021). Furthermore, anthropologists in health professions education may be distanced from anthropology by identifying with their job title, as well as the expectation to publish and affiliate with professional organizations within their new fields of employment. While anthropologists may be tempted to operate in 'stealth' mode, hiding their anthropological identity, by doing so do we miss the opportunity to have others understand the importance of the specific contributions of anthropology as a field compared to other disciplines? Chileshe (2021) noted that the anthropologist 'is constantly moving through the different categories of participation' in medical school roles (p. 158). How can anthropologists maintain their anthropological identity within these 'foreign' environments and shifting roles? International roundtable participants engaged in clinical education within the United States and Canada and abroad will discuss the pros and cons of identifying explicitly as anthropologists among health professions colleagues and students. How do we do so successfully? What are the pros and cons of being explicit about anthropological content in health educational contexts? If and when is it necessary? Does it facilitate learning? What does it mean for the profession of anthropology more broadly? What is the impact on our own self-identify, isolation and career success? How do we position ourselves for success as anthropologists in a health professions education setting? These questions seek to advance the conversation of the role of anthropology in medical and health professions education and inform our practices moving forward. The roundtable discussion will be followed by comments from two senior anthropologists: one

engaged in teaching humanities in medicine and the other with a long career helping train public health students and physicians in geriatric health. Johnson, TM. 1991. 'Anthropologists in medical education.' In Training manual in applied medical anthropology, 125-160. American Anthropological Association. Weaver, T. 1968. 'Medical anthropology' In Essays on medical anthropology, 1-12. University of Georgia Chileshe, M. 'Participatory Anthropology for Teaching Behavioral Sciences at a Medical School in Zambia. AND Macdonald, AL. and JW Crowder. 2021 'Wearing a Cloak and Many Hats ' IN Anthropology in Medical Education: Sustaining Engagement and Impact. Springer.

3-110

Transgender Temporalities: Gender Transitioning in the Everyday

8:00 AM - 9:45 AM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Taylor Silverman

CHAIR:

Austin Sibley ,Taylor Silverman

PRESENTER:

Austin Sibley ,Taylor Silverman ,Shilpa Menon (University of Illinois, Chicago, Department of Anthropology),Carmen Jarrin (College of the Holy Cross, Department of Sociology and Anthropology),Jianmin Shao (University of California, Irvine)

DISCUSSANT:

Eric Plemons (University of Arizona, School of Anthropology)

DESCRIPTION:

'Born this way,' a long-standing rallying cry for mainstream gay rights movements in North America and globally, has also been taken up by many transgender activists as a strategy to destigmatize gender 'non-conforming' identities. Though generating empathy and acceptance, this framework relies on a binary, static, and frequently medicalized understanding of gender that obscures the performative everyday practices and ethnographic realities that that bring gender into being. Meanwhile, queer anthropologists and trans studies scholars have been increasingly (re)imagining the social and physical 'transitions' of

transgender people as a definitionally form of 'movement across a socially imposed boundary' (Stryker 2017). Recent ethnographies emphasize transgender identities as fluid, relational, and contingent on interpersonal interactions and contexts (Plemons 2017; Brainer 2019). Other trans scholarship documents people traveling 'back and forth' between genders, inhabiting multiple genders, and/or occupying spaces 'in-between' masculinity and femininity, further queering queerness itself (cárdenas 2016). At the same time, biomedical concepts of 'plasticity' and malleability play a central role in maintaining dominant ideologies and hierarchies around race, sex, and gender (Gill-Peterson 2018). This dynamic body of work has taught us that gender necessarily evolves and morphs over time, and that gendered embodiment is fluid for all bodies, not just trans bodies. This panel seeks to explore the 'how' rather than the 'why' of transgender identities, bodies, and experiences, in relation to the multiplicity of timelines over which they emerge. We hope to further complicate the idea of 'transition' as a singular and dramatic change in expression and embodiment. Instead, this panel seeks to attend to quotidian micro-practices of gendering and the ways in which transgender people are making (and remaking) gender in the everyday. How do transgender people's bodies and identities continue to 'hang together,' while simultaneously morphing and shifting (Mol 2002)? How do mainstream medical interventions among cisgender people (hormones for fertility, hormones for birth control and menstrual suppression, breast augmentation and reduction) complicate the perceived uniqueness of trans bodies (Sanabria 2016)? And what understandings of gender are promoted and foreclosed by prevailing explanatory models and temporal frameworks of transitioning? Ultimately, we will consider how the micro-moments and macro-narratives of transgender transitioning can expand anthropological theorizations of identity and temporality.

Gender Exploration and Childhood Plasticity: The "Project" of Parenting Transgender Youth: Children, in the American cultural imagination, are commonly understood to be inherently innocent sites of potential and plasticity, "projects" whose outcomes rely on parents' ability to foster positive development (Casteñada 2002, Hulbert 2004). Within this concept of the child as potentiality rather than actuality – a concept that necessarily rejects biological determinism – gender exploration might be recognized as a natural, if not expected, aspect of growth and self-discovery. Yet the prevailing biomedical understanding of gender posits that it is innate and hardwired (Sadjadi 2019),

rationalizing the "treatment" of gender while at the same time reifying a binary gender system and foreclosing the possibility of fluid and evolving gender identity and embodiment. My ethnographic research with parents of transgender and gender nonconforming youth exposes the anxieties that stem from the imperative to foster burgeoning gender identities and legitimize experimentation while at the same time navigating medical, educational and social settings that leave little space for uncertainty. Quotidian familial interactions around topics ranging from sartorial choices to sexual desires and capabilities reveal gender's evolution through personal expression, interpersonal relationships and the embodiment goals that attend to both over time. Examining how parents – and youth themselves – approach and retell these moments reveals a recognition of youth as both malleable works in progress and unique individuals with self-knowledge and agency. Seen in this light, everyday moments of gender development in youth demonstrate the moral imperatives of "good" parenting and challenge us to live comfortably in spaces of uncertainty and transition. Presenter: Austin Sibley

Queering Adolescence: Transgender Teenagers & Gender Affirming Care in the US: Adolescence is a definitionally liminal category, understood in the US to be a critical period of development between childhood dependence and adult autonomy. For transgender and other "gender expansive" teenagers, emerging possibilities for identity expression and embodiment intensify this time of transitions. Drawing on clinic- and community-based participant observation and ethnographic interviews with youth, parents, and providers, I explore the ways in which the everyday practices and care of trans teens are reimagining normative processes of puberty, progress, and ultimately personhood. The biomedical treatment of trans teens, in particular, has become a key site for contemporary cultural contestation and negotiation of gender formation. Health care providers now suggest hormones that can "pause" puberty in order to allow for psychological but not physical maturation. A growing ethos of "affirmation" instructs parents to trust teen perspectives and prioritize agency over protection. And many members of the "gayest generation" accept and embrace gender exploration and fluidity. Taken together, this multifaceted "queering" of adolescence has begun to transform long-standing biosocial assumptions and moral imperatives around age and agency, affirmation and identity, and familial and institutional forms of care. Presenter: Taylor Silverman

Public Funds and Privatized Risk: Trans Reproductive Labor and Neoliberal Welfare in South India: Based on ethnographic work in the south Indian state of Kerala, this paper reflects on the ways in which privatized medical surgeries unevenly suture the spatio-temporalities of trans identity to the spatio-temporality of national/regional progress. I take up the highly publicized case, in 2020, of the suicide of a trans woman, Ananyah Kumari Alex, just days after she publicly complained of grievous medical negligence in her surgery. Responses, both by the public and by the private hospital that treated her, focused on the inherently “risky” nature of gender affirmative surgeries, painting trans people as ill-informed and unreasonable clients who want rapid results. This narrative of individualized risk, timeliness, and culpability, however, erased the broader implications of what many in the trans community saw as part of a rising trend of trans deaths and suicides in the state. In these narratives of “risky” surgery, I explore just why Ananyah’s and her chosen family’s graphic descriptions and images of her poorly healed genital region and bodily dysfunction after surgery circulated more widely than did their institutional critiques. Trans critiques of how the government funds medicalized transitions expose a broader terrain of critique regarding how the state and market collude to extract trans reproductive labor while perpetuating the conditions of trans precarity. Following Treva Ellison, I use the framing of “trans reproductive labor” provocatively to push theorizations of reproductive labor—underpaid or unpaid forms of devalued labor that reproduce the conditions of capitalism—beyond a singular association with female anatomical capacities for reproduction. The paper thus will delve into trans people’s critiques of welfare mechanisms that reveal how medical, neoliberal, and bureaucratic notions of safety, risk, and timeliness come together to sustain an image of trans wellbeing amid deepening crises of trans death and precarity. Presenter: Shilpa Menon (University of Illinois, Chicago, Department of Anthropology)

'Transition From Nowhere to Nowhere': Non-Binary and Travesti Temporalities Beyond the Gender Binary: The cisgender imagination has shaped what transgender transitions can look and feel like, by deploying medicalizing and pathologizing paradigms that assume a “before” and an “after” that coheres into legible femininities and masculinities (Stone 1993). Transgender experience, however, has always been more complex and very often resides in the in-between, challenging unidirectional definitions of transition. This paper, based on ongoing comparative research on non-

binary and travesti identities in both Brazil and the United States, argues that the transgender movement in both locations is embracing a more fluid notion of trans embodiment, complicating the idea that all trans people transition medically and the idea that gender identity will acquire stability over time. Instead, what emerges is a “queer, trans and asexual vernacular system of classification” (Amin 2023) that proposes a myriad gender and sexual possibilities, freeing people to experience transition in their own unique way and thus avoid the medicalizing paradigms of the cisgender gaze. Subjectivities that were assumed to be somewhat rigid, like travesti in Brazil (Kulick 1998), also thrive and multiply under these new social configurations, rejecting respectability politics and pointing towards the world-making potential of being a “gender terrorist,” as the activist and artist Linn da Quebrada calls it. Ultimately, the gender binary is being questioned by social actors as invalid and as a construct of colonialism, and new utopian horizons are being built (Muñoz 2009) even under the duress of political backlash. Presenter: Carmen Jarrin (College of the Holy Cross, Department of Sociology and Anthropology)

The Transgender Multiple: Selfhood, Entanglement, and Trans Onto-Epistemologies in China: In this paper, I center the life histories as well as the everyday experiences of trans and gender-nonconforming individuals in China to map the ways in which they come to resonate with and/or challenge the trans/KuaXingBie category. Based on in-depth interviews with KuaXingBie and gender-nonconforming individuals as well as participant observations in social events and gatherings in a cosmopolitan city in China, I show that the ways of being KuaXingBie are indeed multiple, heterogeneous, and irreducible to a simplistic “body-mind mismatch/incongruence.” Inspired by recent developments in anthropology and science studies concerning the question of ontology (De La Cadena 2015; Escobar 2020; Mol 2002), I argue that the ontologies of KuaXingBie subjectivity lie in the entanglement of the personal, social, and structural. These complex relations among the personal, social, and structural are entangled in the processes of making “transness,” even when they appear distinct and separate under modern, capitalist, and binary logics. Further, in light of emerging scholarships on trans studies, particularly in the contexts of Euro-American academy, my mapping of the ontologies of “KuaXingBie” in China aims to open up “transgender” rather than to provincialize it from the West, thus reimagining other possible ways of being and doing (trans)gender. The onto-epistemologies of transness is unable to be categorized, purified, and disentangled. They are ways

of knowing-being the otherwise capable of traveling with rather than within European-American traditions of making sense of gender. Presenter: Jianmin Shao (University of California, Irvine)
Discussion: Discussant: Eric Plemons (University of Arizona, School of Anthropology)

3-115

Transitioning from Class to Cultural Struggles: Social Divisions, Conspiracy Theory and the Politics of Feeling

8:00 AM - 9:45 AM TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Giacomo Loperfido

CHAIR:

Giovanna Parmigiani (Harvard University)

PRESENTER:

Giovanna Parmigiani (Harvard University), Erica Lagalisse (The London School of Economics and Politics), Dimitra Kofti (Max Planck Institute for Social Anthropology), Elizabeth Davis (Princeton University), Giacomo Loperfido

DISCUSSANT:

Sabina Magliocco (University of British Columbia, Department of Anthropology), Bruce Kapferer

DESCRIPTION:

'The heart is the site of Intelligence. [...] Intelligence passes through the brain [...], but in the heart lays its dwelling, as the heart is the site of participation to the world.' 'We will prevail, because we are deeper humans'. 'We are a schism. [...] We see regimes of reality diverge, domains of perception split apart, forms of life become irreconcilable'. This is a quote from the 'Conspiracist Manifesto', an essay issued anonymously in 2022 by the well-established Parisian publisher Seuil. The publication of the Manifesto itself, as well as the plethora of discussions about the emergence of 'conspiracy theories', 'fake news', and 'post truths' since the explosion of Covid-19, signal a deeper transformation in the ways humans are relating to and talking about power in the social arena. These narratives challenge the institutionally enforced alliance between 'power' and 'truth' and explicitly put conspiracy theories at the center of processes

(allegedly) leading to a 'schism,' an un-solvable fracture in the social structure--while stressing the aesthetic, sensory, un-mediated ways of 'apprehending reality,' through which such schism is being narrated. In 2003 Harding and Stewart noted how conspiracy theories were 'filling the vacuum created by postmodern incredulity toward grand narratives' while, at the same time, 'underscoring and intensifying a sense of historical fragmentation and disorientation.' In the last 20 years, both fragmentation and disorientation have nothing but increased, not only at the narrative-representational level, but in a direct and material relation with austerity measures, global war, the pandemic sanitary emergency, and subsequent states of exception worldwide. In this panel, moving from an understanding of conspiracy fantasies as the cultural/symbolic/emotional matter overflowing out of a multi-faceted crisis (e.g., politico-economic, social, epistemological, moral) of the world as we know it, we want to explore the articulation between deep social fractures and the alternative forms of meaning that conspiracy theories are engendering. In other words, we aim at mapping conspiracy theories as the terrain of meaning on which such 'schism' is built, as well as the 'schism' itself--understood as the fault line from within which alternative, fantastic narratives about power are generated. How are these new symbolic and cultural idioms emerging worldwide? How are they slowly starting to replace the old vocabularies of class conflict in the critique to power? In this panel, we will explore these emerging idioms and the deeper politico-economic conflicts, transformations, and structural re-adjustment policies that they seem to promote. Considering how all of the above imply large amounts of social/psychological suffering and a surfeit of negative affects towards what may be called 'established reality', how do conspiracy fantasies create webs of interpretive, non-verbal symbols, allowing for alternative ways of navigating reality, making it less painful? How do the anti-structural idioms of conspiracy theories (and similar genres of cultural performance) voice and express remnants of the social struggle? How do they conjure the state (that ambivalent mask of power), and re-frame and re-formulate its grassroots, vernacular representations?

I am another you. "Lived conspирituality" among contemporary Italian Pagans & New Age practitioner: Conspирituality—i.e., the connection between conspiracy theories and spirituality— has recently gained popularity in academic and non-academic circles. Often associated with populist and irrational beliefs, it has been linked, especially in relation to the Covid-19

pandemic, to right-wing politics, faulty thinking, and disruptive and potentially violent behavior (Greenwood 2021, Russell 2022). While these connections have been proven to be true, in some cases, in this paper, rooted in my long-standing ethnographic research, I will offer some ethnographic reflections on my study of conspirituality in conversation with the study of “lived religion”—i.e, the result of an approach that distinguishes the actual experience of persons from normative beliefs and practices, and that focuses on the “counterpoint” between online and offline lives. In my previous work on this topic, I argued that “believing in conspiracies” is not the same as “conspiracy-believing.” “(W)hereas the first is embedded in a paradigm that equates belief and faith (understood as the ‘non-rational’), the second, by focusing on the aesthetic (i.e., sensory and artistic) and performative dimensions, problematizes that same binarism.” By extending these observations to new and more recent ethnographic materials gathered on the field, in this paper I will give voice to some of the internal dynamics of conspiritualist milieus. In particular, I will analyze the role and strategies employed by those who, within conspiritualist communities, want to challenge the oppositional and polarizing narratives that often lead to social rifts, radicalization, and possible dangerous outcomes. Presenter: Giovanna Parmigiani (Harvard University)

Crypto-Utopian Occult Revivalism in Anti/Fascist Counterculture : My ethnography follows the ritual and everyday life of crypto-utopian occult revivalism and the political economic relations that produce its subjects to suggest unexplored factors contributing to the right populist capture of dissent during the Covid-19 pandemic. As my book *Occult Features of Anarchism* (2019) continues to “goes viral” I attend large festivals and small occult gatherings where cosmopolitan “digital nomads” share fears of biotechnology manipulated by occult powers, but also similar hopes in psychedelics research, cryptocurrency and technology writ large as sources of social justice and ‘spiritual awakening’. Many vaccine skeptics in my study are not mistrustful of “science”, instead considering technology divine, yet worry its power may be in the “wrong hands”, and argue about whose hands are better, critiquing or sacralizing capitalism and centralized power in the process. In the crypto-utopian occult revival, “media shamans” construct cryptography and the blockchain as continuous with the perennial “occult” magical tradition, which they revere in lieu of the values of transparency, representation and consensus that inform 20th century left social organization. Funded largely by “cryptocurrency” themselves, participants entertain occult conspiracy in the realms of government, but also

a general reverence for the power of the “occult”, a willingness to engage political action in the “occult” oneself, and a shared imagination that digitally perfecting the management of secrecy will inaugurate social equality. Meanwhile, vaccine skeptics throughout the counterculture complain of being pathologized as “conspiracy theorists” by left activists, which appears to contribute to them identifying with right critiques of the left. Presenter: Erica Lagalisse (The London School of Economics and Politics)

‘The Actually Guilty Ones’: Risk, Danger, Suspicion and Power in a Bulgarian Industrial Town: Workers’ death announcements are hanged outside factories in Pernik, a town that has been often assessed as one of the most polluted in Europe. Many of them died young, mostly from various diseases related to steel or mining production and to the town’s pollution. Daily concern about exposure to risk and danger became prominent during the pandemic, bringing to the fore discussions among workers about class, ethnicity, inequality and power. This daily discussion includes questions about who is “responsible” or “guilty” for the reproduction of inequality, the workers’ deepening impoverisation and exposure to various forms of risk and danger. Those are often based on several suspicions and mutual accusations about groups or individuals within the workplace but they mostly extend beyond the industry and the town, to discuss relations of power and potentially obscure acquirement of power within the country but also at a global scale. Those ideas and suspicions are often described as “conspiracy theories” mostly by more privileged groups in the country. By looking at industrial workers’ diverse understandings of power and their exploration of who are the “actually guilty ones” for different forms of inequality and by exploring how their ideas are shaped vis-à-vis conflicting ideas about what is and what is not a “conspiracy theory”, the paper aims to ethnographically explore the diverse scales and the various tropes that such forms of reasoning take among Bulgarian workers. Presenter: Dimitra Kofti (Max Planck Institute for Social Anthropology)

Conspiracy Theory, the Body, and Division in Cyprus: In December 2009, the remains of Tassos Papadopoulos, former president of the Republic of Cyprus, were stolen from his grave. This crime attracted intense public speculation, including widespread expressions of “sacrilege” and “desecration” indicating the sacred status of the president’s body and the transgressive nature of the violence done to it, along with rampant false accusations against Turkish Cypriots and Turkish nationals. The affective intensity of this public talk, and the specific affectivity of disgust and horror in that talk,

were implicated in “conspiracy theories” about the theft of the president’s remains. In this paper, I examine the transformation of Papadopoulos’s body into a site of discourse about “conspiracy theory.” I argue that this transformation expresses a political theology characterizing mainstream ethnonationalism in the Republic and refracting the enduring partisan and ethnonational division of Cyprus. Taking up the panel’s framing of “conspiracy theory” as a terrain of schism, I examine the dynamics of dissensus in the discourse around the president’s body, which emerged from and addressed not one community but several. The status of the president’s body as a question that could not be answered expressed contention among multiple reading publics, and the affective speech acts of shock, disgust, and horror that drove this contention turned on the religious significance of the president’s body for some but not others. Beyond this “case study,” I propose a reconsideration of local and historical context when we analyze the meanings and effects of conspiracy theory. Presenter: Elizabeth Davis (Princeton University) *Crisis, Charisma and Change. Mapping the Symbolic Grounds of Dissent: Conspiracy theories can be seen as webs of metaphors, and can be used as maps to navigate the complex world of socio-cultural reactions to the current crisis. My paper departs from ethnographic fieldwork in Milan (Italy) to explore the ways in which the progressive dis-integration of the structures and institutions of social cohesion, induced by our now 15 years old “organic crisis”, implies a double movement of creative destruction. On the one hand, the old jargons of both class analysis and class struggle tend to fade away; on the other, however, cultural, heavily symbolized and metaphorical idioms simultaneously emerge, and give shape and meaning to new forms of understanding the crisis, while liberating the affects (general frustration, anger, and resentment) of a perceived disempowerment. My analysis rests on observed features of both conspiracy theories and the politics of populism, to show the complex interplay of diversely situated metaphorical fields, and their diachronic relation with the (crisis related) politics of charisma. Here charisma figures as an agent of rupture, activating intricate webs of highly emotional processes, such as 1) identification with the totalities of structural inferiority (Turner, 1974), 2) the social establishment of non-rational, non-secular forms of truth or veridicity. 3) the explosion of long accumulated reservoirs of anomic, anti-rational and transgressive liminal energy, of the sort displayed in various forms of revolt. Presenter: Giacomo Loperfido*

3-121

Urban Encounters, Narratives, and Creative Practices

8:00 AM - 9:45 AM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Amanda Pichette (Concordia University, Department of Sociology & Anthropology), David Valentine (University of Minnesota)

CHAIR:

Victor Buchli

PRESENTER:

Craig Farkash ,Jared Epp ,Amanda Pichette (Concordia University, Department of Sociology & Anthropology),Yvonne Wallace ,Felicia Clement ,Taylor Genovese (Arizona State University),Anna Szolucha ,Karlijn Korpershoek ,David Jeevendrampillai ,Victor Buchli

DESCRIPTION:

Acoustic, visual, and narrative-based ethnographies come together to explore anthropologies of re/development, revitalization, migration, trust, and urban encounters. Canadian cities become sites of encounter and change as represented in urban refugee narratives, older downtown residents facing gentrification, creative film-making, sounds compositions, and other forms of urban engagement.

Hearing Culture in Reverse: developing an acoustempathic approach to sound through imaginative ethnography: 'I can tell you about many places in The World...What the sea is like in small fishing villages. Or a grain of sand in the desert. What is special about the view from a glacier...I can tell you about many places in The World. But you'll understand it better if I sing it to you' (Petrović 2012, 83) So begins Goran Petrović in *An Atlas Traced by the Sky*. These few short lines highlight a common Western musical trope - that music exceeds the limits of language, communicating what words alone cannot. It is certainly a romantic notion. The act of listening, in such a framing, transcends cultural bounds and subtly implies that music is where intercultural empathy lies. Yet musical meaning is culturally-mediated and subjective, not universally conceived. Music exists as a cultural record

of collectively valued sounds that communicate something of the community they come from. Noise and sound have often been framed in similar universalizing terms whether physiologically or otherwise. Municipal noise abatement strategies have largely focused on reducing all sound above specific decibel levels while physiological studies seem to focus on the decontextualized impact of sounds on the body. But such approaches do little to understand how people living in certain areas cope with their sonic environments nor do they account for the differential enforcement of noise bylaws across the North American city. Sound, as music above, becomes defined in universal terms, to be controlled based on perceived collective qualities. If the senses (and by extension our perception of sound) can be understood as 'made, not given' (Howes 2022, 45), the reality becomes arguably more complex. Since 2021 I have been developing what I refer to as an acouste(m)pathic approach to sound – or an empathetic approach to the acoustic environment – in Edmonton, Alberta. Drawing on Steven Feld's acoustemology (1996), the acouste(m)pathic project seeks to not only understand how people in Edmonton come to know the world around them through sound, but how on a larger scale we can learn to empathetically and collectively engage with other parallel and converging acoustemologies within our own cities. But how might we craft an approach that attends to the various sonic thresholds and literacies that exist among city dwellers? I'm proposing to begin with representations. Acoustic ethnographies have tended to feature representational sound compositions at the end of fieldwork, alongside textual analysis. But sound composition, while intriguing, can be equal parts esoteric, abstract, and inaccessible to the everyday person in Edmonton. Utilizing representational sound compositions at the start of fieldwork, rather than as a capstone, offers research collaborators sonic touchpoints from which to begin meaningful conversations around sound, creating a more direct route into what can often be an abstract concept. Contrary to popular culture, music and sound are not universal. But creative ethnographies can help us translate between experiences of sound, to develop and imagine sonic environments that work empathetically. Through developing this approach, I hope to add to the growing number of voices doing just that. Craig Farkash is a PhD Student in the Department of Sociology and Anthropology and Coordinator of the Centre for Sensory Studies at Concordia University in Montreal. Presenter: Craig Farkash

Uncertain Subjects and Encountering Ambiguity:
Navigating the Transition from Multimodal Fieldwork to

Dissertation Writing: In this presentation, I reflect on the transition between carrying out my doctoral ethnographic fieldwork and writing my dissertation. My fieldwork focused on collaborative filmmaking with one individual in the neighbourhood of Parkdale, Toronto. Together we made a series of absurd and unprofessional speculative fiction films we called ethnographic B movies. I want to explore how our research encounter and creative output afforded a space of ambiguous anthropological meaning, and the challenges of maintaining that ambiguity in written anthropological representations. We met each other at a community activist meeting held in the neighbourhood's drop-in centre a few weeks before the pandemic. Our coming together was predicated on a mutual desire for future-making; centering creativity and imagination, not biography. From 2020-2021, due to pandemic restrictions, my interlocutor and I met and worked on our films entirely outside in public spaces such as parks, sidewalks and alleyways. Working creatively in public gave the frame of our encounter an atmosphere of openness and ambiguity. My position as researcher and his as researched became backgrounded in the performative space of our filmmaking as we became co-producers. Over time I came to learn fragments of my interlocutor's self-professed failed academic life: getting his PhD, securing and losing an academic position, and then years of living in and out of shelters in Toronto. He rarely talked about his biography and I didn't ask, respecting the silence of his past. Instead, he wanted to make films that highlighted his desire to lead a revolution inspired by his unique philosophical, political and cosmological system, the Musicality of Reality. What mattered was not his past or marginality but sharing his ideas and intellectual contributions and it is these ideas on display in the films. However, now in the dissertation stage of my program, I'm finding it difficult to maintain that ambiguity of subject and meaning. I situate this tension within ongoing conversations around multimodal anthropology by asking the question: how can a student film speak for itself within academic conventions that require fieldwork's discursive rendering? The necessity of writing generates certain expectations of disclosure and meaning that hadn't been present in my fieldwork and in the films. How do I communicate meaning or lack of meaning created in public collaborative film making within the discursive space of a dissertation? And how do these conventions impact the kinds of research encounters that graduate students choose to engage with in the first place. Presenter: Jared Epp

Everyday Neighbourhood Relations : Exploring conviviality and urban encounters in Montréal: Public urban spaces in large cities play a critical role in how people become familiar with diverse others through everyday social encounters and how individuals learn to communicate across difference. Given increased levels of diversity and difference in urban spaces, what role does the neighbourhood play as a reference point for individuals in their everyday lives as they negotiate various identity markers including socioeconomic status, race, ethnicity, language and gender? How may individuals in these neighbourhoods develop connections across differences they might strive to ignore on a daily basis and how do their attitudes affect their degree of participation and engagement? This paper presents a neighbourhood analysis of how people share super-diverse urban spaces as part of their ordinary routines as they move through public and parochial spaces such as parks, corner shops, squares, public transport, and street corners. Employing ethnographic methods, this paper pays particular attention to the role that convivial practices and intercultural encounters play in building a self-awareness of difference and diversity. Likewise, the paper explores how higher levels of intercultural awareness may create opportunities for more sustained forms of organization as individuals pursue common objectives in their neighbourhoods. Presenter: Amanda Pichette (Concordia University, Department of Sociology & Anthropology)

Between Decline and Vitality: Aging in Downtown Edmonton, Alberta: In this presentation, I interrogate the space between representations and experiences of urban decline and urban vitality by drawing on fieldwork with older downtown residents in Edmonton, Alberta. Over the past couple decades, downtown Edmonton has been the focus of public and private forms of investment aimed at stimulating social and economic activity. The core of this work has more recently centred on the Ice District, a publicly subsidized private enterprise promoted as 'Canada's largest mixed-use sports and entertainment district.' This redevelopment, considered as urban revitalization by its proponents, is instead seen as gentrification by critics who cite the displacement of an already marginalized, mostly indigenous street-involved population. And yet, much of the urban space beyond the Ice District remain markedly 'unrevitalized' and 'ungentrified': whole blocks of store fronts sit empty and available for lease, many buildings and lots remain in states of disrepair and abandon, and so-called social disorder has gained the attention of both municipal and provincial

decisionmakers. Drawing on fieldwork with older downtown residents, I further complicate the debates surrounding urban redevelopment and representations of urban decline and vitality by exploring the lived experiences of older residents in a downtown undergoing change. I argue that urban redevelopment produces ambivalent spaces, experiences, and relations, particularly when explored through the aging body. The daily lives of older downtown residents in a variety of urban spaces is not accurately characterized through the language of revitalization nor gentrification. Their urban experiences are better understood somewhere in between decline and vitality. By tracing the variable experiences of older downtown residents, I consider the critical shortfalls as well as the potential benefits of downtown redevelopment. Presenter: Yvonne Wallace

The Missing Piece: Bringing Trust to the Forefront of Refugees' Stories: In 2015, the world saw a mass exodus of people fleeing intrastate conflicts in the Middle East and North Africa. This mass displacement placed significant pressure on many advanced economies to respond with swift action to 'manage' the crisis, but a clear dichotomy emerged. Some states opened their borders, while others enacted restrictive policies and practices to keep refugees out. Alongside these polarizing state responses came a sharp rise in far-right populism and divisive rhetoric that painted refugees as 'swarms,' 'invaders,' 'criminals,' and 'illegals,' which furthered their already precarious status. In a world with a growing divide of 'us' versus 'them,' it begs the question of how war-affected refugees experience trust-specifically in its generalized and institutional forms. The former refers to trusting people without any prior connections, and the latter refers to trust in institutions (e.g., government, healthcare). To explore refugees' relationships with trust in this increasingly distrusting world, I will draw upon various branches of the trust literature as well as interviews I conducted with Syrian refugees in my community of Kitchener, Ontario, Canada. I answer the following question: how does generalized and institutional trust affect Syrian refugees' journeys and their integration into the Kitchener-Waterloo (KW) community? The focus on my community stems from Canada's unprecedented response during the 2015 mass exodus when elected Liberal leader Justin Trudeau followed through on his election promise to resettle 25,000 Syrian refugees. Despite the global praise Canada received, there was a key piece missing in the academic work: refugees' relationships with trust. This paper helps fill this gap as the interviews place refugee stories at the forefront and provide unique insights into how trust influenced the

tough decisions throughout the refugees' journeys, from fleeing Syria to integrating into Canada. My findings also illustrate to the Canadian government, local refugee organizations, and community members the importance of developing reciprocal relationships with refugee communities. Overall, this study shows the importance of placing trust at the forefront of refugee stories and highlighting refugee experiences—especially in a world where external actors dominate the narrative.

Presenter: Felicia Clement

Uncanny Cosmic Melancholia: The Enchanted Materiality of Aging Apophatic Analogs: Terrestrial analog sites have long been utilized as tools for imagining possible cosmic futures. The diversity of these analog sites seem to implicitly mimic the assorted potentialities of imagined human futures off-Earth. In this paper, I will bring together ethnographic encounters at two seemingly disparate space analogs—the Biosphere 2 facility north of Tucson, Arizona and the Chernobyl Exclusion Zone in Ukraine—to propose that these two aging analog sites might give us a more nuanced insight into the inherent apophatic nature of attempting to predict the social, political, and cultural configurations of human futures, both on-world and off. Often, Western cosmic futures are imagined (and constructed) as new, clean, and “modern,” but what insights are occluded in this (re)imagining? What ontological and epistemological light might emerge from the dark, neglected cracks of more mature analog sites? I propose that the enchanted grime that coats places like Biosphere 2 and Chernobyl reveal a generative heuristic of melancholia—viz. melancholia-as-analytic paired with space-as-itself (Battaglia 2012) is able to develop an imagined futurity that is merely lacking, as opposed to embodying a sense of nihilistic loss, an affect often fueled by projecting the rampant inequalities of our Earthly present onto an uncertain and heterogeneous cosmic future (Žižek 2000). Therefore, an apophatic approach allows for the ability to break through the “residual” category often ascribed to anthropological engagements with outer space, exposing the nuanced fecundity of the analog sites themselves and the imagined extra-planetary futures we might ascribe to them. Presenter: Taylor Genovese (Arizona State University)

Are SpaceX “addicts” and pilgrims creating future extra-terrestrial relations in Boca Chica Texas?: This presentation engages with the theme of the panel by analysing the social world of SpaceX’s fandom base that coalesces around the company’s production and launch sites in Boca Chica, Texas. The aim of the paper is to take

seriously the ways in which SpaceX captures the imaginations of space enthusiasts. In doing that, I will consider how their active engagement with the company’s activities in Boca Chica may be prefiguring a range of radically new social relations that negotiate and respond to the hybrid social reality that SpaceX fans are inhabiting. It is a reality that encompasses real and digital realms on Earth as well as connecting present life here with a sense of human possibilities elsewhere. The paper will explore how multiple individuals (more permanent residents as well as visitors) experience and perform this physical and hypothetical space that Boca Chica represents. How do they tune their actions to their imagined cosmic and terrestrial orders? How does their pilgrimage reassert this structure of reality and how does the radically different nature of space help them endure and make sense of both mundane as well as extra-terrestrial problems and phenomena? Can the rockets built in Boca Chica be understood as a model of and for the self and the world? I will explore how Boca Chica can be perceived as a material place that is especially appealing to people who are seeking to experience and express their engagement with a radically different reality. Presenter: Anna Szolucha

KourouVision: Space, Queerness and European Identity in a launch town in French Guiana: Ever wondered what the European Song Contest and outer space have in common, other than that regularly the costumes and stage design of the former are inspired by the latter? The answer can be found in a launch town in French Guiana: KourouVision. This annual fringe event is hosted by a group of volunteers, who celebrate their queerness and Europeanness through their interpretation of the song contest. Teams, which are self-made and often consist of predominantly young metropolitan French and other European space industry workers, are assigned countries at random. Each team creates a video clip for a (usually parodied) song, often shot at the launch site, or otherwise important landmarks in Kourou, while introducing elements of the assigned countries. They create a visual presentation of the complexity of a European country on South American soil. This paper is based on participant observation in the spring of 2023 (representing Malta!), and playfully examines the intersection between queerness, outer space and European identity in an outermost region. This event embraces the queerness of outer space: it celebrates humour, music and dance and creates new, self-ascribed camp, dynamics on a launch site that is usually very formal. Yet, it also brings to the fore tensions of representation, as the event emphasises a particular type of Europeanness Kourou. The paper

examines if and how this event can be taken as a form of “radical, marginal, partial, torn, assembled, defiant, emergent selves—queer as also non-human—from stones and mountains to plants and ‘invasive’ species” (Oman-Reagan, 2018). Presenter: Karlijn Korpershoek

Why my interlocutors don’t joke about Musk: In 2021 Elon Musk was named Time Magazine’s person of the year. The year saw multiple commercial space flights. The media portrayed the flights as excessive ‘Billionaire Joy Rides’ at a time when the world faced threats from climate change and ecological collapse. Excess, according to Shosanna Felman (2003) is the basis of humour. A joke works when there is an excessive semiotic alignment, too much of something. However, for my interlocutors the billionaire missions, particularly that of Musk, were anything but a joke. In one of their weekly meetings the space enthusiasts discussed how they could ‘change the narrative’ from one of billionaire joy rides to one of visionaries and leaders. For them Musk’s actions were needed to create a good form of excess: excess vision, excess ambition, an excess that could only be realised with freedom and resources that go beyond state control. An excess enabled by capital accumulation. For my interlocutors the end of the world is brought about not through misuse of resources but rather from humanity (as a singular social project) remaining within the limits of the Earth. This paper examines the seriousness of outer space as a region of excess. It asks how thinking about outer space as an enabler of a necessary excess enables an anthropological analysis that examines how it is that certain social logics, such capital accumulation, whilst appearing excessive are able to endure, be maintained, and celebrated. Presenter: David Jeevendrampillai

The figure of ‘Elon Musk’ and the ‘residual’: understanding and method for cosmic ethnographies: The figure of ‘Elon Musk’ is without doubt polarizing, and one, I would argue, that is ‘good to think with’. Using materials from the ETHNO-ISS project, this talk will consider the significance of this polarization for the ways in which anthropology begins to consider the emergent integration of terrestrial and extra-terrestrial realms in its methods, theorisation and how we think about communities on Earth and in space as they emerge together under the conditions of the increased capitalist expansion of material life off world. Presenter: Victor Buchli

3-180

Water under the surface

8:00 AM - 9:45 AM TMCC - 714 A
Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Manuel Tironi

CHAIR:

Andrea Ballestero (University of Southern California, Department of Anthropology), Alaa Attiah (University of Toronto)

PRESENTER:

Cynthia Browne (Max Planck Institute for History of Science), Liviu Chelcea, Basak Sarac-Lesavre, Gina Hakim, Maddy Pearson

DISCUSSANT:

Teresa Montoya (University of Chicago, Department of Anthropology), Pablo Aguilera Del Castillo (University of Pennsylvania, Department of Anthropology)

DESCRIPTION:

Water also runs through the interiors of the Earth. Not just rivers, creeks, and gorges, but also phreatic bodies, aquifers, and caves. Not only flows and streams, but also viscosities and humidities happening and expanding below our feet, often invisibly but interconnecting with surface ecologies in ways that have become critical in the face of water-sucking climate change. Water under the surface poses several epistemological and political challenges that ethnographic imaginations are beginning to grasp. Groundwater creates bundles of meaning and time. They turn inside out well-established ideas about what ground(ing) is and how to maneuver around the vertical and the horizontal, the above and the below, the visible and the invisible, abundance and scarcity. Aquifers interconnect the present tense of droughts and capitalism with the geological trajectories of hydrological formations. Not-quite-visible, they challenge science's regimes of perceptibility and push civic, technical, and political publics to novel forms of (watery) representation. Groundwater is also the object of large-scale extraction for mining operations, agricultural growth, and urban development across geographies, disrupting life projects and entangling hydrogeological processes with technolegal devices and settler-colonial systems of expansion. Around the world, aquifers become the nodes around which Indigenous and peasant communities demand existential dignity and territorial sovereignty. In this Roundtable we bring together a diverse group of scholars to participate in an exercise of collective thinking that centers water under the surface as a distinct historical, material, and affective formation. We hope to develop a conversation

that highlights the conceptual and methodological possibilities that thinking below the surface opens and demands of anthropologists, communities, activists, and scientists.

3-120

WHY DO WE JOKE ABOUT ELON MUSK ON MARS? TRANSITIONING ANTHROPOLOGICAL THEORY... FROM EARTH (Part I)

8:00 AM - 9:45 AM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Amanda Pichette (Concordia University, Department of Sociology & Anthropology), David Valentine (University of Minnesota)

CHAIR:

Victor Buchli

PRESENTER:

Craig Farkash ,Jared Epp ,Amanda Pichette (Concordia University, Department of Sociology & Anthropology),Yvonne Wallace ,Felicia Clement ,Taylor Genovese (Arizona State University),Anna Szolucha ,Karlijn Korpershoek ,David Jeevendrampillai ,Victor Buchli

DESCRIPTION:

In the first of this two-part panel, speakers foreground space fandoms, space analogues, and methods that reach from terrestrial places to the cosmos. Three years before the Apollo 11 moon landing, Mary Douglas (1966) argued that nineteenth-century anthropology's cultural evolutionism and constitutive racism had been nurtured within twentieth-century anthropology's 'residual' category of magic, by absorbing a miscellany of ethnographic data (primitive belief, risible credulity, spurious iconicity, and merely efficacious ritual) and rendering them peripheral to the serious work of anthropological theory-making. It may sound like a joke bring together Apollo 11 and anthropological theory building (or magic and high-tech space projects) when so much on Earth demands serious anthropological analysis, from climate change and structural racism to mass migrations and novel forms of state and corporate power. However, we ask whether outer space may also be performing the work of 'the residual' in anthropology, absorbing the material excesses of

anthropology's contemporary concerns by figuring outer space as a domain like magic: absurd, peripheral, meaningless, and without consequence for anthropological theory making, ethics, sociality, politics, or futurity. While outer space is a site for powerful social actors to assert colonial, extractive, and exceptionalist imaginaries, we argue that it also constitutes a residuum for anthropological theory and ethics. We suggest that outer space (and its variety, alienness, and transformative demands) should be engaged seriously alongside collective anthropological concerns in terms that engage space-as-itself (Battaglia 2012). We nominate Elon Musk in our title because of the serious consideration his words and actions (from his role in popularizing electric cars to his takeover of Twitter) are given in scholarship and public debate. In contrast, his stated primary ambition to colonize Mars frequently provokes jokes and parodies. We suggest that it is the residuality of outer space that produces Musk's and others' nonterrestrial visions as external to the serious political, social, or ethical concerns of the terrestrial and the contemporary. Joking produces further residual effects: It effaces how space environments' novel affordances are central to terrestrial concerns, economies, and inequalities (i.e. that contemporary governance, war, and financialization are impossible without space). But it also presumes that terrestrial precedents already explain what might emerge in human encounters with space, despite the radical differences of varied space environments (i.e. that we can already know the fate of future, speculative space projects, without having to consider outer spaces' material demands on those projects). Yet, any nonterrestrial site (low Earth orbit, the Moon, Mars, the asteroid belt...) would demand revised anthropological attention because of the reconfigured, contingent, technologically mediated, and varied socialities and relationalities demanded of human projects by the material differences of nonterrestrial places, whether current and close to Earth or future and far away. Our Papers take seriously the material, terrestrial consequences of entrepreneurial space projects, but simultaneously ask how the differences of alien and unanticipable relations of nonterrestrial places require new forms of anthropological thinking that can transition from Earth to the cosmos.

Hearing Culture in Reverse: developing an acouste(m)pathic approach to sound through imaginative ethnography: 'I can tell you about many places in The World...What the sea is like in small fishing villages. Or a grain of sand in the desert. What is special about the view from a glacier...I can tell you about many

places in The World. But you'll understand it better if I sing it to you' (Petrović 2012, 83) So begins Goran Petrović in *An Atlas Traced by the Sky*. These few short lines highlight a common Western musical trope - that music exceeds the limits of language, communicating what words alone cannot. It is certainly a romantic notion. The act of listening, in such a framing, transcends cultural bounds and subtly implies that music is where intercultural empathy lies. Yet musical meaning is culturally-mediated and subjective, not universally conceived. Music exists as a cultural record of collectively valued sounds that communicate something of the community they come from. Noise and sound have often been framed in similar universalizing terms whether physiologically or otherwise. Municipal noise abatement strategies have largely focused on reducing all sound above specific decibel levels while physiological studies seem to focus on the decontextualized impact of sounds on the body. But such approaches do little to understand how people living in certain areas cope with their sonic environments nor do they account for the differential enforcement of noise bylaws across the North American city. Sound, as music above, becomes defined in universal terms, to be controlled based on perceived collective qualities. If the senses (and by extension our perception of sound) can be understood as 'made, not given' (Howes 2022, 45), the reality becomes arguably more complex. Since 2021 I have been developing what I refer to as an acouste(m)pathic approach to sound – or an empathetic approach to the acoustic environment – in Edmonton, Alberta. Drawing on Steven Feld's acoustemology (1996), the acouste(m)pathic project seeks to not only understand how people in Edmonton come to know the world around them through sound, but how on a larger scale we can learn to empathetically and collectively engage with other parallel and converging acoustemologies within our own cities. But how might we craft an approach that attends to the various sonic thresholds and literacies that exist among city dwellers? I'm proposing to begin with representations. Acoustic ethnographies have tended to feature representational sound compositions at the end of fieldwork, alongside textual analysis. But sound composition, while intriguing, can be equal parts esoteric, abstract, and inaccessible to the everyday person in Edmonton. Utilizing representational sound compositions at the start of fieldwork, rather than as a capstone, offers research collaborators sonic touchpoints from which to begin meaningful conversations around sound, creating a more direct route into what can often be an abstract concept. Contrary to popular culture, music and sound are not

universal. But creative ethnographies can help us translate between experiences of sound, to develop and imagine sonic environments that work empathetically. Through developing this approach, I hope to add to the growing number of voices doing just that. Craig Farkash is a PhD Student in the Department of Sociology and Anthropology and Coordinator of the Centre for Sensory Studies at Concordia University in Montreal. Presenter: Craig Farkash

Uncertain Subjects and Encountering Ambiguity: Navigating the Transition from Multimodal Fieldwork to Dissertation Writing: In this presentation, I reflect on the transition between carrying out my doctoral ethnographic fieldwork and writing my dissertation. My fieldwork focused on collaborative filmmaking with one individual in the neighbourhood of Parkdale, Toronto. Together we made a series of absurd and unprofessional speculative fiction films we called ethnographic B movies. I want to explore how our research encounter and creative output afforded a space of ambiguous anthropological meaning, and the challenges of maintaining that ambiguity in written anthropological representations. We met each other at a community activist meeting held in the neighbourhood's drop-in centre a few weeks before the pandemic. Our coming together was predicated on a mutual desire for future-making; centering creativity and imagination, not biography. From 2020-2021, due to pandemic restrictions, my interlocutor and I met and worked on our films entirely outside in public spaces such as parks, sidewalks and alleyways. Working creatively in public gave the frame of our encounter an atmosphere of openness and ambiguity. My position as researcher and his as researched became backgrounded in the performative space of our filmmaking as we became co-producers. Over time I came to learn fragments of my interlocutor's self-professed failed academic life: getting his PhD, securing and losing an academic position, and then years of living in and out of shelters in Toronto. He rarely talked about his biography and I didn't ask, respecting the silence of his past. Instead, he wanted to make films that highlighted his desire to lead a revolution inspired by his unique philosophical, political and cosmological system, the *Musicality of Reality*. What mattered was not his past or marginality but sharing his ideas and intellectual contributions and it is these ideas on display in the films. However, now in the dissertation stage of my program, I'm finding it difficult to maintain that ambiguity of subject and meaning. I situate this tension within ongoing conversations around multimodal anthropology by asking the question: how can a student film speak for itself within academic

conventions that require fieldwork's discursive rendering? The necessity of writing generates certain expectations of disclosure and meaning that hadn't been present in my fieldwork and in the films. How do I communicate meaning or lack of meaning created in public collaborative film making within the discursive space of a dissertation? And how do these conventions impact the kinds of research encounters that graduate students choose to engage with in the first place.

Presenter: Jared Epp

Everyday Neighbourhood Relations : Exploring conviviality and urban encounters in Montréal: Public urban spaces in large cities play a critical role in how people become familiar with diverse others through everyday social encounters and how individuals learn to communicate across difference. Given increased levels of diversity and difference in urban spaces, what role does the neighbourhood play as a reference point for individuals in their everyday lives as they negotiate various identity markers including socioeconomic status, race, ethnicity, language and gender? How may individuals in these neighbourhoods develop connections across differences they might strive to ignore on a daily basis and how do their attitudes affect their degree of participation and engagement? This paper presents a neighbourhood analysis of how people share super-diverse urban spaces as part of their ordinary routines as they move through public and parochial spaces such as parks, corner shops, squares, public transport, and street corners. Employing ethnographic methods, this paper pays particular attention to the role that convivial practices and intercultural encounters play in building a self-awareness of difference and diversity. Likewise, the paper explores how higher levels of intercultural awareness may create opportunities for more sustained forms of organization as individuals pursue common objectives in their neighbourhoods. Presenter: Amanda Pichette (Concordia University, Department of Sociology & Anthropology)

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use sports and entertainment district.' This redevelopment, considered as urban revitalization by its proponents, is instead seen as gentrification by critics who cite the displacement of an already marginalized, mostly indigenous street-involved population. And yet, much of the urban space beyond the Ice District remain markedly 'unrevitalized' and 'ungentrified': whole blocks of store fronts sit empty and available for lease, many buildings and lots remain in states of disrepair and abandon, and so-called social disorder has gained the attention of both municipal and provincial decisionmakers. Drawing on fieldwork with older downtown residents, I further complicate the debates surrounding urban redevelopment and representations of urban decline and vitality by exploring the lived experiences of older residents in a downtown undergoing change. I argue that urban redevelopment produces ambivalent spaces, experiences, and relations, particularly when explored through the aging body. The daily lives of older downtown residents in a variety of urban spaces is not accurately characterized through the language of revitalization nor gentrification. Their urban experiences are better understood somewhere in between decline and vitality. By tracing the variable experiences of older downtown residents, I consider the critical shortfalls as well as the potential benefits of downtown redevelopment. Presenter: Yvonne Wallace

The Missing Piece: Bringing Trust to the Forefront of Refugees' Stories: In 2015, the world saw a mass exodus of people fleeing intrastate conflicts in the Middle East and North Africa. This mass displacement placed significant pressure on many advanced economies to respond with swift action to 'manage' the crisis, but a clear dichotomy emerged. Some states opened their borders, while others enacted restrictive policies and practices to keep refugees out. Alongside these polarizing state responses came a sharp rise in far-right populism and divisive rhetoric that painted refugees as 'swarms,' 'invaders,' 'criminals,' and 'illegals,' which furthered their already precarious status. In a world with a growing divide of 'us' versus 'them,' it begs the question of how war-affected refugees experience trust—specifically in its generalized and institutional forms. The former refers to trusting people without any prior connections, and the latter refers to trust in institutions (e.g., government, healthcare). To explore refugees' relationships with trust in this increasingly distrusting world, I will draw upon various branches of the trust literature as well as interviews I conducted with Syrian refugees in my community of Kitchener, Ontario, Canada. I answer the following question: how does generalized and institutional trust affect Syrian refugees'

journeys and their integration into the Kitchener-Waterloo (KW) community? The focus on my community stems from Canada's unprecedented response during the 2015 mass exodus when elected Liberal leader Justin Trudeau followed through on his election promise to resettle 25,000 Syrian refugees. Despite the global praise Canada received, there was a key piece missing in the academic work: refugees' relationships with trust. This paper helps fill this gap as the interviews place refugee stories at the forefront and provide unique insights into how trust influenced the tough decisions throughout the refugees' journeys, from fleeing Syria to integrating into Canada. My findings also illustrate to the Canadian government, local refugee organizations, and community members the importance of developing reciprocal relationships with refugee communities. Overall, this study shows the importance of placing trust at the forefront of refugee stories and highlighting refugee experiences—especially in a world where external actors dominate the narrative.

Presenter: Felicia Clement

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themselves and the imagined extra-planetary futures we might ascribe to them. Presenter: Taylor Genovese (Arizona State University)

Are SpaceX “addicts” and pilgrims creating future extra-terrestrial relations in Boca Chica Texas?: This presentation engages with the theme of the panel by analysing the social world of SpaceX’s fandom base that coalesces around the company’s production and launch sites in Boca Chica, Texas. The aim of the paper is to take seriously the ways in which SpaceX captures the imaginations of space enthusiasts. In doing that, I will consider how their active engagement with the company’s activities in Boca Chica may be prefiguring a range of radically new social relations that negotiate and respond to the hybrid social reality that SpaceX fans are inhabiting. It is a reality that encompasses real and digital realms on Earth as well as connecting present life here with a sense of human possibilities elsewhere. The paper will explore how multiple individuals (more permanent residents as well as visitors) experience and perform this physical and hypothetical space that Boca Chica represents. How do they tune their actions to their imagined cosmic and terrestrial orders? How does their pilgrimage reassert this structure of reality and how does the radically different nature of space help them endure and make sense of both mundane as well as extra-terrestrial problems and phenomena? Can the rockets built in Boca Chica be understood as a model of and for the self and the world? I will explore how Boca Chica can be perceived as a material place that is especially appealing to people who are seeking to experience and express their engagement with a radically different reality. Presenter: Anna Szolucha

KourouVision: Space, Queerness and European Identity in a launch town in French Guiana: Ever wondered what the European Song Contest and outer space have in common, other than that regularly the costumes and stage design of the former are inspired by the latter? The answer can be found in a launch town in French Guiana: KourouVision. This annual fringe event is hosted by a group of volunteers, who celebrate their queerness and Europeanness through their interpretation of the song contest. Teams, which are self-made and often consist of predominantly young metropolitan French and other European space industry workers, are assigned countries at random. Each team creates a video clip for a (usually parodied) song, often shot at the launch site, or otherwise important landmarks in Kourou, while introducing elements of the assigned countries. They create a visual presentation of the complexity of a European country on South American soil. This paper is based on participant observation in the spring of 2023 (representing Malta!), and playfully

examines the intersection between queerness, outer space and European identity in an outermost region. This event embraces the queerness of outer space: it celebrates humour, music and dance and creates new, self-ascribed camp, dynamics on a launch site that is usually very formal. Yet, it also brings to the fore tensions of representation, as the event emphasises a particular type of Europeanness Kourou. The paper examines if and how this event can be taken as a form of “radical, marginal, partial, torn, assembled, defiant, emergent selves—queer as also non-human—from stones and mountains to plants and ‘invasive’ species” (Oman-Reagan, 2018). Presenter: Karlijn Korpershoek

Why my interlocutors don’t joke about Musk: In 2021 Elon Musk was named Time Magazine’s person of the year. The year saw multiple commercial space flights. The media portrayed the flights as excessive ‘Billionaire Joy Rides’ at a time when the world faced threats from climate change and ecological collapse. Excess, according to Shosanna Felman (2003) is the basis of humour. A joke works when there is an excessive semiotic alignment, too much of something. However, for my interlocutors the billionaire missions, particularly that of Musk, were anything but a joke. In one of their weekly meetings the space enthusiasts discussed how they could ‘change the narrative’ from one of billionaire joy rides to one of visionaries and leaders. For them Musk’s actions were needed to create a good form of excess: excess vision, excess ambition, an excess that could only be realised with freedom and resources that go beyond state control. An excess enabled by capital accumulation. For my interlocutors the end of the world is brought about not through misuse of resources but rather from humanity (as a singular social project) remaining within the limits of the Earth. This paper examines the seriousness of outer space as a region of excess. It asks how thinking about outer space as an enabler of a necessary excess enables an anthropological analysis that examines how it is that certain social logics, such capital accumulation, whilst appearing excessive are able to endure, be maintained, and celebrated. Presenter: David Jeevendrampillai

The figure of ‘Elon Musk’ and the ‘residual’: understanding and method for cosmic ethnographies: The figure of ‘Elon Musk’ is without doubt polarizing, and one, I would argue, that is ‘good to think with’. Using materials from the ETHNO-ISS project, this talk will consider the significance of this polarization for the ways in which anthropology begins to consider the emergent integration of terrestrial and extra-terrestrial realms in its methods, theorisation and how we think about communities on Earth and in space as they emerge together under the conditions of the increased

capitalist expansion of material life off world. Presenter: Victor Buchli

3-200

(Auto)Ethnographies of academic transitions
Dr. Ana Ivasiuc, Maynooth University and Dr. Fiona Murphy, Dublin City University

10:15 AM - 12:00 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Fiona Murphy

CHAIR:

Ana Ivasiuc ,Lena Gross

PRESENTER:

Arianne Gaetano (Auburn University),Adam Kaul (Augustana College, Department of Sociology & Anthropology),Michele Feder-Nadoff (Journal of Embodied Research),Mariya Ivancheva ,Susanna Hoffman (Chair, Commission for Risk and Disaster, IUAES),Stuart McLean (University of Minnesota, Twin Cities, Department of Anthropology)

DISCUSSANT:

Amanda Jousset (University of Neuchâtel)

DESCRIPTION:

(Auto)Ethnographies of academic transitions Our academic lives are storied by everyday transitions: from teaching to writing, from research to grading, from conference to lecture. There are, also, transitions of longer durations: between research projects, between publications, between institutions, often between countries. Then there are those anchored in the *longue durée*, between books, between anthropological turns, between early career and ends of stories. While most of these transitions can happen seamlessly in our everyday routines, some of them force us to pause, to stop and wonder, to question, sometimes hopelessly, sometimes generatively. So too, we have transitions that leave indelible traces - etched deep, they disrupt, interrupt, anxiety-producing, they can derail. Others can inspire abandon, transformation, a striving towards doing academia differently or perhaps to no longer do it at all. In transitions, we make and lose community, we meet precarity but also solidarity, we meet uncertainty but also possibility, we meet extractivism but also integrity. It is in these in-between spaces, betwixt and between,

that we find intimacy but also experience loss, producing thus a 'transitional' poesis that shapeshifts, often relentlessly so. In this panel, we thus aim to explore those transitions in academic lives that are productive of affective ruptures, of discontinuities of thought, of political potentialities, of social and spatial restructurings that make us stop and wonder - that bring reflective pause. How do such moments of rupture inform our academic practice and our politics? How do they shape the knowledge we produce, and the relationships we weave to do so? How do they affect our academic and non-academic selves and our ways of being in the world? How do they orient us dis/affectively toward our institutions and our discipline? We welcome abstract proposals to our panel, including creative formats such as ethnographic poetry, multimedia presentations, ethnographic drawings, and so on. (Auto)Ethnographies de transitions académiques Nos vies académiques sont ponctuées de transitions quotidiennes : de l'enseignement à l'écriture, de la recherche à l'évaluation des étudiants, des colloques aux cours. Aussi y a-t-il des transitions de durée un peu plus longue : entre projets de recherche, entre publications, entre institutions, souvent entre pays. Et puis il y en a qui sont ancrées dans la longue durée véritable, entre livres, entre tournants anthropologiques, entre débuts de carrière et fins d'histoires. Alors que la plupart de ces transitions peuvent se passer de manière fluide parmi nos routines quotidiennes, certaines d'entre elles nous forcent à faire une pause, à nous arrêter et à nous poser des questions, à interroger, parfois sans espoir, parfois de façon productive. Il y a de ces transitions qui laissent des traces indélébiles – gravées en profondeur, elles troublent, elles interrompent, produisant des angoisses, elles peuvent faire dérailler. D'autres peuvent inspirer l'abandon, la transformation, l'aspiration de faire l'université autrement, ou peut-être de ne plus y être du tout. Au cours des transitions, on fait communauté et on la perd, on se retrouve dans la précarité mais aussi dans la solidarité, on est face à l'incertitude mais aussi la possibilité, on retrouve

The “Pandemic Pause” Effect and Affect: Rethinking Academic Career Aspirations and Identity : As the global pandemic unleashed by Covid-19 has abated, the discourse of “pre-pandemic” and “post-pandemic” indicates its relegation to the past as well as its historical significance. The abrupt and prolonged “pandemic pause” is increasingly understood as a temporal and ontological rupture of varying magnitudes and scales, from momentous losses of lives and livelihoods to quotidian disruptions of routines and social

relationships. Relevant to academia, many negative outcomes on student mental health, educational achievement, etc., have been noted. By chance, the “pandemic pause” dovetails and intertwines with other transitions in my life, typical of a middle-aged woman and mid-career tenured faculty member, that have positive and negative ramifications. Among these are the realization that I am two generations removed from my undergraduates and often older than their parents, and that I may be considered “old guard” in the eyes of some junior faculty. My auto-ethnography explores the (ongoing) compounding influence of the “pandemic pause” on academic transitions, drawing upon personal experience. Introspection inspires me to view these transitions and (dis)ruptures as the impetus for rethinking pedagogical practices and research protocols as well as collegial relationships. Moreover, reflecting on the work-life (im)balance, I consider the ethical responsibilities of academic institutions to ensure our academic lives are supported and sustained for human flourishing. Presenter: Arianne Gaetano (Auburn University)

“Disrupture and Repair: Affects of Ambiguity, Anxiety & Hope”: Temporally, I sit squarely at the equinox of my identity as an anthropologist, halfway between the summer-solstice-beginning and presumably the winter-solstice-ending of my career. I also speak from a particular set of intersecting transitions. To name a few, my institution transitioned from a trimester to a semester calendar, prompting radical curricular revisions and disciplinary reinventions. The COVID pandemic struck in the midst of that change. Simultaneously, during this same period, I lost nearly all of my departmental colleagues to retirements and The Great Resignation. A new generation has come in to replace them, and I am rather suddenly the “senior colleague.” In the last year, my institution has also hired a new president and provost, and a new strategic plan is coming. Change is the only constant. The backdrop to all of this, of course, are national and international reckonings with racial injustice, colonial legacies, climate crises, increasing capitalist pressures on the academy, and the rise of ethnonationalist politics. It seems like high time to reflect on my purpose – on our purpose – as anthropologists. What is the central point of the work we do, and how best can we do it? What are the everyday politics of anthropology, and how can we productively refocus them to meet the challenges we face, and transition to better futures? In this reflexive autoethnographic account of personal and collective disrupture, I explore anxiety and ambiguity, but also hopeful possibilities for repair and reclamation.

Presenter: Adam Kaul (Augustana College, Department of Sociology & Anthropology)

Facing the field: Saying Goodbye and Saying Hello differently : As both an artist and anthropologist, transition is my mode of being and even its source: my life and work are always in flux and becoming anew. That said, I have carried out longterm apprenticeship-based fieldwork with the coppersmiths of Santa Clara del Cobre in Michoacán, Mexico. For over twenty years I dedicated myself to this work. In the last few years, during the isolation of COVID, I have focused on sharing my fieldwork results through many publications. Soon my ethnographic study of Santa Clara will also be in print. The monograph particularly shares what I learned from my Master-Mentor Jesús Pérez Ornelas. For this panel I would like to present a video assembled from the notebooks I have filled while developing an anthropology of making. The drawings, paintings and writings in these notebooks bear traces of my transition as a person to become a scholar by integrating my artist self into the academy. Facing the field upon completing this long period of intense research and academic publishing, I am in transition once more and am imagining how to bring the work we do as anthropologists into the world in more accessible, affective and sensorial ways. Presenter: Michele Feder-Nadoff (Journal of Embodied Research)

From civil to political society: a socialist scholarly trajectory out-with East Central Europe: This paper draws on my own research trajectory to discuss issues that have pushed my research and political agenda from one of a scholar of activism increasingly into that of an activist scholar via initiatives within and outside academia. Starting with the 'civil society' term and its career in the East-West intellectual dialogue in the last decade of the Cold War, I reflect on the historical and theoretical tension between 'civil society' and 'political society' (two interrelated concepts with different - arguably reverse - connotations in Antonio Gramsci's and Partha Chatterjee's works). Against this background, I take stock of how different theoretical currents and mobilisations that I encountered through my research fieldsites and/or activist engagements across Europe, Latin America, Southern Africa and real-life predicaments of social movements within and outside academic settings, have informed my thinking of 'civil society' as a dangerously classed and thus limiting mobilising frame. Engaging with its intersectionally unequal spatial and temporal horizons, I discuss how such a frame renders invisible those living in precarious living and working conditions, and their alternative

frames and forms, routes and rhythms of social organisation and mobilisation. Against this background, I draw on some topics on the frontier between academia and activism which academics in general, and anthropologists in specific, are pushed to face frontally today, and reflect on our limitations and strengths in doing so in the present stage of academic capitalism. Presenter: Mariya Ivancheva

Title: Between Fire and Death: Two Monstrous Ruptures, Two Consequential Life and Work Aftermaths: In October, 1991, I experienced the total loss by fire of my home, library, every much and trifle of years of immersed field work, every earring, address, note, bagatelle. In October, 2021, I lost to sudden, unexpected death my beloved son. This presentation explores the aftermath of both these massive ruptures on my academic career, writings, mind, and life. The one opportunistically led to a major new direction in my interests, work, politics, productivity, and notoriety. The other, beyond comparison to the first, has so far led to a halt, derailment, dearth of purpose, and a questioning of worth. Both, the one older and the other recent, initiated a cascade of emotions, altered perceptions, and a blurring of academic and personal worlds. The word "transition" hardly, only barely applies. Precarity does not compute. For, it turns out to be a truism: Even in the most stable of circumstances, life itself is capricious. Presenter: Susanna Hoffman (Chair, Commission for Risk and Disaster, IUAES)

The Survival of Survivals: Scattered Thoughts on Untimely Persistence and Future Possibility: How might our understanding of transitions be complicated by considering what gets left behind? Does every passing present include elements that seem to belong to other times? I approach these questions by revisiting Edward Tylor's (today little discussed) theory of survivals - "processes, customs, opinions, and so forth, which have been carried on by force of habit into a new state of society different from that in which they had their original home" - examples of which included children's games, proverbs, and seasonal celebrations and masquerades. Following art historians Aby Warburg and Georges Didi-Huberman, I emphasize not Tylor's stadial theory of social evolution but rather the disruptive, untimely character of survivals, their capacity to trouble the smoothness of epochal transitions and to call into question the coherence and self-consistency of the present by revealing within it fragmentary glimpses of very different worlds, in which animals plants, stones, and material objects are endowed with souls, and shape-shifting and out-of-body flights are accepted

realities. Drawing on the work of artists, photographers, and writers to construct a montage of stories and images, I explore survivals as scattered intimations of other realities - or even on occasion portals to the same - bespeaking the immanence of other worlds within the actual, existing world, and thus demanding a creative as much as a straightforwardly descriptive response. Rather than an anachronism or an intellectual dead end, might survivals be a crucial means of resisting a present that often seems suffocatingly bereft of alternatives? Presenter: Stuart McLean (University of Minnesota, Twin Cities, Department of Anthropology)

3-340

“Clean” Energy Transitions: Social and Environmental Impacts of Mitigating Climate Change

10:15 AM - 12:00 PM TMCC - 202 D

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

James Blair (Cal Poly Pomona, Department Geography and Anthropology), Emma Banks (Bucknell University), Marc Brightman, Emily Hite (Saint Louis University, Department of Sociology and Anthropology), Dana Powell (Graduate Institute of Humanities, Taipei Medical University)

DESCRIPTION:

What are the implications of clean energy transitions for society and how are environmental anthropologists exploring these complex issues? The exploitation of fossil fuels by humans (some more than others) has dramatically increased the amount of carbon dioxide in our atmosphere, driving a global temperature increase and resulting in uncertain and non-predictable weather patterns around the world. Attempts to decrease atmospheric carbon loading have resulted in the development of new, low carbon technologies such as solar, wind, hydro, geothermal, and other sources that are considered more sustainable than coal, gas, and oil. Yet, many of these technologies themselves depend upon the extraction of minerals, massive alterations of ecosystems, and the production of environmental health disparities, vulnerabilities, and injustices on Indigenous lands and structurally marginalized and minoritized populations. In this session, we are interested in examining low carbon energy transitions and their social and environmental impacts. For example, in 2020, the World Bank predicted that

mineral exploitation would have to increase over 500% to meet current low carbon energy goals. Likewise, the siting of solar panels and wind turbines has caused consternation among environmentalists and Native nations for the negative effects these developments have on agricultural land, biodiversity, species movements, and watershed hydrology. These so-called 'clean' energy transitions, as important as they are in attenuating the global impacts of climate change, continue to produce 'sacrifice zones' as an inherent part of the national energy resource extraction and development agenda. What does 'clean' energy mean to differently situated social actors, and what qualifies as 'clean' in public discourse about the politics of energy and mineral resource extraction? What is at stake for different social actors, and what are their different ontological and epistemological standpoints? We are interested in papers that investigate the deeply entangled problems of climate mitigation, environmental health, and extractivism. How does the double optic of climate and environmental health perspectives apply to toxic mixtures of heavy metals from the extraction of other energy mineral resources, like uranium, lithium, coltan, rare earth minerals, and other industrial minerals used in forms of electrical generation that are often described as 'clean' and 'sustainable' from a pure carbon perspective? We welcome contributions to an environmental anthropology of mining and energy development; political ecology of natural resource extraction; and science and technology studies (STS) of extractivism and extrACTION. Potential topics could include: · Sustainable development · Disaster studies · Critical infrastructure studies · Environmental health governance · Settler colonial determinants of health · Technopolitical regimes · Energy minerals and hydrogen gas development · Mineral extraction

Between Clean and Green: Lithium Extractivism in Chile and California: Lithium is considered a “critical mineral” for mitigating climate change because it is a key component of electric vehicle batteries and renewable energy storage. Although lithium is present all over the globe, two of the largest and most controversial lithium resources are located in the Atacama Desert in Chile and the Salton Sea in California. This paper discusses the social and environmental impacts of these lithium extraction projects, by examining how: (1) on the one hand, the reliance on brine evaporation as an extraction method for lithium mining in the Atacama Desert has exacerbated conditions of ecological “exhaustion”; and (2) on the other, geothermal lithium development at the Salton Sea has been framed by tech entrepreneurs,

energy firms and resource managers as a cleaner alternative method of lithium “recovery.” Despite greenwashing, ongoing concerns from Indigenous and fenceline communities about water use, air pollution, waste streams, seismic activity and cultural resources remain in both instances. This paper is based on community-engaged ethnographic research in collaboration with environmental justice activists, Indigenous leaders, scientists and policy practitioners in Chile and California. It interrogates the socio-ecological contradictions inherent to “clean” energy transitions and “green” extractivism across comparable arid landscapes at different stages of lithium development. Finally, the paper considers under what conditions Indigenous and fenceline community participation may contribute new models and standards, not only to mitigate global climate change, but also to alleviate the local burdens of sacrifice zones and advance the well-being of societies and environments under extreme stress. Presenter: James Blair (Cal Poly Pomona, Department Geography and Anthropology)

Entangled Energy Transitions: Coal and Copper Mining in Colombia’s Northeast: Colombia’s Northeast has supplied thermal coal to global markets at the expense of local communities since the 1980s. Now, the green energy boom is creating new socio-environmental conflicts as copper companies move in. This paper considers the geographical and political entanglements of green and fossil fuel energy at multiple scales. At the international level, global trade and debt relations position the Global South to sacrifice its resources for the Global North. At the national level, economic policies center mining as a “locomotive for development.” At the local level, new copper mining projects rely on the physical and political infrastructure built by coal mining. Glencore’s Cerrejón coal mine has been at the center of dozens of socio-environmental conflicts with Indigenous and Afro-descendant communities. Now, Turkish miner Yildirim seeks to expand the coal mining zone. At the same time, and Canadian miner Max Resource Corp is prospecting for copper deposits in the mountains that abut the coal concessions. In illustrating these entanglements, I show the unevenness of the global energy transition that relies on expanding existing sacrifice zones, complicating what “clean energy” means and highlighting the continued dominance of fossil fuels. Local resistance leaders and their allies are using their experience with the Cerrejón company to fight back against new coal and copper companies, and to imagine alternative non-extractive futures. These movements illustrate how resistance to green and fossil fuel

extractivism is also entangled. Presenter: Emma Banks (Bucknell University)

Temporalities of transition: energy, infrastructure and horizons in the Po Delta : Ravenna, surrounded by the biodiversity-rich Po Delta regional park, is the iconic industrial heartland of Italy’s postwar economic recovery, immortalized in Antonioni’s *Deserto Rosso*. Today it is the focus of multiple initiatives that stand for the wider prospects of Italy’s energy transition. Such is the dominance of the petrochemical industry here that communities meet the prospect of vast new offshore wind and solar infrastructure with indifference. Conservationists and environmentalists have long protested against drilling platforms in the Adriatic for the exploitation of gas reserves beneath the seabed. This extractive activity is blamed for subsidence beneath the coastline, exacerbating saltwater intrusion of farmland and pine forests, and polluting the waters of the Po Delta. ENI, the Italian oil major, now proposes blue hydrogen production, using methane from existing reserves, with emissions to be abated by carbon capture and storage. Meanwhile Agnes, a consortium developing offshore wind and solar power with ‘green’ hydrogen electrolyzers, has secured important EU subsidies. But these developments proceed at a snail’s pace while geopolitical urgency has led in a few months to the installation of an LNG terminal on one of Ravenna’s offshore platforms. Debates about securing the gas supply and the risks of accidents eclipse discussion of the potential for electrification. Meanwhile the green energy transition has come to mean the addition of new energy sources and infrastructures, as none dare raise the spectre of a managed decline of the petrochemical industry. Presenter: Marc Brightman

Hydropower and (un)sustainable development: Whose Futures Matter?: Within the global climate governance arena, hydropower is marketed as a clean mitigation strategy and promoted as key to fulfilling Sustainable Development Goal 7: to ensure access to affordable, reliable, sustainable and modern energy. Yet, hydropower projects are known to consistently displace communities, sever peoples’ connections to place, degrade water regimes, and contribute significant amounts of greenhouse gases to the atmosphere. Considering these consequences, not everyone benefits equally from these ‘sustainable development’ projects. In this paper, I explore for who and for what hydropower is sustainable, with particular attention to understanding whose futures matter when implementing specific types of development. Framing this discussion within the context of hydrosocial

territories allows space for a multi-scalar assessment of the narratives, knowledges, and values incorporated into decision-making processes regarding human-water relationships, pinpointing issues of justice and equity of 'sustainable development.' Research includes ethnographic inquiries at climate and hydropower meetings where sustainable development initiatives are produced, contextualized with place-based research with a dam-impacted Indigenous community in Costa Rica, where such initiatives are implemented. This paper offers an engaged critique of the sustainability discourse, highlighting the disconnect between the dominant narrative of hydropower as part of a clean energy transition and its grounded realities. I illustrate that hydropower is an empirical example of 'sustaining the unsustainable' as it threatens peoples' lives and cultures, and increases poverty and environmental degradation – acting in direct opposition to the intended goals of the 2030 Sustainable Development Agenda. Presenter: Emily Hite (Saint Louis University, Department of Sociology and Anthropology)

Unjust Transitions: Industrialized bioenergy development and accumulation of harms in North Carolina: Co-Author: Rebecca Witter In North Carolina's inner Coastal Plains, a novel fusion of industrialized energy and agricultural infrastructures generates new technopolitical regimes to advance extractivism in the name of a clean "bioenergy" transition. Statist climate mitigation strategies enable the development of infrastructures for biogas (methane captured from hog waste and converted into natural gas) and biomass (energy produced via incinerated poultry and wood waste). These industrialized "waste- to-energy" initiatives unfold on a landscape of increasingly volatile hurricane events and decades of weakened, and now effectively hollowed, regulatory practices that enable an accumulation of capital among corporate actors rather than the expansion of environmental protections. In the Cape Fear and Lumbee Watersheds, BIPOC Communities live with landfills, pipelines, confined animal feeding operations, and now bioenergy development. Communities experience and analyze multiple social and environmental harms in relation to these polluting industries and in relation to institutions of settler colonialism, enslavement, migrant labor exploitation, economic inequality, political marginalization, and interpersonal violence. As the federal government advances recognition of "cumulative impacts" in environmental justice policy (albeit in narrow legalistic and technocratic terms), accumulating harms remain un-acknowledged by state regulatory bodies. The Eastern North Carolina Environmental Justice "Co-Lab"

(comprised of environmental defenders, scholars, and students) aims to identify, unsettle, and reimagine "cumulative impacts" by centering the epistemologies and experiences of impacted communities. Co-produced understandings of the harms that have amassed and accumulated across generations (time) and watersheds (space) demonstrate the urgency to re-examine theories and analytics of harm and justice in and beyond eastern North Carolina. Presenter: Dana Powell (Graduate Institute of Humanities, Taipei Medical University)

3-345

A Double-Edged Sword: Migrant Intersections with Modern Technologies, Part 1

10:15 AM - 12:00 PM TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Jacqueline Wagner (Washington University in St. Louis, Department of Anthropology)

CHAIR:

Jacqueline Wagner (Washington University in St. Louis, Department of Anthropology)

PRESENTER:

Jacqueline Wagner (Washington University in St. Louis, Department of Anthropology), Marco Jacquemet (University of San Francisco), Zachary Sheldon, Xochitl Marsilli-Vargas (Emory University)

DISCUSSANT:

Greg Feldman (University of Windsor), Ulla Berg (Rutgers University)

DESCRIPTION:

How are modern technologies influencing the lived experiences of migrants around the world? What roles do these technologies play in their everyday lives, in the systems of surveillance that monitor them, and in the institutions that purport to help them? What are the advantages and disadvantages of such technologies for migrants themselves, and what is the impact on the broader politics surrounding migration in society as a whole? This roundtable will explore these questions and many more, incorporating work with migrants and other actors and employing a broad understanding of what 'technology' entails. With the dawn of the internet, people all over the world have been able to communicate and access information in unprecedented

ways. Migrants have utilized the internet to build community and maintain national connections in diaspora, redefining the meaning of citizenship (Bernal 2014). Additionally, the ubiquity of more recent innovations like smartphones and social media have fostered engagement not only with family members and friends back home (Berg 2015) but also with strangers who may provide advice about migrating or about life abroad. On the other hand, social media has proven problematic in that migrants often find that the picture-perfect lives displayed online are not necessarily representative. Smartphones also support various applications (apps) that facilitate migration and life in a new country. For example, translation apps like Google Translate allow migrants to communicate in a new society before learning the local language (McCaffrey & Taha 2019); however, such apps can be misleading when used in official asylum contexts, where they contribute to the exercise of suspicion (Jacquemet 2019). Similarly, smartphone apps and programs designed by humanitarian and activist organizations to help refugees, asylum seekers, and other migrants access resources and integrate into the local community can reproduce inequality and precarity (Mahmoudi 2019). Modern technologies have also revolutionized the documentation and investigation of human rights abuses (Niezen 2020). This has significant implications for migrants, particularly refugees and asylum seekers, who have the tools to record and present evidence of offenses. Additionally, artificial intelligence (AI) and algorithms have been used to investigate human rights violations; however, these technologies reflect the biases inherent in the data used to create them, making them unreliable and potentially discriminatory (Niezen 2020). As tools of control and deterrence, surveillance technologies are becoming increasingly common throughout the world and have made migration significantly more difficult and dangerous (Andersson 2014; De Leon 2015; Feldman 2011). For example, drones, video surveillance, biometric scanners, and cellphone tracking all serve the purpose of identifying, apprehending, and denying entry to migrants. Drawing upon ethnographic research conducted in Europe, the U.S., and the Middle East, the roundtable participants will touch upon the role of smartphones, social media, and communication apps in the everyday lives of migrants; the use of game apps by displaced people; machine translation and algorithmic analysis in asylum processing; urban technologies intended to promote the integration of refugees; humanitarian digitalization projects; border surveillance technologies; and translation mediated by virtual monitors during asylum interviews.

3-130

A Town Hall Forum on Revitalizing Anthropology Programs in a Changing Landscape

10:15 AM - 12:00 PM TMCC - 801 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

Elizabeth Briody (Cultural Keys LLC)

CHAIR:

Elizabeth Briody (Cultural Keys LLC)

PRESENTER:

Matt Artz ,Andrew Walsh (Western University, Department of Anthropology),Priscilla Linn ,Adrian Conway ,Christina Collins (Indiana University, Bloomington, Department of Anthropology),Suanna Selby Crowley, PhD, RPA (SWCA Environmental Consultants)

DISCUSSANT:

Elizabeth Briody (Cultural Keys LLC)

DESCRIPTION:

The Anthropology Career Readiness Network (ACRN) is aware of the substantial change occurring in higher education today. Overall enrollments are shrinking, departments are under pressure to attract and retain students, and instructor hiring is limited. Anthropology programs are no exception to these patterns. In the U.S., there has been a 20% decline in bachelor's degrees between 2011-2021. Some anthropology programs have been merged or are at risk of being merged; members of some other anthropology programs fear being eliminated entirely. Given that so much of this change affecting colleges and universities is occurring on the heels of COVID-19, it is no wonder that instructors and students are experiencing burnout, and that grave concerns are mounting over the future of anthropology programs. One option open to anthropology programs under these circumstances involves increasing anthropology's usefulness and relevance in the world. How might anthropology teaching faculty and anthropology students and graduates tackle this challenge? This Town Hall is designed specifically to discuss strategies for accomplishing this task. We welcome all instructors-from high schools and community colleges to those working with PhD candidates. Our hope is that you will talk about what

would be most useful to you as you are educating this next generation. We extend an invitation to all students, hoping you will share your thoughts and concerns about using your anthropology when you enter the workplace. We also ask anthropologists employed in industry, government, and nonprofits to participate to share what you have learned based on your personal experiences. The Town Hall begins with a brief overview of ACRN's work. Panelists describe selected activities including anthropology program advising, sponsorship of class projects and the experiences associated with them, student and/or instructor tools, World of Work blog, student focus groups and website reconfiguration, and the new Network for Students of Anthropology. Then, the focus turns to audience reactions to these activities, identification of issues faced in and out of the classroom, and possible solutions to those issues. Panelists also hope to capture suggestions on where to focus effort and energy over the next year.

- What theoretical and methodological knowledge represents the essential building blocks for a career in which anthropology centers prominently?
- What skills can be taught in the classroom which have the highest payoff for preparing students to use their anthropology in problem-solving scenarios?
- What practical experiences in organizations and community settings can have a lasting impression on students' abilities to identify a new direction for a plan, craft the basic elements of a new policy, implement a new initiative, or promote the value of anthropology to those unfamiliar with it? Come join us!

3-350

Abolitionist Pedagogies

10:15 AM - 12:00 PM **TMCC - 714 A**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Trishna Senapaty

CHAIR:

Rebekah Ciribassi ,Carla Hung (University of North Carolina, Asheville, Department of Sociology and Anthropology)

PRESENTER:

Renée Roundy ,Erin Roton (University of Houston, Department of Comparative Cultural Studies),Caleb Sabatka (Georgetown University),Andrea Morrell (Guttman Community College, CUNY),Megan Raschig

DISCUSSANT:

Laura Beach (University of Toronto, Department of Anthropology),Anand Pandian (Johns Hopkins University, Department of Anthropology)

DESCRIPTION:

What would it mean to think about teaching anthropology with an orientation toward increasing freedom and liberation in the face of carceral systems of racial inequality? We gather to discuss abolitionist pedagogies and the transformative work of teaching and learning about abolition to anthropologists and/or teaching anthropology to systems-impacted folk learning inside and outside correctional facilities. Our collective work allows us to think about transformative ways to approach accountability that realign us with liberatory work. Aligning with activist calls to abolish the cop inside our heads and hearts, we aim to propose alternate pedagogical practices as resistance to the broad reach of carceral regimes. Together, we are interested in histories and genealogies of abolitionist praxis, socio-structural dimensions of the classroom, navigating prison education programs, and other creative modes of challenging the accepted systemic relationships between the university and the prison.

3-205

Anthropologies of Anticipation: Timescapes in Transition and the Politics of Futurity

10:15 AM - 12:00 PM TMCC - 707

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Samantha Breslin (University of Copenhagen, Department of Anthropology)

CHAIR:

Reade Davis (Nipissing University),Karen Hebert (Carleton University)

PRESENTER:

Samantha Breslin (University of Copenhagen, Department of Anthropology),Carly Dokis (Nipissing University),Sabrina Doyon (Universite Laval),Reade Davis (Nipissing University),Emma Bider (Carleton University, Department of Sociology & Anthropology),Danielle Dinovelli-Lang (Carleton University, Department of Sociology & Anthropology)

DESCRIPTION:

In recent years, anthropologists engaging with STS, environmental politics, and digital worlds have paid growing attention to what Barbara Adam (1998) calls timescapes: lived experiences of time and temporality, which shape how future possibilities are understood, anticipated, narrated, and contested. 'Future-oriented' anthropologies (Salazar et al. 2017) engage with the ways in which variously positioned actors, including anthropologists themselves, imagine, work toward, or resist possible outcomes. Focusing on timescapes and futures can illuminate the tensions, fault lines, and interrelationships between hopeful possibilities and looming threats, as well as ongoing efforts to tame indeterminacy through rituals, statistical inference, and/or strategic planning and risk management processes (Adam and Groves 2007; Appadurai 2013; Pels 2015). Many scholars have explored the work that forecasting, anticipated outcomes, and unfinished projects do in the present (Carse and Kneas 2019; see also Graef 2013, Campbell 2015). These practices shape as much as they are shaped by the otherwise cyclical rhythms of earthbound existence, interrupting some flows and facilitating others, remixing everyday life, geological time, and perceived crises in ways that simultaneously amplify and diminish the capacity of actors to influence future conditions. Building on a diversity of case studies, including: the hype of 'new' technologies such as artificial intelligence (AI); naturalists' experiences of changing biodiversity from zoonoses and extractivism; tensions between housing and tourism development and species at risk; tree imaginaries and urban climate policies; shifting representations of socio-ecological resilience; and the future-oriented retelling and archiving of historical narratives, this panel examines how actors in different ethnographic contexts envision, fear, model, or lay claim to possible futures. How do people perceive time, temporal dissonances, and future horizons? What are the values implicit in attempts to frame decisions in terms of particular timeframes? What are the effects of transitioning between temporal scales and future-oriented practices for these differently situated actors? How, why, and in what temporal register should anthropologists narrate the politics of futurity?

The Future is Now: The Collapsing Timescapes of Computing Technologies: This paper draws on both an historical overview of "new" developments in Artificial Intelligence (AI) and contemporary discourses and practices in computing education to examine the timescapes of computing technological development. For decades, cyberneticists, computer scientists, and

tech entrepreneurs have been building and demoing various forms of AI to conjure the impending emergence of these systems as autonomous entities and their potential to bring about revolutionary change. Lucy Suchman (2011) highlights how such demonstrations work to evoke a future where the spectacular possibilities displayed by such systems are a part of everyday life. Contemporary "live" demos such as seen with ChatGPT bring these future possibilities into being as users become part of imagining and producing them in the present. Similar dynamics, however, are central to computer science and AI education where computing is treated as a world of possibility and computer scientists are taught to both model the world, and to change it. Visions of the possibilities of computing technologies thus shape present action as computer scientists learn, teach, and work to build these futures. I thus show how present and future are collapsed through narrations, demos, and hype of the power, possibility, and future of computing technologies in a recursive loop of future evocation and present construction. I argue that this collapse contributes to ideas about the agency and autonomy of computing technologies and especially AI systems. It also serves to enroll more and more actors into these automatized and anthropomorphic imaginings and inspire further development and investment. Presenter: Samantha Breslin (University of Copenhagen, Department of Anthropology)

Story Work as Decolonial Practice: Mobilizing Temporalities for Future Generations: In this paper I suggest that future-oriented research is one way that anthropologists can contribute to community-controlled revitalization and relationship-building projects. Drawing on ongoing story work with members of an Anishinaabe community in northern Ontario, I highlight how stories have been intentionally mobilized as offerings to future generations. Orientations toward recipients of stories have influenced how we care for stories in the present including preparing stories for long-term preservation and the development of digital infrastructure to support community repositories. Future-oriented story work also requires learning how to negotiate boundaries around present and future use and accessibility. In both theory and practice, community efforts to gather and preserve stories have worked to connect diverse temporal and spatial scales – ancestors and future generations, as well as situated territorialities, and diverse relationalities including those between researchers, community members, and potential audiences for research. Careful attention to the futurities of data preservation and use can also support continued efforts of Indigenous communities to reclaim data sovereignty and to disrupt colonial forms of

representation and appropriation. Presenter: Carly Dokis (Nipissing University)

The Nature of the Future: Environmental Forecasting and Solastalgia among Naturalists: The ways in which naturalists imagine the future are based on their knowledge of and relationships with living beings. These, in turn, are rooted in long-term observation and immersion in natural environments, as well as interactions with scientific and amateur research networks. Naturalists' observations in the form of "citizen science" make important contributions to the documentation of landscape alterations brought about by, among other things, extractive industries and zoonoses such as avian flu, which are themselves part of broader disturbances to environmental cycles and biodiversity (IPBES 2019). These disruptions are now affecting the accuracy and results of statistical systems based on previous patterns of biodiversity analysis and nature forecasting assessments. How is this context changing naturalists' visions of the future? How does their knowledge and experience of their environments, and their associated feelings of solastalgia – nostalgia for the disappearance of known, frequented, and complex environments on the temporal scale of human life – take shape in this environmental knowledge transition? Can they contribute to a renewed and broader understanding of this unpredictable future and the ways it is anticipated? Drawing on research in Québec and Catalonia, this presentation will explore how naturalists' practices sit at the crossroads of environmental hope that seeks to care in an engaged way (Van Dooren 2019) and a presentism (Hartog 2004) of nature dominated by quantitative environmental data that mark the politics of biodiversity, nature, and conservation. Presenter: Sabrina Doyon (Université Laval)

The Multispecies Politics of Refugia: Negotiating Extinction and Privilege in the Frontenac Arch: Anthropological studies of extinction have provided a welcome response to abstract, quantitative projections of species loss. Instead, this work has relied upon rich ethnographic accounts highlighting the connections and continuities between humans and non-humans in particular places, underscoring the grief and intimacy of species loss, and calling for multi-species reproductive justice (Bird Rose et al. 2017, Sodikoff 2011, van Dooren 2014). While much of this work has focused on longstanding relationships between rural and often Indigenous communities and the plants, animals, and fungi that live alongside them, less attention has been paid to the frequent overlaps between critical habitats

for species at risk and relatively privileged and long-settled recreational landscapes with low human population densities and high biological diversity. In these contexts, efforts to advocate for multispecies justice and sustain critical habitats in perpetuity can often be framed as efforts to defend elite interests, enact fortress conservation and exclude development projects that might alleviate demands for short-term employment, housing construction, and mass tourism opportunities. While discussions of the association between privilege and environmental protection are not new, it is noteworthy that this critique has increasingly become a staple of conservative populist politicians as a way to justify calls to relax development regulations. This paper explores the ways in which the politics surrounding the futures of ecological refugia are playing out in and around the Frontenac Arch Biosphere Reserve in Southeastern Ontario, a UNESCO Biosphere Reserve that is recognized as being one of the most biodiverse regions of Canada and a critical habitat for dozens of species at risk. Presenter: Reade Davis (Nipissing University)

"It's really hard to change cities": Trees, Climate Change and the Fantasy of Disposable Time : Borrowing from Doherty's (2016) conception of the fantasy of disposability in reference to waste streams, I argue that actors implicated in tree politics in Ottawa, Ontario, use trees to construct a fantasy of disposable time; that is that future horizons for apocalyptic climate change can be forestalled, and radical action can be deferred by enrolling trees into the neoliberal policies of the present (Carse & Kneas, 2019). When trees are incorporated into city planning documents through tree planting or protection, they serve as technical add-ons for city developments, "recoding" presently carbon-centric projects—parking lots, road widening, airport expansion—into carbon neutral endeavours (von Schnitzler, 2016). Meanwhile, activists seeking to protect treed places emphasize that trees' capacity as green infrastructure—providing oxygen, stores carbon, absorbs rainwater—justifies their preservation and proliferation across city spaces. This tactic, however, also relies on bureaucracies incorporating trees as objects of governance—presuming trees will conform to this incorporation (Collier, 2011). Tree imaginaries of both activists and government actors, then, work to reinforce the assumption that urban tree-planting and preservation will buy more time to make the bigger changes needed to mitigate or adapt to apocalyptic future scenarios on the horizon, thereby justifying inaction (Elliot, 2021; Weszkalnys 2016; Petryna, 2018).

Presenter: Emma Bider (Carleton University, Department of Sociology & Anthropology)

North to the Future!: Co-authored by Danielle Dinovelli-Lang, Sonya Gray, and Karen Hébert The north, the coast, the rural—these broad geographical descriptors converge in Alaska, where they each demarcate the “front lines” of anthropogenic climate change and its disruptions. For the mostly Alaska Native people who make their livings in these overlapping zones and timescapes of anticipated transition, however, the 21st century climate emergency is just another iteration of a more-or-less predictable cycle of imperial aggression and environmental threat (Ferdinand 2021; Whyte 2017). In this context, climate change brings an all-too-familiar mix of perils and opportunities — in changing migratory patterns of useful and harmful animal species; melting ice and regrown landscapes; wild oscillations in the price of oil and gold; and ever more intricate schemes to monetize the Alaska Native homeland as carbon sinks, tourist traps, or living labs for sustainable futures. Now, as then, those living on the edge of a vision of the world that was never going to hold are poised to assert their place at the center. Inspired by Kyle Powys Whyte’s critique of the fundamental coloniality of dystopian thinking, and building on decades of shared experience living and working in ever-changing coastal Alaskan communities, in this paper we seek to uncover not the past but the forms of thought and action that stem from coastal Alaskan people’s singular efforts to make history from the future. Presenter: Danielle Dinovelli-Lang (Carleton University, Department of Sociology & Anthropology)

3-386

Flash Presentation Session: Anthropology in the Age of AI: Transitions and Challenges

10:15 AM - 12:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

General Anthropology Division

PRESENTER:

Kashif Rustamani (Louisiana State University, Department of Geography & Anthropology)

DESCRIPTION:

The 21st century is reshaping our world digitally and pushing the boundaries of human experience across the continents. Hyper advancement in the technology world and the rise of AI as a powerful tool for handling complex tasks have restructured and agitated

conventional methodologies implemented in pedagogy, writing, and research. This transition in the making has crucial impacts on how we learn, teach, and apply anthropology from a people's perspective. The argument that AI is a super useful tool in advancing human knowledge has fundamental issues and goes against the very humanistic perspective we apply in anthropology. Crucial questions of anthropology as a discipline shaping and improving human conditions in the world are facing new challenges of understanding AI's long-term impacts, but at the same time, how the four fields of anthropology should establish a legitimate relationship with AI and negotiate the terms of authentic and credible knowledge production and dissemination. The presentation bases its argument in the context of rethinking the world's transition and seamless usage of AI implications on anthropology pedagogy, writing, and research in universities. To seek a discussion on how can rethinking our approach to the rapidly changing landscape of AI better enable us to understand the boundaries of our discipline and chart a course towards a more dynamic and engaged future for anthropology?

3-386

Flash Presentation Session: Catholic transitions in a godless place – Polish Catholic migrants in Denmark

10:15 AM - 12:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Michael Brixtofte Petersen

DESCRIPTION:

This paper engages with how ethical navigations and transnational Catholic practices intersect among Polish migrants in Denmark. I do this by focusing on tensions related to family values and educational ideologies in the encounter with Danish institutions and, in particular, the Danish school system. The Catholic Church and Catholicism in Denmark comprise a multitude of linguistic and national practices. These include language, material manifestations of religion, rituals, and lay organizations specific to that community or what the Catholic Church calls a 'language group.' The Polish Church is the largest, most visible, and fastest growing of such congregations. Polish migration to Denmark is mainly a product of intra-EU labor migration

since the expansion of the EU in 2004. In my Ph.D., I investigate how Catholic practices inform and cultivate ethical tensions and reconfigurations among Polish migrants in their encounters with the Danish public. As my work shows, many Polish work migrants who come to Denmark not only practice Catholicism as a form of religious homeland orientation but also as a framework for ethical navigation in a new place. Conceptually, I developed the notion of ethical navigation to denote situations and events where values and normative orientations are challenged by engagement with new public forms of knowledge. To illustrate my argument, in this paper, I explore three strategies that Polish migrants employ to navigate ethical tensions. The first refers to theological tropes in the Polish Catholic tradition, such as the idea of the Polish people being inherently Catholic. The second use the institutional infrastructure the Catholic church provides in a diasporic space, such as church guidance for families in Polish. The third introduces and incorporates specific practices from the country of origin, Poland, such as religious teaching by clergy members. These forms of experienced difference are made tangible in contexts and events where one can observe clashes and conflicts between the secular Danish public sphere and normative views and expectations among the Polish migrant population. These three forms of ethical navigation are ideal types, and they overlap, but they serve to identify salient forms of action in a diasporic space. The empirical material for my paper is based on 16 months of guided conversations, interviews, and observations among three Polish Catholic communities in Copenhagen. Fieldwork has been conducted in the churches and among families in their homes. The focus on family values and educational ideologies is fruitful since it distinctly shows ethical tensions and differences. Questions such as whether a child should go to Catholic school, whether the church should be involved in education, whether the Danish public school system is too secular, and which priest to talk to about such matters were returning topics of conversation in my fieldwork. Essentially, my paper is about what people 'do' with their Catholicism. Hence, my Ph.D. is connected to the growing research field in the anthropology of global and transnational Catholicism.

3-386

Flash Presentation Session: Cultural Attunements: Transformational Experiences through Ecological Embodiment

10:15 AM - 12:00 PM TMCC - 501 A
Flash Presentation - In-person Live

REVIEWED BY:

Society for Humanistic Anthropology

PRESENTER:

Kara Miller (California State University, Long Beach, Department of Anthropology)

DESCRIPTION:

This presentation explores antidotes for the inflictions of contemporary chaos through embodied practices. I ask how we might counter the effects of modernity by remembering our earthbound bodies. Using frameworks of cultural ecology and theories of bodily knowledge, this talk offers a discussion on cultural attunements, understood as personal and sensorial connections with local environments that have transformative power. Opportunities for meaningful emplacement in cities and towns encourage avenues for belonging, generating concepts of selfhood, and these have the potential to invoke the enchantment, awe, and wonder necessary for nourishing creativity, innovation, and resiliency of communities and for confronting current challenges. This talk asks how experiences of emplacement through relational attunements can ease uncertainty and reshape social processes, bringing solace to the modern condition. I consider how a sense of place can help cities thrive, and I argue for environmental justice as a way of illuminating reliable, stable, and sovereign solutions to put sustainable philosophies into practice. Transformative experiences in nature with art create self-expression and embodied knowledge production. Such self-discovery, self-development, and self-reflection contribute to greater wellbeing. I discuss concepts of cultural attunements in education systems, in the form of art, story, play, and experimentation, and in public spaces in the form of interactive art and culturally-rich programming. Encouraging somatic learning and thriving-in-place, this talk explores heritage projects, art-making, and authentic interactions with nature as generating empowered future-making practices. Using theories of dispossession and sovereignty, this talk explores the role of embodiment in meaning-making through multisensory encounters, and considers ethics as we transition into a future with new, varied, and unknown forms of bodily and earthly experiences.

3-386

Flash Presentation Session: Family Stones and Spectacles

10:15 AM - 12:00 PM TMCC - 501 A
Flash Presentation - In-person Live

REVIEWED BY:

Anthropology of Consciousness

PRESENTER:

Nicole Kinbarovsky

DESCRIPTION:

Our ancestral pasts are often concealed in the materials of our surroundings. Aesthetic interpretations of history regularly uncover essential objects in our present. Not simply for the sake of beauty but the social shaping of materials through recollections and memorializing bygone people and events. My stepmother's sudden death brought me face to face with critical family artifacts and ignited curiosity about my unknown ancestral past. From the cremation to the burial and afterlife, I noticed one kind of object became synonymous with the physical remainder of human existence—stones. Like family, interactions with stones are so common they often go unnoticed. But Anthropology's fixation with rocks and consciousness highlights the stone's potential role in a person's life. Stones offer the privilege to touch, sculpt, and interact with several stages of history (Gordillo, 2014; Panourgiá, 2010; Raffles, 2020; Stoler, 2008; Tsing et al., 2017). The proposed presentation employs personal aesthetic ethnography to highlight the interplay of things and human life. Specifically, the aesthetic features of familiar spectacles involving stones 'bearing the witness of time' (Panourgiá, p. 203). The images and stories collected uncover a family legacy of resistance and survival, some with legendary claims of influencing the modern world. How do these objects ground generations through aesthetics both real and imagined? What is the historical context of the spectacles 'witnessed' by stones in my family history, and perhaps more importantly, which stones are still watching? Gordillo, G. (2014). *Rubble: The Afterlife of Destruction*. Duke University Press. Panourgiá, N. (2010). Stones (papers, humans). *Journal of Modern Greek Studies*, 28(2), 199–224. Raffles. (2020). *The Book of Unconformities: Speculations on Lost Time* (First edition). Pantheon Books. Stoler, A. L. (2008). *Imperial Debris: Reflections on Ruins and Ruination*. *Cultural Anthropology*, 23(2), 1–4. Tsing, A. L., Swanson, H. A., Gan, E., & Bubandt, N. (2017). *Arts of Living on a Damaged Planet*. 368.

3-386

Flash Presentation Session: Quebec graduate students and reflexivity

10:15 AM - 12:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Mati Chameroy

DESCRIPTION:

Reflexivity can be seen as a ubiquitous process in the practice of our discipline: it supports our frame of understanding of the world. Although some academics have described their use of reflexivity in their research, students' practice of it is unknown. Through my master research, I try to understand how Quebec graduate students in anthropology consciously (or not) use reflexivity (or not) in their research process. My methodology intended to provide a broad enough framework to allow these students the space to express their conceptions of research in order to evoke their shared experiences (myself included). Through this collective reflexivity and integration of diverse perspectives, my intention was to allow a more epistemically inclusive scientific community to be achieved. This research was an occasion to observe how reflexivity, through its uncomfortable (and unstable) components, can lead to individual, disciplinary, academic, and social transformations. In turn, I ask how these different understandings may risk being co-opted by the university.

3-386

Flash Presentation Session: The “Model Minority” in Medicine: A Reimagination

10:15 AM - 12:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Shyal Ahmed

DESCRIPTION:

This flash presentation is based on an upcoming project for my Master's Applied Thesis. The project asks how can South Asian medical students transfigure the 'model minority' myth into a new insurgent/conscious Desi sociopolitical identity? The model minority myth, an oppressive white supremacist racial project¹, is the idea that Asian Americans are more academically and economically successful compared to other minority groups due to supposedly stronger values of hard work and determination. Despite ideas that being the 'model

minority' is advantageous, the stereotype is deeply harmful. First, it reinforces the illusion that U.S. racism is non-existent and emphasizes the successful docile immigrant experience, further strengthening the myth of American meritocracy. Second, it categorizes all Asian ethnicities into a monolithic racial group, overlooking disparities and the particular needs of different groups. Third, Asian Americans are held to a higher standard in society, to which other minorities are compared. Finally, the stereotype is a way to divide communities of color, creating a 'model' minority and a 'bad' minority along racialized lines. Diasporic South Asians (a.k.a 'Desis') experience this myth in a unique way. Desi is a transnational term for people with South Asian roots including those from India, Pakistan, Bangladesh, Sri Lanka, and Nepal. Growing up in the United States, Desis are socialized into Hindu-Indian ethno-nationalist ideas, and diasporic apoliticism, which is often reinforced by the professional institutions of their parents in medicine and technology. Many become complacent with the model minority myth as there is a normalized lack of curiosity and knowledge about South Asian histories and politics that are directly related to our lives. There is also a complicity on our part of propagating and purposefully reinforcing this stereotype that many South Asians believe is beneficial. This manufactured apoliticism, complacency, and complicity is likely further enforced for South Asian medical students, who also are being socialized in medical education. There is a necessity for reconceptualizations of identity and the self for diasporic South Asians ('Desi') that show an orientation towards emancipatory personal and collective resistance and practices. This identifier can take inspiration from the Chicana and Pan-Africanist identities that were forged in an urgency to form solidarity with others in their community. Conceptualizing this identity starts with deconstructing the model minority and using it as a locus of development for teaching. My field site will be a medical school in San Antonio, TX, where 40% of medical students are Asian. I plan to use semi-structured interviews, focus groups, and participant observation to collect data about the perspectives and experiences of South Asian medical students. As an engaged-applied project, I want to organize spaces with the medical students to have discussions about the model minority myth in an effort to help South Asian medical students better engage critical analyses of history and society, and hopefully begin to cultivate this politicized identity.

1. Yi, V., Mac, J., Na, V. S., Venturanza, R. J., Museus, S. D., Buenavista, T. L., & Pendakur, S. L. (2020). Toward an Anti-Imperialistic Critical Race Analysis of the Model Minority Myth.

Review of Educational Research, 90(4), 542–579.
<https://doi-org.libweb.lib.utsa.edu/10.3102/0034654320933532>

3-386

Flash Presentation Session: The UTSC experience: exploring immigrant experience of international students at University of Toronto Scarborough Campus through fashion

10:15 AM - 12:00 PM

TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

American Ethnological Society

PRESENTER:

Mallika Kodati (University of North Texas, Department of Anthropology)

DESCRIPTION:

Clothes are an integral part of the everyday life of people around the world. While clothing may be chosen for its functionality, such as its ability to offer protection from climate and the environment, it may also be worn for adornment, self-expression, and symbolic purposes. Wearing certain articles of clothing can also be a sort of performance, an act that serves as a declaration of an individual's identity or their association with a sociocultural group. Often, this form of expression is amplified by jewelry and other accessories worn along with clothes. Used in this way, clothes can be a tool for the display of agency, identity, and the sense of belonging of an individual. However, there are multiple factors that play a role in the choice of clothing and accessories of individuals. These include their gender, the global and local fashion trends, socioeconomic status, preference for comfort or appearance, the notion of modesty, the sizes available and so on, and navigation of these factors is crucial when choosing articles of clothing and accessories. Utilizing a comparative approach, this research attempts to understand the immigrant experience of international students at University of Toronto Scarborough campus through their fashion choices. Some of the dominant factors that have shaped the international students' clothing and accessory choices include the price of these items, and the Canadian weather. Along with these, other factors that had some impact on the fashion choices of international students include the willingness to fit in or stand out, insecurities, safety concerns, and domestic students' fashion choices. Domestic students are affected by some of these factors

as well, specifically price, willingness to fit in and safety concerns, and have asserted that fashion choices of international students can also influence their choices.

3-386

Flash Presentation Session: **White Adjacency: The Social Capital of Racial Hybridity and In-Betweenness**

10:15 AM - 12:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Association of Black Anthropologists

PRESENTER:

Judith Williams (Furman University, Department of Anthropology)

DESCRIPTION:

Drawing from an ethnography of restaurant workers in Miami, this paper examines a shift in racial categorization from the US Black-white binary, towards a tripartite system that includes a third racial group of non-white people who I call, 'white adjacent'. Those in this category are defined as people of color with desirable intersectional identities that place them on the upper margins of non-white racial categories, often in-between and adjacent to whiteness. Using ethnographic narratives from a diverse sample of restaurant workers, this paper explores white adjacency as an ongoing type of racial formation that emerged out of the confrontation between processes of US racialization and the cultural constructs of race in Latin America and the Caribbean. This work builds on existing tripartite theories of race through the exploration of white adjacency as a liminal racial category that also includes some who are typically racially classified as Black. Lastly, this paper attends to the conditional experiences of race privilege and prejudice that result from racial hybridity and in-betweenness.

3-185

Back to normal? Ethnographic Fieldwork & Pedagogical Practice in the 2020s

10:15 AM - 12:00 PM TMCC - 713 B

Conversation/Debate - In-Person

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

Anne Pfister (University of North Florida, Department of Sociology, Anthropology, and Social Work)

PRESENTER:

Jessica Chandras (University of North Florida, Department of Sociology, Anthropology, and Social Work), Steven Rousso-Schindler, Anne Pfister (University of North Florida, Department of Sociology, Anthropology, and Social Work), Jason Jordan

DISCUSSANT:

Jason Miller (Washburn University, Department of Sociology & Anthropology)

DESCRIPTION:

A century after anthropologists adopted in-person ethnography as their primary methodology, this panel looks to the future rather than the past to imagine what an inclusive, equitable, and diverse ethnography looks like. We invite speakers to reflect on challenges they faced related to these three themes and suggest what institutions can do to continue to improve the experience of conducting ethnographic research. In the wake of the major disruptions of industrial action, raised costs of living, the Covid-19 pandemic, and numerous other obstacles to pursuing and conducting ethnographic fieldwork, we reflect on new challenges and new inspirations for an inclusive ethnographic practice. Hosted by the New Ethnographer, a future-oriented project that seeks to influence teaching curricula, attitudes, and practices in training new generations of anthropologists, we invite participants to imagine a diverse, equitable, and inclusive ethnographic practice drawing on collaboration, innovation, and the protection of wellbeing.

3-210

Between Professional Stranger and Auto-Ethnographer: Degrees of Belonging in Anthropological Research, Part 2

10:15 AM - 12:00 PM TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Association of Senior Anthropologists

ORGANIZER:

Jim Weil (Science Museum of Minnesota)

CHAIR:

William Mitchell (Monmouth University, Department of History and Anthropology)

PRESENTER:

Rena Lederman (Princeton University, Department of Anthropology), Yohko Tsuji (Cornell University), Moshe Shokeid (Tel Aviv University), Myrdene Anderson (Purdue University, Department of Anthropology)

DISCUSSANT:

Virginia Dominguez (University of Illinois, Urbana-Champaign)

DESCRIPTION:

The title of Michael Agar's 'The Professional Stranger: An Informal Introduction to Ethnography' implies a research focus on the so-called 'other.' In contrast, panelists in this session provide examples of ways anthropologists have been or become part of the groups in which they work. Their presentations consider the extent to which they bridge or efface the dichotomy between 'us' and 'them' in fieldwork. How have relationships between the extremes of complete stranger and auto-ethnographic subject developed? Have involvements intensified along a continuum during their careers through ongoing research? ...long-term residence? ...local employment or marriage? ...post-retirement engagements? This is especially relevant for senior anthropologists who have experienced transitions in their own professional approaches and witnessed profound changes in the discipline. Now it may be more common to do research 'at home' and less common in settings which, in one way or another, can be considered remote. Kirin Narayan (1993) raises challenging issues in what it means to be a 'native anthropologist.' Where anthropologists share an essential or existential identity with a local population, does a necessary element of professional detachment estrange them from their own neighborhoods, organizations, or other interaction sites and reference groups? Are we doing auto-ethnography when we debate over what it means to be an anthropologist, distinguishing our own identity within the discipline from identities we don't share with all of our colleagues (Goldschmidt 1977; Trencher 2000). Over many decades, moreover, the shift of emphasis from holistic community studies to ethnographies with local manifestations of global problems has countered the exoticism of past orientations and practices (MacClancy 2019). Also, cultural hybridity makes us members of multiple groups in widening circles of inclusiveness? Might our personal backgrounds and choices of research sites have become less crucial now than a professional stance combining reflexivity, self-effacement, and ethical commitment? In what ways have anthropologists developed their personal identity to resist and overcome the

compartmentalization of the social contexts in which they live and work? (Bolles 1985). Many have carried out research in two or more contrasting settings (Gottlieb 2012). Accordingly, in an ideal world, what additional benefits can be expected when those, who so choose, have opportunities to draw from at least one fieldwork project in a community or equivalent setting they define as their own and in at least one other as unfamiliar as possible? References Agar, Michael. *The Professional Stranger: An Informal Introduction to Ethnography* (Academic Press, 1980, 1996, 2008). Bolles, A. Lynne. *Of Mules and Yankee Gals: Struggling with Stereotypes in the Field* (Anthropology and Humanism Quarterly, 1985) Goldschmidt, Walter. *Anthropology and the Coming Crisis: An Autoethnographic Appraisal* (American Anthropologist, 1977). Gottlieb, Alma, ed. *The Restless Anthropologist: New Fieldsites, New Visions* (Univ. of Chicago Press, 2012). MacClancy, Jeremy, ed. 2019. *Exotic No More: Anthropology in the Contemporary World* (Univ. of Chicago Press, 2019). Narayan, Kirin. *How Native is a 'Native' Anthropologist?* (American Anthropologist, 1993). Trencher, Susan. *Mirrored Images: American Anthropology and American Culture, 1960-1980* (Bergin and Garvey, 2000).

Wherever we are and whomever we're with, insider or outsider identities aren't just ours to define: Transitions between everyday sociality and field research practices have long been distinctive facts of anthropologists' professional lives. Wherever they were, whomever they were with, 20th century anthropological self-representations tended to imply that managing life/work transitions was a professional responsibility. That ideal of control aligned fieldworkers' ethical values with those of detached, relationally-unencumbered research common among our neighboring social/behavioral sciences. In practice however, fieldwork blurred the research/life distinction and fieldworkers' identities were never just ours to control. Who one was to one's interlocutors was an ethnographic question. In recent years, disciplinary values have expanded to include collaborative research with and in service to host communities everywhere, paralleling serious revaluations of fieldwork "at home". This history suggests deep continuities in anthropology's older and emergent forms of reflexivity, humility, and ethical commitment—sensibilities and practices that bridge earlier radicalism and present decolonizing moves. Drawing on research in Papua New Guinea (1970s and 1980s) and in the US (1990s onward), I compare the dialectics of identities and control in these two fieldsites. In PNG I never imagined myself an insider.

Limping along linguistically in a radically multilingual space, gradually gaining social competence through participation in family and community reciprocities, I was moved by my neighbors' generous inclusion of me in their private events and in their circles of protection against dangerous outsiders. In academic settings in the US where I am indisputably an insider, my interest in how ethical assumptions act as epistemological tripwires distinguishing otherwise similar disciplines (e.g., history, anthropology, psychology) have "othered" me in multiple ways. As in PNG, inquiring into (not assuming) who we are to one another has been a key ethnographic question. Presenter: Rena Lederman (Princeton University, Department of Anthropology)

Being an outsider and an insider: cases of my research in America and Japan: This paper discusses the fruitful paradox of being both an outsider and an insider in my research. I am a native Japanese. When I moved to America in 1976, its culture was foreign to me. In 1987, I started my research on aging in America as an outsider both in the world of my informants at a senior center and in the negative view of senescence in America. While participating in elders' activities transformed me to an insider, maintaining my outsider's view sensitized me to what elders took for granted. When I began to study mortuary rituals in Japan in the 1990s, I was already an insider. But my anthropological training enabled me to adopt an outsider's perspective, raising questions natives would not ask or might answer differently from outsiders (e.g., why Japanese spend so much money on funerals). Simultaneously being an insider and an outsider helped my research in these two different cultures. While my long residence in America has made its once foreign culture as familiar as my native culture of Japan and I thought I had become an insider, a recent incident has confirmed that culturally I am not American. This became clear through the reactions of some Americans to my dealings with the problems in my apartment at a retirement community. When I moved in, my new home was a "sick house" saturated with fine construction dust. While I patiently notified the administrators with one problem after another and repeatedly requested their solutions, most American residents' responses were not so restrained. They advised me to sue the retirement community and stop paying the monthly rent. Though I know Americans often sue, Japanese try to avoid such confrontational actions. In short, coming to know a culture is an on-going process because culture is complex with numerous facets and changes. This fact underlines the benefits of being both an outsider and an

insider in conducting anthropological research.
Presenter: Yohko Tsuji (Cornell University)

An Israeli anthropologist's engagement in Jewish and non-Jewish field-sites at home and abroad: Moving from my early training in sociology to anthropology, I assumed I have been studying the "other" as my habitual mission. My various field-sites included Jewish immigrants from Morocco in a farming village, Israeli Arabs in Jaffa, Israeli emigrants in Queens, Jewish and Christian gay religious congregations in New York, the LGBTQ services center also in NY, and last, attending Jewish missionaries' performances. Thus, I shared some basic elements of personal identity with the Israelis and Jews in this research repertoire, compared with the apparently "official others"—Arabs, Christian devotees, multi-ethnic participants in the various gay associations hosted at the New York services site. However, in retrospect, my early perceptions about the participants in that apparently divided realm of the researcher's personal "belonging" to the studied "others", the entry strategies and fieldwork experiences, were not equally divided at the ethnographic present. Actually, the one specifically irritating participation and a challenging ethnographic report engaged the attendance at the Jewish missionaries' events. At all other field-sites, regardless of the initial anxieties, I experienced a similar friendly acceptance and feelings of engagement with the subjects' social-cultural agenda. Is this a matter of a personal disposition and exceptional circumstances, or rather the benefits of the anthropological training, ethos and world view? The paper will introduce some representative features of the author's ethnographic experiences among the "close" and "remote" others. Presenter: Moshe Shokeid (Tel Aviv University)

Suprasubjectivity: ethnography has always transcended the subjectivity-objectivity false dichotomy: Autoethnography comes close to the quintessential human faculty of living with conspecifics, sentient others, plus, within an Umwelt. Ethnography would then be derivative, and co-occurring. Given participant-observation coupled with ostranenie (making the strange familiar and the familiar strange), and with neither being exhaustible, ethnography is inevitably reflexive and autoethnographically tinged. Taking place in any setting worthy of notice, the process is not a procedure, nor is it reproducible. The self-conscious documentation of the ineffable process of ethnography is what anthropology claims as its "hallmark", even though not every anthropologist will engage with it. By being open to surprise (semiotic evolution), yet acknowledging regularities behind suspense (semiotic

development), figures and grounds may oscillate, even scramble. The ethnographer invites the cognitive dissonance that simultaneously explores both interior states and the sensed and perceived external setting, along with the interiors of those other entities, whether or not conspecific. With other humans in that Umwelt, languaging is apt to be involved—familiar and understood or quite otherwise. Especially if the latter, the researcher will be “like a baby” for an extended period—to quote Floyd Lounsbury—semiosically enhanced but never fused by/with the ecological/ethologic setting. The researcher’s manifold lived and sensorial experience will be “written down” and otherwise documented; this matures with the “writing up” of the public product(s), also called ethnography. Likely written, and in a single language, ethnography transcends the languaging that constituted much of the experience and observation. Consequently, the sharing of an ethnographic process will confront suprasubjectivity, reflecting the many voices of the experiencer while taking into account the many categories of potential interpreters, including the self and some interpreters almost as co-composers.

Presenter: Myrdene Anderson (Purdue University, Department of Anthropology)
Discussion: Discussant: Virginia Dominguez (University of Illinois, Urbana-Champaign)

3-355

Bureaucracy in children's lives

10:15 AM - 12:00 PM TMCC - 709

Roundtable/Town Hall - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Cristina Moretti

CHAIR:

Cristina Moretti

PRESENTER:

Erika Finestone ,Marta Quagliuolo ,Ibtesum Afrin ,Krisjon Olson ,Jessaca Leinaweaver (Brown University, Department of Anthropology)

DISCUSSANT:

Cristina Moretti

DESCRIPTION:

This roundtable discusses how bureaucracy shapes and participates in children's lives, and how in turn children understand and negotiate bureaucracy. Anthropologists

show that bureaucratic documents and processes are important sites for negotiating social relations and can 'shape the parameters of human agency (...) in intimate ways' (Billaud and Cowan, 2020: 7; Bear and Mathur, 2015; Hull, 2012). In school and institutional contexts, bureaucracy translates expertise, mobilizes resources, helps define children's interests, abilities, and goals and shapes adults' involvement in children's lives – often in ways that reproduce classifications and inequalities (Boyd et al., 2015; Heiskanen et al., 2018; MacLeod et al., 2017; Rossetti et al. 2020). Our work addresses the following questions: How do teachers, advocates, professionals, and caregivers use or contest bureaucracy in their everyday life and work with children? How does bureaucracy shape the places and institutions where children spend much of their time, and how can we investigate this through ethnography? How do children attend to, encounter, and have an impact on bureaucratic practices in different settings? How does age, ability, gender, class, race, language, and citizenship status affect the ways different children encounter bureaucracy and the bureaucratic practices of the adults in their everyday lives? Our research brings in conversation perspectives and practices from different countries and locales, including government offices in Peru, health care facilities and pre-schools in the U.S., refugee camps in Bangladesh, elementary schools and family services in Canada, and juvenile courts in Italy.

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3-215

Capitalism & Socialism in the Everyday

10:15 AM - 12:00 PM

TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Dalton Price (University of Oxford)

CHAIR:

Dalton Price (University of Oxford)

PRESENTER:

David Flood (University of Virginia), Shunyuan Zhang (Trinity College), Kailey Rocker (Lawrence University, Department of Anthropology), Dalton Price (University of Oxford), Miranda Garcia (University of Michigan, Department of Anthropology)

DISCUSSANT:

Jennifer Patino (Georgia State University, Department of Anthropology)

DESCRIPTION:

Our ways of understanding and speaking about capitalism and socialism are diverse. Socialism alone can be interpreted in various ways depending on where you are and who you are speaking with: as an ever-looming threat that could destroy the Western way of life, as a rough patch in history that people are still recovering from, as an economic lifeline and way of thinking that helps keep societies equal and inclusive, as a government-imposed ideology, and at times, as a term that people are unfamiliar with and do not use. The question of what exactly capitalism and socialism are, however, diverts our attention away from the varied, local understandings of these terms—understandings that we might call 'vernacular' or 'everyday.' Latour wrote about people 'downloading' social theories 'as effectively as they do MP3 files' (2005: 231), yet we as anthropologists know that it is not as simple. We manipulate, rework, and integrate these 'MP3 files' into our own pre-existing frameworks and lifeworlds. We generate our own files on these capacious terms, on capitalism and socialism. Analyses of vernacular capitalisms or socialisms and the varying discourses that surround these -isms should not focus on 'official' vs. 'unofficial' interpretations (Yurchak 2005). Instead, we can more productively approach these everyday uses by looking at how such discourses shape daily life and how

these economic theories are received, interpreted, and recreated by everyday people. To better understand capitalism and socialism, which are hegemonically wired into the vocabulary of people throughout the world, we must attend to the 'everyday (after)life of our social theories' (Kruglova 2017: 760). In this panel, we will approach these global economic-political formations and theories from 'below,' attending to the kaleidoscope of interpretations and uses of capitalism and socialism across our field sites and in our own communities. Specifically, our works span the USA, Russia, Poland, China, Albania, Colombia, Venezuela, and Cuba. We will not hunt for singular definitions of these terms but rather take them as global formations that are still being configured. What meanings have capitalism and socialism taken on throughout history and now in the present? How are lives and ways of thinking shaped by local instantiations of these hegemonic terms? How might this bipolar framing of global economics and politics limit us? How might we be able to think more imaginatively by attending to these vernacular descriptions? What might we learn about these global formations along the way? -- -- -- -- // -- -- -- --

References Kruglova, A. (2017) Social Theory and Everyday Marxists: Russian Perspectives on Epistemology and Ethics. *Comparative Studies in Society and History*. 59(4), pp. 759–785. Latour, Bruno. 2005. *Reassembling the Social: An Introduction to Actor-Network Theory*. Oxford: Clarendon Press. Yurchak, Alexei. 2005. *Everything Was Forever until It Was no More: The Last Soviet Generation*. Princeton: Princeton University Press.

'The Anti-Friendship Machine:' Defining Capitalism Through Relational Praxis: For a strand of US anti-capitalist activism, capitalism appears to 'be,' functionally, a term that signifies primarily the utter breakdown of good or ethical human social relationality (although it does not follow, for them, that socialism is a meaningfully different alternative in this regard). The way participants in this movement define 'good' sociality often reflects particular engagements with anthropological and anthropology-adjacent texts, from which these activists conclude that good relations mean dense social ties defined by proximity and frequent interaction, mutual aid, emotional intimacy, and the rejection of instrumentalized relationships. And indeed, their organizing praxis often consists primarily of strategies aimed at cultivating long-term intimacy and interpersonal solidarity in small collectives as a prefigurative political goal in and of itself. Their oft-repeated and quasi-sacralized term for this mode of political organizing is 'doing community' or 'building

community.' People who pursue this mode of organizing often semi-ironically refer to themselves as 'community organizers,' although not in the traditional sense in which they would be organizing an extant community towards a political goal. Rather, they see themselves as instead organizing individual people into communities—an activity that is by their own definition the essence of anti-capitalist political praxis. This anti-capitalist social movement's focus provides a deeply engaged 'definition from below' of capitalism, and at the same time a kind of mirror for disciplinary reflection—one in which certain utopian ideas ambient in much anthropological work on indigenous modes of sociality are manifested in an unruly and challenging way. Presenter: David Flood (University of Virginia)

Socialist Memory and Heritage Tourism in A South China Community: The recent “heritage turn” in China witnessed dramatic reordering of memory, value, and commodification. In this paper, I consider how the founding of a Cantonese embroidery association in rural-turn-urban community of southern China offers insights into the debates over memory, temporality, and subjectivity in late-socialist China. Focusing on elderly women participants of the association, all of whom worked as embroideresses in their youth during the socialist era of the 1960s and 1970s, I contextualize the embroidery association at the intersection of socialist memory, the development logic of cultural heritage, and grassroots community governance in late-socialist China. By viewing the embroidery association as a present space of experience that incorporates on the one hand subjective and intersubjective narratives of socialist youth in rural China during the revolutionary past, and on the other hand China’s Party-led future-oriented campaign of cultural revival-cum economic development and governance reform, I seek to tackle two issues. First, I look into the ways in which elderly women redeployed their socialist youth memory, especially their socialist work experience as embroideresses, as cultural and nostalgic/affective capital to re-enter communal life and earn an extra income to complement their retirement pension. Second, based on ethnographic observations of elderly embroideresses, I further explore the embodied continuities and disjuncture of socialism under the Xi administration and its promise of the “great revival of the Chinese nation”. Ultimately, through the lens of memory and heritage, this paper analyzes the everyday materiality of China’s cultural nationalism and the fragmented temporalities it enables. Presenter: Shunyuan Zhang (Trinity College)

Call it Komunizmi in Albania: Translating the Socialist Past in the Neoliberal Present: For many Albanians, 1991 represented the end of an era, the end of one-party socialist rule. Oddly, it wasn’t clear what it marked the beginning of. It did not clearly mark a democratic transition. For some, that moment came in March 1992 when an opposition-controlled Parliament entered office; for others, it’s yet to come. This lack of clarity was a harbinger of what Mariella Pandolfi (2010) calls a permanent transition – a period of uncertainty that has invited international intervention and driven many Albanians to question what socialism was and what democracy could be amidst the challenges of neoliberalism. In this paper, I document the ways that nongovernmental organizations redefine twentieth century Albanian socialism in order to address what they perceive to be a growing sense of frustrated agency (Kideckel 2008) in southeastern Europe. Through projects targeted at young adults, the socialist past is made tangible through different names: from diktatura (dictatorship) to komunizmi (communism). Calling Albanian socialism by these names is significant on two levels: broadly, it is a call to distinguish Albanian socialism from other iterations of socialism. More intimately, it is a call to attune Albanian youth to their own family histories. As one of my interlocutors remarked: “If you don’t know the past of your family, does it influence the way you think about the world?” My interlocutors draw on their personal relationships with the socialist past to challenge youth (and all of us) to understand what it means to be a democratic subject today. Presenter: Kailey Rocker (Lawrence University, Department of Anthropology)

Between Capitalism and Socialism: Social Life in the Colombia-Venezuela Borderlands: In the Colombian border state of La Guajira, you find a rather unique patch of the Colombia-Venezuela borderland that has a long history of back-and-forth movement. These ebbs and flows (as we might call them) between La Guajira and Zulia, the adjacent Venezuelan state, have been historically shaped by several factors: political regime changes, institutional inclusion, economic opportunity, guerrilla and paramilitary violence, weather patterns, familial ties, and Indigenous land claims. In recent years, given the ongoing political-economic situation in Venezuela, this borderland has changed significantly and turned into a discursive border not just between Colombia and Venezuela, but also between “capitalism” and “socialism.” Drawing upon 17 months of ethnographic research in La Guajira, I show how social life in this border region have been majorly reworked by discourses surrounding capitalism (in Colombia) and

socialism (in Venezuela) and how these -isms stick to bodies and alter subjectivities. I argue that borderlands like La Guajira offer us an important window to comprehend the human impacts of political regime change beyond material policy changes and an opportunity to understand the diverse iterations of these global political-economic formations. Presenter: Dalton Price (University of Oxford)

The New 'Hombre Nuevo'? Cuban Entrepreneurs, Social Responsibility, & Debate over Entrepreneurs: This paper traces the radical redefinition of entrepreneurial activity in Cuba over the past decade. For much of Cuba's revolutionary history, private business was seen as deeply immoral – embodying greed, selfishness, and individualism. Today, entrepreneurship has become synonymous with creativity, innovative solutions to communal problems, and collective, even national, prosperity. This redefinition process promoted global liberal values of economic liberty, individual autonomy, private property, and ideals of equity over equality, while couching them in the Cuban socialist ethos of racial and gender equity, community participation, and valorization of workers. This paper traces the rhetorical shifts that characterize this transformation, while also examining the lived ethics of Cuban entrepreneurs – how business owners routinely share resources and information, exchange favors, engage in community projects, and draw from collective funds. They are charting a course between the Scylla and Charybdis of “communism” and “capitalism,” creating a new and living ethos of “Cuban entrepreneurship.” Presenter: Miranda Garcia (University of Michigan, Department of Anthropology)

3-225

Contested Meanings in a Transnational Context

10:15 AM - 12:00 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Daniela Miranda (University of British Columbia, Department of Anthropology)

CHAIR:

PRESENTER:

Daniela Miranda (University of British Columbia, Department of Anthropology), Marcela Omans

McKeeby (Michigan State University, Department of Anthropology), Maria del Pilar File-Muriel

DISCUSSANT:

DESCRIPTION:

The interconnectedness of flows of people, ideas, chemicals, political power, racialized identities, and knowledge turn a wide variety of seemingly place-based phenomena into 'international relations.' In the process, a wide range of people engaging with power-laden processes in their own communities can only be understood in the context of far-reaching webs of power and politically inflected forms of significance. The dramatic expansion of soybean farming in South America is intertwined with mass application of the pesticide glyphosate, whose toxic and likely carcinogenic effects are themselves debated at the global, national, and local scale. In debating the future of Argentine agriculture, environmentalists and farmers are drawn in to disputes over scientific discourse itself. A second paper examines the northwest Mexican city of Tijuana as a site for the shifting perceptions and participation in bilateral Chinese–Mexican relations, exploring the meanings of 'Chinese influence' and 'Mexican sovereignty' in times of local and global change. College students from the United States participate in a Nasa Yuwe language teaching program in Cauca, Colombia. Both this language's revival and the Cauca region were foundational parts of Colombia Indigenous demands for interculturality, and the paper examines the results of this transnational encounter. White Americans Christians engagements with Haitian children are critically examined through the lens of 'white saviorism' via a close analysis of social media representation. Racial, religious, and psychological narratives combine to portray Haitians as in need of particular forms of 'saving.'

Contested Meanings of Science in the Debates about the Toxicity of Agrochemicals in Argentina: Over the past 20 years, the rapid expansion of soybean farming in Argentina transformed this country, which became the world's third-largest producer of soy through the adoption of an agribusiness model based on the widespread use of genetically-modified soybeans and herbicides, the most common of which is Monsanto's glyphosate-based Roundup (Leguizamón 2020; Lapegna 2016; Gordillo 2014; Carrasco 2015; Aranda 2015 & 2010; Svampa 2014; Gras & Hernández 2013 & 2016; Barruti 2013; Arancibia 2012; Vara 2004 & 2012). This intensive use of pesticides has caused innumerable problems for the environment and human health, a

claim first made by the inhabitants of the affected communities (Rulli, 2009) and later supported by a scientific study published in 2009 by Andrés Carrasco, a renowned Argentine embryologist, and his team. The response of the then Minister of Science and Technology of Argentina, Lino Baraño, was to disqualify Carrasco and state that it was 'a private opinion' and not the result of a panel of experts. Although in 2015 the World Health Organization declared glyphosate probably carcinogenic, the region seems to be ruled by a logic of expansion through more efficient forms of killing (Hetherington, 2020), and today Argentina has the highest glyphosate application rate in the world. This paper examines how different actors in the central and coastal regions of Argentina draw from scientific knowledge on the toxicity of glyphosate to intervene in this dispute. In November 2021, a campaign promoted by more than 50 environmental organizations from these regions began to circulate a video on social media under the hashtag #BastaDeVenenos [#EnoughWithPoisons], warning of the extended presence of glyphosate in water, land, air and people's bodies. With the slogan 'our body is our territory, and we want it free of pesticides', numerous artists and public figures recounted having tested positive for glyphosate in their bodies and demanded an agroecological model. This led to a counter-campaign by the agribusiness sector under the slogan #BastaDeMiedos (#EnoughWithFears) that accused activists against agrochemicals of sow fear spreading lies and unscientific conceptions and not caring for 'development'. Building from the work by various authors on the uses of science (Eva Bertullo 2021; Sabater et al. 2020; Massarini 2020, Blois 2016; Rietti et al. 2015; Espoturno 2015; Proctor 2008, Jasanoff 2003, 2004) and on the impact of agrochemical fumigations in other areas of South America (Hetherington 2020; Oliveira and Hecht 2019; Gibson & Alexander 2019), I propose an interdisciplinary and activist approach to analyze how anti-fumigation activists and soy farmers use scientific narratives to back up their arguments for or against the use of agrichemicals. Focusing on environmental organizations that carry out anti-soybean activism in Gran Rosario in the province of Santa Fe, whose port complex is considered the main node for the export of agricultural commodities in the world (Bergero et al. 2020), I explore how the conflict expresses itself (but not only) in a dispute to control the meanings of scientific discourses: Whereas the affected communities and anti-agribusiness organizations appeal to the direct experience of exposure and poisoning with glyphosate, soybean producers seem to appeal to generic, disembodied ideas of development and

progress. Presenter: Daniela Miranda (University of British Columbia, Department of Anthropology)

Negotiating Visions of Future China-Mexico Relations: Public opinion formations on China in Tijuana, Mexico: The People's Republic of China (China) has increased its diplomatic and economic engagement across Latin America and the Caribbean (LAC) in the last two decades. This is a substantial change from previous eras in which U.S. interests dominated economics and politics of the region. This regional shift has coincided with countries of LAC changing both their foreign policy in diplomatic relations with China and economic policies that take advantage of new economic opportunities brought by China. At the same time, these changes and China's role in them have impacted the everyday lives of people across the region. While there have been efforts to survey Latin American publics on perceptions of China, these studies do not reveal what specifically about Chinese engagement in various countries is affecting individuals' opinions or what they perceive as 'Chinese influence'. However, a positive or negative opinion of China across the public of a country can change the political viability of policies that would engage China. Therefore, I present some findings from my dissertation research in Tijuana, Mexico, a city at the crossroads of economic and political relations between China, Mexico, and the United States. I found that residents' opinions on the future of China-Mexico government and economic relations, were based on their perceptions of past and present policy decisions of the Mexican government, some related to China but many not. Importantly, the residents formulated this opinion based on the perception that the past policies of the Mexican government had not successfully protected Mexican sovereignty and had failed to lead to real development success. Therefore, the respondents were overall supportive of more economic and diplomatic engagement between China and Mexico, but with the caveat that the Mexican government needs to be strategic as to not repeat patterns of the past. Presenter: Marcela Omans McKeeby (Michigan State University, Department of Anthropology)

Minga de pensamiento: Intercultural solidarity and cognitive approaches to planning a study abroad program and teaching Nasa Yuwe in Colombia.: This dialogic paper centers around a study abroad program in which US based college students travel to Cauca, Colombia and participated in a language program teaching Nasa Yuwe (the native language of the Nasa people). The program was implemented through collaborations between University of New Mexico, Universidad del Cauca, the Universidad Autónoma

Indígena e Intercultural, and community school Instituto Agropecuario Nasa Weçx. We pose the following questions: Can this program expand participants' understanding of 1) language beyond linguistic structure towards an understanding of language as general cognitive processes situated in the sociopolitical and cultural environment in which languages are used? And 2) the practice of academic research beyond extractivism towards scholarly work as the product of socially responsible intercultural and solidarity practices? We analyze this program through these theoretical lenses, 1) Interculturality (Rappaport and Ramos 2005), which highlights the importance of horizontal platforms to guide relations in language contact situations among individuals and groups that are situated in unequal power relations; 2) Cognitive embodiment, in which language is viewed as coordinated action within the social and natural world; and 3) 3) Activist scholarship (Escobar 2014; Hale 2006, 2008), in which we touch on topics of production and dissemination of knowledge, positionality, and practices of solidarity among program participants. We argue that through this methodological and theoretical intervention it is possible to understand language as repositories of cultural memory and guides to action, and see participants as agentic actors of change and knowledge production (Valera 1999, Wollock 2001).
Presenter: Maria del Pilar File-Muriel

3-360

Demilitarizing Climate Change: Lessons from the Middle East

10:15 AM - 12:00 PM **TMCC - 718 B**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Kali Rubaii (Purdue University, Department of Anthropology)

CHAIR:

China Sajadian (Vassar College, Department of Anthropology),Tessa Farmer (University of Virginia)

PRESENTER:

Kate McClellan (Mississippi State University),Bridget Guarasci (Franklin & Marshall College),Kali Rubaii (Purdue University, Department of Anthropology),Gokce Gunel (Rice University, Department of Anthropology),Mariam Taher (Northwestern University)

DISCUSSANT:

Zeynep Oguz (Université de Lausanne)

DESCRIPTION:

How can Middle East scholars of the environment shape critiques of militarism in the era of climate change response? Insights on military and imperial political violence, and on the ways people endure/survive/thrive anthropogenically devastated environments in the Middle East, carry theoretical and political implications for how climate change mitigation and discourse is shaped. Given the growing trend to militarize 'solutions' to global climate catastrophe, this roundtable presents insights from the Middle East that confront such a paradigm.

3-230

Difference as a space of mediation

10:15 AM - 12:00 PM TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Ammara Maqsood (University College London, Department of Anthropology)

CHAIR:

Leslie Fesenmyer ,Giulia Liberatore (University of Edinburgh)

PRESENTER:

Ammara Maqsood (University College London, Department of Anthropology),Giulia Liberatore (University of Edinburgh),Leslie Fesenmyer ,Ana Carolina Balthazar ,Sahana Ghosh (National University of Singapore),Erica Weiss (Tel Aviv University)

DISCUSSANT:

Nadia Fadil

DESCRIPTION:

There is a spate of work, from diverse ethnographic and theoretical perspectives, that has drawn out both the discomfort with difference in liberal theory and concepts of coexistence, and the inability of associated policies to erase it. Critical work on tolerance (Wendy Brown 2008; Povinelli 2002), pluralism and multiculturalism (Hage 1998; Giordano 2014, Bender & Klassen 2010) and secularism (Mahmood 2005; 2015; Agrama 2012; Fernando 2014) have highlighted the hierarchical, marginalizing and (symbolic and physical)

violent ways in which difference is managed and 'dealt with' in liberal contexts. Others have pointed out how associated concepts, such as official policies of truth and reconciliation following conflict, often silence or leave unacknowledged underlying conflict or tension (Mokherjee 2022). Meanwhile, a body of anthropological work has emerged that does not erase but works through an acknowledgement of difference, including, for instance, the literature on conviviality in urban (Heil 2020; Samanani 2022) and marginal spaces (Marsden & Reeves 2019), the deployment of incommensurability as a mode of translating difference (Giordano 2014; Spies 2013, 2019) and irreconciliation in ethnic and religious conflict (Mokherjee 2022). Moving beyond dichotomies of peace and violence, or inclusion and exclusion, these works illustrate alternate possibilities that emerge when we resist the urge to seek a 'positive' resolution to difference and, instead, give space to tension, ambivalence, and unresolved encounters. At a broader level, the invitation to engage with difference in these readings of sociality speaks to longstanding debates within the discipline, including for example, the ontological turn or post-humanist anthropology. Building upon these works and connections, we invite ethnographic and theoretical reflections on the unresolved nature of sociality and engagement, where difference is acknowledged but never flattened, along with the potentialities that emerge from the in-between-ness and openness that it engenders. Can we view engagement with difference as a fact of social life, rather than celebration of a value, to offer a 'space of mediation' (Giordano 2014) that offers temporary and fleeting moments of coming together? What is gained and lost in such moments? How do we theorise these in-between states? We invite papers that adopt a relational approach to explore the ongoing (and changing) constitution of and engagement with difference across space and time, and where difference is understood in social and political as well as existential (self/other) and ontological terms.

The value of maintaining difference: friendships between Hindus and Muslims in Karachi: In Pakistan, official state ideology, with its insistence on sameness and unity – encapsulated in the idea of one nation, one language (Urdu) and one religion (Islam) – tries to erase difference in the name of nation-building. In everyday settings, however, relations and exchange between communities are often sustained through a maintenance rather than overcoming of difference. In this paper, I consider the place and value of difference in friendships between young Hindu and Muslim men and women in Karachi. Focusing on upwardly mobile

settings, where many of my interlocuters have migrated from smaller towns in Sindh to Karachi for education and employment, I illustrate how friendships across religious divides develop out of mixture of practicality, need and personal inclinations. Aware of their position as a vulnerable religious minority and (rightfully) fearful that any hostile encounter could transform into a blasphemy charge, my Hindu interlocuters often depend on the protection of their Muslim friends. Familiarity humanises the 'other', transforming an abstract hostile figure to a person, but too much familiarity can bring hostilities sharply back into focus. Hindus worry about giving their Muslim friends access into their homes and family life, in case it leads to romantic liaisons and attachments with sisters and female relations. My paper focus on how the maintenance of difference is crucial to friendship, and how personal 'rules of engagement' here are influenced by longer collective histories and memories. At the same time, I consider the new potentialities that are opened up through this engagement across difference. Presenter: Ammara Maqsood (University College London, Department of Anthropology)

Spiritual brotherhood and 'the poor' in Palermo, Sicily : This paper explores overlapping notions of spiritual brotherhood within two Catholic spaces in the historic centre of Palermo, Sicily: a listening centre based in a Franciscan parish that works predominantly with local migrant populations and a nearby Catholic lay confraternity populated by generations of mostly lower class Palermitani. What kind of rhetoric and practice of spiritual brotherhood is at play within these two spaces, and what forms of inclusions and exclusions do these forms forge and reproduce? I approach these questions through an ethnographic account of the death of Salvo – an elderly man of lower social class and one of the few to participate in both parish and confraternity – and the ways in which it was received and responded to within these two catholic spaces. In doing so I interrogate the potential and limits of a universal (liberal) notion of brotherhood implemented at the parish level which positions Salvo as a recipient of care. I also explore Salvo's role as organiser and elder within a spiritual brotherhood embedded within a *fedepopolare* (popular faith) that is at once folklorised and at times prohibited within official church rhetoric. By dwelling within these spaces and in moments that both include and exclude Salvo and local others (migrants and other Palermitani of various social classes), I reflect on the changing nature of catholic forms of sociality, the intersections between devotion, faith and social class, and more broadly on the place of 'the local poor' within an

increasingly diverse southern Italy. Presenter: Giulia Liberatore (University of Edinburgh)

Diversity and difference in Pumwani, Nairobi: Located next to Nairobi's Central Business District, Pumwani has long had a dangerous reputation as a site of crime and thuggery, a hotbed of Islamic radicalisation, and the originary locus of sex work in the city. It is a place of 'other-ness' par excellence – a primary target for security, anti-poverty, and (re-)development interventions. At the same time, Majengo, as it is locally known, is home to a historically diverse population, many of whose families can be traced to its founding as the first residential estate for Africans during the colonial era. In such a context, how do residents themselves conceive of difference(s), when do they matter, and if/how does Majengo's checkered reputation inflect these conceptions? I focus here on religion, particularly the ways in which my interlocutors criss-cross lines of difference typically understood as incommensurate. These include, for example, Christians and Muslims, both Kenyans and other East Africans, sharing houses; large Muslim families comprised of multiple inter-ethnic and mixed nationality marriages; and religious crossings and conversions between Christianity and Islam. In doing so, I reflect on themes of sameness and difference, visibility and invisibility, and inclusion and exclusion in the making of both kin and community in this Nairobi settlement. Presenter: Leslie Fesenmyer

Incommensurable Characters: Theorizing Difference in Southeast England : This paper considers the notion of "character" as employed by different research interlocutors in Thanet, Southeast England, to describe the historical element and physical properties of local buildings and towns. I explore how the local retired, conservative community, on the one side, and progressive artists, on the other, present divergent ways of understanding and engaging with the "character" of local buildings, rendering radically different experiences of space and time, which in turn has influenced their political affiliations. Whereas this distinction is often interpreted as the right-left political divide, here I argue that such dichotomy falls short in explaining the complexity of individual lives. If binary oppositions adopted by the state fail to translate migrants' alterity (Giordano 2014), they are also insufficient to explain the lived experience of nationals. Here I use this ethnographic material to consider theorizations of difference that go beyond the acknowledgement of varied cultures, and account for the radically distinct material realities that people seem to inhabit (Latour

2002, Viveiros de Castro 2004, Hage 2012), and what kind of mediation might be possible in the context of apparently incommensurable difference. Presenter: Ana Carolina Balthazar

Boys to Men, Girls to Soldiers: Gender, Sexuality, and Embodied Differences in the Indian Border Sec: How do state security institutions, particularly armed forces, deal with difference? Scholars across political science, international relations, and security studies have debated the risks and gains of policies that incorporate minorities - whether gender, sexual, racial, or ethnic - into armed forces that are organised around the promise of erasing difference with singular, horizontal national and professional identity (i.e. soldier of x nation). My research on the ongoing incorporation of women into India's Border Security Force across all ranks asks, at its broadest, how the unmarked figure of the soldier-citizen, a tenuous ideal-type, holds up in the light of this latest, dramatic transformation. Instead of getting stuck in "does gender matter or not" or "is gender suitably erased", or even trying to resolve the issue, I explore how this tension around embodied differences of gender and sexuality among soldier-citizens erupts within the world of the security institution. Through what other issues and terms does it speak itself, and how is this unsettling managed in the everyday institutional life of the BSF? My analysis builds on ethnographic attention to the training and transformation of civilians into soldiers and the making of a system that makes embodied differences commensurable and valuable in the emergent anthropology of security and militarism. Presenter: Sahana Ghosh (National University of Singapore)

Come as You Are: Grassroots experiments in Radical Inclusion in Israel/Palestine: Liberal public reason seeks to provide a neutral platform for public political engagement. Yet, it has a number of conditions- self-abstraction and generalized claims, unmarked citizenship, secular reason (the translation proviso), disembodiment- which effectively excludes many populations with non-liberal subjectivities from public participation. In countries with a liberal hegemony, such communities often choose isolation and non-engagement in the public sphere. However, in Israel-Palestine, the majority of both Jewish and Palestinian populations hold non-liberal subjectivities, and neither side can claim the position of an unmarked public speaking for a generalized, common public good. And yet, the price of isolation in the context of open, violent, intractable conflict, is exceedingly high. This article considers two attempts by locally created initiatives to

create a public sphere in which these groups can be accommodated and engage each other, politically, on their own terms and without translation. One is made by the civic organization “The Citizens Accord Forum” which brings ultra-Orthodox Israeli Jews and the Palestinian Islamic Movement into direct discussion. The second is made by the organization Talking Peace, which has transformed the Kabbalistic and Hasidic concept of the “unity of opposites” - a paradoxical logic that contains contrasts- into a methodology for radical inclusion in the public sphere. Presenter: Erica Weiss (Tel Aviv University)

3-235

Discourses of Landscape and Environmental Transitions

10:15 AM - 12:00 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Thea Strand (Loyola University Chicago)

CHAIR:

Michael Wroblewski (Grand Valley State University, Department of Anthropology), Thea Strand (Loyola University Chicago)

PRESENTER:

Thea Strand (Loyola University Chicago), Neşe Kaya Özkan (Appalachian State University, Department of Anthropology), Michael Wroblewski (Grand Valley State University, Department of Anthropology), Eric Kelley (University of Massachusetts, Boston, Department of Anthropology), Daniel Suslak (Indiana University, Bloomington, Department of Anthropology)

DISCUSSANT:

Jessica Pouchet (Bucknell University)

DESCRIPTION:

Whether driven by forces of capitalism or climate change, contemporary transformations of landscape and environment are experienced, narrated, and negotiated through discourse. Building on a rich tradition in the linguistic-anthropological study of language and landscape, this session also considers how discursive engagements with diverse and changing environments frequently implicate semiotic or language ideological assemblages (Kroskrity 2021). In these cases, language not only describes and delimits landscapes and their features, but may also be discursively and

ideologically grouped together with wide-ranging environmental, cultural, political, and affective phenomena. Examining how people talk about environmental transitions, including resource extraction, reforestation, and conservation, as well as how they link local landscapes to pieces of linguistic and cultural heritage, the papers in this session contribute to small but growing bodies of work at the intersection of linguistic and environmental anthropology and in the transdisciplinary field of ecolinguistics.

Discourses of Transforming Landscapes and

Transhumant Livelihoods in Mountain Norway : “It’s growing back everywhere” has become a ubiquitous lament in the mountains of rural Valdres, Norway, where rapid reforestation is underway. Driven by both global climate change and local declines in transhumant farming, including open grazing of livestock in the mountains in summer, the perceived overgrowth of trees and shrubs in a previously open landscape is an urgent problem for farmers, residents, and visitors alike. Discursively constructed as a specifically agricultural problem in terms of cause, reforestation and a rising tree line in Valdres are also a much broader cultural threat. The beloved pastoral vistas of Valdres’ unique socrionature (Morrison 2018)—with animals grazing freely on low vegetation among small lakes, streams, bogs, and centuries-old summer farms, backdropped by high snow-capped peaks in the distance—are being literally obscured by expanding forests. For over a century, this living scenery has drawn urban tourists and regular visitors to the rural district, and new tourism development has recently displaced family farming as Valdres’ primary industry. In both local and national discourse, reforestation in the historic summer mountain farming zone represents a highly regrettable loss of a patrimonial landscape but also of (agri)cultural heritage and dialect diversity, which together form a semiotic assemblage (Tsing 2015, Kroskrity 2021). Resisting globalized calls for forest conservation and active rewilding, reforestation in Valdres’ mountains is talked about as an existential cultural problem, not an environmental one, and closely tied to anxieties around dialect shift (Strand 2012), social mobility, land control, and economic survival. Presenter: Thea Strand (Loyola University Chicago)

Ideological Assemblages of Language and Environment in Hemshin Highlands, Turkey : This paper explores how Hemshin people living in Turkey respond to the sociolinguistic and environmental transformations on Hemshin lands after long-lasting Turkish nationalism and more recent investment projects such as hydropower

plants and major roads. As Hemshin landscape is dramatically transformed through these projects, Hemshins have been mobilized around a unique grassroots environmentalism. Through the analysis of written texts such as social media posts, news reports, and recordings of in-depth interviews that I conducted during the 21 months of multi-sited ethnographic fieldwork in Istanbul, Rize, Artvin in Turkey between 2021 and 2022, I demonstrate how the meaning of land goes beyond a “resource for livelihoods” and is grounded in experiences of inhabiting Hemshin landscapes. While Hemshins foreground the intimate interaction with their lands in their environmentalism, Hemshin words emerging from the stories, songs and everyday activities are used, re-circulated in new contexts, for new purposes, and find new possibilities for survival. Drawing from the literature on the ruined landscapes of the Anthropocene (Kirksey 2015, Tsing 2015, Tsing et al. 2017) and linguistic anthropological work on language “survival” and “vitalities of language” (Wyman 2012, Perley 2011) and on language ideologies (Kroskrity 2019, Gal and Irvine 2019) and posthuman linguistic studies (Pennycook 2021) I argue that instead of taking language and the environment as two distinct spheres of the political, we look at how these two are mobilized and constitute one another as parts of larger “semiotic assemblages” in people’s articulations of environmental and linguistic survival and social justice. Presenter: Neşe Kaya Özkan (Appalachian State University, Department of Anthropology)

“Words we live by”: Ecological Discourse and Indigenous Amazonian Language Revitalization: For several decades, Kichwa speakers in Amazonian Ecuador have been working to revitalize their indigenous language and culture through a combination of educational and popular media campaigns. The preservation of local ecological lexicon is seen by Amazonian Kichwas as critical to both cultural survival and a sustainable future for their tropical forest environment, which are conceptually linked. In intercultural discourses, such as public cultural exhibitions and my own ethnographic interviews, Kichwa words for flora, fauna, and their interrelationships are routinely deployed as semiotically dense markers of indigeneity, embodying a nexus of traditional language, knowledge, landscape, and lifeways. I will demonstrate the critical importance of ecological language for both indigenous language revitalization movements and linguistic anthropological documentation of contact between opposing “knowledge practices” (Gal 2015). As Amazonian Kichwas demonstrate through their discourse, concrete

ecological nouns are easily translatable while being resistant to unwanted linguistic transformation, including the processes of language standardization. They are semiotically bound to singular objects of reference, which are, themselves, bound to localized knowledges and place-based identities. Moreover, ecological language occupies a perceptual common ground between indigenous Amazonian peoples and non-indigenous allies with distinct ways of knowing and “different philosophies of being” (Uzendoski & Calapucha-Tapuy 2012). Indigenous ecological lexicon can therefore serve as a key starting point for more complex intercultural discourses about philosophical and cosmological differences, potentially establishing “inventive links between worlds” (Halbemeyer 2018). Presenter: Michael Wroblewski (Grand Valley State University, Department of Anthropology)

Avá-Guaraní Shamanic Laments and Quotidian Discourses of Deforestation, Development, and Identity: During nocturnal jeroky ‘shamanic dance’ performances throughout twenty months of fieldwork in Canindeyú, Paraguay (2001-2007), Avá-Guaraní shamans punctuated their laments with the urgent refrain, “opá ka’agúy!” ‘the forest is over, ‘opá Avá rekó!’ ‘Avá culture is over.’ This frequently elicited the supportive response of “yáko!” ‘indeed’ from performers. Rates of deforestation in eastern Paraguay are amongst the highest globally, most recently connected to the rise of soya plantations and the associated displacement of Indigenous and campesino communities (Kelley 2012, 2014). In this paper I analyze excerpts of shamanic laments concerning this profound loss in the context of quotidian community discourse concerning diminishing flora and fauna, increasing health concerns due to pesticide exposure and dietary changes, as well as an ongoing concern to categorize everything as either Avá rekó or what many of them associate with karai ‘white’ culture that continues to create socioenvironmental chaos in their lives. Shamanic laments, harangues, and community discourse in formal and informal contexts assuage socioenvironmental anxiety and develop a sense of agency as Avá-Guaraní improvise to adapt to changing circumstances. This case is analytically contextualized within research on wept speech within Lowland South America (Allard 2013; Bartolomé 2000; Beier & Sherzer 2002; Briggs 1992; Chernela 2003; Otaegui 2019, 2020; Urban 1988; Wagley 1977), as well as that on Indigenous communities elsewhere (Feld 1990). It also draws from relevant research on wept speech in other kinds of oppressive social environments (Abu-Lughod 1986; Wilce 1998) to understand how people negotiate trauma discursively. Presenter: Eric

Kelley (University of Massachusetts, Boston,
Department of Anthropology)

Going the Distance: Language Revitalization and Extreme Athletics in the Sierra Mixe : Mixe linguist and activist Yasnaya Aguilar argues that occidental environmentalisms, which treat humanity and nature as separate and the natural world as something to be “saved” or “protected” do not make sense from a Mixe perspective, which views the relationship between people and landscape as mutually beneficial. Their mountains protect them in exchange for constant offerings and ritual activity. In this paper, I examine one Mixe’s community to address some of the challenges of climate change and globalization through the creation of a new annual ritual: the Ultramaratón Sierra Mixe. Now in its fourth year, the community of Totontepec invites runners from near and far to race 100 kilometers along the same footpaths that their ancestors traversed, through conservation zones where endemic flora and endangered species such as the tapir and jaguar can still be seen, and up around the slopes of Anyu Kääts, the sacred peak that has protected Totontepec from invading armies for over a thousand years. Indirectly, but no less importantly for the organizers, the ultramarathon provides an annual opportunity to showcase their Ayöök language revitalization efforts via strategic deployment of signage and race instructions, welcoming rituals and invocations, a day-long series of presentations and performances that all visitors must attend, and a sophisticated social media campaign. Here I draw particularly on Jaffe’s (2018) examination of how place-based forms of authenticity provide the fertile soil for language revitalization projects and are simultaneously amplified by them. Presenter: Daniel Suslak (Indiana University, Bloomington, Department of Anthropology)

3-195

Dreams in Transition: Interview on a book 'Borderland Dreams: The Transnational Lives of Korean Chinese Workers' by June Hee Kwon

10:15 AM - 12:00 PM TMCC - 715 B

Interview - In Person

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

June Hee Kwon

CHAIR:

Ralph Litzinger (Duke University)

PRESENTER:

June Hee Kwon ,Tom Looser (New York University)

DISCUSSANT:

DESCRIPTION:

This interview panel is proposed to have a conversation on June Hee Kwon's newly published book, *Borderland Dreams: The Transnational Lives of Korean Chinese Workers*. The interview explores how Korean Chinese workers' aspirations have continued to transform in response to the rapidly shifting political economy across and beyond East Asia. On the one hand, the conversation frames the particular political and economic context that enabled the massive Korean Chinese transnational migration (the 'Korean Wind') between post-socialist China and the increasingly neoliberal regimes of post-Cold War South Korea. On the other hand, the interview reveals the process and principles in which particular transnational working subjects have been formed and transformed through their body practices, transnational money, and transnational time. The conversation generates theoretical and ethnographic questions on how to write different regimes of dreams in competition (capitalism and socialism, being Chinese and being Korean, being national and being transnational) and the ethnography of borderland as a zone of transition and transformation. The interview panel invites Anne Allison and Ralph Litzinger as chairs. They have worked closely with Kwon for a long time and have witnessed the evolution of her book from the dissertation stage. Thomas Looser, a critical theorist/anthropologist studying the futurity of global capitalism and space-making across East Asia, will re-examine Kwon's book from the point of view of neoliberalism, class theories, and diaspora studies. June Hee Kwon, the book's author, will revisit questions concerning ethnicized bodies, transnational temporality, and the remittance economy. This panel conversation with the four East Asianists will re-examine the intersection of political economy and neoliberalism and competitive dreams (and disappointments) in transition across East Asia. In *Borderland Dreams* June Hee Kwon explores the trajectory of the 'Korean dream' that has fueled the massive migration of Korean Chinese workers from the Korean Autonomous Prefecture of Yanbian in northeast China to South Korea since the early 1990s. Charting the interplay of bodies, money, and time, the ethnography reveals how these migrant workers, in the course pursuing their borderland dreams, are transformed into a transnational ethnicized class. Kwon analyzes the

persistent desire of Korean Chinese to 'leave to live better' at the intersection between the neoliberalizing regimes of post-socialist China and of post-Cold War South Korea. Scrutinizing the tensions and affinities among the Korean Chinese, North and South Koreans, and Han Chinese whose lives intertwine in the borderland, Kwon captures the diverse and multifaceted aspirations of Korean Chinese workers caught between the ascendant Chinese dream and the waning Korean dream.

3-240

Explorations in the Ethnography of Listening (Part 2)

10:15 AM - 12:00 PM

TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

James Slotta (University of Texas at Austin)

CHAIR:

Xochitl Marsilli-Vargas (Emory University), James Slotta (University of Texas at Austin)

PRESENTER:

Janet McIntosh (Brandeis University, Department of Anthropology), Laura Kunreuther (Bard College, Anthropology Program), Jack Sidnell (University of Toronto, Department of Anthropology), Katlyn Anderson, Elise Berman (University of North Carolina, Charlotte, Department of Anthropology), Georgia Ennis (Western Carolina University, Department of Anthropology and Sociology), Jacqueline Messing (University of Maryland, College Park, Department of Anthropology)

DISCUSSANT:

Summerson Carr (University of Chicago)

DESCRIPTION:

Over the past two decades, listening has emerged as an activity of interest across the humanities and social sciences. Sound studies and the sensory humanities have explored the auditory experience of everything from music and noise to the sound of machines and the human body, revealing the rich and vital role that the sense of listening plays in diverse times and traditions (Erlmann 2004; Feld 1982; Howes 2005; Lipari 2014; Le Breton 2017 [2006]; Kramer 2018). Political theorists and anthropologists have highlighted the essential role

that listening plays in religious, political, and cultural contexts ranging from the liberal democratic public sphere to the Islamic Revival to everyday practices of psychotherapy (Hirschkind 2006; Inoue 2006; Rosa 2015; Marsill-Vargas 2022; Slotta 2023;). And scholars of media, communication, and rhetoric have turned their attention to the work of listening as an essential, though too often overlooked facet of both mass and interpersonal communication (Lacey 2013, Ratcliff 2005). Yet, among linguistic anthropologists, who have long explored how linguistic practices create and transform contexts, the idea that listening has the potential of generating and sustaining social relations has curiously not been explored in a similarly concerted fashion. In this panel, we bring together linguistic anthropologists and anthropologists of listening to consider what an ethnography of listening might look like. For over 50 years linguistic anthropologists have promoted a vision of speaking as a culturally-informed social activity in which people perform their identities, build and transform their social worlds, and even construct reality itself. But what about listening? What sort of social activities are performed in the act of listening? What sort of cultures and ideologies inform practices of listening? What role do listeners play in shaping the meaning and effects of communicative events? We consider what the analytics of linguistic anthropology, so fruitfully developed for the study of speech, have to offer the study of listening. And at the same time, we consider how centering the activity of listening challenges the field's understandings of language and communication, providing new insights into classic concerns as well as new avenues for future research.

Paradoxes of Listening in the United States Marine Corps: Scholars have provocatively explored the necropolitical soundscapes of war (see, e.g., Daughtry 2015), but not those of military training. A quintessential element of Marine Corps basic training is the experience of being yelled at by Drill Instructors. While yelling might seem to use amplitude to enforce listening, close reading of these speech acts and their metapragmatic ideologies suggest a paradoxical picture. First, even as Drill Instructors adjure recruits to have "Ears, open! Eyeballs, click!" (to listen and watch with hyper-attunement, in other words), some orders in the early weeks of training are deliberately confusing, even unintelligible, designed to create consternation, dependence, and herd behavior. Recruits strain but cannot grasp the logic, a gap between listening and understanding that suggests a broader evasion: some military orders aspire to secure abject obedience while

bypassing evaluation. A second paradox concerns the contradictory metapragmatics of insults. Drill Instructors repeatedly instruct recruits to “listen up,” yet repeated exposure to Drill Instructors’ insults is expected to “thicken recruits’ skin” to the point that these semiotic projectiles can “roll off.” Could this semiotic ideology of insensitivity be a model for the Marine’s selective empathic engagement with the world, in which necropolitically relevant orders are the “signal” but signs that risk emotionally overwhelming the service member must be relegated to “noise”? As the military teaches the recruit these paradoxes of listening, they help shape the state’s ideal necropolitical agent. Presenter: Janet McIntosh (Brandeis University, Department of Anthropology)

Interpreters as Earwitnesses: the condition of listening in the humanitarian field: This paper focuses on the experience of interpreters employed by humanitarian agencies in Kakuma Refugee Camp. Interpreters rely intensely on their ears and listening in order to accurately perform their work: they are, in this sense, ‘earwitnesses’. The concept of earwitness, coined originally by the composer Murray Schafer, draws our attention to active listening and centrality of sound in the work of interpreting that helps produce global subjects. Viewing interpreters as earwitnesses also highlights the ‘condition of listening’ (Burghart 1996) that recognizes and transforms both speaker and listener. In Kakuma Refugee Camp, interpreters are a double kind of witness. Employed as ‘incentive workers’, a special category of labor in the Camp, all interpreters working for humanitarian agencies are also refugees. As interpreters, they wittingly or unwittingly bear witness to the suffering and desires of other community members through their eyes and, professionally, through their ears. As refugees, they listen to and recount stories that may bear strong resemblance their own past experiences. Interpreters use of ‘I’ to refer exclusively to the voice of others makes their form of witnessing distinct from other humanitarian witnesses insofar as they have no testimony. In this paper, I analyze two instances where the interpreter as earwitness becomes a problem. In the first, the interpreter is positioned as an unratified ‘overhearer’ who nevertheless must interpret for the humanitarian officer the doubt harbored against her. In the second, we see how careful listening and then interpreting what one has heard affects the earwitness’ body and emotional well-being. Both instances are drawn from a fictional film called *The Bridge*, produced by a group of Kakuma interpreters, and based on our collaborative ethnographic research. *The Bridge*, I suggest, is a form

of testimony of the earwitness interpreters. Presenter: Laura Kunreuther (Bard College, Anthropology Program)

Hearing error, transgression and affectation: A history of expert listening in 20th century Vietnam: Early in the second decade of the 20th century, journalist Nguyễn Văn Vĩnh established a column in the *Indochina Journal* titled ‘Observing our defects’. Installments took the form of short, critical essays on topics such as, “The tendency to weakness in communication,” “The habit of lying” and “Laughing at everything.” In the last of these, he wrote, “People praise us, we laugh. People criticize us, we laugh. It’s good, haha. It’s bad, also haha.” Drawing on recent work in linguistic anthropology (Inoue 2006, Rosa 2019, Slotta 2014, 2015, Marsilli-Vargas 2022, Connor 2023), I move to trace a genealogy of such expert genres of listening through to the middle of the 20th century when, with the French ousted from the North, Ho Chi Minh listened to communist cadres, finding in their speech many instances of error as well as forms of affectation which threatened to undermine attempts to establish phatic connection with peasants and persuade them to join the revolutionary cause. The solution, HCM suggests, will involve cadres listening to the masses, not as experts discerning error but, rather, as students prepared to learn. Meanwhile, in Saigon, Phạm Cao Tùng published a book of etiquette titled *The Polite Person* in which he described errors of speaking he heard frequently among members of an aspiring bourgeoisie. While such genres of expert listening serve the interests of power in several different ways, my focus in this presentation is on their contribution to an on-going project of language and social reform. Presenter: Jack Sidnell (University of Toronto, Department of Anthropology)

Eye Gaze and its Meaning: Marshallese students and Intercultural conflicts in U.S. Schools: Coauthor: Rebecca Roeder Indices of attention vary widely across cultural groups. In schooling and professional contexts in much of the U.S., one central index of attention is eye gaze, reflecting research on multimodal discourse analysis which has found that eye gaze can be an important indicator of level of attention (e.g., Norris, 2019). However, in Marshallese communities in the U.S. as well as the Marshall Islands, eye gaze often functions as an index of disrespect rather than attention. This paper analyzes eye-gaze data from research with Marshallese students in the U.S. We examine emphases on eye gaze in schools and specifically in the English Language Development curriculum, Marshallese views and interpretations of eye gaze, multimodal video data on Marshallese indices of attention across varying contexts,

and ideological disagreements about the meaning of eye-gaze across different participants in the community. These data reveal that eye gaze and its meaning has become a source of intercultural conflict between the Marshallese and educational communities. Our analysis shows that culturally sustaining pedagogy reforms need to engage with and consider the impact of listening practices and indices of attention—multimodal signs that often lie below the level of awareness. Presenter: Katlyn Anderson

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However, in Marshallese communities in the U.S. as well as the Marshall Islands, eye gaze often functions as an index of disrespect rather than attention. This paper analyzes eye-gaze data from research with Marshallese students in the U.S. We examine emphases on eye gaze in schools and specifically in the English Language Development curriculum, Marshallese views and interpretations of eye gaze, multimodal video data on Marshallese indices of attention across varying contexts, and ideological disagreements about the meaning of eye-gaze across different participants in the community. These data reveal that eye gaze and its meaning has become a source of intercultural conflict between the Marshallese and educational communities. Our analysis shows that culturally sustaining pedagogy reforms need to engage with and consider the impact of listening practices and indices of attention—multimodal signs that often lie below the level of awareness. Presenter: Elise Berman (University of North Carolina, Charlotte, Department of Anthropology)

Listening Acquisition: Mediating Language Reclamation in the Ecuadorian Amazon: In the Ecuadorian Amazon, radio media plays an important role in language reclamation as it extends and amplifies existing ideas about the importance of listening in language acquisition. The Kichwa verb *uyana* has several related meanings, which include the ideas of “to hear” and “to listen,” as well as “to understand” and “to obey.” Children and adolescents demonstrate competence by listening and responding appropriately to caregivers. Elders in Napo increasingly claim that children do not “want” Kichwa and that they do not listen. Yet, many also expect that speech in Kichwa will eventually emerge, as it has been “planted” within children through listening. Media production and cultural

performance have increasingly become a manner of transmitting Kichwa language and interaction to listeners, new and old. Kichwa listening practices suggest that listening is fundamental to sociolinguistic socialization and competence in Napo. Prior research in settings of language shift and revitalization (Nevins 2004; Meek 2007) has shown that pedagogical practices emphasizing listening can, ironically, constrain opportunities for children to utilize language and contribute to further language shift. However, Kichwa ideologies of listening acquisition also allow for expanded understandings of what counts as success in language reclamation, beyond a common focus on youth and child learning. In a Kichwa theory of language, socialization is an ongoing process, in which passive listeners may become active participants, even as adults. This talk explores the acquisition of listening as an integral modality of communication competence and the role of aural media in extending such practices. Presenter: Georgia Ennis (Western Carolina University, Department of Anthropology and Sociology)

Describing listeners and understanders of multiple languages in Mexico and the U.S.: In this paper I analyze interview data and observations of listening and understanding Nahuatl in Tlaxcala, Mexico among speakers of (primarily) Spanish in Nahuatl-heritage communities. This analysis is informed by research on Latinx bilingualism in Arizona, and my experience growing up as a hearer of multiple family languages in the U.S. What does it mean to be a listener/hearer/understander of a Native language in a bilingual postcolonial country? How can attention to so-called passive listeners of Nahuatl, often labelled as “non-speakers,” inform understanding of language shift? The dominant focus of language shift research has been on robust speakers, and characterizing types of speakers, i.e. shift continua (Fishman 2001), semi-speaker (Dorian 1977), and quasi-speaker descriptions (Flores Farfán 1999). While helpful in fine-tuning the description of speakers, these analyses eclipse a role for “hearers,” “listeners” or “understanders” of languages in their environs. If language socialization is largely accomplished implicitly (Ochs and Schieffelin 2017), what would happen if we centered attention on speaker reception of this implicitness in postcolonial Native language shift situations where ideological multiplicity (Messing 2007) abounds? Notable examples include young “understanders” laughing unexpectedly at the punchline of a joke, and language reactivators who seek to fortify their use of the language. Theorizing listening (Marsilli-Vargas 2014) has important implications for understanding how language shift operates from a new perspective in which the focus is on listening subjects in

postcolonial raciolinguistic contexts such as this one.
Presenter: Jacqueline Messing (University of Maryland, College Park, Department of Anthropology)

3-365

Feminist Research and Pedagogy: The CASCA Women's Network Roundtable, 2023

10:15 AM - 12:00 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Pauline Aucoin (University of Ottawa)

CHAIR:

Nicola Mooney ,Helen Vallianatos (University of Alberta)

PRESENTER:

Tracey Heatherington (University of British Columbia),Robin Whitaker ,Heather Howard (Michigan State University, Department of Anthropology)

DISCUSSANT:

Heather Howard (Michigan State University, Department of Anthropology),Larisa Kurtovic (University of Ottawa)

DESCRIPTION:

The CASCA Women's Network Roundtable provides an opportunity to discuss current research and pedagogical approaches, as well as raise and address urgent issues in contemporary Feminist Anthropology. Tracy Heatherington's (UBC) research explores critical pedagogy, feminist engagement in political ecology, and diversity conservation in Sardinia, Northern Ireland and Arctic Europe. Robin Whitaker's (MUN) research examines feminist politics regarding peace making and abortion governance in Ireland and Newfoundland. The focus of Larisa Kurtovic's (UO) research is on activist politics, creative forms of political subversion, and transformations in post-socialist Bosnia. Helen Vallianatos's (UA) has addressed issues of gender, food and health in research on immigrant women's food choices, food, identity and health among Ghanaian and Bangladeshi women, health literacy among immigrant and refugee youth, and food choices during pregnancy in India. Current interests include women and leadership, and pedagogical practices that inform leaders in effective research and administrative teams. Heather Howard's (MSU) research addresses equitable

access to healthcare for Indigenous women in the Great Lakes region of North America, and women's art as a means to building and sharing community knowledge.

3-245

From Decriminalization to Professionalization: The Mainstreaming of Psychedelic Usage

10:15 AM - 12:00 PM

TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Anthropology of Consciousness

ORGANIZER:

Nicole Torres (Western Washington University, Department of Anthropology)

PRESENTER:

Tiffany-Ashton Gatsby (University of Washington),Santiago Guerra ,Walter Callaghan (University of Toronto, Department of Anthropology),Lee Hoffer (Case Western Reserve University)

DISCUSSANT:

Christian Frenopoulo ,John Baker (Moorpark College)

DESCRIPTION:

A select few U.S. cities and/or states (e.g. Denver, Oregon, Seattle) have recently elected to decriminalize the use of psilocybin and are moving towards mainstreaming psychedelic assisted treatment. Political conversations about decriminalization are happening throughout the U.S. and Canada. In this panel, we explore the transition from the decriminalization of psychedelics, as they become medicalized, professionalized, and capitalized, considering effects on caregivers, health providers, and communities at large. Individual papers explore discourses and movements supporting professionalization that subsequently elevate a biopolitics of care and marginalize non-medical uses of these substances, considering intersectional conversations around race, class, gender and indigeneity. More specifically, papers raise issues of insurance exclusion and its effects on class divides, complex processes of legalization in Colorado, conceptualizations of post-traumatic stress disorder, and the role of media in crafting messages.

Treatment Barriers at the Psychedelic Frontier: How Insurance Exclusion Perpetuates Inequity and Exposes the Mental Health Divide Between Rich and Poor: Psychedelic-assisted therapy and medically prescribed

psychedelics are gaining popularity as an alternative or additive treatment option to traditional psychotherapy and pharmaceuticals for mental health conditions. Research and anecdotal evidence show that psychedelics like psilocybin, MDMA, and ketamine can have positive effects on mental health conditions such as depression, anxiety, PTSD, and addiction, which can be even more effective when combined with integrative talk therapy. As the substances become decriminalized and legalized across the country, this opens the door for more patients to gain access to various potentially life-changing treatment options. The genesis of this project was not rooted in academia, but rather in a personal experience that began in the summer of 2022. At that time, both my neurologist and therapist suggested that I explore the potential benefits of psychedelic-assisted therapy to treat my Complex PTSD and chronic pain from Multiple Sclerosis. Since then, I have invested countless hours researching different treatment centers, navigating insurance coverage, and consulting with healthcare providers. As a patient who has experienced the positive impact of psychedelic treatment and integrative therapy firsthand, I have become a vocal advocate for this form of treatment and frequently assist others in finding insurance coverage. Ultimately, my goal is to examine the critical role that insurance carriers play in enabling or impeding access to potentially life-saving treatments and perpetuating inequity in health care. Despite the promising benefits of psychedelic-assisted therapy, it remains inaccessible to many due to the high cost of treatment. A single session can cost over \$1500 and is often not covered by insurance. While some clinics offer lower-cost psychedelic treatment without psychotherapist-assisted integration, Medicare and Medicaid do not cover off-label drug usage or experimental treatments, and many private insurance carriers follow suit. Although some individuals may perceive psychedelic therapy as a quick fix, treatment centers typically recommend three to six initial sessions in a short period of time, followed by 'booster treatments' monthly or as needed to maintain long-term effects. To address the high cost, many clinics offer financing or recommend options like CareCredit, perpetuating the billion-dollar industry of medical debt. While high-end clinics that cater to wealthy clients are popping up offering boutique psychedelic treatment options, other companies are pitching themselves as more affordable treatment options, including mail order oral ketamine or trip sitter services where patients find their own psilocybin, all of which bring up regulatory and safety concerns. Currently, none of these treatment options are covered by insurance and still cost hundreds or thousands of dollars. Insurance coverage for this

type of therapy is limited and often non-existent and the high costs for psychedelic-assisted therapy raise concerns that this form of treatment may only be accessible to those who are affluent, creating a significant gap in access between those who can afford treatment and those who cannot, resulting in 'unintentional' harm. While disparities in mental health treatment options between different socioeconomic classes are not new, they are particularly evident in the new frontiers of psychedelic-assisted therapy. Presenter: Tiffany-Ashton Gatsby (University of Washington)

Psychedelic Cynic: The Passage of the Colorado Natural Medicine Health Act: For the last two decades, the state of Colorado has contributed significantly to the professionalizing and formalizing of psychoactive substance access and consumption. First in 2000 it established a medical marijuana program, and again in 2014 it became one of the first states to implement an adult-use marijuana program. Then in 2019, the City of Denver became the first US city to decriminalize psilocybin possession and consumption. More recently, the state of Colorado passed Proposition 122, the Colorado Natural Medicine and Health Act, in November 2022, effectively legalizing the use of many culturally significant psychoactive plants and fungi, including psilocybin. This paper traces the legal history of the professionalization and formalizing of psychoactive substance consumption for both medical and adult-use purposes in Colorado. In so doing, it traces the fraught and complicated process of regulating and legalizing once illicit psychoactive substances. In particular, it explores the complicated ways that race, class, gender, and indigeneity impact discussions of psychoactive substances and their legalization, by documenting the ways that the popular acceptance of these substances is shaped by a process of professionalization of these substances through the 'successful' efforts to neutralize the various long held stigmas attached to these substances. Presenter: Santiago Guerra

Psychedelics and post-traumatic stress disorder: The roles of biopolitics and neoliberal capitalism in promoting novel treatments: In the wake of Canada legalizing cannabis in 2018 there has been a growing call for decriminalization and legalization of a variety of other substances, including psychedelics such as lysergic acid diethylamide (LSD) and 3,4-methylenedioxymethamphetamine (MDMA). These two chemical psychedelics, along with traditional organic substances such as psilocybin and ayahuasca, have started to be promoted as potential treatments for unremittent post-traumatic stress disorder (PTSD). The

way that these psychedelics are being promoted as potential treatments differs between three different sectors: (1) psychiatrists researching or interested in the clinical utility of psychedelics; (2) unlicensed treatment-providers who have a financial interest; and (3) individuals suffering from psychological distress who have not found relief through standard first-line pharmacotherapy or psychotherapy. Drawing from a near-decade long ethnographic project with veterans of the Canadian Armed Forces, this paper explores how each sector understands and promotes the use of psychedelics in the treatment of PTSD, arguing that an ethic of patient-centered care may be secondary to neoliberal capitalist incentives that reinforce a biopolitics of care. This paper will also raise questions regarding colonialist appropriation of traditional medicines (ayahuasca and psilocybin), particularly in how these medicines are being offered as treatments without consideration of the role that Indigenous cultures play in how these medicines are experienced. Presenter: Walter Callaghan (University of Toronto, Department of Anthropology)

Consciousness as currency in the transitions of psilocybin as a Western medicine: The 'psychedelic renaissance' refers to the renewed interest of Western biomedicine in the therapeutic applications of hallucinogenic substances / drugs to treat mental illness. Recent clinical trials using LSD (lysergic acid diethylamide), mescaline / peyote, ketamine, DMT – dimethyltryptamine, 5-MeO-DMT, Ayahuasca, Ibogaine, and MDMA show promise treating a wide variety of conditions. But this renaissance also involves the use of these substances for non-medical purposes. Intentions such as gaining personal insight, spiritual enlightenment, cosmic merging, communing with higher powers, and cognitive and/or creative enhancement connect hallucinogens with the history that once outlawed them. To support the biomedical legitimacy of hallucinogens as medicine, science must marginalize non-medical uses, especially in the context of this use currently being illegal. This paper explores how psilocybin's ability to alter consciousness is being leveraged and reinvented as currency in its transition to a medicine. Data are presented from an ongoing study investigating how news media is crafting messages about psilocybin, and from interviews with people, and alternative medical practitioners, using psilocybin. Presenter: Lee Hoffer (Case Western Reserve University)

3-250

From Female Genital “Mutilation” to repair – from ‘imperfection’ to ‘enhancement’: transitioning between cultural norms and socio-legal frameworks.

10:15 AM - 12:00 PM TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Sarah O'Neill

CHAIR:

Sarah O'Neill ,Janice Boddy

PRESENTER:

Sarah O'Neill ,Janice Boddy ,Ellen Gruenbaum (Purdue University),Bettina Shell-Duncan (University of Washington, Department of Anthropology),Hania Sholkamy ,Mai Mahgoub Ziyada (University of Oslo)

DISCUSSANT:

Brian Earp (University of Oxford)

DESCRIPTION:

The United Nations is committed to enforcing zero tolerance of Female Genital Mutilation (FGM) as a violation of women's rights, yet increasing numbers of women and girls in high-income countries undergo labiaplasty and other forms of Female Genital Cosmetic Surgery (FGCS), which are not considered human rights violations. Many high prevalence FGM countries are seeing a trend towards its medicalization. Moreover, surgical intervention such as hymenoplasty, labiaplasty and clitoral reconstruction are increasingly available both in Africa and among the diaspora. While countries in the global north (+Australia) estimate numbers at risk of Female Genital 'Mutilation' and are developing strategies to prevent, identify and prosecute new cases of FGM, the economy of FGCS is booming. The UN acknowledges the controversial nature of this medicalized turn. Yet, cosmetic interventions are not subject to debate, as the goal is abandonment of 'mutilation' and not modification. It has been argued that the current socio-legal framework is inconsistent, unjust, even racist – those who can pay for genital modifications get away with them, whereas those who perform them for customary reasons are liable to prosecution. We are interested in the choices that women who desire genital modification make within these socio-legal frameworks to bypass humiliation,

stigma or prosecution. How do bodies transition from 'mutilated' to 'repaired', or from 'imperfect' or 'impure' to 'enhanced', 'beautiful' or 'intact'? The panel reflects on the cultural fantasies framing women's choices when they desire to modify their vulvas and how they position themselves within the larger normative or socio-legal framework. In what ways are women's choices regarding their vulvas deviant to socio-cultural norms or family expectations? Is the modification lived as a bold victory over tradition or as resolution of a presumed physical deformity? Is it a response to an injustice subjected to without consent or a personal matter, silenced and kept secret from others by whom they feel judged as impure, incomplete, unfeminine, or disobedient? Key issues to be debated are genital autonomy, consent, agency, social norms and gender violence as these frame women's choices within larger socio-legal systems.

"The doctor said I was intact. How can that be? I remember my excision like it was yesterday!": Growing numbers of women who have undergone female genital cutting in their country of origin turn towards surgical procedures to have their clitoris repaired. The motivation is to become 'whole' again and to repair the 'mutilation'. Literature has shown that for many women living with female genital cutting in the EU, feeling 'like a woman' is associated with being uncut or having undergone clitoral reconstructive surgery. Despite limited evidence on the safety of the surgical intervention, the surgery is often perceived as the ultimate remedy for the 'missing' clitoris. Based on anthropological research among patients who requested surgery at the Brussels specialist clinic between 2017 and 2020, this paper reflects on cases of women who find out after examination that they are intact, yet they have believed that they had undergone FGC all their lives. I argue that for intact women who believe that they are cut, the 'sexual mutilation' is embodied through a combination of trauma, memories of pain, shock, anger, or the belief that they are not able to experience pleasure because they are cut. Such beliefs are nourished by predominant discourses of cut women as sexually mutilated. Following Butler, this presentation will elicit how discursive practices on the physiological sex of a woman can shape her gender identity as a complete or incomplete person. Examples from in-depth interviews and participant observation during reception appointments, gynecological consultations, sexology and psychotherapy sessions will nourish theoretical reflections on gender, trauma and medicalisation. Presenter: Sarah O'Neill

Bodily Integrity and the Myth of Normal: While the World Health Organization defines female genital mutilation (FGM) as comprising "all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for non-medical reasons" (WHO January 2023), comparable genital surgeries performed in high income countries by biomedically trained physicians for cosmetic (non-medical) purposes are not conventionally labelled FGM. This paper struggles with that paradox and others stemming from it. Once largely confined to non-Western racialized populations and their diasporas, female genital surgeries now constitute a rapidly growing business in well-off mainly white and Asian societies. One such operation, labiaplasty, fits squarely within WHO guidelines for FGM yet does not attract international intervention. A major concern of the WHO is preserving bodily integrity, especially among female children for whom the customary modification of their external genitalia is deemed to violate their human rights. Yet according to a recent study (Luchristt et al 2022) – and in clear contrast to practicing physicians' self-reports – roughly twenty per cent of labiaplasties undertaken in the U.S. between 2016 and 2019 were performed on minors. In both Australia and the U.S., medical practitioners have been taken to court over performing customary clitoral nicking among girls of a diasporic religious community. Why these double standards? What are we to make of the recent transitions in Western standards of care? At stake here are questions of genital normality and freedom of choice, presumptive heterosexuality, sex/gender binarism, and race. Presenter: Janice Boddy

What's "natural," desirable, moral, sensual, and legal for a vulva? Transitions in countries: The genitals of girls and women are subject to extensive normative pressures, shaped by cultural ideals and enforced by stigma and mockery, religious expectations and moral codes, laws, and punishments. Modifications and enhancements of the labia, clitoris, prepuce, vagina, and hymen are pursued willingly by mothers and daughters out of desires for acceptance, love, respect, and successful marriages. The international movement against "FGM," though, seeks criminalization and eradication of most forms of modifications by 2030, including minimal procedures. Nevertheless, medicalized Female Genital Cosmetic Surgeries (FGCS) are generally accepted and have been growing in popularity internationally, practiced even on girls below 18. Some types of medical care for teens and adult women living with the after-effects of childhood genital modification procedures is also allowed while others are

not; countries are inconsistent about their laws, practices, and availability. In this presentation, based on data from ethnographic work in Sudan over four decades and published examples from the Global North on immigrant and non-immigrant attitudes and practices, the author explores transitions in traditions and popular trends in vulva aesthetics and modifications, circumcisers' innovative styles, medical deinfibulation and clitoral reconstructive surgeries, and the market for cosmetic surgeries. The need for more research on aging and life course transitions in relation to genital modifications, including FGCS, is highlighted: while FGCS favors removing parts of outer genitalia for mental health, aesthetics, or comfort, the long-term effects are not known; in other traditions reinfibulation is practiced on mature genitalia for "rejuvenation" or for old-age propriety. Presenter: Ellen Gruenbaum (Purdue University)

'Let's focus on this one thing': The logic and pragmatism of criminalizing medicalized female genital cutting (FGM/C) in Washington State: Bettina Shell-Duncan University of Washington On April 20th, 2023 a Washington State bill entitled 'Concerning female genital mutilation/cutting (FGM/C)' was signed into law. In comparison to the 40 other U.S. states that already adopted FGM/C laws, this criminal action is very narrow: it outlaws medical providers from providing non-medically necessary genital cutting on females under age 18. As a member of the Washington Coalition to End FGM/C, I had the opportunity to interact with members who include survivors who from 6 different countries, activists, local and national organizations focused on immigrants and child protection, and legal advocates. We worked in tandem with Washington State lawmakers to draft the bill and pass it into law. As a researcher who has long studied efforts to end FGM/C and been critical of aspects of legal reform strategies, my participation in this coalition was a surprise to many. But leaders of this coalition, all women who identify as survivors of FGM/C, asked me to provide estimates of local FGM/C prevalence and examples where legislative reform has produced positive and negative change, and I agreed. I was privy to planning sessions with coalition members, legislators and their staff. At two junctures there were discussions of whether to extend a ban on medicalized FGM/C on minors to other forms of genital cutting: first to apply it to male circumcision, and second to apply it to elective female genital cosmetic surgeries on minors. Numerous commentators have interrogated the double standard involved in restricting FGM/C while not simultaneously addressing other forms of elective pediatric genital

cutting, an issue that coalition members and lawmakers understood. But the consensus reached was to focus on medicalized FGM/C in isolation, and instead build legal provisions aimed at improving care for women living with FGM/C and their families, mandating outreach and education initiatives to prevent FGM/C, and creating a private right of action for victims of FGM/C. I will show that the logic of this legal reform strategy is to avert harming and compounding discrimination against FGM/C affected communities while providing needed resources and support. Hence, this measure may provide an opportunity to shift legal reform from a punitive zero tolerance tool to a compassionate intervention that may create collaborations with FGM/C affected communities to support survivors and prevent the practice. Presenter: Bettina Shell-Duncan (University of Washington, Department of Anthropology)

Sexual Ideals are Changing in Egypt: Reflections on the evolving narratives of genital modification.: Since the 1990s, Egyptian politicians and law makers have availed the resources to make female genital mutilation/cutting a costly crime. Research on FGM/C has become focused on monitoring the implementation of harsh penalties. The conversations on FGM/C are somewhat contained in a terrain of compliance and dissonance research. The "post FGM world" in which this one 'tool of control' is challenged leaves many other aspects of heteronormative sexuality understudied. The focus on FGM as a crime committed by criminals in unregulated or rogue commercial medical settings or by local practitioners who expose their clients to infection and danger has occluded an understanding of the ways by which sexuality and bodies are enhanced, made desirable, protected and controlled through therapies, surgeries, and the media. This paper is based on field based observations and interviews and conducted in 2021-2 in Cairo with 'mediators' of sexual health, rights and knowledge such as clinicians performing reconstructive surgeries, feminist activists lobbying for health and justice, sexologists, coptic and muslim religious scholars and OB/GYN specialists. I discuss the "post-FGM narrative" about bodily autonomy, pleasure in marriage and the traumas of frustrated desire. Whereas FGM/C has been banned, the perceived need for control, the confusions about desire and docility and the link between physical and psychosocial sexual health continue in 'secret' conversation on women's sexual rights and how to secure them. The values that inform the mediation processes are still steeped in contested territories whereby patriarchal control,

commercial interests, and personal desires and imaginations vie and tussle. Presenter: Hania Sholkamy

Sexual scripts and the intention to use reparative vulvar surgeries: In high-income countries, Female Genital Cutting (FGC) is predominantly positioned within the “mutilation” discourse. As a result, women subjected to FGC are offered -and encouraged to utilize- vulvar surgeries to treat or prevent health complications and “repair” their “mutilated” bodies. In this presentation, I depict findings from a qualitative study among Sudanese and Somali women in Norway who have been subjected to FGC, where four distinct sets of social norms and expectations related to premarital and marital sexual conduct (sexual scripts) seem to influence the women’s choices regarding the utilization of “reparative” vulvar surgeries. These sexual scripts ensue from an interplay between norms in countries of origin, norms in Norway, and the expectations and attitudes of husbands and partners. In turn, this interplay seems to have led to a gradual change in sexual norms among the Sudanese participants from traditional norms (e.g., premarital chastity, marital sexual availability, and passive sexual behavior) to transitional ones (e.g., premarital chastity, marital sexual availability, yet active sexual behavior) and finally to gender equality norms (e.g., the irrelevance of premarital chastity and taking control over own sexuality). In contrast, the sexual scripts among the Somalis were more dichotomous, with the total support of the traditional norms among older participants yet the complete rejection of these norms and adoption of gender equality among many younger participants. Presenter: Mai Mahgoub Ziyada (University of Oslo)

3-255

Gendered and Sexual Violence in Anthropology: Taking Back the Action

10:15 AM - 12:00 PM

TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

**Canadian Anthropology Society/Société canadienne
d’anthropologie (CASCA)**

ORGANIZER:

**Tara Joly (University of Victoria, Department of
Anthropology)**

CHAIR:

PRESENTER:

**Tara Joly (University of Victoria, Department of
Anthropology), Brandon Rouleau , Angélica Martínez
Coronel (Instituto de Ciencias Sociales y Humanidades
'Alfonso Vélaz Pliego' , BUAP)**

DISCUSSANT:

María Cristina Manzano-Munguía

DESCRIPTION:

In the field of anthropology, the prevalence of sexual and gendered violence is gaining increasing and overdue attention in scholarly discourses (see Anderson and Naidu, 2022; Davids, 2020; List, 2017; Morrison, Ellsberg, and Bott, 2007; Sax et al. 2022). In different world settings, including but not limited to, South Africa, Germany, Britain, Spain, Italy, Poland, Canada, the United States, and Mexico, gendered violence and sexual assault is persistent in professional and educational settings - and the reverberations of these violences cause students and professors to not only experience (re)victimization but also non-disclosure practices among survivors (Anderson and Naidu, 2022; List 2017; Sax and Grenon, 2020). Structural and institutional transitions that disrupt this violence will be necessary for the discipline to be relevant in the 21st century. In her recent book *Complaint!* (2021), feminist scholar Sara Ahmed follows the institutional lives of complaints related to violence experienced within universities. She contends that tracing what she calls a 'complaint biography helps us to think of the life of a complaint in relation to the life of a person or group of people...[it is] not simply what happens to a complaint, a story of how a complaint comes about, where it goes, what it goes, how things end up;...To think of a complaint biography is to recognize that a complaint, being lodged somewhere [or not], starts somewhere else' (20). In her book, Ahmed shows how following the lives and deaths of complaints helps cast light on the reproduction of racial, classist, and gendered structures and violences within academic institutions. Complaints, she argues, are thus a form of feminist pedagogy and collective action that has potential to disrupt these structures of violence. Following Ahmed's articulation of complaints as pedagogy and collective action, this panel focuses on complaints and responses to gendered and sexual violence in anthropology. Here we discuss violence in terms of complaints lodged (or not) to focus on immediate, practical actions, rather than purely theoretical discourse. We ask: What are the social lives of complaints in response to gendered and sexual violence in anthropology? What can responses to violence tell us about structures of inequality in the discipline? How do disclosure practices enhance

preventive and healing practices? Further, how might responses to violence illuminate the transformations needed to disrupt racial, classist, and gendered structures within the discipline? We invite papers dealing with topics including narratives of navigating institutional complaints processes (or choosing not to); building policies with accountability mechanisms within institutions; and/or other responses to gendered and sexual violence within the discipline of anthropology.

Complaints and gendered sexual violence in ethnographic research in northern Canada: In her recent work, Sara Ahmed (2021) shows how complaints processes illuminate the political structures of power in academic institutions. Based on auto-ethnography and interviews with social scientists working in northern regions of Canada, this paper analyzes the process of filing complaints or taking legal action in response to gendered sexual violence in both academic and independent research contexts. Examining case studies of formal responses to gendered sexual violence experienced during academic and non-academic research, I compare how complaints travel through these two contexts to unpack the structural conditions that allow this violence to propagate. The northern Canadian context in which participants work, often characterized by remoteness and masculinist extractive industries, plays a role in how violence is experienced and navigated in its aftermath. This paper shows that while the structures of academic and non-academic institutions differ, academic training upholds informal narratives about expected hardships of research that put researchers at risk in both contexts. I also argue that the opportunities for recourse available for researchers who experience violence during their work are limited – which further perpetuates violence. The paper concludes with reflections on the potential for structural change and improved training for graduate students. Presenter: Tara Joly (University of Victoria, Department of Anthropology)

A History of Violence: An Ethnographic Study of Family Violence in Lima: The Peruvian state uses the term family violence as a catchall term for various forms of intersecting violence that manifest inside private and public spaces between intimate partners and various generations within an extended kin network. It often spills beyond consanguinity and draws in fictive kin and non-kin as a social phenomenon. Still, it is taboo to speak of one's intimate encounter with violence. Furthermore, state reporting often casts actors into simplistic categories of victim and offender, often occluding the nuanced intergenerational nature of interlocking structures of violence. Closer inspection of

violent events reveals unequal gender roles and the expectations that accompany and create a justification for restoring the status quo of unequal gender roles through further acts of violence and interventions that fail to resolve or heal all involved. Social institutions like schools, the judicial system, the health care system, and the family all fail to adequately comprehend how their interventions are informed by the same intersecting attitudes, preconceptions, and behaviours that play out in more intimate violent encounters. In short, when one deviates from the mandates of unequal social relationships and their attendant role prescriptions, shame and fear based punishment are enacted to recover ruptures and legitimate institutional violence at all levels of interaction in differing contexts. Despite the omnipresent representative influences that mischaracterize the violence, or reinforce it; there are local and extra-local efforts that provide small glimmers of hope into how we might go about dismantling these ever-changing, persistent systems and bring about a societal transformation. Two key features can be found in these efforts, individual awareness of one's privilege, or place in these systems coupled with transformative action; and a prolonged, intensive, transformative approach that focuses on the power of love and compassion to heal. Presenter: Brandon Rouleau
Sexist discourse: discrimination beyond words, grammatical gender and morphemes: The socio-semiotic perspective of discourse analysis considers, as Bronislaw Malinowski stated (1960), the types of interactional situations intertwine in an "upward" manner with the context of culture in which they succeed (Halliday, 2001, p. 89; Halliday & Matthiessen, 1999, p. 97). In other words, the discursive practice is and reveals the social practice. I concur with this, and my paper addresses precisely the patriarchal culture entwined within the Latin American context of denigrating, minimizing and relegating women to private spaces, as well as the use of sexist discourse practices. I propose a discourse analysis of popular linguistic constructions or the colloquial language used in Mexico. I intend to locate the construction and systematic function of the discourses that contribute to the enforcement of patriarchy in the construction of social spaces. From my first revision of these sexist discourse practices, I propose a critique of the use of inclusive language, which has been encouraged by political and social leaders. My point of departure includes the use of a comprehensive critique which places sexism at the level of structures of meaning, morphemes or isolated words in gender (e.g., masculine or feminine), and my second component is to look at the complex structural levels of phrase configuration,

which represent propositions for perpetuating sexist discourses. References Halliday, M. A. K. (2001). El lenguaje como semiótica social. La interpretación social del lenguaje y del significado. (S. Ferrero, Trad.). Fondo de Cultura Económica. Halliday, M. A. K., & Matthiessen, C. (1999). Construing experience through meaning. A language-based approach to cognition. Continuum. Malinowsky, B. (1960). A scientific Theory of culture and other essays. Oxford University Press. Presenter: Angélica Martínez Coronel (Instituto de Ciencias Sociales y Humanidades 'Alfonso Vélaz Pliego', BUAP) Discussion: Discussant: María Cristina Manzano-Munguía

3-370

Governing Global Health Data: Key Tensions with Sovereignty, Access, and Equity

10:15 AM - 12:00 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Amaya Perez-Brumer

CHAIR:

Amaya Perez-Brumer

PRESENTER:

Natali Valdez (Yale University), Julien Brisson, Esther Rottenburg, Bethania Almeida (CIDACS/FIOCRUZ), Seliem El-Sayed (University of Vienna)

DISCUSSANT:

Emily Vasquez, Laura Murray

DESCRIPTION:

Beginning in January 2023, the US National Institutes of Health (a major funder of global health research) will require researchers to submit a Data Management and Sharing Plan with all new grant applications. Similar policies seeking to govern data collection and stewardship are being enacted by the Canadian Institutes of Health Research, the European Commission and other leading public and philanthropic funders of global health research. Data collection, analytics, access, and ownership are also critical issues linked to the career advancement of global health scholars and practitioners, and ancillary data infrastructure economies have emerged in response to our expanding data needs. In addition to data collected directly by and for researchers, an increasing amount of data is being

generated by the adoption of electronic medical records systems across the world, while other, non-medical data is repurposed for medical research on an unprecedented scale. Not only is data central to how health is understood and intervened upon worldwide, but how we collect and store these data, who can access, analyze and interpret these data, and the rights of the individuals and communities that make up our data sets has become a central tension across global health. This roundtable seeks to examine mainstream global health data governance and management infrastructures critically and anthropologically to explore creative data stewardship approaches that foreground representation, self-determination, justice and solidarity. Panelist discussions will explicitly engage with issues of power, equity, and inclusion by querying how: Data infrastructures, ownership, and the ongoing practices intersect with legacies of colonialism and white supremacy; What counts as data, artistic and visual ethnographic methods as possibilities for new horizons in rights, ownership, production, interpretation and dissemination of knowledge; Lessons can be learned from the application of ethical frameworks, including but not limited to ethics boards' capacity to assess adequacy of data governance and management infrastructures, implications for country-level ethics guidance; Lessons can be learned from Indigenous data sovereignty to re-imagine data infrastructures and data justice; and What are some key learnings from Black, Latinx, and Indigenous Feminist data practices about how data systems are repurposed to center self-determination.

3-260

Grounded Law-Making: Ethnographies of Bottom-Up Movements to (Re)Make Top-Down Laws

10:15 AM - 12:00 PM

TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Sindiso MnisiWeeks (University of Massachusetts, Amherst)

CHAIR:

Deepa Das Acevedo, Sindiso MnisiWeeks (University of Massachusetts, Amherst)

PRESENTER:

Deepa Das Acevedo ,Sindiso MnisiWeeks (University of Massachusetts, Amherst),Lynn Stephen (University of Oregon),Ashwin Varghese

DISCUSSANT:

Deepa Das Acevedo ,Sindiso MnisiWeeks (University of Massachusetts, Amherst)

DESCRIPTION:

This panel brings together papers on India, South Africa, and beyond that open up an ethnographic examination of the ways in which movements of ordinary and marginalized individuals and groups not only reshape but even remake national laws and politics from the ground up. In their papers, the authors explore a variety of topics – from culture to gender, to poverty, to religion – all of which constitute sites for contestation over what the law is and what the law should be. Through these individual papers, we offer a multifaceted exploration of the afterlives of colonialism and imperialism as witnessed, experienced, and embodied by the most excluded segments of society in these countries in ongoing transition. We thus investigate, ethnographically, the nature of state-craft, state power, and constitution-making, and their impacts, 'from the social periphery of the global periphery' (Tortosa, n.d.; Acosta, 2010; Escobar, 2011).

The Battle for Sabarimala: Fluidity and Flux in the Debate Over Women's Entry: This paper draws together moments from the dispute over women's access to the Sabarimala temple in Kerala, India, to show how concepts central to the dispute remained fluid and unstable throughout. I collect three moments from the dispute, which in its most current iteration dates to 1990 but received especially prominent attention between 2015 and 2019. In the first moment, during litigation at the Kerala High Court, critics of the "ban on women" argued that excluding fertile women (defined as being ages 10–50) was a historically contingent response to infrastructural shortcomings rather than a religious necessity. In the second moment, supporters of the ban argued that even if the ban was not consistently observed and even if it was not applicable at any other temple to the same deity (Ayyappan), it was nonetheless an important element of Ayyappan worship at Sabarimala. And in the third moment, during the Indian Supreme Court litigation that culminated in a controversial opinion, Justice (now Chief Justice) Chandrachud argued that the ban on women represented a form of constitutionally proscribed untouchability. Together, these moments use one of contemporary India's most significant legal disputes

over religion to demonstrate the continued analytic value of instability. Indeed, the Sabarimala dispute writ large represents a moment of transition, both symbolically and legally, for India. Symbolically, the issue of women's access constitutes an inflection point for Indian politics during a period marked by the rise of Hindu majoritarianism. Legally, the dispute triggered a review of deeply established principles, especially the Essential Practices Doctrine used in religious freedom jurisprudence, which remains caught in an extended state of liminality. Both in its unfolding and in its aftermath, the battle for Sabarimala thus demands that we grapple with new and uncharted topographies in Indian law and politics. Presenter: Deepa Das Acevedo
Constitution-Making from the Bottom Up: Alter-Native Visions of Rights & 'Common' Law in South Africa: Whereas most scholarship on Constitution-making takes an institutional focus, this paper enters the debates on South Africa's 'transformative constitutionalism' from an ethnographic perspective. A prominent target of critique has been the conservative legal culture of South Africa's pre-democracy bench which is said to have lingered and stifled the 'transformative constitutionalism' (Klare 1998, 2011) ushered in by the democratic Constitution (Davis & Klare 2010; Sibanda 2011). Forming the beginnings of a project that centres on the normative visions of ordinary South Africans, this paper enters the fray by amplifying a surprisingly muted dimension in the discussion of the legitimacy and robustness of South Africa's democratic Constitution and constitutionalism: namely, the role of the vernacular law that is varyingly observed by four out of five South Africans. The paper unpacks the lived, empirical day-to-day context out of which the larger project arose by telling the stories of the ordinary people on whom the topics of rights, constitutionalism, and 'common' law in South Africa have primary bearing. It thereby demonstrates the devastating limitations of the hallowed transformative constitutionalism stemming from its failure to wholly integrate vernacular law into the South African legal order in a manner that might be described as Alter-Native Constitutionalism. This empirically grounded critique of the ongoing debate on the inclusive making and public legitimacy of South Africa's Constitution highlights the bottom-up law-making that is enacted by marginalised South Africans as an embodied argument for the remaking of South Africa's Constitution the public deems necessary and the reclamation of the 'common(s)' in law from colonisers' imposed visions and forms, and their vestiges. Presenter: Sindiso MnisiWeeks (University of Massachusetts, Amherst)

Bottom-Up Views on Violence Against Indigenous Women and Girls: Insights from Guatemala: Guatemala is one of 17 countries in Latin America to have passed laws criminalizing femicide and physical, psychological, sexual, and economic violence against women and girls (VAWG). This law passed in 2008 in Guatemala due to pressure from feminist movements. The law does not cover trans women, LGBTQI+, and two spirit people. This paper examines the patchwork nature of this justice system and provides an experiential account of it from the bottom up both from those limited number of women who make it into court, and the vast majority who do not, and who turn to other forms of relief or simply decide to aguantar or live with violence because they have no alternative. Highlighting ethnography developed with an Indigenous research team linked to three community-based organizations in the departments of Quetzaltenango and Huehuetenango in Guatemala, our work reveals how most Indigenous women, men, and their families and communities do not turn to the formal specialized justice system because of histories of structural racism, and exclusion, alternative forms of authority, and a series of racialized, classed, and ethnicized obstacles or tolls that affect different bodies and communities differently. This paper explores local Indigenous women's collective knowledge of the obstacles to the formal justice system and their solutions for supporting women facing violence through a settler colonial lens. I also discuss the possibilities for local officials, often men, to be potential and actual allies. Presenter: Lynn Stephen (University of Oregon) "What is Law? Putting people through difficulty?" How Subordinate Police in India Interrogate 'Law': How does the subordinate police in India perceive the law it is required to implement? Derived from an eleven-month long ethnographic study of two police stations in the States of Delhi and Kerala in India, this paper problematizes the relation of law with its implementation in the everyday of the state in postcolonial India. Conceptualised as the 'despised minority' (Baxi, 1982) subordinate police in India are often recruited from working class, rural backgrounds, who are then subjected to a disciplinary schema and socialised to 'police' the population. Turning the anthropological gaze towards the functionaries of the state institutions, rather than its subjects, this paper explores how subordinate police personnel transition through notions of 'power' and 'duty', to perform everyday state functions of fabricating social order (Neocleous, 2000). These everyday functions however, are suffused with class antagonisms within the police hierarchy, that can be traced back to its colonial legacy where law had the double intention of controlling and

using indigenous personnel in the subordinate police to govern the local population (Arnold, 1986). The subordinate police develop their own ideas of justice, morality and ethics which are often different from ones prescribed by law. Personnel often rhetorically ask "What is law? Putting people through difficulty?" to convey that the procedures prescribed by law are inconsistent with the everyday realities of police work, which mandates finding "practical" work-arounds, that are mutually beneficial for the personnel and the people. This paper focuses on the everyday of state functionaries and the multifarious ways in which power relations manifest. It notes how, while being subjected to a disciplinary schema, the subordinate police talk back to top-down laws, and alter its implementation through their grounded realities. Presenter: Ashwin Varghese

3-265

Indigenous Repatriation: Community Priorities and Solutions

10:15 AM - 12:00 PM TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Association of Indigenous Anthropologists

ORGANIZER:

Caroline Butler

CHAIR:

Caroline Butler

PRESENTER:

Towagh Behr ,Dustin Johnson ,Amy Parent ,Theresa Schober

DISCUSSANT:

Charles Menzies (University of British Columbia, Department of Anthropology)

DESCRIPTION:

Indigenous Repatriation: Community Priorities and Solutions Cultural treasures and intangible heritage are being reclaimed by Indigenous Nations and returned to their territories. While there have been meaningful advancements in museum and archive policies and mandates, Nations still face significant challenges in bringing home their ancestors, cultural belongings and intellectual property. This session explores community-based solutions to issues and challenges including data management, provenance research, hereditary protocols, community healing and collections care. Gitxa'ala, Haida and Nisga'a repatriation stories,

strategies and protocols will be shared. The participants in this session crosscut Indigenous and anthropological perspectives, including representatives from the innovative cultural institutions First Nations have created to facilitate their repatriation efforts.

The Wap n̄uudisk a txa'nii ndaa (Everywhere Museum) Project: Digital tools for repatriation: We work collaboratively with Gitxaala First Nation to create digital tools to repatriate their belongings held by museums and archives around the world. The Wap n̄uudisk a txa'nii ndaa (Everywhere Museum) Project is a community-led project to trace and repatriate belongings taken from the community and kept for generations in outside institutions. The project makes digital records of community belongings accessible to community members for review and identification in order for Gitxaala research staff to prioritize and manage repatriation efforts. Building on the Community KnowledgeKeeper (CKK), a digital tool already used by Gitxaala to manage cultural heritage and land use data, we are developing repatriation database features to track the location and status of community belongings in the repatriation process. The platform will make this data accessible to community members for input as well as to members of the public through virtual museum pages. As Gitxaala works with institutions to repatriate belongings and digital materials, the repatriation database will serve as a community-controlled place for the nation to store, manage, and access the acquired data on community belongings in museums. Presenter: Towagh Behr

łaluyeltgit N̄ut'isga Gitxaala ('Returning Cultural Treasures to Gitxaala): Gitxaala Nation is currently working to repatriate cultural treasures from 12 museums around the world. Gitxaala is also conducting archival and community-based research to identify Gitxaala cultural belongings that have not been properly labelled or catalogued in museum collections.

Traditional protocols in the repatriation process will be discussed as well as how this work has been a part of the healing journey and cultural resurgence of the Gitxaala Nation. Presenter: Dustin Johnson

Preparing to Bring Our Ancestors Home: The Ni'isjoohl Memorial Pole Rematriation Story: On December 1, 2022, the Nisga'a Lisims Government announced that a long-stolen memorial totem pole would be returned to the Nisga'a Nation. The decision follows a formal request to transfer the House of Ni'isjoohl Memorial Pole, made by a Nisga'a Nation delegation to museum officials at the National Museums Scotland in Edinburgh

in August 2022. A decision by the Board of Trustees of National Museums Scotland granted this request, and subsequently the decision was approved by the Government of Scotland Cabinet Secretary for the Constitution, External Affairs and Culture, Angus Robertson. The delegation was led by Sim'oogit Ni'isjoohl (Earl Stephens), Sigidimnak Noxs Ts'aawit (Dr. Amy Parent), and Shawna Mackay from the House of Ni'isjoohl along with witnesses and negotiators from the Nisga'a Lisims Government and Nisga'a Museum. The groundwork for the pole's return was developed in accordance with our Nation's governance systems and in close collaboration with the Nisga'a Museum's leadership. An Indigenous storywork methodology (Archibald, 2008) will be engaged in this presentation to share the research story of the Ni'isjoohl memorial pole's rematriation process (Parent & Moore, 2022). The presentation will conclude with important decolonizing mandates, actions and relational work that is required by academics and professionals working in colonial institutional systems (particularly European museums) to meaningfully support successful rematriation processes. Presenter: Amy Parent

Hli Goothl Wilp-Adokshl Nisga'a (Nisga'a Museum) – A history and critical reflection: Hli Goothl Wilp-Adokshl Nisga'a (Nisga'a Museum) opened on May 11, 2011 on Nisga'a lands in British Columbia. At the time of its founding, following the implementation of the Nisga'a Final Agreement with the governments of Canada and British Columbia, the return of over 300 treasured cultural belongings from the Canadian Museum of History and Royal British Columbia Museum represented the single largest repatriation in Canadian History. This presentation traces the history of Nisga'a Museum through the lens of the complex negotiations that resulted in a colonial museum on Nisga'a lands. The museum's origins and the tensions that play out in realigning the museum to a more Nisga'a-centred space serve as the basis for critical reflection on the cultural shifts in repatriation practice over the last two decades. The Nisga'a Museum is both a testament to how far we have come towards respecting repatriation of Indigenous cultural belongings as a human right and how far there is to go in creating actionable steps towards eliminating the power asymmetries and institutional paradigms that reinforce obstacles to First Nations in reclaiming their cultural heritage. Presenter: Theresa Schober

Discussion: Discussant: Charles Menzies (University of British Columbia, Department of Anthropology)

3-270

Liminality and Transitions in Collaborative Reproduction: Examining International Egg Donors

10:15 AM - 12:00 PM

TMCC - 713 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Nancy Konvalinka

CHAIR:

Diane Tober (University of Alabama, Department of Anthropology)

PRESENTER:

Nancy Konvalinka ,Diane Tober (University of Alabama, Department of Anthropology),Arianna Injeian ,Ashley Fitzpatrick (Rice University, Department of Anthropology),Daisy Deomampo

DISCUSSANT:

DESCRIPTION:

From sperm and egg donation to gestational and traditional surrogacy, collaborative reproduction helps thousands of people worldwide become parents. We use the term 'collaborative reproduction' to acknowledge the limitations of the term 'third party'-as both coupled and single people become parents in this way and often there are either fewer or more than three parties involved. While much research focuses on transitions to parenthood through gamete donation and surrogacy, there is far less focus on how donors think about their role in helping create families. With a specific focus on egg donors, this panel spotlights the multiple layers of 'transitions' and 'liminality' in diverse cultural settings. In collaborative assisted reproduction, transitions occur at multiple levels. Transition and liminality are part of the process of becoming an egg donor. From recruitment, through hormone injections and retrieval surgery, to knowledge of a live birth from one's donated eggs, egg donors go through a range of physical and emotional processes in the journey to help others become parents. With new technologies enabling egg freezing, oocytes can now be stored for longer periods of time and shipped across borders, with fluctuating status and meaning in different cultural and medical settings. The transitions of the egg donation process invoke Victor Turner's discussion of liminality, where individuals are caught 'betwixt and between'

different levels of social status. Worldwide, access to consumer ancestry testing has increased donors' and donor-conceive people's ability to find one another, thus unraveling the promise of anonymity. This transition has occurred in countries such as the US, Sweden, the UK and Portugal, but is being resisted strongly, particularly by the medical establishment, in others such as Spain, the Czech Republic, or Greece. This shift is both driven by, and a motor for, an opening up of people's understandings of kinship and relatedness (Carsten, 1995, Becker 1999, Melhuus 2010), in their various aspects of intention, shared genetic material, and parenting. The transition from being an anonymous donor to connecting with one's genetic offspring can lead to transformations in perceptions of self as a 'donor' to a kind of a mother (biological) but at the same time not a mother. The transition toward non-anonymity, and the resistance it may meet, is cross-cut by hard-to-reconcile 'rights' of all parties involved: parents' rights to privacy regarding family formation, donors' rights to information about and contact with, or to avoid contact with, the persons born through their donation, and donor-conceived persons' rights to information about their genetic origins and to meet or forge a relationship with donors. Such encounters open up an entirely new topography for thinking about kinship and citizenship. This panel addresses themes such as: How do oocyte donors initially experience the process of becoming a donor? How does the movement of oocytes across borders-intended for predominantly affluent intended parents, intersect with donor recruitment and selection in different cultural settings? From their first donation to years later, how does donors' thinking about the children born from their eggs change over time? With direct-to-consumer ancestry testing-along with the increasing trend away from donor anonymity-how do donors think about the transition toward developing relationships with their donor-conceived offspring?

Conceiving a relationship with donor-conceived children: Spanish egg donors' thinking about contact: Gamete donation in Spain is anonymous by law. Despite growing claims by donor-conceived children of a right to their identity and information about donors, the medical community is resisting this international trend. Spanish fertility clinics inform donors that they are just donating some cells, that donation is anonymous, and that this is best for everyone, clearly placing donors in an in-between position: necessary to, but not part of, family. Doctors and clinics claim that a change to identity-release donation will wipe out donation. Our research with egg donors in Spain, however, shows a

range of attitudes toward possible future contact with children born from their donations. This mixed methods investigation draws upon over 180 egg donors surveys and 71 donor interviews to reveal that donors' thinking about anonymity often diverges from the medical establishment's position that anonymity is best. Upon reflection, many donors reveal a more complex consideration of donor-conceived people's desires to have access to information or contact with the donor, while also balancing intended parents' concerns about family integrity. Many donors also express curiosity and desire for different degrees of information, openness, identity release, and future contact. This perception can change over time, when donors consider the children born from donation as biological half-siblings to their own children. Their collaboration in family formation can shift from a simple instrumental approach to a richer inclusion of the possibility of contact and, perhaps, some kind of relationship. This paper will explore how egg donors in the Spanish context of mandated anonymity imagine the possibility of contact and the forms it might take, how they feel about this possibility, and how their empathy with donor children and families formed by donation shapes their reactions. Presenter: Nancy Konvalinka

Oocytes in Transit: How Egg Donor Selection in Spain Meets Demands of the Broader European Market: Oocyte vitrification enables the storage and movement donated eggs across borders. Prior to vitrification donated eggs were used fresh, transformed into embryos, and transferred to a recipient soon after retrieval. Frozen donor oocytes, however, may now remain in a stored liminal state indefinitely and be transferred to a recipient at a place and time detached from when they were retrieved. The egg donation industry in Spain relies heavily on the use of frozen and banked eggs and is the primary source of donor eggs for intended parents from France, Italy, Germany, the U.K. and other parts of Europe. Patients may either come to Spain for fertility treatment or have frozen oocytes from Spanish egg banks shipped to their clinic in their home country. In either case, Spanish egg banks and clinics are motivated to procure donor eggs that will move fast, rather than be burdened with a backlog of unmovable product. European demand for eggs from Spain drives donor selection in myriad ways. By Spanish law, physicians or other fertility professionals must select egg donors that phenotypically match the intended parent. For example, clinics often reject prospective South American donors who, in their opinion, have more "indigenous features" that they will not be able to easily match to a recipient. At the same time, Ukrainian, Russian, and other migrant women are highly sought

after as donors. Drawing upon fieldwork in Spanish fertility clinics, and interviews with fertility professionals and egg donors in Spain, this paper examines the shifting status of frozen donor oocytes across borders, how oocyte vitrification and transport influence the parameters of donor selection, how fertility professionals rationalize who they select and reject, and how migrant egg donors in Spain think about their own physicality in the selection process. Presenter: Diane Tober (University of Alabama, Department of Anthropology)

Assisted Reproductive Technology: Exploring Egg Donation in Buenos Aires, Argentina: Around the world, infertility presents a major roadblock for people who want to be parents. Assisted reproductive technology (ART) offers a pathway to biological parenthood that would otherwise be unavailable for people who are infertile. Existing literature suggests that egg donation is an emotionally complex, transitional experience for both donor and recipient. My research documents the lived experiences of egg donors, recipients, and providers in Buenos Aires, Argentina as they navigate transitions from infertility to parenthood; curious individual to donor; and "traditional" healing to clinical practice, respectively. The aims of this research are carried out through the following objectives: 1) to elucidate the deliberations, mobilities, and motivations related to egg donation; 2) to identify the impacts of egg donation/receipt on the idea of womanhood; and 3) to understand the doctor/patient relationship for ART care in Argentina. Ethnographic qualitative data research methods were used to understand the complexities of the egg donor process within the Argentine context. Using critical medical anthropology, this research seeks to comprehend the impacts of social, political, and economic influences that impact perceptions of infertility and egg donation. Infertility is further examined through Kleinman's explanatory model of illness to examine the popular, professional, and folk sectors that overlap. The popular sector examines the local perceptions around infertility, gender performativity, and ART. The professional sector addresses the "Western" biomedical approach to infertility, while the folk sector examines the "traditional" or non-allopathic forms of treating infertility. The embodied experiences for both egg donors and recipients bring light to the intricacies of gamete donation as ART is steadily on the rise. Presenter: Arianna Injeian

From Egg Donor to Donor Recruiter: Exploring Transitions in the Oocyte Donation Process: Drawing from my autoethnographic immersion into egg donation, this paper juxtaposes the experiences of egg

donors and their recruiters in the United States, particularly in Texas and California. Here, I examine the process of transitions both in becoming a donor and then in becoming an egg donor recruiter. While many others have examined various aspects of egg donation in a range of cultural settings (Deomampo 2019; Nahman 2018; and Tober 2021, 2022, 2023); my own research and auto-ethnographic methodology provide me with a unique glimpse into the incongruities between clinic/agency expectations and donor lived and embodied realities. From donor motivations, to physical side-effects of hormones, to the required networks of care, to the long-term effects of egg donation, there are numerous differences in the narratives told by clinic representatives and the narratives told by the donors. This paper follows my personal journey from researcher to donor to recruiter to address the following questions: How do donors physically and emotionally experience the donation process from decision to donate through egg retrieval? Where are the narratives of fertility clinic representatives and egg donors aligned and misaligned? What factors contribute to misalignment? How do egg donor recruiters see their role in providing information to donors and recipients—surrounding risks, physical and mental health, genetic inheritance, sexuality, and other information—some of which they may know is less than accurate? Finally, as a researcher, donor, and recruiter, I address the multiple ethical and moral dilemmas I faced in each of these different transitory roles. Presenter: Ashley Fitzpatrick (Rice University, Department of Anthropology)

Racialized Risk in “Asian” Egg Donation: Human oocyte (egg) donation—the process by which a person provides eggs to another for the purposes of assisted reproduction—is now a thriving aspect of the fertility industry, and race is among the primary traits used to select egg donors. Within the US fertility industry, Asian American donors are viewed as especially valuable given their relative underrepresentation in donor egg banks compared with donor recipients. As a result, demand for “Asian” eggs as a commodity has led to a tiered market in human eggs, and with no government agency or authority charged with tracking how people use or provide fertility procedures, Asian and Asian American egg donors are left to navigate the world of assisted reproduction on their own, figuring out as they go along how to manage risks, negotiate compensation, and deal with potential health consequences that may follow. This paper analyzes the ways in which differently racialized bodies encounter and experience risk (medical, social, and financial) as a result of commercial egg donation, and the ways in which eggs themselves are constructed as risky investments to be protected. In

doing so, I highlight the ways in which egg donors navigate the “in-between” spaces of assisted reproduction under conditions of capitalism, wherein their reproductive labor and tissues are not only viewed as sources of value; they are also, crucially, sources of increased medical risk for women who are constructed as especially desirable and thus, more likely to become repeat donors. Attending to egg donor experiences within these liminal spaces, I argue, is necessary in order to understand the complex links between reproductive practices and capitalist motivations. Presenter: Daisy Deomampo

3-275

Multispecies Labor in Emerging Agricultural Practices

10:15 AM - 12:00 PM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Culture and Agriculture

ORGANIZER:

Paolina Lu

CHAIR:

Alex Blanchette (Tufts University, Department of Anthropology)

PRESENTER:

Paolina Lu ,Katie Ulrich (Rice University),Sydney Giacalone (Brown University, Department of Anthropology),Miryam Nascimento (CUNY, Graduate Center),Gabrielle Robbins (Massachusetts Institute of Technology)

DISCUSSANT:

Sarah Besky (Cornell University),Kregg Hetherington (Concordia University, Department of Sociology & Anthropology)

DESCRIPTION:

In recent years, ethnographers have looked to agricultural settings, investigating places like the monocrop field, the factory farm, and the plantation, as sites where multispecies agrarian biocapital emerges and takes form. In doing so, they have advanced a critical more-than-human labor studies by recognizing the work performed by nonhuman actors, and rethinking labor through the relations of humans and nonhumans. As Sarah Besky and Alex Blanchette (2019) write, 'practices of labor in service of capitalism are expanding – in the sense of being performed by more diverse kinds of bodies and beings – at the exact

moment that (human) work's capacity to underpin and organize society seems to be waning.' At the same time, studying less industrialized sites of agricultural production, scholars like Anna Tsing, continue to remind us that ecologies of capitalism are always patchy, and offer other ways of thinking about how to understand nonhuman vitalities within capitalist regimes. With the term 'salvage accumulation,' Tsing (2015) notes that 'taking advantage of value produced without capitalist control,' is in fact 'a feature of how capitalism works.' Building from this scholarship, this session explores questions of multispecies labor in the context of emerging agricultural practices – new food and energy production systems created in response to climate change. Contributors to this panel will share empirical accounts of multispecies relations in these settings of agricultural production to consider: What characterizes the 'work' performed by nonhuman vitalities? To what extent and how are nonhumans constituted (or not) as 'workers'? How do nonhuman natures shape the labor carried out by humans? How can the framework of more-than-human labor help us attend to the patchiness of capitalism? How might the framework of more-than-human labor alter understanding of 'racial capitalism'? Is 'domestication' a useful analytic for understanding these emerging multispecies agrarian relations? And/or how might the context of climate change help us rethink what 'domestication' means?

“Raised by an Iowa farm girl, not Canadian robots”:
Crickets in Social Imaginaries of American Ag: In the past few decades, insects have come to be raised and promoted as an “alternative protein” for human consumption. In Thailand, the government has supported the industry’s development; the country boasts more than 20,000 small-scale cricket farms. Elsewhere, investments have been made to “automate” the industry. In 2022, “the world’s largest fully automated cricket production and processing facility” opened in Ontario, Canada, enflaming far-right conspiracies about a takeover by globalist elites who will force the masses to subsist on insects. Against this backdrop, this paper focuses on a site in central Iowa where crickets are raised, as the proprietor retorted to conspiracists, “by an Iowa farm girl, not Canadian robots.” Following crickets over the course of their lives and deaths inside what was once a single-wide trailer home but is now the Gym-N-Eat Crickets barn in central Iowa, this paper attends to the ambivalence of the crickets’ domestication – how they move back and forth between seemingly contained categories of identification: “captive” and “free,” “alive” and “dead.” I argue that this patchiness makes manifest an ethic – an

idealized relationship between human farmers and the non-human natures they care for and kill. It also helps constitute a “farming affect” of always being at nature’s mercy. This paired ethic and affect, I argue, lends legitimacy to cricket farming as a new form of agricultural labor in the American Midwest, by reinvigorating the trope of the “yeoman farmer,” keeping alive the fantasy of unalienated labor, and implicitly racializing cricket farming as “white.”

Presenter: Paolina Lu

Staying With the Trouble of Sugarcane: Critiquing Climate Futures with Sugarcane Research in Brazil: Working to make biofuels from sugarcane, São Paulo scientists are in a unique position to reconfigure the plant’s future amid its history as the driver of Brazil’s slavery-based colonial economy that entailed the widespread dispossession of land, destruction of the environment, and death of millions of enslaved people. The plantation form seeded by sugarcane has since been essential to global production, wherein peripheralized realms provide the raw materials for goods consumed elsewhere. Global North biotech, while seeking to combat climate change, has also relied on this: engineering microbes for renewable technologies, it often disregards the plant/biomass feedstocks that will literally feed or power the metabolic labor of such microbes in the first place. However, Brazilian scientists see their work on sugarcane as a crucial corrective to this tendency to dismiss the feedstocks—the raw materials, the energy for metabolic labor—required for renewable biotechnologies. Drawing on long-term ethnographic fieldwork, this paper traces how scientists in São Paulo shift the focus to sugarcane as a desirable feedstock, and through this multispecies attunement, open up perhaps unexpected critiques of climate futures. Ultimately, the paper examines the unforeseen geopolitical interventions made by Brazilian sugarcane scientists: their research and its inheritance of sugarcane’s dark history, notwithstanding their common romanticization of it, might at least disrupt easy pretensions that new climate biotechnologies simply conjure fungible, ahistorical plant feedstocks to power the metabolic labor of engineered microbes.

Presenter: Katie Ulrich (Rice University)

'A Vegetal Epistemology of Regenerative Agriculture' or, Asking Plants and Animals What's Going On: This paper emerges from ethnography with multigenerational US farmers transitioning away from industrial practices toward ecologically and socially reparative (often termed “regenerative”) agriculture. For farmers, this process entails questioning past education and internalized ideologies, making intentional breaks from institutions and family, learning to collaborate with

multispecies ecologies to repair degraded soil and improve health, and reckoning with one's own culpability in the social and environmental violences they seek to attend to. Within regenerative agriculture, however, the human farmer most often characterized as the agents of change is just one of the many beings up to stuff. Toward that end, this paper explores the topic of regenerative agriculture from the perspectives of the plants and animals within these farms. Through both creative and analytical writing, I treat the nonhumans in a regenerative farm's field as ethnographic subjects with cultural experiences worthy of paying attention to and theorizing alongside of. Applying a "vegetal epistemology," I consider plants' and animals' experiences of labor and rest, nostalgia and generational knowledge, and forms of alliance and imperfect repair as they reckon with their land's legacies. Presenter: Sydney Giacalone (Brown University, Department of Anthropology)

Illicit coca and the Plantationocene in Colombia : This paper develops a vegetal geography of the Plantationocene (Barua 2023) to understand the production of illicit coca in Colombia. Based on the study case of Argelia, a strategic coca enclave in the department of Cauca, I argue that the illicit coca economy operates under the same logics as licit plantation economies. While authors have studied illicit coca production from a smallholder and family farming point of view, this activity has yet to be analyzed from the perspective of plantations and climate change. Therefore, considering current planetary environmental transformations and the role of more-than-human agencies, I argue that the dynamics of the Plantacionocene (Haraway 2015, Wolford 2021), the era marked by the unprecedented expansion of monoculture plantations and the exploitation of humans and non-humans, undergirds the illicit coca economy. I show that coca plantations reproduce racial hierarchies through the territorial control of land by a whitened narco-elite, impose labor arrangements that exploit a fungible peasant labor force, and generate simplified ecologies that produce cheap nature while destroying forms of life. Furthermore, I contend that the

3-280

New Directions in the Anthropology of Indigeneity: A Cross-Regional Dialogue

10:15 AM - 12:00 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

vegetal work done by coca is crucial for the plantation and capital accumulation (Besky 2019, Ernwein, Ginn and Palmer 2021). Foregrounding relationships between people and plants, I demonstrate that the biological time of coca intersects with the economic and political time of the plantation, thus constituting a vegetal economy that shapes the exploitation of coca-growing farmers and seasonal coca harvesters while creating ethnic-like differentiations in the labor force. Presenter: Miryam Nacimiento (CUNY, Graduate Center)

"Does It Work?" Conceptualizing Covid Drugs' Therapeutic Efficacy as Multispecies Medicinal Labor: When Covid-19 spread worldwide, Madagascar's government quickly commercialized a domestic pharmaceutical treatment, CVO+. A constant question followed in CVO+'s wake: does it work? This question normally sought to affirm or deny CVO+'s therapeutic efficacy against Covid-19. But CVO+'s conditions of production in Madagascar's fragile ecosystems unsettle what precisely it means for a drug to work. CVO+ is made with medicinal compounds extracted from the *Artemisia annua* plant, whose cultivation throughout highland landscapes also promises therapy for decreasing soil quality, hillside erosion, and other facets of ecological collapse on the island. CVO+ therefore folds together human and environmental health: therapeutic potential saturates Malagasy hillsides at the very beginning of the CVO+ supply chain as well as sick bodies at its very end, which forces attention to how drugs, their constituent compounds, or those compounds' originary plants work to secure health across scales and species. Amid wide debates about the merits of "green" medicine in cascading Covid and climate crises, translating questions about Covid drugs' therapeutic efficacy into questions about multispecies medicinal labor foregrounds unexpected relational ecologies of pandemic pharmaceuticals. Presenter: Gabrielle Robbins (Massachusetts Institute of Technology)

Discussion: Discussant: Sarah Besky (Cornell University)
Discussion: Discussant: Gregg Hetherington (Concordia University, Department of Sociology & Anthropology)

ORGANIZER:

Ikaika Ramones (Princeton University, Department of Anthropology)

CHAIR:

Leslie Sabiston (McGill University, Department of Anthropology)

PRESENTER:

Ikaika Ramones (Princeton University, Department of Anthropology), Hala Habib (Columbia University,

**Department of Anthropology), Fernando Montero
(Columbia University, Department of Anthropology)**

DISCUSSANT:

DESCRIPTION:

This panel advances new avenues of inquiry into some of the most politically fraught debates in the anthropology of Indigeneity today. As Cattellino and Simpson have observed, 'work remains to be done to reap the epistemological, methodological, and relational rewards of research at the intersection of' Indigenous Studies and anthropology (2022, 376). Eschewing approaches that apply theory to ethnographic contexts, each presenter empirically generates theories of Indigeneity from specific geographic and historical conditions. Local and regional dynamics of class stratification, racialization, gender, militarism, criminalization, political economy, and geopolitics call for synthesizing understandings of Indigeneity that are, indeed, indigenous to particular contexts. The panel demonstrates new approaches to understanding Indigeneities on their own terms, with wider implications for how anthropology thinks about Indigeneity. Each panelist approaches Indigeneity as a variable in shared fields of contestation instead of as an ontological given, examining the possibilities and dangers of going beyond the Indigenous/settler binary. Thus, this panel engages the slippery notion of 'Indigeneity' with an empirical focus and attention to mediation. On another level, it represents a collective push across international North-South Indigeneities and regional priorities, which are too often siloed in practice and scholarship. Collectively, the panels examine Native Hawaiian class stratification and cultural politics; the possible convergence of variously conceived categories of 'Indigeneity' in colonial and anti-colonial movements in Afghanistan; the colonial lineages of drug commerce in the Indigenous Tarahumara region of Mexico; and the connections and disconnections between the production of knowledge and criminalizing practices in the Afro-Indigenous Moskitia region of Central America.

Fracturing Monolithic Indigeneity: Native Hawaiian Cultures of Politicization and Depoliticization: This paper approaches Indigeneity as a dynamic process, rather than a static monolith. A common trend in scholarship of Indigeneity is the implicit rendering of monolithic Indigenous polities locked in Manichean battle with settler colonialism. Such frameworks have afforded a range of political theories regarding Indigenous action, persistence, and resistance. However, a focus on internal contradiction produces a different picture: one

attuned to navigating the class contours and contestations of Indigenous life. Based on ethnographic research with my own Kanaka Ōiwi (Native Hawaiian) community, I examine the local category of "Hawaiian culture" that includes practices, language, relationships, and ideologies marked as Indigenous. This paper examines "culture" as a mediation of internal contradictions. I argue that two strains of "Hawaiian culture" contest Indigeneity itself. An elite strain of culture operates through reification and abstraction, stripping Indigenous cultural forms of their semiotic and relational embeddedness. The resulting idea of "culture" depoliticizes Native Hawaiian concerns of dispossession, while also providing institutional means and funding for propagating "safe" Indigenous cultural forms. The other strain of culture, incubated in grassroots movements and communities, combats reification through concrete, hyper-localized, and practice-based relations and cultural forms. This strain of culture crystallizes critical consciousness and politicization among actors. Taking these strains as a totality, this internal contradiction fractures the notion of monolithic Indigeneity, instead attending to how Indigeneity is deeply contested and remade from within. Presenter: Ikaika Ramones (Princeton University, Department of Anthropology)

Reading Indigenous Studies from Afghanistan: How do we bring the study of global militarism in the age of Empire in dialogue with the techniques and ongoingness of settler colonialism, which structure these global protractations? In my paper I will work through some observations drawn from Afghanistan in order to enter current discussions in Indigenous Studies — at an angle. My argument is premised on the capacity of contemporary Afghanistan, as the product of a particular kind of frontier imaginary, to trouble the conceptual pairing of the colonizer-colonized, which animates so much of anti-colonial thinking. In Afghanistan, where it is often repeated that the land and its people have never successfully been colonized, it has been precisely its designation as such — as an untouched place trapped in prehistory — that has rendered it repeatedly open to invasion, military experimentation, and abandonment. Yet, the use of this trope has hardly been the exclusive device of Euro-American forces. My paper will work through the writings of the Palestinian theologian, Abdullah Yusuf Azzaam, who published on the distinctiveness of Afghanistan as an ideal "base" or "al-qaida," for a global jihad, in order to interrogate the subterranean production of an Afghan indigenous-ness qua Empire that he deploys in his call for global jihad. The question of 'what happened in Afghanistan?' brings me closer to

seeing the parallels between tactics used by the US military and the competing factions of international jihadist philosophy who sustained subjection of Afghan populations in their homes and in refugee camps. Thus, I ask: what role does the figuration of Indigeneity play in the pathos of contemporary global militarism? What are the implications and dangers of broadening militarism to include both ostensibly “neo-” and “anti-” colonial movements? Presenter: Hala Habib (Columbia University, Department of Anthropology)

To Know or to Criminalize: Indigeneity and the War on Drugs in the Moskitia (Nicaragua/Honduras): Critical scholarship on Indigenous criminalization has called attention to the prominent role that anthropologists and sociologists of crime have played in reinforcing discourses and practices of criminalization. Some scholars even suggest that all academic examinations of criminalized practices among Indigenous peoples inevitably bolster punitive state interventions, for they perpetuate the continued association of those peoples with crime in scholarly discourse. This paper grapples with these claims in two ways: first, by asking the opposite question: what role do ethnographic ignorance and silence, rather than knowledge and discourse, play in projects of criminalization? Second, it proposes public secrecy as a productive site for the ethnographic study of the relationships and gaps between public, academic, and state knowledge – connections and impasses that are often assumed, rather than contextually explicated, by the aforementioned scholars. The paper draws on several years of cross-regional ethnography on drug economies and drug-related policing and militarization in the Afro-Indigenous Moskitia region of Central America (Caribbean Nicaragua/Honduras). In the Moskitia, criminal justice officials, police officers, and soldiers resist becoming knowledgeable about narcotics in multiple ways. To complicate matters further, local residents are differentially subject to regimes of public secrecy around narcotics in accordance with the regional organization of political and economic power, and in keeping with drug merchants’ differential position in that organization. Instead of assuming a straightforward complicity between scholarly and state knowledge, a robust critique of criminalization requires this kind of ethnographic inquiry into the relationships and non-passages between the production of knowledge and criminalizing practices. Presenter: Fernando Montero (Columbia University, Department of Anthropology)

3-375

On and In the Streets: Vendors, Buyers, and Governmental Entanglements

10:15 AM - 12:00 PM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

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

CHAIR:

Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology)

PRESENTER:

Walter Little (SUNY, University at Albany, Department of Anthropology), Josephine Smart, Sheri Lynn Gibbings (Wilfrid Laurier University), Jayne Howell (California State University, Long Beach, Department of Anthropology), B. Lynne Milgram (OCAD University)

DISCUSSANT:

Alan Smart

DESCRIPTION:

Street vendors are ubiquitous and crucial to local and national economies, even high-income countries. Vendors-hawking food, handicrafts, illicit drugs, sexual services, secondhand clothes, and other items and services-can be found just about everywhere, irrespective of local regulations. They perform services and provide food and other goods to a wide range of consumers: daily workers, tourists on holiday, students, and activists maintaining protest vigils. Indeed, the prevalence of street vendors reminds us that in places with limited infrastructural development the street and other public spaces become crucial settings for inventing ways of being sociable, earning a living, and gaining recognition. This Roundtable brings together research in Guatemala, Hong Kong, Indonesia, Mexico, and the Philippines. Walter Little discusses the liminal legal spaces where vendors serve food to city officials and police officers; Josephine Smart's field and archival research traces the shifting divide between (in)formality/(il)legality in street hawking under Hong Kong regulatory regimes; Sheri Gibbings analyzes how new Indonesian ride-hailing systems impact existing street actors and local laws; Lynne Milgram explores how Philippine vendors organize to navigate laws banning street cooking activities in Baguio; and Jayne Howell discusses multilayered relationships and affinity

between teachers and vending in Oaxaca Mexico. Panelists shed light on the contradictory economic and regulatory dynamics in which vendors are central to official vilification while crucial to provisioning, serving, and entertaining residents, city workers, and visitors. Panelists: 1. Question the limits of 'legal' versus 'illegal' and 'formal' versus 'informal' when vendors circumvent government constraints by physically and socially transforming the street. 2. Explore how gender, generation, class, and ethnic factors temper their strategies for attracting and selling to buyers, while negotiating with officials and police officers. 3. Compare the channels through which vendors gain access to consumers by resisting and reconfiguring regulations that prohibit their street-based livelihoods. 4. Debate how street vendors' livelihoods may destabilize the politico-economic agendas of those in power and lead to the renegotiation of public space use and civil society advocacy. Panelists will discuss instances in which officials may turn a blind eye to vendors' work. Indeed, when government and policymakers enable street vendor economies, the former's actions are complicit in 'formalizing informality' and materializing 'extralegality.' The pervasiveness of street vending testifies to the interpenetration of economic practices that limits the usefulness of informal/formal distinctions. Activities that States consider legitimate ('legal') and the pursuits that vendors' view as acceptable ('licit') raise questions about taken-for-granted understandings of legality. Street vendors' organizational efforts across formal-informal and legal-illegal divides provide evidence of alignments between groups of workers who are not conventionally linked and whose interests may conflict or become reconciled. Showcasing how street vendors' activities transcend constraints set by local authorities, states, and other regulatory agencies, the Roundtable challenges conventional notions of public space and civil society that restrict our understanding of contemporary urban political cultures.

3-220

**On love, marriage and backlash:
(re)configurations and contestations of intimate
relationships and sexual minority identities**

10:15 AM - 12:00 PM TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Elizabeth Agey

PRESENTER:

**Elizabeth Agey ,Kwaku Adomako (Université de
Lausanne),Manjot Multani**

DESCRIPTION:

This session interrogates assumptions, frictions, power relations and contested meanings, related to sexual identities, love, intimacy and marriages. It provides insights from Ghana, India, and Nepal.

Transitions from duty to love: The modern landscapes of arranged and love marriages in Nepal: Marriage unite families and shape communities. Nepal, like many other parts of South Asia, has been transitioning from a historically rich tradition of arranged marriages toward a system of marriages based on individual conceptions of love and autonomy, familiarly referred to as 'love marriages'. With these transitions come transitions in the social structures dependent on marriage, including connections among extended families, community support networks, and living arrangements. I will explore this transition in Nepal, and the associated social costs and benefits, through the marriage stories of a mother and daughter dyad whose marriages radically differ despite being connected by a single generation. Through the mother's story, I will demonstrate how traditional arranged marriages in Nepal facilitated connections with extended family in nearby communities, built obligations to the family and community, and built a village to help raise children. The daughter's story, recounting her non-traditional love marriage, exemplifies the marriage-driven shifts to nuclear family households outside of the community, but also the growth of different types of non-family social connections, which provide alternative benefits in a larger, urban setting. These stories, with additional evidence from focus group discussions and descriptive data from the community, indicate that family formation, child health, and marital satisfaction may also be radically altered from this transition, especially for women. Understanding how major transitions in the modes of marriage affect other facets of life can be informative for anthropologists of all subfields. Examining marriage transitions can help identify potential resulting power imbalances and structural inequalities and can help predict future health and wellness challenges for these altered communities. It also illuminates deficiencies in the evolutionary literature on mate choice, which is missing the impact of family and community level aspects of choosing a marriage partner and thus, neglecting to consider some of the fundamental bases of human social structure. In

this way, this talk will use the discussion of marriage transitions to also prompt anthropologists to think about transitions in their fields. Presenter: Elizabeth Agey

An overwhelming consensus? How moral panics about sexual and gender diversity help reshape local traditions in Ghana.: In June 2021, the Ghanaian parliament introduced a bill to criminalize LGBT* people and those who advocate for their rights. This article describes how the bill's authors and supporters are attempting to create a movement that equates belonging to the nation with heterosexual culture. All local peoples, identities, expressions, and desires that escape heteronormativity are therefore cast as alien and existential threats to the nation. This article presents two fundamental inconsistencies of the approaches used by interest groups that attempt to repress sexual and gender minorities. The first is that by attempting to repress these social categories, the supporters of the bill actually help publicize them by making them a subject of debate. The second is the use of predominantly Christian religious ideologies, historically circulated via colonial processes, to supposedly 'protect' Ghanaian 'tradition,' 'cultures,' 'customs' and 'values.' To address the first, the bill's authors and proponents attempt to secure a monopoly over truth claims of the debate. This is done by inventing new terms to describe sexual and gender minorities, placing a graphic emphasis on presumed sexual practices, mobilizing the frames of 'harm' and excess and then misrepresenting opposing perspectives. To address the second, they attempt to reinvent and modify the 'traditions' they claim to protect by discursively (re)inventing 'Ghanaian family values' and the traditional rulers. In the process of further marginalizing minoritized groups, interest groups help produce what we might call a new indigeneity. Presenter: Kwaku Adomako (Université de Lausanne)

'Chandigarh Kare Aashiqui' (Chandigarh Makes Love): An Ethnography of Desire and Intimacy among Youth in Chandigarh, India.: This session highlights the invisibility of the polysemy of love in North India through multimodal ethnographic methods exploring how gender, sexuality, intimacy, and romance are conceptualized and contested among college-aged Indian youth in Chandigarh, Punjab. The ethnographer encountered varied ways in which language describing love demonstrates how 'power and sex collide,' (Fahs and McClelland, 2016). Intimacy and sexuality taken out of the Western context become notions problematically limiting different experiences as universal ones, enabling this interrogation. This presentation traces how concepts travel transnationally and how these notions

are employed from the ethnographic perspective of an 'outsider in and insider out,' (Minh-ha, 1991). I discuss how terms like intimacy and love reveal more than what I may understand versus my interlocutors detailing the privileges and assumptions surfacing in our shared encounters. Additional themes explored include student dating practices, sexuality education experiences, and sexuality-related curiosities and how these in-turn inform sexual scripts pertaining to love, intimacy, and desire among Punjabi youth. Ethnographic data also unravel the influence of media technologies by turning to the same digital platforms integral to the circulating popular scripts around sexuality within North India. Youth are often left out of discourses where decision-making takes place further challenging youth to establish their own personhood. This project offers first-hand insight into Indian youth sexualities and how 'their own cultural understandings become assets' for them to make sense of sexuality (Carillo 2018, 28). Youth in India are currently challenging the pervasive assumption that India is solely a site of routine sexual violence or that love and romance cannot and do not manifest there. Discovering the curiosities, dilemmas and sexual scripts of youth provoked by this study will continue to challenge that narrative. References: Carrillo, Hector. 2018. Pathways of Desire: The Sexual Migration of Mexican Gay Men. Chicago: University of Chicago Press. Fahs, Breanne and Sara I. McClelland. 2016. When Sex and Power Collide: An Argument for Critical Sexuality Studies. The Journal of Sex Research 53:(4-5)392-416. doi:10.1080/00224499.2016.1152454 Minh-ha, Trinh T. 1991. When the Moon Waxes Red: Representation, Gender and Cultural Politics. London: Routledge. Presenter: Manjot Multani

3-190

Politics on Shaken Grounds: Uncertainty, Collectivity, Transformation

10:15 AM - 12:00 PM TMCC - Hall G - MI

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Danilyn Rutherford (Wenner-Gren Foundation)

CHAIR:

Danilyn Rutherford (Wenner-Gren Foundation)

PRESENTER:

Molly Cunningham ,Julia Elyachar (Princeton)

**University), Milad Odabaei, Deborah Thomas
(University of Pennsylvania)**

DISCUSSANT:

Aimee Cox (New York University, Department of Anthropology)

DESCRIPTION:

Organizers of the 2023 Annual Meeting invite us to consider the many valiances of 'transitions,' noting that transitions might also denote 'a move from stable ground to less certain topographies, new vernaculars, and unfamiliar grammars.' In this double panel, we bring together anthropologists who draw on the concept of proprioception – as a new vernacular -- to explore how humans cope with uncertain topographies and unstable grounds. Proprioception refers to our knowledge, without conscious awareness, of where we are in space and how elements of our physical body relate to one another. While the concept literally refers to the individual, we approach proprioception as a distributed collective capacity that allows us to upend lingering assumptions about how humans engage with one another and the wider world. Critical theorists such as Catherine Malabou have pointed to the ease with which proprioception can be absorbed into accounts of a neoliberal body maneuvering in a sea of risk and a synaptic self that is always responsible for self-improvement. Instead, we find in proprioception ample grounds for theorizing the distributed embodied self. Proprioception provides us with a helpful 'thinking device' for considering all kinds of 'challenges to equilibrium' offered by the 'current situation.' No body moves through the world unaided. Autonomy is an illusion. Agency is distributed and collective, at every scale. The concept of proprioception was developed at a moment when social science theorizing about human interaction was emergent, bold, and creative. Some lines of thought got closed off with the associations of physiology with racist pseudoscience and the ascendance of theories of the 'body as a house.' Recently, we are witnessing new and exciting lines of scholarship in and around anthropology on themes like multimodality, affect, and embodiment. Anthropologists and allied scholars have mapped out a terrain. The time is ripe to get on the ground – to develop the tools we need to do research that is ethnographically fine-grained and theoretically imaginative. With our discipline and societies in transition, it's an exciting time to be exploring how people navigate, together, in an unsteady world. Our panelists come to the question of proprioception, in these times of endless transitions, from different institutional settings, backgrounds, and life experiences.

The group includes individuals working in an artistic vein with corporeal methods to convey that which cannot be conveyed in writing, and those who deploy and develop precise analytic terms that can push us beyond some of the confusion associated with 'embodiment' writ large. We deliberately include diverse theoretical, empirical, and conceptual approaches. Embodied, distributed, and collective: proprioception shares traits that characterize our lives together. The body is social, no less than the social is embodied. What happens when we drop our assumptions about sociality and the human and look over the ledge? In part 2, we focus on proprioceptive politics. We approach proprioception as a collective capacity for surviving uncertainty and transforming the world.

“Skin in the Game”: A Proprioceptive Critique of Detroit’s Bankruptcy: Austerity regimes forcefully tether means of collective survival to the balancing of the books. How might proprioceptive re-conceptions of balance help us navigate grounds shaken by accelerating cycles of financial crisis? This paper addresses this problem by taking up cultivated inattention to proprioception as a political, ethical, and epistemological problem. It is set in a courthouse in Detroit in 2014, as an unelected emergency manager executes municipal bankruptcy on the city's behalf—a case that will entail drastic cuts to the retirement benefits of the city's majority-Black civil service alongside payouts to Big Banks implicated in racially predatory lending to the city and its citizens. I explore these legal proceedings as a process of disciplining financially-responsible subjects through: 1) a sensory regime that abstracts histories and relationalities expressed in debt obligations; and 2) an imaginary of the body as an inert site of intervention—decontextualized, individualized, and manipulated by means of calculated pain. I ask how proprioceptive inattention works with the management of racial optics in this scene, seeking sensorial avenues for investigating the reproduction of white supremacy in legally-colorblind financial abstraction. I put the disciplinary apparatus manifested in this courthouse scene in conversation with pedagogies that cultivate proprioceptive awareness (e.g., Feldenkrais Method, vestibular therapy, accessible dance), as foils to austerity disciplines of intervention, self-sufficiency, and urgency. How does a proprioceptive re-orientation to the emergent present help us seek alternative ways of being, knowing, and acting together from within the “no alternative” hegemony of financial discipline? Presenter: Molly Cunningham

Proprioception on Shaken Ground: Lessons from Microbuses, Wobble Boards, and Fathers of Physiology: The term proprioception was coined by physiologist and medical doctor Charles Scott Sherrington in his 1906 book *The Integrative Action of the Nervous System* by bringing together perception with the Greek word *proprio*, or “own’s own.” Proprioception moves across the synapse and receptors on the skin outside the “container” of the individual biopolitical self and beyond the usual organs of perception considered in the anthropology of the senses. Locomotory practices on the urban street rely on proprioceptors in the nerve endings of the ligaments of hand and foot as much as through the eye, ear, or nose. In this paper, I draw on long-term ethnographic research in Cairo, readings in the history of physiology and Islamic philosophy, and my encounters with proprioception as cultivated in physical therapy to repair injury to argue for the importance of this early twentieth century concept in a world where all kinds of “grounds” are literally come undone. How, I ask, can an ethnography of proprioception help anthropology transcend a lingering ‘individualism of the body’ that appears in practice theory and critical takes on the liberal autonomous self? Throughout, I address the potential (and pitfalls) for anthropology and politics of attention to distributed proprioceptive capacities on grounds that cannot be assumed to be stable.

Presenter: Julia Elyachar (Princeton University)

Sympathy Pains: The Affective Terrain of Communal Violence in (Post)Revolutionary Iran: In this paper I consider embodied consciousness by reflecting on the physical and emotional terrain of revolt and repression in (post)revolutionary Iran. I bring together ethnographic scenes from the public commemoration of the political dissidents who were covertly executed by the state during the Iran-Iraq war (1980-88), the street mobilization of the 1990s Reform Movement that reached their peak in the 2009 Green Movement, and the ongoing movement for Life, Women, and Freedom. I suggest that the repetition of revolt across generations points to the shaken grounds of political society in Iran and the Middle East. Building on Julia Elyachar (2022) and the invitation of this panel, I consider the ways our bodies and feelings register and reflect the experience of time, space, and others (proprioception) as a resource to think beyond the anthropology of resistance. I suggest feelings of humiliation, stuckness, injury, shame, grief, and enjoyment sustain revolutionary politics and its representation. They are the form of social relations in contexts shaped by communal violence. I further suggest these feelings betray melancholy about the incapacity of the political to answer to grief, or to embodied and affective states

more generally. In so doing, I bring the panel’s invitation to reflect on shaken grounds and a world in transition with ongoing debates on libidinal politics, loss, and ruination within and beyond anthropology. Presenter: Milad Odabaei

How Do We Learn to Surrender? The Embodied Practice of Ritual Knowledge: What forms of world-building refuse the proliferating and palimpsestic histories of dispossession that characterize modernity, and the recursive and circulating assertions of dehumanization that have emerged alongside, against, and across these histories? How is it possible to imagine Black thriving in a context in which the specter of Black death on the plantation remains an ordinary parameter for organizing social and economic value? Where might we locate assertions of human-ness that speak to the necessity of living outside of but in relation to the juridical structures that govern modern Western political and social life? In this paper, I will explore how the quotidian, embodied, and collectively participatory knowledges and practices of *kumina* – a sacred and secular practice in eastern Jamaica that involves drumming, singing, movement, and other ritual elements designed to connect with and uphold obligations to ancestors – generates a kind of “proprioceptive politics.” I will elaborate the concept of surrender to attune us to the ways this proprioceptive politics circulates in and through a mode of world-building that is recursive and fractal, arguing that thinking through surrender can provide a way to envision a mode of relational sovereignty unanchored to a state, and untethered to masculinist notions of revolution and human-ness, a mode that is constituted through iterative practice that is future-oriented yet enacted in the day to day, and one that is grounded in decolonial love and accountability. Presenter: Deborah Thomas (University of Pennsylvania)

Discussion: Discussant: Aimee Cox (New York University, Department of Anthropology)

3-285

Presencing Death: A Relational Anthropology of Mortality

10:15 AM - 12:00 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Anna Corwin

CHAIR:

Anna Corwin ,Natashe Lemos Dekker (Leiden University)

PRESENTER:

Natashe Lemos Dekker (Leiden University),Marjorie Goodwin (University of California - Los Angeles (UCLA), Department of Anthropology),Celeste Pang (Mount Royal University),Anna Corwin ,Elena Palma

DISCUSSANT:

Mara Buchbinder (University of North Carolina, Chapel Hill)

DESCRIPTION:

The present panel explores relationships with/in death. While death is a universal, anthropologists have long argued that the ways individuals and communities interact with death and dying vary tremendously. By focusing on everyday engagements and strategies that people use in living towards the end of life, this panel explores how death is variously made present or absent, engaged or resisted, and rendered temporally near or distant. Panelists focus on psychological processes, social interactions, and moral deliberations through which people negotiate various relationships with death. Panelists will explore the interactional achievement of hope and the acceptance of death and decline (as in Corwin's work), normalizing the everyday in the face of death (in Lemos Dekker's work), imagining the place of death (in Pang's work), healing through, learning from, and mentoring others in dying (in Goodwin, Raia, and Deng's work), and para-social relationships and grieving practices between humans and the more-than-human world (in Palma's work). Together, the panel reflects on the narratives and practices through which people create room for death in their lives, the intimacies of how they spend their final days, the skills they learn to cultivate when facing finitude, and how they engage in world-making with/in

endings of various kinds. While reflecting on the endings of human lives, the panel highlights linkages with (parallel) endings of institutions, rivers, selves, and ways of living. Thinking with and through finality, the panel reveals how death is presented or absented through social, moral, and embodied action and interaction.

Living toward the end of life: Normalizing the everyday in a palliative care unit in Brazil. : In Brazil, palliative care is developing rapidly, yet also continues to be associated with the withdrawal of treatment and a sense of giving up on the patient. Based on ethnographic fieldwork on palliative care in Brazil, I focus in this presentation on how medical professionals, patients and family members navigate the question of how to disclose, discuss, and cope with diagnosis and prognosis. I elaborate in particular on the narrative of Eliza, a patient in a palliative care unit who had kidney failure and understood she did not have much longer to live. She struggled with guilt towards family for not seeking further treatment, and at the same time sought to normalize the everyday by focusing on mundane activities. Hence, I show that, when facing the profound disruption that the prospect of death may entail, patients and families may avoid discussing prognosis and diagnosis and instead focus on everyday activities, not as a strategy of denial or acceptance, but as a way to ground themselves and their existence in familiarity. I suggest that maintaining the normalcy of everyday life can be a way of coping with impending finitude. In so doing, with this paper I contribute to a phenomenological understanding of living towards the end of life and the reorientations this entails. Presenter: Natashe Lemos Dekker (Leiden University) Learning to Experience Dying as a Part of Living: Marjorie Harness Goodwin (Anthropology, UCLA), Federica Raia (Education, UCLA and Dept. of Medicine, David Geffen School of Medicine, UCLA) Mario Deng (Dept. of Medicine, David Geffen School of Medicine, UCLA) Within an ethnographic and participatory research project, we examine the lived practices through which an American cancer patient inhabits an important transition -- the end of life. We ask how the patient, with the assistance of his heart doctor, whom the patient considers a "healer," learns to accept death as a part of living. We address our concerns by examining audio and video recordings, email exchanges, and interactions at informal events. We first examine the multimodal resources (Goodwin 2000), including touch, used by participants in an encounter between a patient, his wife, a doctor, and a Nurse Practitioner. We

utilize the Relational ontology framework (Raia 2020) to understand how caring-for-the-Other catapulted into an unfamiliar world of facing uncertainty, and death is possible and unfolds within a dialogical activity. We show how carefully listening and recruiting what is relevant in the patient's life, the clinician's talk engages in an activity that helps the patient build a narrative anchored in the patient's life of purpose, of mattering, and a meaningful sense of the path of being this person facing death as part of living. Through examining storytelling in email exchanges between the patient and his students, we find the patient unwittingly becomes a "mentor in dying" for his students. Presenter: Marjorie Goodwin (University of California - Los Angeles (UCLA), Department of Anthropology)

What Remains: Storying Queer Place & Placemaking in Later Life : What practices of queer placemaking do LGBTQI older adults engage in? How is place storied in later life, and after-lives? How is queer placemaking part of communities' practices of living with death, and towards dying? This presentation draws on two research projects that focused on lesbian, gay, bisexual, trans, queer, and intersex (LGBTQI) aging issues in Canada. The first, an ethnographic study examining the social norms shaping queer and trans older adults' experiences of aging and care, included participant observation and interviews with individuals living in publicly subsidized long-term care homes in Toronto. The second, an interview-based study conducted with the community organization Egale Canada, engaged 48 older adults from across the country in conversations about the social and material conditions needed for "aging and living well" on their own terms as LGBTQI people. In both, place emerged significantly in interlocutors' reflections, ruminations, and imaginings of death, as they narrated stories about where they would like to die, conjured places past, and reckoned with the actual material surrounds of where they were likely to spend their final days. Thinking with literature on queer geographies, queer and trans necropolitics, and anthropology of living & dying, this paper explores place-making as a practice of queer reckoning and worldmaking with ends of life. Presenter: Celeste Pang (Mount Royal University)

Our Beautiful Ending: Cultivating Hope in the Face of Institutional Extinction: Since 1965, the number of American Catholic nuns has declined sharply. Consequently, many American Catholic nuns are facing dual, overlapping deaths: as sisters face their own individual deaths, they face the subsequent "death" of the convent itself. Contemporary media have portrayed this demographic decline through the lens of moral failure, yet the sisters consistently describe experiences

of peace, awe, and hope. The present paper draws on ethnographic data gathered in a Franciscan convent in the United States over the past fifteen years to ask why Catholic sisters seem to be able to find peace despite an uncertain future while others experience distress. The ethnographic data reveals a myriad of social and institutional practices emphasizing acceptance of death and decline. Drawing inspiration from Jonathan Lear (2006), Marquis Bey (2022) among others, the paper highlights the interactional achievement of hope in the face of extinction, suggesting that hope is a skill cultivated in community over time. Bey, Marquis. 2022. *Black Trans Feminism*. Duke University Press. Lear, Jonathan. 2006. *Radical Hope: Ethics in the Face of Cultural Devastation*. Harvard University Press. Presenter: Anna Corwin

The death and life of a dammed river: past and present experiences in the BioBío river in Chile: In this presentation I mean to think about the social life of water - particularly the one of rivers - its possible end, the consequences on local communities and whether the river can be revitalized by local practices that aim to recreate the lost social ties. When an external intervention profoundly changes a river and thus the social and multispecies relations that it used to sustain, can the river die? If we consider death as the end of the social life, a dammed river might be considered dead. In the Mapuche-Pehuenche indigenous territory of Alto BioBío in central Chile, between the 90s and the early 00s, two big dams have been built on the BioBío river. According to several authors and my interlocutors, these constructions implied a profound change in the way local people relate to the river and its non-human inhabitants, among which the guardian spirits of nature called ngen (Course 2011). I was told that the environmental contamination caused by the dams also implied a human contamination; people started keeping distance from the river, they started dealing with depression and grief, as they had just lost a beloved relative. Nowadays, in reaction to a new hydraulic project, young local people started to merge and act to defend the river. They use white-water sports to re-actualize ties that have been abandoned after the dams' construction. Presenter: Elena Palma
Discussion: Discussant: Mara Buchbinder (University of North Carolina, Chapel Hill)

3-290

Queer(ing) Media Transitions

10:15 AM - 12:00 PM TMCC - 605

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Jen Alvarez Hughes (Bates College)

CHAIR:

PRESENTER:

Elias Alexander (University of British Columbia, Department of Anthropology), Jordan Fraser Emery (*), Jen Alvarez Hughes (Bates College)

DISCUSSANT:

Margot Weiss (Wesleyan University)

DESCRIPTION:

Recent years have seen the growing malleability of queer anthropology-or, more accurately, queer itself-that at times side steps the more 'proper objects' of queer (Butler 1994). These include, for instance, Parrenas' (2018) ethnography of orangutan rehabilitation as she mobilizes queer theory to understand and nuance the work of care, or Puar's (2016) analysis of Israeli state practices that do not kill the (Palestinian) body but perpetually suspend it in a state of debility. We draw inspiration from Weiss' (2022:2-3) interrogation of what she calls 'queer's animating polarity'-where when queer attempts to move 'beyond' its proper object, 'we find ourselves drawn back to them,' but when we centralize same-sex desire as queer proper, 'we find ourselves elsewhere and otherwise.' We ethnographically dwell in this polarity, weaving through it sustained attention to media as our lens of analysis. Rather than focus on the proper object or the elsewhere and otherwise, this panel brings together both as not only a method of comparison, but more broadly, a way to distill a potential queer methodology to the ethnographic study of media. This potential queer methodology, however, is inherently transitory given that queer theory and queer anthropology have eschewed a static property to queer in favor of queer moving. This move, we suggest, is an ongoing transition of both the object of analysis and the lens of analysis. Recent studies in queer media and media anthropology prove useful as the dynamism of media objects-popular culture, social media, the internet-puts into motion those individuals with whom they engage. This is a collaborative, even dialogic, process, for when the of media object and individual(s) entangle, they collectively transition, not from one state to another, but rather in a perpetual state of transitory movement. In other words, media does more than

affect human action or thought, or represent a microcosm of human society; when media and individuals entangle, they are on the move through the social world. This panel thus focuses on that entangled movement between media and individuals, for the transitory movement of the entanglement speaks to and exceeds the polarity of queer (Weiss 2022). By combining ethnographic research on queer subjects' use of media, queer interpretations of media usage, and the queering of subjects and media--all interlaced but all after a slightly different object--this panel interrogates the entanglements and transitions as method for understanding media. Gitzen offers a methodology for turning away from the 'proper objects' of media and ethnography among US college students narrating their experiences with sex/education by focusing on the scripting of sex through both media and ethnography. Alexander interrogates the purchase of the analytic of 'soft masculinity' in Korean popular culture as it erases the lived experiences of gender divergent and queer Koreans. Ale-Ebrahim queries the friction of a racialized Grindr, where Grindr affords Middle Eastern and Muslim queer men in NYC space for community building while contributing to the surveillant structures that marginalize queer BIPOC folks. Emery queers the very production of self of artists in Sao Paulo as they are caught between underground nightlife spaces and Instagram profiles. Hughes explores the ways media practices of storytelling about the economy in Iceland produces the nation as a queer object of desire that challenge binaries.

Challenging Gender Representation in Hallyu: The Limits of "Soft-Masculinity": Hallyu, or the South Korean popular media, has been crucial in establishing South Korean image-making abroad (Kwon and Kim 2012; Y. Kim 2021). Scholarly work continues to position the popularity of hallyu as an important cultural export that aids in the influx of inbound tourism (Kim and Seo 2019) as well as the establishment of South Korean 'soft power' in foreign diplomacy (see H.S. Kim 2017; Maliangkay and Choi 2014). Scholars also often lay focus on the efficacy of boybands', and male actors' popularity in bolstering hallyu's success. Varying gender representations or embodiments of "soft masculinity" by male celebrities are cited as key factors in its marketability. Such representations have also been argued to allow individuals to identify with, and find solace in, these alternate forms of masculine expression, presenting hallyu as holding a unique potential to "queer" understandings of gender and challenges patterns of heteronormativity (Ainslie 2019; Almqvist-Ingersoll 2019; Lee et al. 2020; Kang 2018). Yet

a critical reading of soft masculinity's original formation (Jung 2010) reveals that while it is presented as an alternative, it does little to challenge or move away from hegemonic masculinity in the South Korean context (Moon 2001). This presentation argues that the attempt to assert a queer analysis of gender representations in media that disaggregate such representation form context, runs the risk of obfuscating the continued existence of asymmetrical patterns of gendered power relations and the upholding of heteronormativity that effects the actual lived lives of women and queer folks on the ground. Presenter: Elias Alexander (University of British Columbia, Department of Anthropology)

A look at the stranger to oneself: queer(ing) the gaze in multi-site ethnography: Our proposal is to participate in the conversation about entangled movement between media and individuals from a virtual ethnography (Murphy, 2008; Pink, 2015; Hine: 2005) conducted on Instagram and patchwork ethnographies (Günel, Varma, and Watanabe, 2020), namely short field trips constituting fragmentary but still rigorous data, a temporary way of inhabiting situations constructed by the individuals we follow online in the continuity of a multi-site ethnography (Debonneville, 2017). Indeed, the contemporary forms of appearing queer are being co-produced with modern hand-held media devices. The result seems to be a self-produced imagery of plural and fluid selves that can constitute a privileged moment of identification for those who do not conform to the hegemonic norms of sex, gender and sexuality. This self-design and personal branding, paraphrasing here Marion Zilio (2020), where the self is both the author and the result of one's self-ornamentation, is accomplished - at least in part - in private company digital devices, a sort of inverted Panoptic open to the exhibition and publicity of the self. So we ask ourselves what produces and who co-produces this contemporary queer visibility? And if, as Peter Szendy (2017) states, watching, seeing and circulating images is a work, what exploitation of the gaze is at work here? The transition for us takes place between the tangible terrain, in underground spaces of São Paulo's nightlife, and the digital terrain, on the Instagram profile that the artists we follow are publishing online. This move is an ongoing transition of both the object of analysis and the lens of analysis. Presenter: Jordan Fraser Emery (*)

Economancy, Economic Imagination, and Desiring a Queer(ing) Iceland after 2008: In this paper, I argue that economancy, the practice of storytelling about economy in Iceland, produces assemblages of liberal desires and enchants outsiders with the promise of a queer(ing) and emergent utopia (Munoz 2009). Through the practice of

economancy, I argue that storytellers such as singer and composer Björk, former Icelandic Prime Minister Sigmundur David, and Pirate Party politicians in the wake of the Panama Papers Offshore Banking Scandal made Iceland a queer object of desire (Weiss 2016). That this queer object belongs to non-queer capitalist economic imaginaires as well may point to the very queerness of its effects (Weiss 2022). By examining Iceland as queer object, I argue that storytelling is an economic practice with the power to enchant through mistranslations and misunderstandings (Benjamin 1969) that include racialization and indigenization (Day 2016; Hu Pegues 2021). I mobilize queer as a method and practice to engage media, with potential to not only unpack dualisms and theorize assemblages of humans and non-humans (Halberstam 2020; McLean 2017) but as a central analytical tool for economic analyses of Icelanders and their interlocutors' economic imaginations (Appel 2014). I conclude with a provocation that study of economancy points us toward a queer and trans-ing economic anthropology, i.e. a method of trans-historical analysis of original accumulation, multispecies relations, biopolitical control, and "ordering" that fuel contemporary capitalism and apparatus Iceland's magical and queer otherness. Presenter: Jen Alvarez Hughes (Bates College)

3-295

Reconsidering Japan through Alternative Modes of Communication and Sociality

10:15 AM - 12:00 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Satsuki Kawano

CHAIR:

Satsuki Kawano

PRESENTER:

Jennifer McGuire ,Lynne Nakano ,Satsuki Kawano ,Chikako Ozawa-de Silva (Emory University, Department of Anthropology)

DISCUSSANT:

Isaac Gagne (DIJ-Tokyo),Karen Nakamura (University of California, Berkeley, Department of Anthropology)

DESCRIPTION:

This panel explores the presence of diverse

communication styles and relationalities to enrich our understanding of contemporary Japan. People living with notable sensory, emotional, and cognitive challenges are often depicted as suffering from communicative and relational deficits associated with individual bodies and minds. Rather than taking a deficit-centered approach, a more inclusive analysis can deepen our understanding of the social and processual dimensions of alternative communication and relatedness. The participants of this panel examine the gaps between normative modes of communication and those involving sign language interpreter-mediated interactions, people living with developmental dyslexia, adults and children living with autism spectrum disorder (ASD), and individuals participating in online forums called 'suicide websites.' The following questions will be explored in this panel. How do people who routinely use non-dominant modes of communication make sense of their engagements? In what ways do they defy ableist stereotypes regarding sensory and cognitive differences? How do some people reject or dismiss alternative modes of knowing and relatedness in everyday life? What new understandings develop when people are socialized into alternative methods of communication? Jennifer McGuire discusses the role played by hearing Japanese Sign Language (JSL) interpreters by analyzing their culturally specific positioning as welfare providers. Fraught with a deficit-centered view of deaf people and their languages, this framing of interpreters negatively affects their training by failing to recognize deaf people as minority language users needing full-fledged access to multilingual communication. Satsuki Kawano investigates how people living with developmental dyslexia create non-dominant styles of literacy by mixing alternative formats and methods to work with written materials. Though their literacy styles are often rejected at school and work, some advocates open dialogue with uninformed skeptics to raise social awareness by addressing the inaccessibility of conventional literacy practices. Lynne Nakano analyzes the perceptions of sensory and communication styles that are stereotypically associated with individuals with autism spectrum disorder (ASD) by considering the views of special education experts, mothers of children who are diagnosed with ASD, and adults living with ASD. Their accounts reveal tensions between the social ideal of adjusting to normative styles of communication and the need to recognize people living with ASD as users of their specific communication styles. Meanwhile, by analyzing online forums known as 'suicide websites,' Ozawa-de Silva argues that through anonymous online communication, those struggling with the pain of being alone seek social connections

that are otherwise missing from their lives. Though the media often denigrates these users as 'irresponsible youth,' she notes that forum participants engage in non-dominant communication styles to forge personally meaningful ties with other sufferers to reduce their sense of loneliness. In sum, drawing on their recent or on-going ethnographic fieldwork, the participants of this panel attempt to rediscover Japan by scrutinizing alternative modes of communication and sociality.

Social Welfare Providers or Language Professionals: The Role of Sign Language Interpreters in Japan: Japanese Sign Language (JSL) is a language—not a gestural system or manual form of Japanese. Sign language interpreters play a crucial role in facilitating communication between signers and non-signers as interpreters bridge the national language (Japanese) and a minority language (JSL). However, the role of the sign language interpreter is often misapprehended. Sign language interpretation in Japan is typically viewed through the lens of social welfare (*fukushi*) rather than one of linguistic diversity. Due to this framing, hearing sign language interpreters are positioned as being there to provide a welfare service for the deaf person instead of enabling multilingual communication for all participants in an interaction. Cross-cultural research has highlighted how a deficit view of deaf people and their languages affects not only sign language interpreter training, but also the expectations held by both the interpreters and deaf “users” of interpretation services, which can negatively impact communication access. This ethnographic research has found that in Japan, where the profession is young and JSL is not recognized as a national language, interpreter training may be perceived as inadequate, the social status and recognition of the profession remains low, and interpreter expertise as well as “*aisho*” (compatibility) with clients are persistent challenges. This presentation also discusses how grouping sign language interpretation alongside other aspects of “social welfare” for disabled people can obscure linguistic diversity within and across deaf communities in Japan. Presenter: Jennifer McGuire

Communication and Sociality for Individuals Living with Autism in Japan: Sensory and cognitive challenges faced by young people, often described as “developmental disability” (*hattatsu shōgai* in Japanese) have received increased attention in Japan in recent decades among educationalists and in popular mass media. The term “developmental disability” is an umbrella term used in Japan to describe a variety of disabilities recognized by the Japanese government. Of these, autism spectrum disorder has received a significant amount of attention,

and is known for presenting challenges in the area of social communication and perception. This paper considers interpretations of sensory differences from the perspectives of special education experts, mothers of children who are diagnosed with autism spectrum disorder (ASD), and adults living with ASD. The paper discusses how individuals maneuver between expectations that (1) unconventional sensory and communication styles are remolded such that they can be accepted in schools and workplaces and (2) realizations that unconventional sensory and communication styles may not necessarily be inferior to standard sensory perceptions and communication. First, the paper discusses how educational experts navigate between acknowledging the special communication styles of students and encouraging pupils to adjust to normative styles with the objective of finding a place for themselves in society. Second, the paper discusses tensions experienced by mothers in which mothers hope that their child will be able to meet social expectations even as many come to resist medical labeling of their child as deficient. Finally, the paper considers the perspectives of adults who have been diagnosed with ASD and how they articulate meaning through the struggles they have faced. Presenter: Lynne Nakano

Alternative literacy engagements among people living with developmental dyslexia in Japan: While developmental dyslexia is often characterized by phonological deficits that affect accurate and fluent word recognition and decoding processes, limited attention has been paid to how people with dyslexia in Japan engage in communication through and beyond written language. By drawing on the data collected on the perceptions of learning disabilities and access to reasonable accommodations in Japan, I explore how informants living with dyslexia develop and make sense of their own literacy practices. I will show that informants create non-dominant modes of literacy by combining alternative and electronic formats, photographs of handwritten notes, and audio recordings. By making sense of their own strengths and critically reflecting on the limited availability of accommodations at school and work, informants cultivate their own styles of literacy engagement. However, people with developmental dyslexia often face the rejection or stigmatization of their alternative literacy practices in everyday life. As a result, some informants engage in advocacy work to foster dialogue with uninformed allies and skeptics by questioning the accessibility of print materials and the social expectation

of accurate and fluent manual writing in a Japanese context. Presenter: Satsuki Kawano

Suffering in Silence, Seeking Community: In 1998, suicide rates in Japan spiked sharply. Around that time, new forms of suicide emerged, including internet group suicide, and participation in online forums or “suicide websites” rose dramatically. Public and media perception of young people meeting online to discuss suicide or coordinate group suicide was largely negative and deficit-centered, seeing them as irresponsible, careless youth who did not understand the weight of life and had nothing serious to complain about. Over several years, I conducted ethnographic research on suicide websites, communicated with forum webmasters and moderators, interviewed college students on suicide, and met with suicide prevention experts. This research suggests that individuals contemplating suicide did not fit into the denigrating stereotypes presented in the media, but were rather employing non-dominant modes of communication to connect with others, seek out empathy, and feel less alone. The internet provided an anonymous means of communication and community unavailable to them elsewhere. This research suggests that loneliness, and even suicidal ideation, should not be pathologized as a disorder, even though it can be a serious affliction. An attention to diversity and subjectivity—in other words, a commitment to empathy—is what is required both on a public policy level, in the media, and by scholarship in dealing with such issues in contemporary Japanese society. Presenter: Chikako Ozawa-de Silva (Emory University, Department of Anthropology)

3-380

Signs in Circulation: Infrastructure, Logistics, Storage

10:15 AM - 12:00 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Michael Lempert (University of Michigan)

CHAIR:

Miyako Inoue (Stanford University), Jennifer Hsieh (University of Michigan)

PRESENTER:

Miyako Inoue (Stanford University), Eitan Wilf, Anna Weichselbraun (University of Vienna), Michael Lempert (University of Michigan)

DISCUSSANT:

Kathryn Graber (Indiana University, Bloomington, Department of Anthropology), Matthew Hull (University of Michigan)

DESCRIPTION:

Over the past few decades, linguistic anthropology has continued to draw out issues of materiality in and around semiosis. Some have foregrounded the material affordances of things or spotlighted the sensuous experience of qualia; others have considered the enskilled handling and circulation of artifacts such as paper and files. Still others have spotlighted medial technologies located in the pathways of circulation, such as recorders and playback devices, analogue and digital storage systems—all of which help convert (transduce) signs as they are felt to travel and change. Taking the materiality of signs and its technical and technological mediation seriously, these lines of inquiry intersect with an expanding literature on infrastructure and logistics, which are designed to facilitate, causally, the surface movement and storage of things. What can infrastructure and logistics teach us about semiotic circulation? In this roundtable, we consider the idea of infrastructure and related terms as we remember linguistic anthropology's pioneering scholarship on the 'movement' of communicative objects--signs, discourses, narratives, texts. This scholarship destabilized objects such as 'text,' for instance, with its processual notions of entextualization and simultaneous contextualization/recontextualization. It showed that texts are not intrinsically self-contained and stable, and that textuality spills over into social life in ways that can be studied ethnographically and semiotically. From the start, this literature also sensed the materiality of these processes. It distinguished the thingy-ness of 'text-artifacts,' for instance, from a real but immaterial 'text,' and it appreciated how the circulation of text-artifacts--the distribution of newspapers or movement of paper files, for example--could facilitate the emergence of second-order formations, such as publics and counter-publics, bureaucracies and nations. As we think about the notion of infrastructure for linguistic anthropology, we turn to infrastructures centered on communication of various kinds, especially those in transition. We compare cases that feature new and often contentious reporting systems, filing systems, and digital storage and retrieval systems. As Brian Larkin and others have stressed, the very identification of some assemblage as infrastructural is a semiotic and ideological act that selects out some things and ignores others. As infrastructures are not ontologically homogenous and unproblematically 'out there,' we attend to contestation

over what counts as infrastructural and what doesn't, who takes credit for it and who disavows it; and what logics and rationalities try to govern it. The cases we share and use as a springboard for discussion include a new corporate electronic documentation and communication system to transform Indian police practices; the stenographic recording and storage of speech in the Japanese parliament; the reform of a university's reporting infrastructure to improve accountability for sex and gender-based misconduct; the creation of a database of past jazz masters' recorded improvisations to be used in real time to mix masters' styles with the purpose of inspiring human musicians; the IAEA's nuclear verification system as semiotic infrastructure; an archive of acoustical knowledge inscribed in the sound barriers of Taiwan's noise control regimes; and the push for infrastructure to trace sustainably sourced cashmere.

3-300

Tacit Futures: Literacy Pedagogy as Political Activism and Implicit Social Action

10:15 AM - 12:00 PM

TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Yukun Zeng

CHAIR:

James Meador (University of Michigan, Ann Arbor, Department of Anthropology)

PRESENTER:

Karelle Hall (Rutgers University), James Meador (University of Michigan, Ann Arbor, Department of Anthropology), Gareth Smail, Yukun Zeng

DISCUSSANT:

Nishaant Choksi

DESCRIPTION:

How do activists build political futures by teaching people how to read? Reading, learning, socializing all possess a future orientation, leading students along an arc of skill acquisition into a community of practice. Some literacy pedagogy projects make no claims that their work is political, others advance specific claims about the political change they effect. The papers of this panel seek to understand something distinct from both of these kinds of claims about literacy projects. They seek to understand how activists advance their political

projects through semiotic labor that makes futures, rather than just describing them. This panel's papers approach literacy pedagogy as a form of social action centered on texts without being reducible to their contents or to statements about them. It destabilizes the conceptualization of literacy, pedagogy, education, activism, and their relationship in specific ethnographic constellations. What does text do beyond denotatively delivering political information? What does literacy bring about if not futures of social engineering? Who are the implicit activism and tacit education in future-making? What does it mean, semiotically speaking, to build a tacit future through text?

Writing Our Futures: Nanticoke Language Revitalization and Sovereignty: The Nanticoke language is returning home for the first time in generations and is being adapted into written form. Community classes, multilingual naming practices, a Nanticoke language themed city park, and a children's language book are all part of this revitalization movement. The Nanticoke community, in their cultural and language revitalization work, have grappled with economic shifts, heightened local visibility, political possibilities, dialogues of authenticity, land rematriation, and intertribal relationships. They have mobilized their language in these challenges, creating new channels for visibility and sovereignty work. This effort has also generated dialogue around colonial language ideologies of standardization and purism. The work of reclaiming language and place names in ancestral spaces are embodied practices of Indigenous sovereignties and resistance. These fluid sovereignties, articulated through both written and oral practices, are forming variegated decolonized ideologies of a Nanticoke past, present, and future. In this paper, I will explore how the Nanticoke community mobilizes their language as part of their continued efforts for survival, visibility, sovereignty, and hope. Presenter: Karelle Hall (Rutgers University)

Becoming Shock Workers: Model Workerhood in Soviet Chinese Mass Literacy Primers : How did a mass literacy campaign embody the political aspirations of the Soviet Chinese minority? Though the Soviet Chinese suffered mass execution and deportation in the Stalinist terror of 1937, their published texts from the early 1930s survive. This paper scrutinizes these texts in order to explore the interrupted political project that created these texts, not just as a record of political action, but as its vehicle. I reconstruct its goals by reading depictions of valorized characterological figures and social relationships against formal structures of addressivity and their political

historical context. Russian lexical material in Soviet Sinophone poetry and short fiction written in the Sin Wenz latinized script effectively blurred the line between code-switching and lexical borrowing. This formal indeterminacy in turn displays parallels with the ambiguous position of the Soviet Chinese themselves: simultaneously a Soviet national minority under intense pressure to speak the language of the Russophone majority, and an internationalist vanguard mastering the keywords and practices of a socialist society still in the process of being built. The texts used in the Soviet Chinese literacy campaign made frequent reference to the figure of the *udarnik* 'shock worker.' Embracing the shock worker was a bid to efface their minority status through 'socialist competition,' an emerging system of performance-based differential compensation. The organizers of the literacy campaign thus sought to demonstrate Soviet Chinese collective loyalty through applying the correct label to the material proof of their productive labor. Tragically, it was not enough to save them. Presenter: James Meador (University of Michigan, Ann Arbor, Department of Anthropology)

Cultivating Creativity: Ideologies of Text and Transformation amidst Morocco's Educational Reforms: When Morocco won independence from France in 1956, it inherited an education system largely modeled on the French Baccalauréat, centered around high-stakes exams that sort and certify students' performances. This exam system has long been accompanied by a set of ideologies about texts and personal transformation: that students become knowledgeable by transcribing classroom lessons as texts, memorizing them, and reproducing them on standardized exams. Recently, however, this so-called "traditional" model of classroom learning has come under public scrutiny in Morocco, amidst panic about the poor quality of Morocco's education system and rampant cheating on exams. From public debates to living room conversations, parents, pedagogues, and students have been reimagining how schooling can and should transform Moroccan children in relation to various visions of the country's postcolonial past and future. This paper examines one such alternative in the form of a new state-funded program focused on cultivating "creativity" and "worldliness" through extracurricular language arts. Drawing on ethnographic fieldwork conducted at a "creativity" school program in Morocco's Middle Atlas, this paper analyzes how teachers, parents, and students distinguish "creative" pedagogical activities—and their transformative potential—from "traditional" ones on offer in their community. Focusing on concrete instances of talk in and around the extracurricular program, the

papers shows that: 1) cultivating language arts “creativity” involved new ideologies of text and personal transformation that centered oral recitation and improvisation over standardized written assessments, and 2) when such semiotic ideologies were referenced in talk, they were often layered upon other local ideologies of class, ethnicity, and language in ways that complicated the activist vision of the program’s teachers. Presenter: Gareth Smail

Intelligibility and Intensity: Classics, Journalism, Knowledge, and Wisdom: “What about your life? Are you just doing your dissertation?” It’s the beginning of January, 2020, the end of my fieldwork, one of many times my dissertation project is straightly questioned by my informants. “You can never understand the mind of dujing parents!” Mostly, they are mothers, who play a much more agential roles in sending children to dujing. Dujiang, literally “reading” (du) “classics” (jing), is a grassroots Confucian education movement in People’s Republic of China (PRC), Taiwan, and Chinese American communities. Originated in Taiwan in 1994, this movement has mobilized hundreds of thousands of youths to read (Confucian) classics aloud without regard for understanding, with the hope that repetitive recitation will eventually lead to eternal wisdom (dao). I find that, in the most intensive forms of dujing, which is in Mainland China, students read eight hours a day for years, and are often urged by parents (usually mothers) to drop out from legally mandatory mainstream schooling. As the introduction to my dissertation project on dujing, this chapter provokes the trope of intelligibility and intensity to capture both the perceived feature of dujing’s reading without understanding, and the ethnographic difficulty for me, a PhD scholar, to study an “anti-intellectual” grassroots movement that entails intensive mode of reading and intensive education investment. This reflection is triangulated by my experience working as a journalist during the beginning of Covid-19 in China in 2020. Presenter: Yukun Zeng
Discussion: Discussant: Nishaant Choksi

3-780

The Anthropology Book Forum: Perspectives and Reflections on the Book Review in Transition

10:15 AM - 12:00 PM Virtual - Room 3
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Rasmus Rodineliussen (Stockholm University)

CHAIR:

Rasmus Rodineliussen (Stockholm University)

PRESENTER:

Susan Wright (Aarhus University), Juan del Nido (University of Cambridge), Gustavo Barbosa, Nomi Stone (University of Texas), Karen Strassler (CUNY, Queens College, Department of Anthropology), Matilde Cordoba Azcarate (University of California, San Diego)

DISCUSSANT:

Emilia Groupp (Stanford University, Department of Anthropology)

DESCRIPTION:

The Anthropology Book Forum (<https://anthrobookforum.americananthro.org>) was founded by the American Anthropological Association as an experimental digital platform aimed at accelerating the scholarly book review process and expanding conversations around newly published work. Based on the idea that book reviews are not just summaries of academic texts, but engagements with scholarship, ideas and authors, the Forum seeks to facilitate connections and exchange between authors and readers within and outside of anthropology. In 2022, the Forum was awarded the GAD New Directions Award (group category) for its sustained efforts towards transitioning to new modes of book reviews as well as to more diverse and accessible formats. In recent years, the Forum has sought to encourage and host new configurations of the book review, including visual, audio, and video formats that can reach a broader public both within and outside of academia. This roundtable seeks to host a conversation around the book review in transition, its role in contemporary scholarly exchange, and how it is evolving in the current era. Toward this end, this roundtable brings together authors who engage with reviews of their recently published work to reflect on the value of the book review, the role reviews play in reaching larger audiences, and what an author can learn about their work by engaging with reviews. It similarly highlights the ways in which different modes of review can provide a medium for early career scholars and graduate students to engage with disciplinary conversations, while also thinking about the value of reviews for larger audiences beyond anthropology.

3-305

The New Politics of Community Mobilization in Latin America 2

10:15 AM - 12:00 PM

TMCC - 604

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Jeremy Rayner (Max Planck Institute for Social Anthropology)

CHAIR:

Adela Zhang

PRESENTER:

Umberto Cao ,Jeremy Rayner (Max Planck Institute for Social Anthropology),Adela Zhang

DESCRIPTION:

This double panel explores the legitimacy of 'the community' as a vehicle for political, sociocultural, and economic transformation in the current moment. When referring to rural Latin America, 'community' is a nearly ubiquitous, yet vague term. It is seldom examined to see how and why communities continue to be used as vehicles for achieving broader political change and meeting livelihood needs in particular moments. In the current moment of crisis and conflict in Latin America, the media and official discourses often discount community political mobilization throughout the region (e.g., Ecuador, Peru, Bolivia, and Panama) with offhand statements such as 'they only participate in the protests because their communities will fine them.' By contrast, sympathetic analysts often presume that the pursuit of collective well-being is a cultural reflex characteristic of rural communities. Both positions (i.e., coercion by local elites or the cultural subordination of the individual to the collective) take for granted the active and changing production of communal legitimacy and the conditions of possibility for communal mobilizations. Thus, this panel will address a series of questions: (1) What do community structures and ideals look like today, particularly in the face of rural-urban migration and rapid cultural change? (2) What shapes contemporary commitments to those structures or ideals among rural peoples (e.g., material aims, like irrigation or tourism; social ties; or cultural identities; etc.)? (3) To what ends do people participate in communal mobilizations? In other words, where lies the legitimacy of the

community as an institution and, in turn, a vehicle for change?

Of energy transition and "overlapping" communities. Some critical considerations based on the case: The increasingly manifest and catastrophic effects of the ecological crisis make the energy transition an urgent and unpostponable imperative. However, how to ensure that this transition will be 'fair' remains problematic. On the one hand, the measures to achieve it very often leave unaddressed the issue of energy poverty. On the other hand, the move towards more sustainable sources and modes of energy production risks imposing a further burden on human groups already severely affected by the impacts of climate change, by imposing on their territories "green" energy projects and/or extractivism. Among the groups most exposed to this dual threat are undoubtedly many indigenous groups in Latin America. In this contribution will present the case of the civil resistance movement Luz y Fuerza del Pueblo, from Chiapas, Mexico. This is a peasant- and indigenous-based movement that stands for universal and non-discriminatory access to electricity. Yet, at the same time, it uses electricity as a means within a broader struggle for autonomy. We will specifically examine the community dimension in the mobilisation of Luz y Fuerza del Pueblo. First, we will assert the existence of an "activist community" that is articulated on the 3 organisational levels of community (i.e. village), region and state. By resorting to specific ethnographic cases, we will then explore the variety of positions existing at the village level, between the community of inhabitants and the community of activists, questioning the frictions and synergies, the forms of collaboration and opposition and the complexity of meanings, motivations and strategies. This will lead us to highlight how interpretative tools based on a totalising and oppressive idea of community, are inadequate to explain LA mobilisations against contemporary challenges. Presenter: Umberto Cao Commitment to the Comuna in Quito: While often regarded as a quintessentially rural institution, the comuna (commune) has been maintained and renewed in urban and periurban settings in and around the capital city of Quito, as subsequent generations of comuneros have renewed their commitment to community organization, refusing pressures towards dissolution and making new demands for territorial autonomy. In the process the comuna has demonstrated that it is an adaptable organizational form capable of serving multiple ends. The comuna allows members of the community to make decisions about land and water use, coordinate collective work and celebrations, and

address common concerns such as security, transport, and recreation. It can provide a shield from municipal policing and regulation, as well as a refuge from racism and a platform for recognition, ambition, and aspiration. It can provide as a base for political action, from conflicts emerging from suburban development in and around communal land to national struggles over austerity. And it maintains the continuity of ancestral communities and territories across generations. Across these diverse purposes is an interest in maintaining the capacity to work and act in concert for a common good; a commitment at once precarious and regularly renewed. The consistent work of administering common goods such as usufruct property and water maintains the forms that can be put to other, new or extraordinary purposes. Presenter: Jeremy Rayner (Max Planck Institute for Social Anthropology)

Toward an ethnography of interest: community mobilizations around large-scale extraction in Peru: Protests organized by indigenous and peasant communities around large-scale extraction are often termed “social conflicts” in Peru. The conflation of protests with conflict is characteristic of how certain forms of community mobilization, such as roadblocks and strikes, have become “problematized” (Murray Li 2007); that is, defined, bounded, and diagnosed as a problem that threatens the unity and functioning of some broader social whole (Coser 1956). Underlying the transformation of mining-related protests into a social problem is an imagined model for human motivation in which communities face incentives to protest, thereby making their protests the product of “interests” (“*tienen algún interés*”; see Aparicio Huaspa 2017). In its more generous iteration, this observation is an empty way of recognizing that a community and its members must have a reason to protest. But in its more common form, it questions the sincerity of community-led protests by suggesting that mobilizations have been instrumentalized by private, hidden “interests” and are therefore illegitimate. Diverse ways of thinking about protests—as decent or necessary to utilitarian and jaded—express what Wendy Espeland calls “contested rationalities” (1998). Rather than dismiss the accusation that protests are driven by “interests” as itself an “interested” claim (that is, deliberately made to discredit community mobilizations), I explore how *comuneros/as*, *dirigentes*, state officials, and even (non)academic observers’ varied ways of rationalizing mobilization express themselves through an ever-expanding idiom of interest. Drawing on in-person and digital fieldwork of social conflicts involving peasant communities in Peru’s Southern Mining Corridor, I approach “interest” ethnographically to ask: What is

interest? What does it represent? And what are the effects of thinking about community mobilizations (and communities themselves) as having interests? Presenter: Adela Zhang

3-310

The Politics of Conversion in Christian Contexts

10:15 AM - 12:00 PM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Jose Abraham

PRESENTER:

Catherine Larouche ,Anusha Hariharan (University of North Carolina, Chapel Hill),Soren Pearce (Brigham Young University)

DESCRIPTION:

This panel features five papers that examine diverse ethnographic contexts of conversion to Christianity. The papers emphasize the political contexts, dimensions, and outcomes of conversion as practice and process.

Keeping Religion in the Backstage: Christian Associations and humanitarian relief in Delhi, India.: In India, where informal employment represents an important part of the labor market, the COVID-19 pandemic and ensuing lockdowns took a hard toll on those living in precarious financial situation, rendering them dependent on external assistance to survive. Within days, daily wage workers, street vendors and domestic workers started running out of food and basic necessities. Since usual public (and private) welfare systems quickly became under strain, preexisting non-governmental organizations as well as newly formed community groups and individual volunteers joined their efforts to fight the pandemic and its collateral effects, forming informal and semi-formal humanitarian networks of care alongside public social service provision. In certain contexts, governments praise such forms of 'demotic humanitarianism' (Taithe, 2019) or 'grassroots humanitarianism', as they participate in filling the welfare gaps created by neoliberal reforms and cuts in social services, which become particularly visible in times of crisis. However, state-led relief interventions and objectives do not always go hand-in hand with these citizen-led initiatives, especially when the latter are initiated by marginalized or minority groups. Based on a research project on religion and humanitarian aid in India, this presentation addresses these ambivalent

relations between state and non-state actors by examining the relief work conducted by Delhi-based Christian associations during the pandemic. I examine the ways in which state policies, especially regarding access to foreign funding, influence the work of these associations and their sense of recognition and belonging to the nation. By discussing more specifically how religion was made visible or invisible in relief initiatives, I highlight the delicate position that Christian associations now occupy within the Indian humanitarian landscape. While they were once closely associated to colonial powers, combining welfare activities with missionary endeavors, the way Christian associations now manage the religious dimension of their work signals important transitions in relations of power. Using relief practices during the pandemic as an example, this presentation thus addresses larger questions related to religious minorities, social citizenship and national belonging through the lens of aid and care. Presenter: Catherine Larouche

'From charity to justice': Political transformation and ethical self-cultivation among Tamil Catholics in Southern India: Since the 1970s, Tamil Nadu in southern India has witnessed the emergence of a resolutely Catholic social justice lifeworld, whose contributions to social transformation in the region are seldom acknowledged in the histories and ethnographies of either religiosity or political life in South Asia. The practices, aesthetics and poetics of this lifeworld have emerged as distinct from a mainstream Tamil Catholic religious landscape, begging the question as to why it emerged as distinctive. In engaging this question, this paper examines how activists in this lifeworld such as feminist nuns, Jesuit priests and lay Catholic social justice activists conduct forms of ethical self-cultivation to embody Catholic values in their everyday lives, and collectively re-imagine their social and political worlds in accordance with principles of social justice. In doing so, this paper engages how activists translate political discourses that travel globally – such as Liberation Theology and Paulo Freire's methods of conscientization – to their local Tamil contexts. Further, this paper explores how these activists creatively combine ideologies and discourses that have globally resonance, with localized political praxis such as anti-caste Ambedkarite philosophy and feminist forms of dissent, ethics and care, towards political transformation. Ethnographic attention to ethical self-cultivation offers us new modes to theorize Catholic life that social actors embody in the course of everyday, ethical action, marking a shift away from the study of Catholic practice embodied primarily through devotional and ritual

forms. Presenter: Anusha Hariharan (University of North Carolina, Chapel Hill)

Thou Shalt Kill: Violent Religion Among Street Preachers in Northern Ireland: This year marks the twenty-fifth anniversary of the Good Friday Agreement, the arrangement that effectually ended the conflict of the Troubles, which had characterized the country for the last thirty years. Despite the decline in violence secured by the GFA, Belfast continues to see ideological and physical struggle-including the very recent attacks on members of the police and military. The intersectional conflicts based on sectarian divisions in religion-between Protestants and Catholics-and politics-between loyalists and nationalists-affect the daily lives of most of the citizens of Belfast. Some citizens are more active in influencing those divisive structures than others. Among the influential are street preachers; some of the most extreme of them actively contribute to the sectarianism ideology that fuels the religious and political violence in the city. This paper examines how some street preachers use their public religious authority to incite violence among marginalized and vulnerable populations within Belfast. I also explore the reception of and response to these preachers and how religious people in Belfast reconcile messages of peace and conflict within Christianity. In a city still in the process of recovering from the Troubles, street preachers indicate how popular religion affects communities attempting to create lasting peace. Presenter: Soren Pearce (Brigham Young University)

3-315

Theoretical Storytelling across North America and Asia in Settler Colonial Times

10:15 AM - 12:00 PM

TMCC - 714 B

Oral Presentation Session

REVIEWED BY:

Association of Indigenous Anthropologists

ORGANIZER:

Dawa Lokyitsang

CHAIR:

Willi Lempert (Bowdoin College), Teresa Montoya (University of Chicago, Department of Anthropology)

PRESENTER:

Dawa Lokyitsang (University of Colorado, Boulder, Department of Anthropology), Joseph Weiss (Wesleyan University, Anthropology Department), Guldana Salimjan (Indiana University, Bloomington)

DISCUSSANT:

Carole McGranahan (University of Colorado, Boulder, Department of Anthropology)

DESCRIPTION:

What does storytelling do in settler colonial times? Ethnographies do not just tell stories, but embed theory within them (McGranahan, 2020). Vivid narratives have the power to animate concepts through contextualized social worlds. Furthermore, the ways in which scholars form and communicate concepts are not only theoretical acts, but also political ones. When engaging issues of sovereignty and settler colonialism, it is especially vital to consider processes of ethnographic meaning making. As Linda Tuhiwai Smith (Ngāti Awa and Ngāti Porou, Māori) argues, dominant systems of classification, condensing, and evaluation underlie the very 'procedures by which indigenous peoples and their societies were coded into the Western system of knowledge' (1999, 44). Since worldviews are embedded within epistemologies, for decolonization to be meaningful within anthropology it must include how the high-status ideas known as theory come into being. Stories and oral traditions embody powerful social lives and insight, even as they are continually delegitimized by dominant state and academic forms of knowledge creation (Cruikshank, 2000). As Chocktaw scholar Leanne Howe writes, 'stories are theories' and they 'pull together all the elements of the storyteller's tribe, meaning the people, the land, multiple characters, and all their manifestations and revelations, and connect these and past, present, and future milieu' (2008, 330). This is exemplified by the work of numerous Indigenous scholars, including Leanne Simpson (2011), who theorizes Michi Saagiig Nishnaabeg analytics through multiple layers of storytelling. Indigenous North American scholarship is also inspiring new ways of reimagining colonial understandings in Asia, including Tibet (Lokyitsang, 2017). Here, we aim to further open conversations on the role of theoretical storytelling at the intersection of anthropology, Native studies, and Asian studies. We ask, what is the power of ethnographic storytelling in revealing and refusing settler colonialisms? How can such stories expand how and where settler colonialism and indigeneity are imagined? We invite papers that center specific stories—not as examples or data—but as their primary mode of thinking and understanding. Works Cited
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Reasoning Together: The Native Critics Collective. 325-339. Norman: University of Oklahoma Press. Lokyitsang, Dawa. 2017. 'Are Tibetans Indigenous?' *Lhakar Diaries*, December 27, 2017.

<https://lhakardiaries.com/2017/12/27/are-tibetans-indigenous/> Simpson, Leanne Betasamosake. 2011. *Dancing on our Turtle's Back: Stories of Nishnaabeg Recreation, Resurgence and a New Emergence*. Winnipeg: Arbeiter Ring Pub. Smith, Linda Tuhiwai. 1999. *Decolonizing Methodologies: Research and indigenous Peoples*. London: Zed Books. Cruikshank, Julie. 2000. *The Social Life of Stories: Narrative and Knowledge in the Yukon Territory*. Vancouver: UBC Press.

Theorizing Loneliness in times of Invasion: Mis/Understanding Tibetan Residential Schools in Exile: This story is about an interview I did with Ngawang Dorjee in India at the beginning of 2020. He escaped Tibet during its invasion in 1959 and became part of the first generation of students at the residential schools for Tibetan students started by the Dalai Lama in India. During my oral history interview with him about his life at the Tibetan residential school during the early 1960s, I asked whether he was ever lonely during his time there as a student. I asked this question because loneliness had come up in my interviews with former students of the 1980s. These were students who had to leave their families behind in Tibet when they decided to join the Tibetan school system in India in the early 1980s, after China ended the policies of the Cultural Revolution. Ngawang Dorjee refused (Simpson 2014) to answer my question. Instead, he challenged the assumptions embedded in my question by insisting on his own experience and the context of invasion. My presentation focuses on this exchange. It theorizes Ngawang Dorjee's intervention as an important corrective against normative understandings of residential schools. While education and residential schools have been understood correctly as serving the interest of colonial and imperial powers of the modern nation-state (Bourdieu & Passeron 1970; Foucault 1972; Stoler 2010; Castellano, Archibald, DeGane 2008), Ngawang Dorjee's experience speaks otherwise. Instead, his interventions offer important insight on how native-led Tibetan institutions, such as the residential schools for Tibetan refugees, challenged the colonial violence and dispossession Tibetans were experiencing under China with their own care-interventions and institutions. Presenter: Dawa Lokyitsang (University of Colorado, Boulder, Department of Anthropology)

"The Real Racists:" A Settler Story : What does it mean to tell anthropological stories about stories in the

context of ongoing modes of domination? Given the ways in which historical anthropological assumptions about the availability of Indigenous stories for representation and interpretation have sedimented ongoing logics of settler colonial erasure, on the one hand, and, on the other, the ways in which particular stories can be (and are) forms of property within different communities, the question not just of what stories we tell as anthropologists but, also, why we choose to tell them seems a pertinent one, to say the least. With this in mind, in this talk I tell a story about settler society in western Canada - in particular, about the "off-the-grid" community of the unincorporated town of Towtown, established on the sovereign, unceded territory of the Haida Nation. The story follows the events of a talk I gave on Haida Gwaii that was heavily attended by this community and their responses to some of the critiques I'd offered of settler appropriation in that talk and in my first book, *Shaping the Future on Haida Gwaii*. From their responses - especially one question I was asked about why I hadn't focused on the "real racists" in Canada society - I unfold a way of thinking about the colonial character of settler good faith and the ways in which this encompasses the ways Canadian settler understand themselves as subjects of an ongoing structure of colonial domination. Presenter: Joseph Weiss (Wesleyan University, Anthropology Department)

"It Was Bears and Wolves that Protected Me": Surviving Maoist Xinjiang with Kazakh Humor : During socialist collectivization in China's western borderland—Xinjiang (1953-1983), increasing pastoral production was a political task. Hunting must serve its purpose of protecting the commune's livestock and also contribute to sideline production. Mobile pastoralist Kazakh, Kyrgyz, Sibe, and Mongol hunters were politically mobilized to hunt more than they needed to sustain lives, and hunting was defined as a form of labor to build socialism. This paper focuses on Kazakh writer Nurila Qizihan's book *Hunters' Stories* (Kz: Angshiliq Hikayalari, published in 2009) about her father as a commune hunter who strove to meet hunting quotas to avoid political persecution during that time. In these stories, Nurila's autobiographical "I" became her father, grandfather, other fellow hunters, or elderly people who lived through the various socialist campaigns, demanding labor, and humiliating struggle sessions. Many stories are embedded in light satires, humor, and animal metaphors. Many are told multiple times at family feasts, carefully avoiding ethnonyms and demonstrating of political views but instead focusing on individual cadres and soldiers' ridiculous mistakes. In

this paper, I examine how Kazakh humor, meaning-making, and active remembering in authoritarian contexts give a new perspective to our existing understandings about storytelling in Indigenous knowledge transmission, survivance, and resurgence, and decolonization. Presenter: Guldana Salimjan (Indiana University, Bloomington)
Discussion: Discussant: Carole McGranahan (University of Colorado, Boulder, Department of Anthropology)

3-320

Theorizing the "social" in mental health research and action

10:15 AM - 12:00 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Doerte Bemme (King's College London)

CHAIR:

Hanna Kienzler (King's College London)

PRESENTER:

Doerte Bemme (King's College London), Eugene Raikhel, Laurence Kirmayer (McGill University), Liana Chase (Durham University), Sumeet Jain (University of Edinburgh), Rochelle Rochelle (University College London)

DISCUSSANT:

Dominique Behague (Vanderbilt University)

DESCRIPTION:

This panel explores how the 'social' is imagined in relation to mental health research and practice. Advocacy and activist communities, social epidemiology, anthropology, sociology, epigenetics, and social psychiatry have offered important theorizations of the social dimension of mental health through frameworks such as social justice, the social determinants of health, social suffering, social cohesion, structural violence, or ecosocial theory, to name just a few. These theorizations are situated and partial because they foreground some and obscure other ways of knowing, which are themselves products of their time, place, discipline, and the positionalities of gatekeepers. Panelists are invited to consider the varied facets of the 'social' and to reflect on how it is constructed, embodied, and mobilized in different sites. What are the measures, narratives, imaginaries, and actions that get at the structural, collective, and interrelated forces that make people well

or ill? How are social causation, social change, and social interventions imagined and actioned in mental health knowledge practices and on-the-ground initiatives? Questions that we seek to address include: Concepts and measures: How is the 'social' defined, measured, imagined, and acted upon in relation to mental health? Disciplinary norms: Why are some approaches to the social more accepted than others? What alternative approaches might better capture the intersection of society and mental health, and why? Social change: How do we imagine the links between social change and mental health? What are the theories of change that underlie research, advocacy, and policy work? Action: How does activism and the work of scholar-activists open opportunities for theorising the social through action? Critique: What does 'social critique' mean and how does it motivate activism and research? What are the limitations of current social theories? Storytelling: What kinds of stories bring the social dimension to life? Is a focus on suffering effective? Power: How do you consider power and positionality in your knowledge production? How do you see it at work in clinical practices and policy-making?

Mutuality as a method: A practice-based theorization of the "social" in global mental health: Global mental health (GMH) has long been critiqued for perpetuating epistemic injustice within its knowledge practices and global partnerships. Despite more sustained efforts to decolonize the field, much of the funding, convening, and publishing power remains concentrated in institutions in the global north. Calls for "mutuality" and "mutual learning" have thus gained traction to produce knowledge more equitably across epistemic and power differences. In this presentation, I reflect on the outcomes and process of a virtual mutual learning process with 39 collaborators from 24 countries, who came together to theorize what a social paradigm for Global Mental Health should entail and how it could be put into practice. Their expertise grounded in and straddled quantitative and qualitative research, community mental health care practice, civil society, and lived experience. Mutual learning as a method allowed these differently situated actors to re-imagine key priorities, processes, concepts, and relations underpinning GMH, albeit within the constraints of the field's current institutional arrangements. The resulting practice-based theorization of the "social" called for four key shifts: 1) Move from a deficit to a strength-based view of community mental health, 2) broaden the evidence base for scaling and ground practices in local knowledge, 3) direct funding to community organizations, and 4) challenge key psychiatric concepts,

such as trauma and resilience, through the lens of lived experience of communities in the global south. Presenter: Doerte Bemme (King's College London)

Locating the social in the college mental health crisis: For well over a decade, professionals working in the domain of college mental health have contended with increasing rates of help-seeking and diagnosis among students. An emerging sense of crisis has been amplified by the pandemic and its aftermath, with a range of important social actors, including the US Surgeon General, describing a broader crisis of youth mental health. Explanations for these increases often point to "social" causes, though their specific character is widely debated. This paper draws on interviews with US mental health professionals working with college students, as well as publications and online conversations, to trace conceptualizations of the "social" in interpretations of the "college mental health crisis." Widely cited explanations include reduced levels of mental illness stigma and increased access to higher education, the effects of social media on young people, the increasing professionalization and precarity of students, and the experience of social-political anxieties. Among working mental health professionals, conceptualizations of the "social" which underlie these explanations often emerge less as fully formed theories than explanatory models linking mental distress to phenomena such as political polarization or inequality or racialized experiences of adversity or online social comparison, to name a few. At their most generalized, such theories take the form of the "common-sense" notion that, in the words of one mental health professional, "the overall... state of our world is making people just feel terrible." In this paper, I discuss these ideas of the social and consider their significance for practice and advocacy. Presenter: Eugene Raikhel

The Place of the Social in Psychiatry: From Structural Determinants to the Ecology of Mind: Social psychiatry considers the ways in which mental disorders are shaped by particular social environments. "The social" in this work stands for the structures and dynamics of groups of people interacting on multiple scales from the intimate sphere of couple and family to neighbourhoods, communities, societies, nations, and transnational or global networks. These interactions create social contexts, niches, forms of belonging, identities, institutions and larger systems that influence the causes, expression, course and outcome of mental disorders. Unpacking the health consequences of these local and extended systems requires an interdisciplinary approach that considers: (i) the social psychological,

psychophysiological, and sociophysiological processes that mediate the impact of the environment on body, mind, and person; (ii) the interactional dynamics of social systems that give rise to adversity and inequity as well as resilience; and (iii) the recursive effects of self-understanding, agency and subjectivity. This paper will outline a cultural-ecosocial approach that emphasizes the ways in which cultural meaning and practices mediate the effects of the social determinants of mental health on the mechanisms of illness, disorder and disease. In this view, “the social” is shorthand for interactional processes that constitute material and symbolic structures that provide cultural affordances, constraints and challenges as well as resources for healing, recovery and restitution. Presenter: Laurence Kirmayer (McGill University)

Theorizing the Human Social in Psychiatric Practice: Learning from Britain’s Open Dialogue Movement: Open Dialogue is an innovative model of mental healthcare informed by systemic family therapy and service user/survivor movements. It locates both the origins of mental distress and possibilities for recovery within social life, seeking to engage people’s wider support networks in a dialogical therapeutic process. In recent years, Open Dialogue has captured the imaginations of activists, clinicians, and people using services in the UK, where it is currently subject to a randomized controlled trial. Those advocating for the approach consistently describe it as a more ‘human’ alternative to conventional treatment. This paper draws on 24 months of clinical ethnography to explore the multivalent notion of the human that is mobilized in such claims. It considers how human care came to be defined in relation and juxtaposition to anonymous and bureaucratic regimes of care within the UK’s National Health Service. Yet whereas anthropologists have often highlighted the social capacities of human beings (e.g., empathy, connection) relative to impersonal bureaucracies, Open Dialogue supporters frequently emphasized their limitations. The human caregiver, in this context, was fallible, uncertain, and, often, wounded. These qualities were moreover construed not as barriers to high-quality service delivery, but as preconditions to high-quality therapeutic relationships that made space for the expertise and agency of service users. We close with reflections on what anthropology might learn from theorizations of the human social within Open Dialogue advocacy. In particular, we consider how an understanding of the humanity of service users and providers as mutually staked might enrich anthropological critiques of psychiatry. Presenter: Liana Chase (Durham University)

Innovative processes to deliver psychosocial care in community mental health organizations in India: The global mental health field seeks to close the “treatment gap” for mental illness in low-and middle-income countries by scaling evidence-based interventions. The evidence base has often bypassed psychosocial interventions by local organizations who do not fit a biomedical approach to evidence building. In India, non-profit mental health organizations are addressing care gaps through novel approaches that emphasise social recovery and inclusion. This study seeks to better understand the nature and dynamic of this innovation by examining the practices and processes of three community mental health care organizations. A comparative case approach was chosen for its strength as an exploratory means for inductive theory building. Three case organizations in Kerala, West Bengal and Uttarakhand states were selected based on their diverse socio-cultural and health systems settings. Qualitative data was collected in 2018-20, to examine their practices and processes using mixed methods and data sources including interviews, focus groups, participant observation and document analysis. Common strategies observed across the three organizations, included engaging community, prioritising beneficiaries, co-opting resources, devolving care, reorganising communication and recovery and integration. These strategies were further categorized into three domains: constructing a sustainable resource base, managing knowledge and redefining meanings. In contrast with conventional problem-solving approaches, these cases built on assets and strengths using inclusive governance which enabled coordination of the community health system. This study concludes that these organizations incorporate reflexive practice and two-way flows of knowledge to address complex social determinants of mental health by modifying processes relating to place, relations, and processes of care; challenge existing distribution of power in biomedical care models and redefine ways of scaling innovations in health. Presenter: Sumeet Jain (University of Edinburgh)

The struggle for the social: rejecting a false separation in our engagement with 'social' worlds : How are we to best conceptualise the social in relation to mental health? This presentation explores a series of tensions that emerge in our attempt to contemplate, engage with, and address the social in mental health spaces. First, I explore the tensions created by disciplinary demands for specialisation, questioning the value of this in with regards to treating the social and emotional body, which continually rejects this fragmentation. Drawing on the work of Foucault and Deleuze, and social representations as a theory of complex

knowledge and action, I re-interpret a case study of a woman seeking mental health services in South Africa. In doing so, I also explore the tension created by seeking to hold the complexity brought to systems and researchers by everyday people, within spaces for response and action. To move the field forward, I explore the need for, and simultaneous impossibility of a 'unifying theory of the social' which contains holds to the multiple ways that the social manifests and intersects. In developing these arguments, I reflect on opportunities provided by the application of Black Sociological scholarship, and its take on phenomenology which allows for a rejection of the hierarchisation of knowledge that supports this fragmentation. Such approaches, namely the 'world view' possibilities for a unified perspective of the 'social' provided by phenomenology embedded in Black Sociological scholarship, which reminds us that our understandings and ways of being in the world are situated within and against the life world. This approach more readily offers access to the full range of the 'social' that we often seek to differentiate for the purposes of analysis or manageable systems of response. I conclude with a potential call to action that asks us to develop maps of the social, which allow academics, activists, and practitioners to better engage in processes to recognise the constellation of social dynamics at work in people's lives. Presenter: Rochelle Rochelle (University College London)
Discussion: Discussant: Dominique Behague (Vanderbilt University)

3-770

Time and Justice

10:15 AM - 12:00 PM **Virtual - Room 4**

Conversation/Debate - Virtual Live

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Douaa Sheet (University of Michigan, Ann Arbor)

CHAIR:

Douaa Sheet (University of Michigan, Ann Arbor)

PRESENTER:

Douaa Sheet (University of Michigan, Ann Arbor), Victoria Fareld, Deniz Yonucu (Newcastle University), Daniel Knight (University of St Andrews)

DISCUSSANT:

Berber Bevernage, Usmon Boron

DESCRIPTION:

On the one hand, the relationship between time and justice has recently been analyzed through a rejection of the past, frustration with a preoccupation with the past, and a call for more emancipatory, future-oriented politics. On the other hand, in the face of extended crises, an emerging anthropology of time has produced phenomenological accounts that highlight experiences of delay, waiting, uncertainty, speculation, and stuckness as new temporal modalities that mark our crisis-ridden present-signaling an analogous preoccupation, but with an interminable present. Meanwhile, futures, futurities, and aftermaths have inspired their own, equally abundant accounts. This panel explores the relationship between time and justice through alternative temporalities that are not stranded in a single temporal bracket. Specifically, we are interested in how to conceptualize transition outside a linear or cyclical temporality. Approaching transition as a desired pursuit of improved life conditions broadly defined, we ask: What alternative, neither linear nor cyclical, temporalities ground our understandings of transitions? How do we evaluate the 'success' of a transition outside a linear, future-oriented temporality? Can we conceptualize pursuit, transition, transformation, or emancipation within a temporality that does not start from the past? If a preoccupation with the past is perceived as a defeatist form of politics, what are alternative temporalities in which political transition, accountability, and repair remain possible? Is there a role for memory in emancipatory temporalities other than belaboring, weighing down, or burdening such pursuits with a never-ending past? We analyze transitional pursuits from political systems that range from authoritarian regimes to kinship structures. We are particularly interested in explorations of temporal modalities that propel transition, overcoming, or emancipation while grounded in non-linear trajectories. The panelists discuss all the above questions from ethnographic, historical, and literary approaches.

3-385

Transcending the Gaze: The Past, Present, and Future of Black Visual Anthropology

10:15 AM - 12:00 PM TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Elena Guzman

CHAIR:
Elena Guzman

PRESENTER:
Elena Guzman

DISCUSSANT:
Sheila Walker

DESCRIPTION:
Black artists and curators have and continue to play a crucial role in the field of visual anthropology. Beyond existing with the 'savage slots' (Trouillot 1991) in which anthropology and the West project their colonizing gaze, Black artists constitute critical creators, archivists, and curators of visual media. Building upon other critical conversations regarding Black visual media making in anthropology (Mullings, S., Sobers, S. and Thomas, D.A. 2021), this roundtable features four Black curators, filmmakers, and media makers from different African diasporic locations to consider how artists create and negotiate the Black Gaze (Campt 2021) of visual anthropology. Tracing the pasts, presents, and futures of Black visual anthropology, this roundtable considers how artists and curators use Black feminist theories and methodologies in visual anthropology to not only contest the otherizing gaze but also create spaces of community, healing and counter geographies of belonging. Participants of the roundtable will explore the following topics: the toolkit left by the Black foremothers of visual anthropology, including Zora Neale Hurston and Safi Faye, the use of film to create diasporic geographies of belonging, the trouble of anthropological capture within the archive, temporal landscapes of Black futurity, and the critical importance of Black trans-feminist perspectives. The roundtable will be an opportunity to engage with the work of Black Visual anthropologists and filmmakers while also exploring the vital work that the field needs to engage in, in order to center Black feminist political praxis within Visual anthropology.

3-325

Transitions and Illusions- Stepping back from sub-disciplinary approaches in the study of human evolution, part 1

10:15 AM - 12:00 PM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:
Biological Anthropology Section

ORGANIZER:
Adam Van Arsdale (Wellesley College, Department of Anthropology)

CHAIR:
Adam Van Arsdale (Wellesley College, Department of Anthropology)

PRESENTER:
Adam Van Arsdale (Wellesley College, Department of Anthropology), John Hawks (University of Wisconsin, Madison, Department of Anthropology), Sheila Athreya (Texas A&M University, Department of Anthropology), T. Bence Viola, Jay Stock (Western University), Libby Cowgill, Sang-Hee Lee (University of California, Riverside, Department of Anthropology)

DISCUSSANT:

DESCRIPTION:
Similar to other scientific fields, training in and the practice of biological anthropology has moved in the direction of increased specialization. Gone are the days of single session conferences that span the discipline. The nature of the employment market further encourages specialization through graduate and postdoctoral training. However, these external forces do not necessarily change the fundamental shared nature of the questions explored in human evolutionary studies. In part one of a two-part session, scholars will focus on the ways in which the compartmentalization of the concept of time has influenced our understanding of human evolution, past and present. There is a historical tradition that divides human evolutionary studies up into key transitional moments; for example, segmenting studies of the origin of Homo away from the origin of contemporary Homo sapiens and away from the study of living and recent humans. At times these key 'transitions' are supported by our understanding of the evolutionary events and processes at play, but often they are artifacts of earlier, less-informed approaches to human evolution. In this session, scholars will explore questions and approaches that critically engage the rigid segmentation of our evolutionary past.

Fragile and persistent: Human demographic parameters in the Pleistocene : Human evolution in the Pleistocene and post-Pleistocene is often characterized by categorical differences on the basis of ecologically-relevant distinctions. For example, research studies often distinguish between hunter-gatherer versus agricultural modes of subsistence, as well as related archaeological industries. Less often explored are the

underlying demographic parameters that are more proximate drivers of evolutionary processes. Paleodemographic profiles are difficult to assemble in the ancient past given the dearth of sites that preserve sufficient samples to generate individual mortality, fertility, population size estimates. Nevertheless, subtle indicators of demographic status, at a regional level if not the individual population level, are preserved in different forms across fossil, archaeological, and genetic lines of evidence. In this paper I explore the intersection of those data with special emphasis on contrasts between the early and later Pleistocene time periods, as well as the evolutionary implications of these differences. The results here suggest the demographic distinctions/changes throughout the Pleistocene are subtle, and are consistent with a chaotic range of population outcomes across time and space. Rather than a linear progression through time, I argue that heterogeneity and population fragility characterize hominin populations throughout the Pleistocene, with significant implications for how we interpret the disparate lines of evidence available for research. Presenter: Adam Van Arsdale (Wellesley College, Department of Anthropology)

Mapping human histories: Correspondences between genetic and anthropological ways of thinking: DNA evidence has greatly changed our knowledge about historic human migrations, natural selection in human populations, and the differentiation and interaction of prehistoric populations. Geneticists rely on population models and modes of visualization that can be very different from models of interaction and change that are common in anthropology. In some ways these differences in models help to maintain the idea that DNA and other kinds of anthropological data provide independent lines of evidence about ancient people. But often DNA may be answering questions that anthropologists are not asking. Using examples from both prehistoric and historic contexts, I present alternative ways of visualizing and modeling genetic data and discuss how these relate to anthropological models and data. These methods include three commonly used in studies of DNA variation: Principal components analysis, STRUCTURE and TreeMix, as well as two types of network analysis. Using the same methods, I present alternative visualizations of cultural datasets from the Human Relations Area Files and skeletal datasets. These contrasting modes of visualization show that there may be many different pathways to examine correspondences across datasets from different disciplines. By making these patterns visually explicit, it is possible to probe whether

differences of interpretation emerge from the data themselves or from choices of different models and assumptions by specialists from different disciplines. Presenter: John Hawks (University of Wisconsin, Madison, Department of Anthropology)

The Origin vs. Evolution of Homo sapiens through time and space: Since the publication of Darwin's Origin of Species, paleoanthropological research has sought to identify origin events within our evolutionary history: the origin of bipedalism, of the genus Homo and of Homo sapiens are a few examples. However, evolutionary theory dictates that the factors that actually shape adaptive change and speciation are often without clear-cut temporal or geographic boundaries. I use the program of "modern human origins" research as a vehicle to explore this inherent contradiction in paleoanthropology. Scholarship on the evolution of our species focuses heavily on identifying the location and timing of this "event." Earlier models argued for a single African origin; more recent genetic studies pose the idea that there were multiple African origins, perhaps even a hybrid origin for our species. However, all of these are still distilling a temporally complex and diffuse process (evolution) down to what is fundamentally a temporally bound concept: an origin. As such, the search for modern human origins is fundamentally anti-evolutionary. I offer reflections and corrections for this, first by identifying the historical reasons why the concept of "origins" persists in Western paleoanthropology. Second, I demonstrate how the idea of "modern human origins" elevates Eurocentric cultural and social ideas. And finally, I provide a detailed application of evolutionary theory to the models and assumptions that have gained traction as explaining our "origins", evaluate their scientific soundness, and offer directions for future work that take into account the temporal complexities of our evolutionary history. Presenter: Sheela Athreya (Texas A&M University, Department of Anthropology)

Reconstructing the Story of Central Asian Neanderthals: An Integrated Approach: Palaeoanthropology is inherently a multidisciplinary endeavour. Complex questions about our evolution can not be answered working alone, but require collaboration with researchers from different specialties. In the last decades, the increasing specialization and development of new methods, such as ancient DNA, proteomics, analyses of organic residues, new dating and statistical methods, and numerous others, make it more and more difficult to look at the evidence for our evolution synthetically. This is a unfortunate, as an integrative

perspective, bringing together evidence from different areas is very valuable. Using recent research on Neanderthals in Central Asia as a case study, I will explore how the combination of morphological, genetic and archaeological evidence allows us to get better insights into the lives of these populations. Sites in the Altai mountains of Siberia contain the easternmost known Neanderthal fossils. Okladnikov, Denisova and Chagyrskaya caves yielded numerous specimens that are primarily linked to European Neanderthals genetically, while their morphological affinities are less clear. One possible reason for this is genetic drift. As ancient DNA studies showed, these were very small, strongly inbred and isolated populations, in which drift would have been a major factor. Another possibility is gene flow from other populations, for which we have direct evidence in the Altai through Denisova 11, an individual with a Neanderthal mother and a Denisovan father. Archaeological evidence indicates at least two independent colonizations of the Altai by Neanderthals, first by a group with a Levallois-based Mousterian industry around 130,000 years ago, and about 50,000 years later by a group with an industry most similar to the Eastern European Micoquian. Genetic evidence shows that these two groups were not closely related, but both show extremely limited genetic diversity indicating that they were a small and isolated population. Presenter: T. Bence Viola

The problems of dualistic thinking around the Pleistocene-Holocene transition: The Pleistocene-Holocene transition is often characterized in terms of environmental and cultural dualisms, between: climatic variability and stability, foraging and farming, and humans being either subject to, or in control of, nature. These simplistic narratives are no longer supported by archaeological and paleoenvironmental data, but their application has led to an artificial divide in theoretical framing within biological anthropology, between paleoanthropological approaches that apply evolutionary theory to understand biology within the Plio-Pleistocene, and the bioarchaeological application of biocultural theory within in the Holocene. An implicit assumption of these theoretical approaches is that cultural change has largely replaced biological evolution within our species. While this reinforces the independence of culture from evolution in anthropological research, it masks the complexity of bio-cultural interactions. In this presentation I critically review evidence for cultural change around the Pleistocene-Holocene transition and consider the effect of that change on human biology. In particular, I contrast trajectories of change in Western Asia, with

those in other regions, revealing the complexity of local environmental, cultural, and biological interactions on patterns of phenotypic diversity, health and disease, and ultimately the human genome. The preponderance of evidence from recent research demonstrates that cultural diversity and change did not replace biological evolution in the late Pleistocene and Holocene but set the conditions of dietary variation and disease that became the primary drivers of evolution within our species. These new perspectives highlight the inadequacy of dualistic thinking about transitions on our understanding of past human biology, health, and evolution. Presenter: Jay Stock (Western University)

Developmental compartmentalization of time: Paleoanthropology across the human life span: The compartmentalization of time in the study of human evolution can inhibit our understanding and identification of broad patterns, unifying processes, and biological themes that unite the field of paleoanthropology. Similarly, in much of skeletal biology and fossil analysis, the study of immature skeletal or fossil remains is treated as a separate pursuit, often with distinct goals and foci, from the analysis of adult material. Many areas of biological anthropology have begun to broach the rubicon between childhood and adulthood in their analyses and view the human life span more holistically; for example, research exploring the developmental origins of health and disease explicitly look to early childhood for answers to later life health issues. However, additional advances can be made to understanding human evolution by continuing to apply perspectives traditionally reserved for studies of adults to immature populations. This talk will explore several perspectives, including functional morphology and analyses of survivorship and selection, that, while typically restricted to studies of mature individuals, have great potential to shed light on human behavior and evolution across the life cycle. By tying together phases of the human life span that are often segregated, insights into general processes and principles are more likely to emerge. Presenter: Libby Cowgill

Patterns of change in cranial capacity in genus Homo: There is an uncontested agreement that cranial capacity increased over time in genus Homo, from the earliest appearance two million years ago through the appearance of the most recent species, Homo sapiens. However, questions remain regarding the pattern of increase: some have argued for a singular increase trend as a reflection of gradualism, while some have argued that some lineages were characterized by stasis, and still others have contended that different geographical

regions show different rates of increase. From a previous analysis of 94 cranial capacity data then available, it was concluded that the hypothesis of a single process of brain size increase was not rejected (Lee and Wolpoff 2003). Discoveries in the last two decades since then have added new data, especially those with particularly small- and particularly large-sized cranial capacity. The new discoveries raise questions about variation in addition to the simple question of increase in size. In this paper, we examine the patterns of change in cranial capacity in terms of size and variation. We collected from the literature cranial capacity data (n=156) dated to between 2 Ma and 50 Ka. Coefficient of variation (CV) of cranial capacity was calculated for resampled subsamples of sequential rolling windows over time. The results show an increase in both cranial capacity size and variation through time. The implications of this study regarding the hypothesis of Pleistocene human cladogenesis are discussed. Reference: Lee, Sang-Hee, and Milford H. Wolpoff (2003) The pattern of Pleistocene human brain size evolution. *Paleobiology* 29 (2): 185-195. [https://doi.org/10.1666/0094-8373\(2003\)029<0186:TPOEIP>2.0.CO;2](https://doi.org/10.1666/0094-8373(2003)029<0186:TPOEIP>2.0.CO;2) Presenter: Sang-Hee Lee (University of California, Riverside, Department of Anthropology)

3-330

Unsettling the Publics of the Public Good

10:15 AM - 12:00 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Marianna Reis (University of Toronto, Department of Anthropology)

CHAIR:

Abdulla Majeed (University of Toronto, Department of Anthropology)

PRESENTER:

Marianna Reis (University of Toronto, Department of Anthropology), Abdulla Majeed (University of Toronto, Department of Anthropology), Rohan Sengupta, Sebastian Jackson (Harvard University), Sonya Rao (American Bar Foundation), Robin LeBlanc (Washington & Lee University, Department of Sociology and Anthropology)

DISCUSSANT:

Alejandro Paz (University of Toronto, Department of Anthropology)

DESCRIPTION:

More than ever, the neoliberal present has been characterized by the proliferation of different stately and quasi-stately iterations of the public good—public integrity commissions, transparency initiatives, participatory projects, Freedom of Information Acts—articulated as an ethos of democratizing practices. In these iterations, it is the management of revelation that comes to interpellate the 'public' of the public good. Here, the liberal democratic project of the modern nation-state effects its legitimacy by appearing or acting as if it is a government by/for 'the people' through promises of transparency and generative participation in decision-making processes—a logic of 'good governance' that entangles a system of states: foreign aid, transnational corporations, and (non)governmental institutions. Yet, the 'publicness' of the public good does not necessarily emerge through acts of unveiling. It can also be about the postponement and concealment of knowledge through the management of secrecy, under the guise of restoring or preserving public order or national interest. In particular, different iterations of the public good, such as transparency, come to also be presented with the package of liberatory 'promissory notes' that characterize imperial formations. Whether that be in the illuminations of the colonial civilizing missions, or in more recent encounters in Iraq and Afghanistan dressed in promises of freedom and liberation. Thus, we suggest that claims to the public good need to be read through/against its co-constitutive condition: that of the public threat. For the ethos of the public good to be efficacious, it needs to rest on a national or global crisis, real or imagined, that authorizes it. Under such conditions of crisis that continually redefine the boundaries of inclusion in the 'public'—especially the national public—the public good comes to be contested by communities that find themselves on its margins or outside its hegemonic frame. Alongside the stately public good then emerges a complimentary, competitive, or even insurgent grammar of the public good articulated by citizen-subjects themselves as they come to construct ethico-political subjectivities in their everyday life. Thus, we ask, in what ways does the 'public good' come to be called upon by ordinary people, and how does it order future claims of citizenship that might seek to 'grid' that future under the State, or transcend it as they imagine co-existing (counter)publics? How do these groups harness, navigate, or challenge the norms of legibility and

recognition that mediate the registers of claims-making in the public sphere? This panel aims to highlight emergent ethnographic inquiries into the 'public' broadly conceptualized, and how its various iterations (i.e. the public good, publicity, the public sphere, and public knowledge, among others) are implicated in the constitution of ethical and political subjectivities. We wish to trouble the taken-for-granted notion of the liberatory 'democratizing' potential inherent in many approaches to the public sphere, transparency, and the public good, while making space for the emergence of alternative political projects and aspirations around which ordinary people may articulate their publicity in pragmatic ways.

The promises and perils of public participation in urban planning for Palestinian citizens of Israel: Within Israel state discourses, notions of the public or collective good are largely conflated with national interests—that is, the supremacy of Jewish nationality and Zionist hegemony. These notions, then, rarely reflect the needs of Palestinian citizens of Israel, 90% of whom live in Arab localities in Israel that have developed mostly informally in spite of—or because of—long-standing neglect toward planning in Arab towns and rapid development of Jewish space for demographic and territorial control. Public participation in urban planning processes in Israel is mediated by the State's highly centralized and stratified planning system, which is guided by national objectives authorizing dispossession and settlement of Arab lands for the good of the Jewish public. Yet despite limits on public planning participation, the 'public good' is suffused through professional, public and academic planning discourses, tending to equate greater participation with transparency and spatial democratization. This paper examines participatory projects run by Palestinian advocacy NGOs in Israel aiming to professionalize local Arab grassroots groups via educational workshops on planning procedure. I argue that such advocacy strategies are caught between—and can take for granted—neoliberal discourses of technical expertise, liberal democratic discourses of citizenship participation, and ambivalence towards the promises and limitations of participation in and resistance to urban development projects. I show how such NGOs mobilize citizenship, planning expertise, and the law to appeal to and challenge state institutions in planning matters impacting Palestinian localities in Israel. I also show how they seek to mobilize the Palestinian public via informal channels of popular politics. In doing so, I argue that these strategies are mutually enabling, ambiguously bounded, and demonstrate multiple understandings of citizenship in

relation to the public good and public knowledge.

Presenter: Marianna Reis (University of Toronto, Department of Anthropology)

Exilic Unknowability, Transparency, and Ethical Publicity among Iraqi Exiles in Jordan: This paper examines how amidst the disenchantment with excessive, yet futile, transparency claims from post-occupation Iraqi (quasi)state institutions, the corruption characterizing governance in the homeland, and suspicion of "surrogate states" upon which Iraqi migrants hang their future citizenship aspirations, such as the UNHCR, Iraqi exiles in Jordan come to rework the legal-formalistic logic of transparency in their quotidian present. To navigate the many scales of legal and existential precarity characterizing their exile, Iraqis in Jordan establish their knowability about the future by reproducing stately transparency tactics in their quotidian dealings with each other. In doing so, those migrants articulate ethical claims while simultaneously "educating" the state in proper governance (Webb 2012). Based on long-term ethnographic fieldwork with Iraqi exiles in Jordan displaced following the North Atlantic invasion of 2003, this paper traces how the circulation of what I call "moving rumors" around resettlement applications and bureaucratic procedures emerges as an ethico-political act of quotidian transparency, in which Iraqi exiles mutually recognize each other as an "ethical public" through their shared desire to be informed. I refer to such rumors as "moving" because they deal with movement across borders, moving documents, movement between/within government institutions, and moving state policies that not only organize state-society relations, but that also move, or capture, those Iraqi subjects affectively. In reckoning with the absence/excess of the state, those Iraqi exiles rework transparency from a legal-formalistic logic to an ethico-political practice that articulates future aspirations for good governance and ethical citizenship. Presenter: Abdulla Majeed (University of Toronto, Department of Anthropology)

Threats, Intimidation and Accusations: 'Lawlessness' as an Ethnographic Encounter: Since 2014, the National Crimes Record Bureau (NCRB) of India has been releasing government-produced data on the 'alarming nature of political crimes against the Indian state'. These crimes, often punished under a spate of legislations—ranging from sedition and anti-terror laws to defamation tend to reproduce similar stories of indictment, honing in on the figure of the 'anti-national citizen' in India. What gets overlooked in these accounts however are

the ways in which the specter and forces of law operate on subtle but more routine forms of threats, intimidation and suspicion. How then might one make sense of practices that ought to contend with both the forces of law and its disavowal? This paper therefore proposes an ethnography of “lawlessness” in the public sphere by focusing on ecologies of news production in one particular site—West Bengal. One of the central claims of this paper is to highlight the inherent contradictions and therefore analytical productivity of viewing lawlessness as a public iteration. Ground reporters, ‘fact-finding’ journalists, photojournalists are regularly subjected to threats by the police, local strongmen and politicians across ideologies. Such a scenario invites one to consider the varied set of publics who encounter the overarching framings of law in their everyday lives. Paradoxically, this very scenario enumerates the surfeit of law and its hyper legality and presence, as opposed to its absence. This paper, ethnographically focuses on such instances of lawlessness in the state as recounted by independent and private ground reporters whilst engaging in their daily work life of producing news—across formats of print, broadcast and the digital. At stake here is to therefore examine the relationship between the law, forms of media making and the public sphere at large. Presenter: Rohan Sengupta

Interracial Publics: Race, Intimacy, and Desire in Post-Apartheid Public Culture: In the early 1990s, Desmond Tutu and Nelson Mandela proclaimed that the end of apartheid would signal the dawn of a new and truly multiracial “Rainbow Nation” in South Africa. Nearly thirty years on from apartheid, what has become of that Rainbow Nation? Contrary to liberal hopes and expectations for reconciliation, sociologists and anthropologists argue that the end of apartheid has not led to widespread desegregation and integration, particularly in people’s private and intimate lives. During the twentieth century, all marriages and sexual relationships between persons categorized as “white” and “non-white”—i.e., African, “Coloured,” or Indian—were regarded as taboo and were strictly prohibited under the “Immorality Laws” of apartheid rule. My ethnographic and historical research in Cape Town and Stellenbosch investigates the social and cultural afterlives of apartheid’s anti-miscegenation laws in contemporary South Africa, examining how racial meanings are reproduced, contested, and renegotiated in everyday life. Interracial relationships remain stigmatized in post-apartheid South Africa. However, the end of white-minority rule and its censorial regime following the dispensation of democracy, combined

with South Africa’s entry into the global neo-liberal economy and Digital Age, have also created new opportunities, social spaces, networks, and platforms for people in interracial relationships and families to claim belonging in the “new” South Africa. In this paper, I refer to these postcolonial, counter-hegemonic spaces and networks as interracial publics, and map some of the ways in which they are gradually transforming social imaginaries in post-apartheid society. Presenter: Sebastian Jackson (Harvard University)

A Public Good and a Lost Commons: U.S. Immigration Court Interpreters’ Challenge to Privatization: Under neoliberalism, communication – an inherently social activity and communal resource – is increasingly a commons enclosed (Hart and Negri 2011; Linebaugh 2014). In U.S. immigration courts, language services such as interpreting, transcription, and translation, are outsourced to private contractors. A person’s ability to communicate in this public space is shaped by interests of private profit – in particular, the contractor’s motivation to hire unqualified individuals as interpreters who will accept lower wages than experienced professionals (Rao 2021). From the margins of the immigration bureaucracy, experienced interpreters resisted effects of privatizing communication from 2015-18. As workers, they collectively organized for employment status and better wages. In public-facing communications, they argued that their working conditions directly impacted migrants’ ability to understand and participate in their trials. Where scholars of migration show that immigration systems leverage their own illegibility against migrants (Paz 2019; Hoag 2010; Zelnick 2021), immigration court interpreters show that States also generate migrants’ illegibility to use against them. Within the ideological constraints of neoliberalism, interpreters’ political organizing might have been limited to a knee-jerk response cry for argue for a communication public good where it has been privatized. However, I argue that because interpreters used labor power and politics, they also demand a future in which people not only have access to quality communication in public venues, but communication itself can also be reclaimed as a commons in which everyday people can more fully participate in politics and new publics can emerge. Presenter: Sonya Rao (American Bar Foundation)

Impermissible Vulnerability: Urban Space, Bicycles, and the Neoliberal Social Contract: In 2022, the city of Bologna, Italy, promoting its new initiatives encouraging cycling, authorized a two-hour blockage of a peripheral road for a “Bike Day” celebration ride. Hundreds

attended, including children, elderly people, and people with disabilities. After social media threats against the organizers, someone spread thousands of thumbtacks in the last few hundred meters of the course on event day. More than 50 cyclists punctured tires revealing their vulnerability to small attacks. That no one was seriously injured was a matter of dumb luck. Cyclists' imputed vulnerability becomes a reason to fight public efforts to give bicycles more access to public space. This conflict offers a window into community practice of the social contract, highlighting the link between the capacity for violence and inclusion in the city. The paper maps recent contests over the expansion of cycling spaces in Bologna. Looking at who cyclists are—from precarious migrant delivery workers to well-off participants in cycling as a sport—and tracing the discursive and spatial practices around cycling, the paper will highlight how vulnerability, itself, is seen as violation of community norms. The road, one of the most fundamental of public spaces, is also the site of a widely accepted and violent delimitation of citizenship in the modern democratic community. Examining how vulnerability is seen as an offense against the commons may improve our understanding of how multiple types of exclusionary dynamics—from race to gender identities—resist the equality and rights logic of democratic regimes. Presenter: Robin LeBlanc (Washington & Lee University, Department of Sociology and Anthropology)

3-335

WHY DO WE JOKE ABOUT ELON MUSK ON MARS? TRANSITIONING ANTHROPOLOGICAL THEORY... TO THE COSMOS (Part 2)

10:15 AM - 12:00 PM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

David Valentine (University of Minnesota)

CHAIR:

Victor Buchli

PRESENTER:

Peter Timko ,Anne Johnson (Universidad Iberoamericana),Jake Silver (Duke University, Department of Cultural Anthropology),David Valentine (University of Minnesota)

DISCUSSANT:

Valerie Olson (University of California, Irvine)

DESCRIPTION:

In the second of this two-part panel, speakers focus on Earth-Space communications, humor, excess, and speculation. Three years before the Apollo 11 moon landing, Mary Douglas (1966) argued that nineteenth-century anthropology's cultural evolutionism and constitutive racism had been nurtured within twentieth-century anthropology's 'residual' category of magic, by absorbing a miscellany of ethnographic data (primitive belief, risible credulity, spurious iconicity, and merely efficacious ritual) and rendering them peripheral to the serious work of anthropological theory-making. It may sound like a joke bring together Apollo 11 and anthropological theory building (or magic and high-tech space projects) when so much on Earth demands serious anthropological analysis, from climate change and structural racism to mass migrations and novel forms of state and corporate power. However, we ask whether outer space may also be performing the work of 'the residual' in anthropology, absorbing the material excesses of anthropology's contemporary concerns by figuring outer space as a domain like magic: absurd, peripheral, meaningless, and without consequence for anthropological theory making, ethics, sociality, politics, or futurity. While outer space is a site for powerful social actors to assert colonial, extractive, and exceptionalist imaginaries, we argue that it also constitutes a residuum for anthropological theory and ethics. We suggest that outer space (and its variety, alienness, and transformative demands) should be engaged seriously alongside collective anthropological concerns in terms that engage space-as-itself (Battaglia 2012). We nominate Elon Musk in our title because of the serious consideration his words and actions (from his role in popularizing electric cars to his takeover of Twitter) are given in scholarship and public debate. In contrast, his stated primary ambition to colonize Mars frequently provokes jokes and parodies. We suggest that it is the residuality of outer space that produces Musk's and others' nonterrestrial visions as external to the serious political, social, or ethical concerns of the terrestrial and the contemporary. Joking produces further residual effects: It effaces how space environments' novel affordances are central to terrestrial concerns, economies, and inequalities (i.e. that contemporary governance, war, and financialization are impossible without space). But it also presumes that terrestrial precedents already explain what might emerge in human encounters with space, despite the radical differences of varied space environments (i.e. that we can already know the fate of future, speculative space projects, without having to consider outer spaces')

material demands on those projects). Yet, any nonterrestrial site (low Earth orbit, the Moon, Mars, the asteroid belt...) would demand revised anthropological attention because of the reconfigured, contingent, technologically mediated, and varied socialities and relationalities demanded of human projects by the material differences of nonterrestrial places, whether current and close to Earth or future and far away. Our Papers take seriously the material, terrestrial consequences of entrepreneurial space projects, but simultaneously ask how the differences of alien and unanticipable relations of nonterrestrial places require new forms of anthropological thinking that can transition from Earth to the cosmos.

Celestial influence and earthly arrangements: GSaaS in Mauritius: Low earth orbit (LEO) is becoming an increasingly busy place—according to the UCS Satellite Database, there are nearly 4000 satellites currently circling the planet in this orbital region. While LEO offers many geophysical advantages—including low-energy costs for placement, servicing, and transmission—satellites at this altitude have a narrow field of view which makes maintaining continuous contact with Earth a challenge. Ground station as a service (GSaaS) providers attempt to solve this issue by building a network of antennas which can then be rented to clients on an on-demand basis. Importantly, these facilities must be strategically distributed at locations around the globe. Using the example of a specific ground station in the Republic of Mauritius as an entry point, this paper examines the complex repercussions provoked when terrestrial conditions are adapted and reconfigured to accommodate the specific affordances and demands of LEO. It begins by delineating the geospatial and economic conditions which make GSaaS a burgeoning business model and those which make Mauritius an attractive site to host such ground station operations. Then, drawing on fieldwork conducted in the spring of 2023, it unpacks the process that emerged when an Italian GSaaS provider ventured to place a station on the island. Specifically, it discusses the collaborative arrangements set up between the provider and local Mauritian actors in the government and private sector and how the multiple groups involved attempt to square their own futures with the increasing influence of LEO satellites orbiting above. Presenter: Peter Timko

'Everyone that Elon Musk sent was dead and dried-up': Looking Up and Looking North from Mexico: In 2016, a few years after the creation of the Mexican Space Agency (AEM), the International Astronautical Congress (IAC) was held in Guadalajara. Well-known

astrocapitalist Elon Musk gave the keynote speech, "Making Humans a Multiplanetary Species," in which he invoked the planet Mars as "possible...something that we can do within our lifetimes." He argued that humanity can follow one of two paths: stay on Earth and, one day face extinction, or leave Earth and become a space civilization and multiplanetary species. Many Mexican space enthusiasts and professionals were motivated by Musk's plans. Projects were launched and working groups were formed, targeting Low Earth Orbit and, in some cases, the moon, for 'A Mexican conquest of space' by means of the consolidation of a 'Mexican NewSpace'. However, not all Mexicans were convinced by Musk's rhetoric. During a workshop organized by the collective Marsarchive.org in 2020, participants imagined what a Mexican settlement on Mars might look like. In the speculative narrative created for the foundation of Martenochtitlan, Musk's followers arrive first, but end up getting killed and turned to dust by Martian microorganisms as punishment for their lack of respect for the Martian environment. In this paper, I examine the material and speculative assemblages that have emerged in Mexico in the context of the last decade's renewed interest in human space exploration as a way of reflecting on Mexican future imaginaries in relation to two spatial axes: looking 'up' from Earth toward space and looking 'north' from Mexico to the United States. Presenter: Anne Johnson (Universidad Iberoamericana)

Starscapes, Sovereignty, and Something Else: On Excess in the Most Excessive of Places: Ethnography's etymology invokes a literal graph—a diagrammatic or representational form—to capture the social, political, and natural world. Yet anthropologists have long commented on all that necessarily exceeds our scholarship, invoking analytics like uncertainty, becoming, and the untimely to reveal the messy and moving incommensurabilities that our written word might not do justice. In this paper, I examine our anthropological understanding of excess through one of the most excessive objects there is: outer space. Ethnographically, this work pivots upon Palestine's y-axis, a vertical domain that Israeli military technologies are steadily entering. Through the case of one Palestinian astronomer who spent years in Israeli detention, I query how Israeli soldiers and Palestinian prisoners glimpse different political grammars from the cosmos. In so doing, I ask: How do colonial and anticolonial scripts long central to Israel's occupation reach out into outer space to make certain political objects (and projects) legible therein? This is a question of when a material force defined by its excesses (outer

space) and semiotic scripts that are highly overdetermined (Israeli/Palestinian nationality) meet. How might such encounters remake realms, discourses, and lives? What happens, for instance, when stars as material objects and sovereignty as a concept pulsating through the historical present collide? What “something else” are we left with? Here, terrestrial stories are not simply imposed upon outer space; instead, I follow how excess as an object itself (and outer space as the excessive object) revernacularize and even change the contours of the Israeli/Palestinian conflict, and vice versa. Presenter: Jake Silver (Duke University, Department of Cultural Anthropology)

Roman Jakobson's Time Machine : This contribution takes the form of a serious science fiction story. And rather than exploring the content of extant science fiction scenarios, this story-paper goes on a time-traveling adventure to unfold a conspiracy in the evidential role played by science-fiction-as-genre in the talk and writing of contemporary space-settler wannabes like Elon Musk —and in anthropological and allied critical scholarship on outer space. (Spoiler Alert! its goal is to give evidence of the linguistic resources that enable not-yet space dwellers and their critics to render each other’s positions as a joke!). To do so, this paper-story develops a time-traveling plot in company with Roman Jakobson and explores his concept of evidentiality with which he describes the linguistic resources speakers employ to position themselves in relation to the source and truth value of what they say. (Spoiler Alert! The B-plot of this story involves a conspiracy—or joke—in the very scientific datum that Prof. Jakobson uses as evidence for this concept!) The primary action of this story starts in media res in Cambridge, Massachusetts in late 1957 on the cusp of Jakobson’s publication of this concept and Sputnik I’s simultaneous first orbits around Earth, when commentators are still dismissing the possibility of humans walking on the Moon as either a joke or as just science fiction. Tracking anagrams, conspiracies, and accusations of “science fiction” through time, it stops off in the Sea of Tranquility on July 21st, 1969; at professional space conferences in the US throughout the 2010s; in Somerset, Wisconsin on Groundhog Day 2019; and even at a future Earth-originating Mars colony (date unspecified). Its denouement takes place on the shores of the Black Sea in the summer of 1935 in order to resolve the conspiracy—or to give truth to the joke—at the heart of Prof. Jakobson’s science fictional datum. Presenter: David Valentine (University of Minnesota)

3-811

Poster Session: “Something to wrestle with”: Intergenerational influences on children’s contact and collision sports participation

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Rosa Lawrence

DESCRIPTION:

Family decisions around contact sports participation become the site where private decisions about children's wellbeing intersect with the community, societal, and political significances of sports, as family socialization influences children's sports participation. Intergenerational transmission of sports is complicated by the evolving nature of sports and understanding of sports risks. In interviews with 19 parents (30 anticipated), parents noted that the level of play had increased since they were young, while protections, such as helmet technology or concussion protocols, had improved. The value that parents placed on sports participation paralleled or reacted to their own experiences. A parent who had not been allowed to play football aimed to never restrict his child's decisions, while another aimed to continue the family athletic culture. A subgroup of parents were themselves children of elite athletes and had direct experience with serious long-term effects of contact sports. 'I have literally seen firsthand my dad's body and mind breakdown almost certainly directly as a result of football. And I still don't know if... I let [my son] play, do I not let him play - because of this really cool life my dad got to live because of football.' Here we explore how intergenerational experiences with sports inform family decisions about children's contact sports participation. Special thanks to Christine M Baugh, who led this research, and the Boston University CTE Center team members involved in this project - Jesse Mez, Madeline Uretsky, Bobak Abdolmohammadi, Evan S Nair, Michael L Alosco, Kristen Dams-O'Connor, Ann C McKee

3-812

Poster Session: Actors and Observers? Disease outbreaks in conservation sites and species in Scotland

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Marie-Louise Woehrle

DESCRIPTION:

Ideas around achieving (and not-achieving) biosecurity during microbial and viral pathogen outbreaks highlight not only the relationship between biosecurity and care work, but also the difficult transitions of conservation workers, animals and microbes as active and passive beings. Infectious disease outbreaks in conservation metaphorically sharpen the 'dull edges of extinction' arising from global human-animal relationships (van Dooren 2014, van Dooren 2019). They create a sense of urgency and offer a specific life-form to focus on. Their management shapes and re-shapes multispecies entanglements and hierarchies. Conservation in the UK is often situated in specific sites and ideals around a sublime nature 'out there' with assigned regions for particular species to thrive (Lorimer 2015). Infectious microbes both disrupt and reinforce sited conservation approaches: Conservation staff working in the UK are deeply aware of the ease with which pathogens and parasites transcend conservation-made borders, and yet closely engaged in practices to shape or encourage contained sites and species groups. Conservation workers grapple with states of passivity and activity, highlighting both the care and violence present within conservation (compare Haraway 2008). This poster will draw on ethnographic fieldwork and interviews with conservation staff relating to ash dieback, H5N1, and e.coli, and offer insights on how recent infectious disease outbreaks in Scotland and the UK have impacted conservation workers and the sites and species they care for. We explore graphic anthropology as a way of expressing and communicating transitions between activity and passivity within the multispecies entanglements of disease outbreaks relevant to conservation.

3-813

Poster Session: An Invisible World: How Oregon Farmers are Making Sense of Insect Pest Pressure in a Changing Climate

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Culture and Agriculture

PRESENTER:

Elizabeth Olson (Oregon State University, Department of Anthropology)

DESCRIPTION:

Here in Oregon, climate change is already impacting agriculture. While the direct effects of climate change on Northwest agriculture are well-documented in the natural sciences, and farmer perception of climate change is well-studied by global scholars, little research exists at the intersection of those themes: how Oregon farmers perceive local environmental change. Farmers are on the front lines of climate change and make decisions every day about how to adapt. Their knowledge of local environmental change necessitates that their voices are included in third-party decision-making. For Oregon's food systems to be resilient to climate-related disruption, including changes in weather patterns and increased insect pest pressure, researchers and policymakers must gain a better understanding of both farmers' day-to-day experiences and their concerns for the future. In this exploratory study, I examine how Oregon farmers rationalize changes in weather and pest pressure, as well as their relationships to the invertebrates that both help and harm their crops. To do so, I conducted 12 semi-structured interviews with Oregon fruit and vegetable growers in late 2022 and early 2023. Preliminary results indicate that dominant pest management paradigms may be in the midst of a great transition, from control to cooperation, as farmers across Oregon adapt to a changing world.

3-816

Poster Session: At the intersection of tradition and change: An anthropological examination of Paracelsus

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Pia Anderson

DESCRIPTION:

Philippus Aureolus Theophrastus Bombastus von Hohenheim (1493-1541), also known as Paracelsus, lived during the florescence of the Northern

Renaissance. Although he was an individual unique for his time and place, his work, writings, and life experiences represent and record this period of great cultural change. The Northern Renaissance was a time of religious and political turmoil, the founding of universities and the revival of classical knowledge, the transformation of traditional styles of art and architecture, inventions such as the printing press, and innovations in military hardware and strategy. The main medical scholars of this period in northern Europe were commonly divided between followers of ancient/classical expertise, followers of traditional northern European diagnoses and cures, and innovators of new knowledge. Paracelsus dedicated himself to the latter two approaches to medicine. A bombastic and proudly unconventional figure, Paracelsus challenged his contemporary medical experts with new ideas resulting from his synthesis of empirical work based on his observations of nature and human anatomy, with his supernatural, alchemical, and religious beliefs. He appalled his colleagues by publicly burning the classic works of Galen and Avicenna, while collecting and documenting folk remedies from midwives, barber-surgeons, bathhouse attendants, and other 'peasant' healers from the many regions in which he traveled as an itinerant doctor and healer. By studying the work, life, and impact of Paracelsus through the lens of historical anthropology, this paper hopes to offer new insights into the cultures in which he operated-both the scholarly culture in which he was trained, but which he objected to, and the 'peasant' and 'foreign' cultures from which he collected information.

3-848

Poster Session: **Climate Changes: Extreme Weather and the (Un)realities and Imaginaries of Global Climate Shifts**

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

Elizabeth Eklund

DESCRIPTION:

One of the challenges that faced climate change scientists decades ago was predicting what the possible outcomes of climate change could be. This lack of certainty resulted in envisioning a future based on extreme weather events, which shaped the imaginary of 'Global Warming.' The potential benefits in cooler climates of in the Global North / wealthier countries impacted the discourse, the desire, and the effort to mitigate or regulate green house gas emissions. Further,

efforts to plan for and adapt to climate change are still shaped by extreme weather events that fuel perceptions of what a changing climate might mean. In 2022-2023, North America saw an usually cold and wet winter which brought both snow and ice further south and to lower elevations. The precipitation resulting in vegetation growth. Many places saw a vibrant spring characterized by extensive flower blooms (super blooms). Heatwaves and long-term drought set the stage for the summer's wildfires which, to date, have impacted Canada, Mainland U.S. and Hawaii. This late breaking poster will take the most recent extreme weather event making the news in November and set the dialog with the events from this year to illustrate the social construction of climate change. This poster also focuses on climate injustice as wealthier countries may not see or become blind to the on-the-ground experience in resource constrained societies that are actively experiencing the routine (everyday) impacts of climate change, independent of the current weather news and how the Global North perceive it.

3-817

Poster Session: **Compassion and care in cause of death reporting? How concern for grieving parents may influence Medical Examiners' official sleep-related infant death determinations**

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Meredith Marten (University of West Florida, Department of Anthropology)

DESCRIPTION:

Despite precipitous declines in U.S. Sudden Unexpected Infant Deaths (SUIDs) in the 1990s, since 1999, SUID rates have stagnated. A barrier to reducing SUID is the enduring uncertainty surrounding the circumstances in which SUID occurs (see Parks et al. 2021) and variability in death reporting which impacts the ability to target prevention campaigns. Fetal and Infant Mortality Review (FIMR) programs have been established to help investigate and explain the causes of SUID. We initiated this research based on our experiences in Escambia County (FL) Healthy Start's FIMR program, rooted in our concern for evaluating the social and structural determinants of sleep-related infant deaths, as well as

the public (and policymaker) understandings of the circumstances surrounding these deaths. We noticed that our case review determinations often conflicted with the cause of death (CoD) reported by Medical Examiners. In this ongoing research project, we hypothesize that in addition to resource limitations, some under-evaluated, more subjective factors, including biases among death investigators and certifiers (see Dror et al. 2021), and subjective emotions – such as sadness, anger, and compassion – may contribute to variations in death reporting. Data from two surveys - and our own experiences serving as FIMR case reviewers - constitute the bulk of this research. First, a 50-question survey was sent to Florida Medical Examiner Office (MEO) personnel in October 2020, asking respondents to describe the degree to which material resource limitations, institutional and personal bias, and emotional factors may influence CoD determinations for sleep-related infant deaths (n=11). Second, we surveyed Florida FIMR and Child Death Review Directors in May 2021, asking for perspectives on the circumstances surrounding their jurisdictions' SUID and sleep-related deaths, and their thoughts on the reasons that potentially undergird differences in how FIMR teams may interpret sleep-related deaths and how MEOs ultimately categorize and report them (n=16). Despite the small sample, findings from the MEO and FIMR surveys were illuminating. Respondents indicated that CoD determinations appear to be rarely influenced by issues of bias, but emotional concerns for parents may be more central to decision-making processes, and included concern for parental emotional trauma and legal issues, as well as concern for under evaluated issues of racial equity. Some respondents also noted that for these reasons, sleep-related deaths may be underreported, and contribute to a public perception that they are rare. Preliminary results suggest efforts to standardize CoD determinations may need to consider subjective factors related to emotion or cognitive bias, in addition to discriminatory resource allocations and material constraints. Co-authors: Allysha P. Winburn, Claire Kirchharr, Genna Edwards

3-818

Poster Session: Dealing with Disaster: How Jewish Residents Experienced Compounding Catastrophic Events in Dallas, Texas

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Rose Hurwitz

DESCRIPTION:

As a 2022 Maguire Public Service Fellow, I conducted oral histories with the Dallas Jewish Historical Society to learn how Jewish people living in North Dallas experienced recovery from the October 2019 tornado as individuals, households, and a Jewish community. Both the Jewish Federation and Jewish Community Center buildings, along with many Jewish residences and businesses were damaged in the tornado, causing disruptions in people's home lives and livelihoods. A recurring theme in my conversations was that people viewed the tornado as a more isolated incident that traumatized a small number of families greatly and that the community was more broadly affected by the worldwide pandemic starting in 2020 and the Texas polar vortex power crisis in February 2021. Both the COVID-19 pandemic and the polar vortex disrupted the daily lives of nearly everyone in the community, whether it be from the forced isolation, causing everyone to live a more virtual, remote life or the failed energy grid, leaving many without power for days and with burst pipes that flooded homes and businesses. These three traumatic events occurring within two years put extra strain on the community and further proves that the events themselves are hazards and that the disaster unfolds as the community responds to the aftermath of the hazards. This study emphasized that catastrophic hazards cannot always be studied as solitary events and that the distressing compounding effect of multiple events must be considered to better understand how communities experience and recover from disaster.

3-819

Poster Session: Environmental Justice Legacies of Colonial Cattle Ranching in Yucatán, Mexico

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Chelsea Fisher (University of South Carolina)

DESCRIPTION:

Industrial cattle farming is a global driver of deforestation, soil erosion, water pollution, and land dispossession. In this poster, I propose that examining the localized historical roots of industrial cattle

agriculture is essential to addressing the environmental justice conflicts it causes. I draw insights from community-engaged archaeological approaches at Hacienda Cetelac, a 18th-19th century cattle ranch in the collective agricultural landholding of the Indigenous Yucatec Maya community of Yaxunah. Archaeological investigations at Cetelac and throughout the Yaxunah landholding demonstrate how the legacies of colonial cattle ranching remain legible in the landscape and continue to shape entanglements among farmers, land, water, and livestock. I frame Cetelac within anthropological dialogues about the Plantationocene to parse out the complex ways that colonial cattle farming both (1) undermined Indigenous Maya land tenure, and (2) seeded new opportunities for Indigenous Maya resistance and autonomy. Attending to these kinds of historical tensions, I argue, is essential for the ongoing work of aligning community-engaged archaeology with broader movements for environmental justice.

3-850

Poster Session: Exclusionary Views for LGBTQIA+ and Pregnant Youth

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

Philip White

DESCRIPTION:

At a time when LGBTQIA+ youth are being denied gender affirming care through policy (Human Rights Campaign Foundation, 2023), determined to be beneficial (Pediatrics, 2018), and reproductive healthcare and access is being restricted we must question what this looks like within our schools. Exclusionary measures have been enacted upon these populations before but with the increased attention and renewed vigor for restriction of these rights it is important to locate where these students may find themselves and who will be charged with their supervision. A student's removal may not initially seem inevitable but with states such as Florida and their so-called 'Don't Say Gay bill' now become law (Diaz, 2022) confusion among teachers and administrators (Carlisle, 2022) may lead to exclusion of these students as the path of least litigation for school districts. Disciplinary Alternative Programs (DAPs) are primarily created to serve students expelled from traditional schooling but students can also be placed within a DAP for removal when it is deemed in the 'best interest' of the student by the school. Through semi-structured interviews of teachers in DAPs findings suggest that students may be

removed from traditional school when it is determined to be in their 'best interest' and more specifically those who are pregnant or a member of the LGBTQIA+ community. Findings analyzed in July of 2023 suggest that teachers within these programs may hold deficit views of these students while simultaneously determining that the DAP is the best place for them as a student. Particular attention should be paid to rural areas where access to reproductive healthcare is limited and violence can and has been enacted upon members of the LGBTQIA+ community. Participants were located in rural and urban areas but more attention was paid to this matter in the rural area. This poster will explore quotations from teachers in the context of the movement to restrict reproductive and gender affirming healthcare access. Located in the midwest United States teachers suggest that the best place for students in these categories is removed from traditional environments and restricted access to engaging curriculum. Finally, these movements call us to examine and reject policy decisions that perpetuate the paradigm of removal such as Houston, Texas' move to repurpose libraries into 'discipline centers' (Walsh, 2023). With the creation of such spaces it is logical to assume that these populations will be the ones to fill what has now been created. Teachers view their role in these spaces as correcting or 'fixing' students within the context of a 'holding pen' for those deemed unfit for exposure. This can be understood to mean that these teachers are enacting national policy at a local level that seeks to erase LGBTQIA+ identities and exclude pregnant teens instead of supporting and caring for them. While these findings are preliminary, this is also call for continued investigation into DAPs and to focus attention on how national and state policies are enacted upon young people in schools.

3-820

Poster Session: Forensic Anthropology as a Potential Tool of Repatriation: Unmarked Graves at Kamloops Indian Residential School.

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster - In-Person Live

REVIEWED BY:

Biological Anthropology Section

PRESENTER:

Trinity Roche

DESCRIPTION:

In the wake of the discovery of the unmarked graves of 215 Indigenous children on the grounds of Kamloops

Indian Residential School in Kamloops, British Columbia, conversations around repatriation and reconciliation have arisen, drawing on discussions about possible forensic and archaeological work. The investigation and recovery of children in unmarked graves at Kamloops Indian Residential School is a monumental precedent that may guide other Indigenous communities' responses and plans of action regarding discoveries of unmarked graves at other residential school sites. Through literature review and analysis, this paper describes the political and cultural contexts surrounding the unmarked graves of Indigenous children who attended residential schools before discussing grief and repatriation in the processes of healing, followed by providing insight into how forensic anthropology can be a tool of repatriation through skeletal age estimation methods, as well as the roles and responsibilities that the Government of Canada, Government of British Columbia, and forensic anthropologists in different sectors have in best supporting Tk'emlúps te Secwépemc and the affected Indigenous communities in the ongoing project to bring their children home. These understandings will be supported by the wishes and plans expressed by Tk'emlúps te Secwépemc, the Indigenous government overseeing the repatriation of the children in unmarked graves at Kamloops Indian Residential School. Keywords: unmarked graves, Indigenous children, forensic anthropology, skeletal age estimation, reconciliation, repatriation, Truth and Reconciliation Commission.

3-852

Late-Breaking Poster Session: Guatemala's Presidential Run-Off: Another Warning-Shot of the Proximity of Democratic Transition to State Terror?

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

Erich Fox Tree

DESCRIPTION:

Before Guatemala's August 20, 2023 presidential run-off election between centrist Bernardo Arévalo --a sociologist with anthropological training--and conservative Sandra Torres, news media obsessed over leading candidates' accusations about their opponent's corruption and criminal connections. Public media rarely discussed the issue of state terror that had preoccupied many Indigenous Guatemalans, instead debating crime in purportedly primitive and

ungovernable communities. Yet, Mayas saw the election as a referendum of state-supported violence against Indigenous communities and the possibility of peacefully transitioning to a just government. Having spent the summer of 2023 in the K'ichee'-Maya township of Nahualá, which media frequently portrayed as a center of criminal violence, I have special insight into the issues. I witnessed the nearly unilateral gun-and mortar-fire from the neighboring indigenous town, Santa Catarina Ixtahuacán. I spoke to residents from both communities, neighbors, soldiers, and police, and even witnessed the inaction of the latter. With Torres having allied with Ixtahuacán for votes, and with the prior president having threatened to nationalize both town's lands to resolve the 'conflict,' Nahualeños -- like Mayas in many towns- saw vicarious state terror as the critical issue in the 2023 election. Indigenous violence against other indigenous people, with the tacit approval of police and soldiers, had protected conservatives' racist and increasingly neo-fascist agenda. Nahualeños' continued advocacy of peace while under threat before and after the election should be a model for other countries and communities, especially in the USA, as it transitions into the final years of the current electoral cycle.

3-821

Poster Session: Hemp Histories: How Illinois Farmers Work to Remember and Restore a Relationship with Cannabis Agriculture

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster - In-Person Live

REVIEWED BY:

Culture and Agriculture

PRESENTER:

Megan Styles (University of Illinois Springfield)

DESCRIPTION:

This poster frames the explosion of interest in hemp agriculture in Illinois (following its legalization in 2018) in historical context. Illinois was the site of a thriving small-scale hemp industry from 1840-1860, but hemp cultivation declined as new sources of fiber for rope and sailcloth were identified. Illinois farmers revived hemp production during WWII when access to jute fiber from overseas became difficult. Hemp production was made illegal in 1937, but feral plants survived and thrived as 'ditch weed.' Based on interviews with farmers and extension agents involved in preserving the genetics of feral hemp plants, as well as archival documents, this poster explores how contemporary farmers and

development agents think about the history of hemp production in IL and how they work to remember and restore a relationship with cannabis agriculture. Most IL hemp farmers do not have a personal history with the crop - for them it is novel - but the fact that it was once grown here successfully motivates their faith in the potentially explosive future of this industry. The history of hemp production is an easily overlooked part of the speculative frontier that inspires actors in IL to invest heavily in this crop.

3-822

Poster Session: Identifying Transitions in Household Production of Salt from Chemical Signatures In Marine Sediment at the Paynes Creek Salt Works, Belize

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Archaeology Division

PRESENTER:

Elizabeth Sills

DESCRIPTION:

Similar to other ancient farming populations with plant-based diets, the Classic Maya were deficient in salt. Underwater archaeology at submerged Classic Maya sites in a shallow lagoon in southern Belize indicates surplus household production of salt in response to the inland demand for salt. The Paynes Creek Salt Works include the posts from pole and thatch buildings preserved below the sea floor in mangrove peat that was deposited as sea levels rose in antiquity. Chemical signatures of human activities are evident in the marine sediment at the sites, associated with salt production, processing fish, brine enrichment, and pottery production. These activities have also been identified by artifacts associated with the buildings, but the chemical patterns expand the interpretations beyond the buildings to outdoor spaces as well. Inductively Coupled Plasma-Atomic Emission Spectrometry is used to analyze activities and multi-crafting occurring inside of and outside of buildings. The variation of chemical elements associated with human activity, notably potassium (K), manganese (Mn), aluminum (Al), magnesium (Mg), calcium (Ca), Zinc (Zn), and phosphorus (P) show spatial and temporal differences in activities at the salt works. Analysis of activities using sediment chemistry confirms that the Classic Maya engaged in multi-crafting for workshop production of

subsistence commodities such as salt and fish instead of single use production workshops.

3-823

Poster Session: Identifying Transitions in Ancient Maya labor organization at the Paynes Creek Salt Works, Belize

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Archaeology Division

PRESENTER:

Heather McKillop (Louisiana State University, Department of Geography & Anthropology)

DESCRIPTION:

Changing the scale of observation from the site to the individual pole and thatch buildings at the Paynes Creek Salt Works revealed transitions over 600 years of the Classic period when salt was produced for export to supply the Classic Maya people at inland communities where salt was scarce. The salt works appeared to be single component but that was an illusion created by sea-level rise: As sea levels rose over the millennia since the last ice age, red mangroves grew taller to keep their leaves above water, trapping sediment, leaves, and other matter in their prop roots. This became red mangrove peat, a highly-organic sediment. The Early Classic Maya constructed salt kitchens along the shores of a salt-water coastal lagoon, driving the building posts into the ground, which was mangrove peat. The portions of the posts protected by mangrove peat were perfectly preserved. Sea-floor survey and mapping of 4042 wooden building posts and associated objects revealed sites with multiple structures. Radiocarbon dates from 40 sites indicated most were used in the Late to Terminal Classic periods. During the covid pandemic, we radiocarbon dated a post from each building at two large sites with 10 buildings each, indicating that each site was multi-component and the main construction of buildings at each site differed. The associated objects revealed some buildings were salt kitchens, others were residences for the salt workers, and a variety of related tasks were carried out. From limited variability in house size and quality of associated objects, salt-making was evidently part of surplus household production and not controlled by overseers from inland cities. As pole and thatch buildings constructed directly on the ground without stone platforms or stone foundations, the Paynes Creek Salt Works buildings represent 'invisible architecture' not normally discovered by search for

mounded remains of buildings or remote sensing from LIDAR or even air photos. Preserved in peat below the sea floor, these pole and thatch buildings provide a detailed record of the ancient Maya household economy.

3-824

Poster Session: Meanings of problematic drug use in women of medium-high socioeconomic levels in Chile: Gender stereotypes facing an invisible problem

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Renata Boado

DESCRIPTION:

According to the UNDOC (2020), socioeconomic characteristics at the individual, community, and national levels can directly influence drug use patterns and disorders, focusing studies mainly on low socioeconomic levels by relating purchasing power to consumption commitment (Karriker-Jaffe, 2011). Furthermore, in the Chilean case, public policies tend to criminalize poverty, marginalizing historically impoverished socioeconomic sectors (Tijoux, 2002; Han, 2012) in a uniform and super-situated way, focusing control policies on these subjects (Aedo, 2020; Donnan and Wilson, 2021). In the case of women, the stigma associated with consumption problems is exacerbated by some religious and cultural issues (Taylor, 2003), mainly due to the association of women as central figures in care (Montecino, 2017). In this way, women do not have the same understanding, offer of help, and family accompaniment as men, tending to hide their consumption problem for fear of public opinion (National Council for the Control of Narcotics, 2004). In this way, although there have been attempts to generate a differentiated public policy for women (National Council for the Control of Narcotics, 2007), these proposals reinforce by perpetuating gender patterns that tend to associate problematic drug use with the commission of crimes, focusing mainly on those women of low socioeconomic levels. Due to this, the meanings drugs have for women with problematic use of medium-high socioeconomic levels are unknown. Based on this situation, the project developed with women with problematic drug use of medium-high socioeconomic levels to investigate the meanings they

attribute to their use. The study was carried out for a year, accompanied by in-depth interviews and therapeutic, reflective, and literary workshops with five women. This project was developed from an applied and co-constructive approach, so different topics were addressed during the workshops in the company of a mental health doctor, being a therapeutic and reflective space. The workshops were online via zoom and were approximately two hours long. The women anonymously had to write a story for each session. Subsequently, the team distributed them to read them, give each other advice and make a clinical approach for each case. The topics addressed were: 1) the conflicts for which drug use begins, 2) the relationship that women have with drug use, 3) the struggles they have with drugs, the family consequences that this has caused, 4) the recommendations that they would make to women who are just starting to use it. Based on these findings, we intended to make a book co-written with the women (each one prefers anonymously using a pseudonym or not), which tells their stories and the effects of drugs on their lives. These stories and the findings based on them are the ones that I want to present in the congress, emphasizing the importance of agency, especially of women participants in academic contexts, visualizing how a reflective and interdisciplinary perspective allows the development of new forms of applied anthropology.

3-825

Poster Session: Mental Health Identities in Transition: Disrupting the Normal-Pathological Binary Narrative of Mental Health in the North American University

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Adrianna Wiley (University of Toronto, Department of Anthropology)

DESCRIPTION:

Transitions have long been recognized as stressful periods in the human lifespan. Whether these transitions are biological, or social, transition implies upheaval, crossing through liminality, and developing new identities. One such transitional moment experienced by many North American youth is the

beginning of post-secondary education. In this space adolescents begin to emerge as young adults at a time corresponding to the age of onset for most 'diagnosable' mental health disorders. While the burden of mental disorders on post-secondary students is beginning to be recognized both socially and academically, how the North American university context patterns understandings of mental health and how these understandings are used and/or negotiated by students remains understudied. Using a critical phenomenology approach to analyze data from semi-structured interviews with university students (n=24) between the ages of 18-24 years who self-identify as experiencing mental health struggles, I explore how these students engage with diverse constructs of mental health, illuminating their experiences with mental health struggles as dynamic, fluctuating, and relational. Although one of the most pervasive constructs of mental health in North American society is the biomedical -with states of poor mental health conceptualized as a disorder of the brain occurring due to a 'chemical imbalance'- biomedical constructs of mental health do not seem to fully fit with university students' subjective experiences of mental health struggles given they report experiences of poor mental health at much higher rates that they report having diagnoses. My analysis of the interview data reveals the complex and sometimes contradictory ways students use the biomedical construct of mental health to navigate relational contexts while also critiquing the ways this understanding pathologizes their experiences as stagnant and discrete 'things.' I discuss how these findings blur the normal-pathological binary of mental health such that students' move beyond the biomedical to understand their mental health struggles as dynamic, fluctuating, and relational experiences that shape human diversity. Ultimately, these findings suggest recommendations for the creation of university mental health policies and resources which understand the fluctuating nature of mental health and centre subjective wellbeing and community-care as primary goals.

3-826

Poster Session: Provisioning Ancient Maya Cities: Modelling Food and Shelter In the Maya Forest At El Pilar

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Archaeology Division

PRESENTER:

Anabel Ford (University of California, Santa Barbara)

DESCRIPTION:

Despite the evidence of successful tropical adaptations provided by the settlements and monuments of Maya civilization, traditional Maya land-use strategies have been maligned as primitive. Agricultural methods documented at the time of the Conquest were legislated against in the Colonial period and oppressed in the 19th century, and yet they demonstrate persistence and resilience to this day. Denigrating the milpa forest garden cycle as shifting agriculture fails to see its quality of dynamic regeneration. The landscape is utilized in an asynchronous cycle that includes open fields of annual crops, perennial succession providing products used in the home, and closed-canopy forests for fruits and construction materials. This poster addresses this issue using cutting-edge techniques of spatial analysis, remote-sensing data, and traditional ecological knowledge from living Maya farmers. Combining settlement data and DEM-derived slope maps to quantify slope thresholds within to define areas suitable for traditional milpa-cycle agriculture-intensive practices, we examine the landscape of El Pilar. We model milpa cycle to test the limits of land use at El Pilar. Our work explores potential variability in agricultural production at El Pilar and investigates strategies of traditional land use in the tropical Maya lowlands. The results guide a discussion of the sustainability and sufficiency of the milpa cycle within the Maya forest.

3-828

Poster Session: Selling Sexual Education.

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Mahir Rahman

DESCRIPTION:

While themes of comprehensive sexual education (CSE) vary throughout communities, economic systems play a large role in the development of their program priorities. Through ethnographic content analysis and ethnographic data collected from the School District of Osceola County in Kissimmee, Florida, and Trujillo, Peru in 2023, I explore the distinct components of sexual education and agents that impact its implementation. Data collected through a review of curricula and related

coursework, in addition to school-based semi-structured interviews, free-listing, visual ethnography (photos), and observations, allow me to comparatively analyze sexual education curricula in two settings. Using preliminary data collected in the summer of 2023, I argue that curriculum development is influenced by local conceptions of sex linked to larger economic systems, both of which inherently transform sexual health and discourse.

3-829

Poster Session: Settler Organic Farming and the Tensions of Land-Based Movements

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Benjamin Wheeler (Concordia University, Department of Sociology & Anthropology)

DESCRIPTION:

Through the examination of the relationships between organic farmers and their farms, my presentation explores the tensions between the land-based struggles of settler organic farmers and the land-based struggles of Indigenous peoples. Epekwitk, or Prince Edward Island (P.E.I.), is a place dominated by agriculture and over the past half-century, technological along with social and economic changes have ushered in the age of so-called agribusiness. With this, diversity and sustainability are sacrificed to maximise profit (Beingessner, 2020; Fairley et al.,1990). During this time, organic farming has emerged as one of the leaders in the struggle against agribusiness. Nevertheless, while organic farmers struggle against agribusiness, the Indigenous peoples whose land their farms are situated upon struggle against settler colonialism. As Wolfe (2006) explains, agriculture is multifaceted in its perpetuation of settler colonialism which makes it integral to the project and if we wish to transition to a decolonised world, then the relationship between agriculture and settler colonialism must be surmounted. For my research, I drew upon science and technology studies (S.T.S.) and anthropology beyond the human. However, it is clear that these fields do not adequately take settler colonialism into account. In this presentation, I compensate for this inadequacy by heeding the advice of Indigenous academics like Audra Simpson (2014) to take settler colonialism as a starting

point. I then build upon this foundation using the tools I acquired from S.T.S. and anthropology beyond the human. With this, I will highlight the relationship between settler colonialism and organic farming in order to demonstrate that truly ethical and sustainable agriculture will need to be decolonised and a truly decolonised society will need ethical and sustainable agriculture. I will discuss how the farms upon which I conducted my fieldwork both oppose and are actively perpetuating settler colonialism and finally, I will propose paths and practices that should be pursued in order to foster agriculture that is both decolonised and sustainable.

3-830

Poster Session: Sex education, transformation, and the emergence of moral concerns in young Ivorian women's health discourse

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Laura Guadagnano (University of Bayreuth)

DESCRIPTION:

This contribution investigates the sexual and reproductive health discourse of young Ivorian women, its ethical entanglements, and the desire for transformation. Based on interviews and group discussions gathered among Ivorian women between 2020 and 2022, the analysis focuses on audio-recorded interactions dealing particularly with sex education and pregnancies in the Ivorian school context. These interactions reflect the media, social, and academic discussions, indicating a desire for transformation in the approach to sex education. Here, pregnancies in the school context are attributed to a lack of education since sex education is seen as a 'taboo' topic. Furthermore, even though motherhood is generally associated with social prestige, these pregnancies are frequently seen as a social problem for the future of young girls (Codjo 2016; Dagnogo 2014; Gogoua 2015). In my contribution, I will provide insights into my ongoing dissertation by elaborating on how participants express their desire for social change while simultaneously communicating moral concerns. The data collected suggests that participants' communicative practices contribute to the emergence and negotiation of different moral concerns, which can be understood as moral communication

(Bergmann/Luckmann 1999) or doing ethics (Drescher/Rothfuß/Spies 2022). Here, the participants use different linguistic devices and communicative practices to express moral concerns. These linguistic and communicative elements used to communicate moral concerns include a variety of explicit as well as implicit techniques. In particular, the latter may contribute to avoiding a potential conflict through open moralization. Hence, they can protect the involved interlocutors from losing their own face and/ or that of the other conversation partners. Among these devices and practices are, for example, the use of metaphors, interjections, and conditional sentences, as revealed in my data. Even though this paper is situated mainly in linguistics and, more precisely, in pragmatics with a focus on interactional analysis, it has an anthropological and social science background and fits perfectly with the theme of Transitions of the AAA/CASCA Annual Meeting. Bergmann, J. / Luckmann, T. (1999): Moral und Kommunikation. In: Bergmann, J. / Luckmann, T. (eds): Kommunikative Konstruktion von Moral. Vol. 1: Struktur und Dynamik der Formen moralischer Kommunikation. Opladen/Wiesbaden: Westdeutscher Verlag, 13-36. Codjo, B. Ch. (2016) : Discours et normes sociales autour de la maternité en Afrique subsaharienne: La femme, entre célébration et contraintes sociales.

https://www.academia.edu/24199205/Discours_et_normes_sociales_autour_de_la_maternité_en_Afrique_sub_saharienne_la_mère_entre_célébration_et_contraintes_sociales?auto=download Dagnogo, G. B. (2014) : Les grossesses en milieu scolaire au prisme de la communication pour le changement de comportement: L'exemple du lycée moderne de Tengrela en Côte d'Ivoire. Sciences Humaines, 1(3), 135–151. Drescher, M./ Rothfuß, E./ Spies, E. (2022): Doing ethics: Studying the emergence of moralities/ethics in everyday interaction. University of Bayreuth: unpublished manuscript, 14 p. Gogoua, R. (2015). Grossesses en milieu scolaire, un obstacle au maintien des filles À l'école: Le cas de Côte d'Ivoire.

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3-854

Late-Breaking Poster Session: Social impact assessment of Klamath dam removal for tribal community well-being: A collaborative research initiative with the Karuk Tribe

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

Carolyn Smith

DESCRIPTION:

This collaborative research initiative engages the Karuk Tribe, the Karuk Department of Natural Resources, and the Karuk Tribal community to co-develop an assessment tool to evaluate the social, cultural and economic impacts of dam removal in the Klamath Basin, which is the largest dam removal project in the world to date. The assessment focuses on the social impacts of dam removal and associated river restoration to Karuk Tribal community well-being, including cultural resources, livelihoods, self-governance, education and holistic health. This assessment provides a baseline for understanding social impacts of Klamath dam removal processes that have started this summer. Goals of this research include are to learn how and to what extent the Karuk Tribe benefits from dam removal, and how to better include tribal perspectives in social impact assessments. Research contributions include applying well-being frameworks to social impact assessment, building long-term tribal-academic partnerships, and supporting tribally-led initiatives for ecological and cultural restoration. Further research contributions include our findings on tribal community experiences and goals for Klamath dam removal and river restoration, which we have gathered from fall 2022 and spring 2023 focus groups with tribal community members, as well as from a survey offered to over 7,700 tribal community members. The origin of the project is tribally led sessions with the Klamath Dam Removal Science and Monitoring Technical Coordination Workshop (2020), where attendees noted a gap in socioeconomic assessment of dam removal processes to date, and Tribal colleagues invited academic researchers to work with them on addressing this gap.

3-831

Poster Session: Social, behavioural and environmental correlates of obesity in Mongolia

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Keiko Kanno (University of Oxford, Green Templeton College)

DESCRIPTION:

This multi-sited study looks at people in rural, urban and

peri-urban Mongolia to explore variations in dietary behaviours and sociodemographic characteristics with interplay with BMI. Body mass index (BMI) was calculated from the weight and height of participants in three areas. Sociodemographic factors and dietary behaviours were collected to explore the relationship between the participant's BMI and these factors. Obesity impacted some groups more than others in the country. Higher rates of obesity were observed amongst internal migrants, married adults, younger adults, and peri-urban male adults. One of the unique aspects observed in the sample was higher rates of obesity amongst young adults, which contradicts the worldwide obesity trends of higher obesity prevalence amongst older adults. This may be associated with the urban eating patterns amongst young people, peculiar to them. Higher obesity rates amongst internal migrants originally hailed from rural regions may also reveal changes in eating habits after they move into Ulaanbaatar. Young people may start to gain more weight when their metabolism slows down with ageing, possibly contributing to higher obesity rates amongst Mongolians in the longer term.

3-832

Poster Session: Soy de Aquí Como el Coquí:
Translocal Boricua experiences of care and
social connectedness in the era of COVID-19

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Kayla Torres Morales

DESCRIPTION:

Older adults are disproportionately affected by 'natural' disasters, yet they are seldom the focus of anthropological research on disaster or humanitarian relief efforts, specifically when compared to other age groups (Buch 2020; Karunakara 2015). It was not until the onset of the COVID-19 pandemic that older adults came into the forefront of political and social discourse (Rinker et al. 2020; Sadruddin and Inhorn 2020). However, the polarizing hyperfocus on the vulnerability of older adults during the pandemic has obscured their experience and agency (Clothworthy and Westendorp 2020; Verbuggen et al. 2020). This creates a need for further inquiry into the lives of older adults, whose lives were often disregarded (Flaherty 2021) by neoliberal institutions and society at large (Sadruddin and Inhorn

2020, p. 17) prior to the pandemic. Exploring the care and social connectedness of older adults becomes a timely and relevant issue that requires addressing, particularly amidst the rise of super aging societies. In places like Puerto Rico (PR) aging adults and their families were still recovering from the aftermath of Hurricane Maria when the pandemic disrupted their lives once again. This poster brings together 'post'-disaster experiences following Maria and the pandemic and explores the effects these disaster had on the health, connectedness, and care practices of older Puerto Ricans and their translocal families. These narratives can provide insight into the community needs for a population that faces compounding marginalization due to their age, racialized identity (Lloréns, 2018), and second-class citizenship (Rodríguez Soto, 2017). The onset of Hurricane Maria and the pandemic that followed reinvigorated the social bonds between local Puerto Ricans and the diaspora leading to ongoing translocal community organizing (Garriga-López 2020a; Rodríguez Soto 2017). To gain a broad understanding of what is happening in PR, it is crucial to get a picture of what is happening outside of the island(s) as part of the larger Puerto Rican experience.

3-833

Poster Session: Staying Within or Going Beyond
the Scope of Care: Community Health Workers,
Liminality, and Transitions in Caregiving in the
U.S.

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of North America

PRESENTER:

**Ryan Logan (California State University, Stanislaus,
Department of Anthropology and Geography &
Environmental Resources)**

DESCRIPTION:

Community health workers (CHWs) – a type of nonclinical frontline health worker often from the communities they work within – are seemingly ubiquitous yet broadly unknown by the public in the United States. Going by many different titles, CHWs often find employment in a variety of avenues including volunteering, in the healthcare system, and in social service agencies. Drawing on several years of ethnographic research and interviews with 49 CHWs, I describe the liminality and transitions experienced by

CHWs in Indiana who were 'officially' employed in a different job category (e.g., medical interpreter) or had advanced skills but were technically not allowed to draw on them in their role as a CHW. This transitory and liminal professional existence could place CHWs in morally distressing positions. Driven by their compassion for their clients yet limited by professional scope of practice, these workers addressed these challenges in a variety of ways. I draw on the theoretical framing of moral economy to provide further context to the broader structural, employment, and political economic factors that affected these workers and their clients. Through morally justifying this professional breach through dedication to their community members, CHWs transcended professional boundaries in the pursuit of care. However, not all participants engaged in this breach, rather holding steadfastly to their professional scope of care. Through the analysis of the lived experience of job ambiguity – predicated by going outside of their designated scope of care – I argue that these workers participated in transitory forms of caregiving – clandestine care marked by need and compassion.

3-834

Poster Session: Structural Vulnerability and Resilience Within Sexual and Gender Minority Communities in the Florida Panhandle: Exploring Mental Health Quality of Life

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

C Kirk

DESCRIPTION:

Increasingly, research indicates that people who identify as sexual and gender minorities (SGM) suffer substantial health inequities, and these inequities are alarmingly prevalent within the realm of mental health (Burgess and Lund, 2021). Those who identify as SGM disproportionately experience higher rates of depression, suicidality, and mood or anxiety disorders, in particular (Henderson et al., 2022; Källström et al., 2022). Through the lens of both embodiment (Krieger, 2005) and minority stress (Meyer, 2003) theories, these health inequities can be attributed in part to the seemingly ubiquitous experience of stigma, discrimination, and othering experienced by the SGM community. Oppression, violence, and stigma are

embodied processes – and this physiologically related process of embodiment can lead to heightened experiences of negative health outcomes among SGM individuals (Krieger, 2005; Meyer, 2016). These embodied realities are inherently related to the structural vulnerability of the SGM community (Meyer, 2003; Meyer, 2016), defined as a positionality characterized by an individual's hierarchical position within structures of violence, exploitation, and oppression (Quesada et al., 2011; Winburn et al., 2022). This research explores the dimensions of the structural vulnerability of members within the Pensacola, Florida, and University of West Florida SGM populations in order to elucidate intersections between structural variables and potentially poor mental health outcomes. Utilizing a mixed-methods approach, I explain several preliminary research findings, including areas of significant structural vulnerability that SGM respondents expressed as most profound, the impacts of these structural vulnerabilities regarding mental health quality of life, and salient facets of resilience exhibited by the SGM community, including cohesive and robust social networks, reciprocity, self-compassion, and mutual aid. The use of both survey and ethnographic data may provide a framework for further research into areas of health inequities, particularly those relating to structurally vulnerable populations. Identifying those structures that promote good health and perceived quality of life among SGM individuals is a goal of this work.

3-835

The historical ecology of hemp production in Burgundy, France

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Culture and Agriculture

PRESENTER:

Seth Murray (North Carolina State University)

DESCRIPTION:

Prior to the widespread adoption and commercial availability of cotton clothing after World War I, hemp cultivation was an integral part of the domestic farming economy and society in Burgundy, France during the late 19th-century and early 20th-century. The importance of hemp production is illustrated in government agricultural reports available in municipal and regional archives. Notably, these reports detailed whether farmers would receive an annual subsidy from

the government for their hemp production based on the amount of cultivated crops, and these declarations were regularly inspected and audited by local representatives of the nation-state, such as municipal workers or teachers. Our archival data was collected from four French villages, and these documents also reveal growing concerns about water quality and environmental conditions that influenced hemp crop quantity and quality. This poster outlines the historical ecology of hemp production for farming in Burgundy in its economic, political, and environmental dimensions. Our results reveal the strategically important role that hemp played as a non-cash crop during a period of profound transitions in rural France, within an increasingly capitalistic and integrated market economy in Europe.

3-836

Poster Session: The Other Side of Care: An Ethnographic Exploration of Recovery and Care Experiences Among People Experiencing Eating Disorders and Disordered Eating

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Psychological Anthropology

PRESENTER:

Fatima Ahmad

DESCRIPTION:

Numerous stereotypes surround people with eating disorders (EDs), both on a broader cultural level and among healthcare professionals. ED patients are sometimes considered to be 'manipulative' or 'resistant' to treatment by dietitians, therapists, family physicians, and psychiatrists. In addition, since there is little consensus among and between healthcare providers, ED patients, and their family members regarding the definition of full recovery, professional views of what constitutes 'good care' are often at odds with the views of individuals experiencing EDs. My project bridges this gap in understanding by examining the experiences that people with lived experience of EDs have had with healthcare professionals, and specifically, by asking what 'good care' and recovery looks like to them. Taking a digital ethnographic approach, this study uses participant observation, a survey, and interviews with individuals on an online peer-support forum where people experiencing eating disorders connect to share advice, support, and compassion with one another. Early results from this research indicate that people

experiencing EDs define recovery broadly, and as more than simply a reduction in symptoms. Further, individuals appear to find care helpful and 'good' when professionals focus less on symptom reduction, and more on enriching and rebuilding the areas of life-such as relationships, school, work, and life goals-that have been impacted by symptoms. Based on these results, this ethnographic study joins other voices in the field by calling for a recovery-oriented practice that situates the patient as an expert in their own life, drawing the focus away from symptoms and toward the person in a more holistic sense.

3-837

Poster Session: The rotational profile of the lower limb in industrial era modern humans and sources of variation.

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Biological Anthropology Section

PRESENTER:

Jessica Wollmann

DESCRIPTION:

The rotational profile of the lower limb includes femoral torsion, tibial torsion, and talar neck angle (TNA), which together affect the mobility of the hips, the rotation of the knees, and the angle of the foot during walking and standing. All three measures are likely developmentally plastic, but little research has explored how these measures vary between individuals or how they relate to each other within an individual. Therefore, we examine how femoral torsion, tibial torsion, and TNA vary with factors such as age, sex, body mass, and bone length. We also explore symmetry between the right and left leg and how these measures relate to each other within an individual. Bilateral data was collected from 45 (M = 37, F = 8) industrial era individuals from the J.C.B. Grant Collection. Males and females were compared. Correlations were used to evaluate bilateral symmetry, intra-individual relationships between variables, and relationships between the rotational profile and biological factors. There were no differences between males and females for any aspect of the rotational profile. The right and left leg were reasonably symmetric within an individual. Femoral torsion and tibial torsion were not correlated, but both femoral and tibial torsion were positively, although weakly, correlated with TNA. Tibial torsion was negatively correlated with age and body mass. Femoral and tibial

torsion were not correlated with bone length. Future studies will explore how the rotational profile changes during prehistoric transitions in subsistence strategy, such as a switch from intense terrestrial mobility to more sedentary agriculturalism.

3-838

Poster Session: The Work of Thrift Store Resellers

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Economic Anthropology

PRESENTER:

Lorien Kelso

DESCRIPTION:

Anthropological research on secondhand economies has become more prevalent in recent years, from ethnographies about thrift store volunteers to the hybrid gift and commodity state in American garage sales (Berry, 2022; Herrmann, 1997; Larsen, 2018; Williams, 2003). Some research has also been done on resellers; that is, people who scour secondhand markets in search of anything they can buy for cheap, then turn around and sell for a profit (Ayres, 2017). But so far, the research on resellers has been rather location-based, locked in on the thrift store itself as the site where the resellers do the majority of their work, and focusing on the drive for profit in resellers. In my research, I focus instead on the community of resellers, specifically of thrifted clothing, and the work they do as a whole. Through semi-structured interviews, participant-observation, and content analysis spanning almost six months, this undergraduate research project answers the following question: Understanding that at its core, thrifting is a fight for limited resources, how do the resellers view their own role in this fight? Especially considering the history of thrift stores as a place of refuge for those with less power and fewer resources. The resellers I've spoken to have emphasized their passion for sustainability and hope that others will be inspired to thrift. They have mentioned intentionally limiting the profit they could make from the clothes they resell, instead choosing to keep the items as accessible as possible to many different audiences. In short, these resellers are not just selling clothes: they are providing a service to encourage more people to engage in a sustainable and environmentally-healthy lifestyle.

3-839

Poster Session: Toward a Sociogenesis of Resilience and Examination of Second Moral Injuries

12:15 PM - 1:45 PM

TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Psychological Anthropology

PRESENTER:

Betselot Wondimu (Columbia University, Department of Sociomedical Sciences)

DESCRIPTION:

This presentation offers a critical examination of the formation of resilience and resilient subjects, and engages with neighboring dialogues in the study of moral emotions and moral injuries. In recent decades, research investigating institutional discrimination and structural violence as forces which produce and maintain disparities across all domains of life have extensively developed, and fruitfully complicated landscapes of knowledge production that stem from work in the clinical and social sciences. However, the same level of critical interrogation has not been afforded, specifically, to the discursive object of resilience, despite its prevalence in scientific research and celebration in public discourse. Resilience is generally defined as an ability to adaptively overcome adversity while maintaining ordinary psychological and physiological functioning. This presentation argues that rather than contending with a substantive analysis of causative mechanisms which differentially sustain harm upon individuals and communities, the deployment of the resilience object circumvents structural responsibility for adverse conditions and displaces accountability onto self-disciplining subjects. In public health and psychiatric settings, this tendency expresses itself in resilience-as-treatment (or in what Elizabeth Povinelli calls 'care-as-enervation') paradigms. The purpose of this presentation is to suggest that the resilience object has the effects of obscuring dynamics of power and drivers of stratified life chances in unequal societies; shifting sites of intervention to victims rather than perpetrators of harm; and disciplining subjects in ways that facilitate structural impunity for injustice. In particular, the presentation will consider the dynamics of what Margaret Urban Walker calls 'second injuries,' which are interlaid in moral emotions such as forgiveness, memory, and anger. Second injuries entail a failure to confirm a victim's sense of wrongdoing, constituting, in itself, another wrongdoing. These are

often exacerbated in instances of normative abandonment from institutions of care, wherein a desire for validation and vindication in the face of injustice is routinely neglected. In the case of resilience, second injuries arise because the resilience object expects (and mandates, from a survivability perspective) that subjects adapt to structurally-produced adverse conditions, despite such adaptive maneuvers constituting physiological and psychological harms. The ubiquitous valorization (and theodification) of resilience covertly compels subjects to contort their own bodies, preferences, and 'wills' in ways that function within the parameters of existing sociopolitical arrangements, and aims to ensure that subjects govern themselves to rigid confines of normality. When recognized, however, a failure to meaningfully address highly concentrated and patterned adversity constitutes a second injury and unique form of resentment. The fundamental aim of this presentation is to contest the naturalization of the resilience object by illuminating its sociogenesis in a neoliberal context, and to underscore the ways in which its deployment gives rise to second injuries in underserved communities. In doing so, it hopes to explore the implications of moral emotions toward a careful reshaping of resilience, subjectivity, and reparatory justice, and offer alternative paradigms that are rooted in health and social equity.

3-862

Using Anthropology to Teach Controversial Topics

12:30:00 PM - 1:30:00 PM

205 A -

ORGANIZER:

Daniel Ginsberg (American Anthropological Association)

PRESENTER:

Caitlyn Kolhoff (American Anthropological Association), David Homa (Los Gatos High School), Wesley Hedgepeth (National Council for the Social Studies), Lawrence Paska (National Council for the Social Studies)

DESCRIPTION:

Join the leadership of the American Anthropological Association and the National Council for the Social Studies for a discussion on how anthropology can be used to teach "controversial" topics (race, gender / sexuality, religion, migration) in the social

3-530

"Pink Gold," Seafood, Women, and Work in México

2:00 PM - 3:45 PM

TMCC - 709

Oral Presentation Session

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Carlos Velez-Ibanez (Arizona State University)

CHAIR:

Carlos Velez-Ibanez (Arizona State University)

PRESENTER:

Josiah Heyman (University of Texas, El Paso, Department of Sociology & Anthropology), Robert Alvarez (University of California, San Diego), Elizabeth Ferry (Brandeis University), Casey Walsh (University of California, Santa Barbara, Department of Anthropology), Patricia Zavella (University of California, Santa Cruz)

DESCRIPTION:

'Pink Gold,' Seafood, Women, and Work in Mexico is a discussion of the new work by Dr. Maria L. Cruz-Torres and published by the University of Texas Press in December of 2023. Based on over 15 years of intense fieldwork, the book is a multi-sited ethnography which shows the many facets of market women's resistance and struggles to create and secure a livelihood, one strongly associated with shrimp, México's so-called 'pink gold.' This is a narrative of personal, cultural, economic, social and political transitions of women carving out unique livelihoods who are initially held in disdain by the public and political authorities but to eventually transition to become iconic public figures known as Changueras featured in music and film. Theoretically its narrative is integrated through a novel approach to feminist political ecology in which the work takes place within an economy that, although deeply local, has a strong global dimension. It also takes place in a country where many local industries transitioned from having a strong social emphasis to being privatized under the neoliberal policies of the late 1980s and early 1990s and on a daily basis to which the Changueras must negotiate and contend. The work features their use of urban public space, their organization and collective action, their families, and the many social, political, and economic challenges they still face. It traces the rugged path blazed by a group of indomitable women from their beginnings as despised street peddlers to their self-formation as politically influential unionized

workers, and finally as icons of the local popular culture. Each presenter will provide a discussion of selected portions of the work that theoretically, methodologically, and ethnographically discuss different aspects of the book's themes and underlying narrative architecture.

Women's Lives: From Life History to Wider Context: The pinnacle of social-cultural anthropology is understanding and expressing particular people's lives moving through time in wider contexts. "On Becoming Changueras: Gendered Livelihoods and Contested Identities" excels in this challenging task. Women's stories unfold from childhood through full formation as seafood traders (explored through the question of how women adopt a changuera identity). Women make complicated life decisions and commitments within intimate household and kin contexts, in markets and reproductive work, and also in broader power arrangements and ecologies. This ethnographic task—lives and contexts, carried across time—fully respects the value of the people we know in fieldwork and in our own lives. Presenter: Josiah Heyman (University of Texas, El Paso, Department of Sociology & Anthropology)

Resilience and Perseverance among the Changueras of Pink Gold.: In this ethnography, Mari-Luz Cruz Torres illustrates the importance of the long-term in field research and in the socio-cultural strategies of women in Mexico's shrimp markets. Here I explore Resilience as a persevering and persistent cultural-social strategy nestled and expressed in Changuera exchange networks, social/economic balancing and personal relations (confianza) in confronting risk in competitive markets. Although Resilience has been described as people/communities "springing back" (especially in Anthropological disaster research), I argue that it is also a social/cultural process that develops over time and in conjunction with various social-cultural actions that challenge, alleviate and subdue extra-political-economic patterns, subaltern class distinction, and social confrontation. The success of the Changueras in Pink Gold, Seafood, Women and Work in Mexico is a strong illustration of foundational social patterns and connections of women's resilience in the Mexican shrimp markets. Presenter: Robert Alvarez (University of California, San Diego)

Political Ecologies and Moral Economies in Northern and Central Mexico: Taking María Luz Cruz-Torres' forthcoming book Pink Gold as productive provocation, this paper looks at several forms of small-scale

extraction and trading that emerge in central and northern Mexico and occur at the margins of transnational commodity chains: the changueras or women shrimp traders described by Cruz-Torres, risqueros who extract mineral specimens in the mines of Mapimí, Durango, and lupios who extract gold and silver from abandoned entrances to mines in Guanajuato. Drawing on Cruz-Torres' feminist political ecology framework and a revitalized concept of "moral economy" that hews more closely to historian E.P. Thompson's original formation, I ask how these workers organize themselves to provide networks of support and to gain legitimacy in contexts where they are frequently despised or criminalized. The paper ends by considering how studies of -- and policies aimed at building justice into -- transnational supply chains can better take into account the perspectives and vulnerabilities of these types of actors, who exist in all supply chains, yet who are frequently vilified and silenced. Presenter: Elizabeth Ferry (Brandeis University)

Crisis, Reproduction and Regulation in Mexico: Mariluz Cruz Torres and the Changueras of Mazatlan.: In her fascinating book manuscript, Maria Luz Cruz Torres tells the story of the changueras – shrimp saleswomen – who have forged a space for living and working on the streets of Mazatlan from the 1980s to the present. The changueras are a product of the crisis of the 1980s, when patriarchal state-led economic intuitions in Mexico crumbled, opening spaces and creating needs for women to emerge into new roles as economic actors. I engage with and advance the book's theoretical framings of feminist political ecology and commodity studies, arguing that the labor and creativity of the changueras helped ameliorate the crisis of the 1980s by ensuring the reproduction of family and society, by stimulating the circulation of capital, and by enacting a new mode of regulation for the shrimp industry. Presenter: Casey Walsh (University of California, Santa Barbara, Department of Anthropology)

Forming a Union: Market Women's Complexity of Representations of Womanhood In Contemporary Mexico.: In Pink Gold, Seafood, Women, and Work in Mexico, Maria Luz Cruz-Torres presents an in-depth multi-sited ethnographic analysis of the labor of women who experience multiple marginalization. My assessment analyzes her theoretical/empirical contributions, focusing on how women came to unionize their informal work despite preconceived notions of proper womanhood that excluded them from the market, pejorative representations about them, and downright resistance to them forming a labor union. I

argue that in the process of forming a union, women offered complex representations of womanhood in contemporary Mexico and were able to claim public space where they are treated with respect. This ethnography contributes to the scholarship on women's empowerment. Presenter: Patricia Zavella (University of California, Santa Cruz)

3-400

2023 Rappaport Award: Anthropology & Environment Section of the AAA

2:00 PM - 3:45 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Sarah Vaughn (University of California, Berkeley)

CHAIR:

Sarah Vaughn (University of California, Berkeley)

PRESENTER:

Sita Mamidipudi, Caylee Hong (University of California, Berkeley), Karan Misquitta, Dominic Piacentini (University of Maine, Department of Anthropology), Burge Abiral (Johns Hopkins University, Department of Anthropology)

DISCUSSANT:

Lukas Ley (Max Planck Institute for Social Anthropology)

DESCRIPTION:

The Anthropology and Environment Society of the American Anthropological Association is pleased to host the 2023 Rappaport Student Prize competition. The five panelists have been invited to develop article-length papers that have been judged for their originality, contribution to the field, and writing style appropriate to a journal manuscript for submission, and one will be selected for the 2023 Rappaport Student Prize.

Salty Seas: Contesting Flows of Water in the Little Rann of Kutch, India: This paper examines a standoff between Muslim fishworkers and commercial salt-manufacturers in the Little Rann of Kutch, a region along the Western coast of India that is normally inundated by the sea during the four months of the monsoon, and is a saline desert for the rest of the year. During the monsoon, Muslim fishworkers and their families live in temporary settlements to harvest prawns for as long as the desert is inundated. In Nagawadi, one of the oldest sites of

settlement, commercial salt manufacturers have been illegally taking over large swathes of the saline desert and building 8 foot high concrete bunds to set up saltpans. These giant bunds block creeks that merge into the sea, flood agricultural lands with saltwater, and prevent small scale fish-workers from taking their boats out into the water. Using data from 12 months of ethnographic fieldwork, I speculate that contestations over space in Nagawadi play out through conflicts over control and manipulation of the flows of water. Fishworkers have been contesting several issues like the material and size of bunds for commercial saltpans, salty rainwater that floods agricultural lands, and biodiversity loss from draining riverwater through canals, using practices like demolishing parts of the bunds with bulldozers, filing legal appeals, circulating videos on social media, and calling press conferences. I argue that the methods they use to resist dispossession are laborious practices of maintenance and care embedded within an unstable and amphibious place where lines between water and land are blurry. Presenter: Sita Mamidipudi

Urban Oil Afterlives: The Legacy of Idle and Orphan Wells in Los Angeles: With 26 oil and gas fields and over 5,000 wells, no place on earth has so many wells, so close to so many people as Los Angeles. This paper examines the ongoing legacy of urban wells, the majority of which are now defunct, deserted, and often indiscernible to LA residents—idle wells, which are no longer active but are not properly plugged and orphan wells, which lack solvent or legally responsible owners. Drawing upon 18 months of dissertation fieldwork and archival research, I explore how residents of Vista Hermosa, a redlined, historically working class neighborhood one mile north of downtown Los Angeles, are organizing to fight for the closure of hundreds of wells in the Los Angeles City Oil Field. For a decade, neighbors have filed complaints to state and city officials about rotten smells and illnesses that they attribute to leaking wells buried alongside their homes, schools, and parks. At the same time, residents fear being squeezed out by the construction boom in new residential projects—projects lauded by city officials for increasing the housing stock as well as cleaning-up old wells. The paper asks, in what ways do residents make visible the subterranean remnants of the city's petroleum past; and in doing so, how do they also contest the rapid changes to their neighborhood and related anxieties surrounding displacement? Presenter: Caylee Hong (University of California, Berkeley)

An Aquifer of One's Own: The popular hydrogeology of volcanic rock aquifer: As groundwater use grows in drought prone regions of peninsular India policymakers and development organisations advocate for the local governance of aquifers as commons. These community-based approaches are often frustrated by the proliferation of individual wells and pumps that characterize the atomized infrastructure of groundwater extraction. Recently a novel atomized infrastructure has been added to the mix in western India - farm ponds that are used to store groundwater pumped from the subsurface and enable agricultural intensification. While farm ponds are criticized as a way by which elites effectively privatize groundwater, they remain wildly popular. I compare the normative impulses imbedded models of groundwater behavior that are implicit in sustainable development discourse and practice to the "popular hydrogeology" of hard rock aquifers as it circulates among cultivators in the countryside. I show how sustainable development projects for groundwater management advance a simplified model of groundwater behavior that is at odds with the popular framing of aquifers as capable of storing limited volumes of water and groundwater as a lively resource whose fugitive behavior legitimizes its capture. Inflected by both hydrogeological science and experiential knowledge the popular model frames the farm pond not as something into which water from the aquifer is siphoned off but as an infrastructural extension of the aquifer itself. Cultivators faced with increasing climate uncertainty and generalized agrarian distress articulate an ethic of peasant proprietorship that is materialized through the emergent atomized aquifers produced by farm ponds. Presenter: Karan Misquitta

Wasteland Commons and Three Frames of Ecological Nihilism : The Anthropocene poses new challenges to those who engage in subsistence activities. In Appalachia, as vast acres of land are either seized for the extraction of natural resources or set aside for the protection of them, many continue 'the old ways' in whatever land they can safely access. This article asks how and why folks continue to gather wild-growing foods despite spatial lockdown. This article addresses calls to observe practices of commoning in the global north and attends to the ways gatherers turn the challenges of the Anthropocene into creative opportunities for collective living. Although much of the land in Appalachia is held by absentee corporations, the mountains have long functioned as an open-access, de facto commons. Literature on Appalachian commons often focus on native forest plants and the threats

extractive industry poses to them. I propose more nuanced engagement with 'wasteland commons' to understand how similar commoning practices persist beyond these idealized environments and into the contaminated spaces of modernity. To further the concept of 'wasteland commons,' I draw upon gatherers' experiences with three tropes of ecological nihilism that often dominate discourse on both the Anthropocene and Appalachia: invasion, toxification, and ruination. Invasion involves the spread of invasive species, toxification involves the gradual accumulation of harmful toxins, and ruination involves the blasting of landscapes. These three tropes can render entire environments unrecognizable, but the dangers of ecological nihilism are that we condemn these spaces to abandonment and further destruction. Through commoning the wastelands, we generate paths through the ruins. Presenter: Dominic Piacentini (University of Maine, Department of Anthropology)

The Subjunctive as Possibility: Dealing with Failure in Agroecological Organizing in Turkey : Based on multi-sited ethnographic fieldwork conducted in western Turkey in urban and rural settings between 2018 to 2021, this paper focuses on contemporary back-to-landers, secular and educated middle-class urbanites who ethically re-invent themselves as farmers of ecological food and cohere around a movement seeking to generate alternative food networks. Against the backdrop of increasing political authoritarianism, economic precarity, and ecological devastation, back-to-landers often face failure in their organizing efforts due to interpersonal conflicts, economic hardship, and political suppression. Failure and disappointment lead to an affective register whereby they envision situations that they know will not materialize, but still engage in the work of imagining what could have been. Oftentimes, comparisons to other countries, especially Europe and the west, dominate these narratives. Juxtapositions of the here and the there, often designations without a referent, give rise to a subjective mode, which, I argue, is emblematic of Turkey's contemporary condition where it is becoming increasingly difficult to bridge the gap between ideal and reality in organizing for radical socio-political change. Investigating how back-to-landers navigate feelings of possibility and impossibility and deal with the fragility of their actions, I argue that the subjunctive mood emerges as a site for enacting alternative possibilities, enabling people to sustain hope and keep activism going against all odds. Presenter: Burge Abiral (Johns Hopkins University, Department of Anthropology)

3-796

4th Annual Symposium on Anthropology and Entrepreneurship sponsored by the Ewing Marion Kauffman Foundation

2:00 PM - 3:45 PM

TMCC - Hall F

Oral Presentation Session

ORGANIZER:

Patricia Sunderland

CHAIR:

Patricia Sunderland

PRESENTER:

Hope Bastian ,Matt Artz ,Yaya Ren ,Suzanne Oakdale (University of New Mexico, Department of Anthropology),Han Tao ,Jie Gao (University of Arizona)

DESCRIPTION:

Am I an Entrepreneur? Social Entrepreneurship and the Normalization of Gendered and Racialized Exclusion under Socialist State Retrenchment in Cuba: In the 1990s and early 2000s, the economic crisis brought on by political transitions in the USSR forced Cubans to reconfigure household survival practices as they, and their leaders, struggled to survive on what Fidel Castro called a 'Socialist island adrift in the sea of Capitalism'. Ethnographies of everyday life celebrated Cuban creativity and the underground independent economic activities, often risky and illegal, that became central to household survival. Even as self-employment was gradually decriminalized through the mid-1990s and early 2000s, it was still highly stigmatized as antisocial and morally suspect, understood to be channeling labor and innovation towards individual wealth accumulation, away from the Revolution, a state-led social project for the benefit of all. By the end of the first decade of the 2000s, this began to change. Cubans were encouraged to go into business for themselves and official state discourses began to destigmatize entrepreneurship, no longer described as a 'necessary evil' but as vital to the country's economic health. New narratives celebrated independent economic actors as the key to sustainable development and future Socialist prosperity. As U.S.-Cuban relations improved, growing tourism created new markets and the Cuban state, as well as its former adversaries the Catholic Church and the U.S. Embassy, began to support entrepreneurs. With access to the forms of capital needed to successfully organize new projects, this new social group was composed by those most privileged by Cuban class, race, and gender hierarchies. The exclusion of marginalized groups from entrepreneurship was compounded by the lack of

access to bank credits and legal frameworks that prevented the formation of cooperatives. I argue that the apparent transformation in the acceptance of Cuban entrepreneurs by the state and Revolution is actually incomplete. While some forms of independent economic activity and new economic actors are now celebrated and defended, the mobility and dignified life that entrepreneurship promises is not open to all Cubans who use their labor to undertake creative solutions to unmet social needs. Based on years of field research and residence in Havana from 2008-2023, I compare the experiences of two groups of independent economic actors that could both be described as entrepreneurs, but are not. The first, highly-educated young white female urban entrepreneurs with businesses providing services related to motherhood and childhood made necessary by retrenchment of state care infrastructures, and middle-aged black women, inhabitants of peripheral urban settlements with uncertain legal status in the city, who have focused their entrepreneurial energies on patching the failing state distribution infrastructures by waiting in days long lines to buy scarce basic goods for resale. Juxtaposing the experiences of these two groups of female entrepreneurial laborers, I show that the transformation of state and social acceptance of entrepreneurship in Cuba is limited and circumscribed by the misrecognition of the labor of women and black Cubans whose social entrepreneurship are not recognized as work and protected, supported, or subsidized in the same way as other entrepreneurial projects. Along regular Cuban fault lines and hierarchies of class, race, gender, and Revolutionary Cultural Capital, some independent economic activities, meeting acute social needs in the context of ongoing retrenchment, continue to be stigmatized and suppressed. In this paper, I go beyond documenting the racialized and gendered exclusions of new structures of opportunity to reframe our understanding of independent economic activity in Cuba and show how the promotion of Cuban entrepreneurship has also created new opportunities to normalize gendered and racialized exclusions. Presenter: Hope Bastian

Advancing Entrepreneurship in the Age of AI: Insights from Founder-Anthropologists: In recent years, the growth of Artificial Intelligence (AI) has been remarkable. This has most notably been demonstrated by the meteoric rise of ChatGPT, which Reuters reported as the fastest-growing consumer application in history, reaching 100 million monthly active users in its first two months. Impressive as this is, we must not forget that linked to this growth is the potential for creative

destruction and massive disruption, which will likely pervade nearly every business sector. Among the areas where the impact of AI will be particularly significant is entrepreneurship. AI has the potential to revolutionize how entrepreneurs approach business, from designing business models and organizational structures to identifying new markets and innovating and scaling new products and services. However, like any new technology, ethical concerns and potential negative consequences are associated with its use, including biases in the models, data and privacy concerns, change management needs, labor displacement, income distribution, health disparities, and power imbalances between producers and consumers. Despite these concerns, however, relatively little research has been conducted at the intersection of AI entrepreneurship from an anthropological perspective. As two founders who have implemented AI in our organizations and utilized it in our research, we pose the critical question: what does entrepreneurship mean in the age of AI? In this paper, we delve into the question of what entrepreneurship means in the age of AI, drawing from the unique perspective of two founder-anthropologists. Our professional experiences have involved working through complex ethical and strategic decisions on how, when, why/why not to incorporate AI into our products, organizational work practices, and 1 research methods. Furthermore, our approach is informed by our collective academic training in anthropology, business, information science, and law and years of conducting research in applied settings. To complement our personal experiences and insights, we present the findings of our mixed-methods research study. We combine ethnographic methods with AI-assisted digital methods to gain a comprehensive understanding of the intersection of AI and entrepreneurship. The ethnographic methods allow us to observe and document how organizations integrate AI into their work practices and explore how entrepreneurs perceive and understand the value of AI. The AI-assisted digital methods enabled us to analyze and visualize large data sets from social media comments, product reviews, and forum discussions to identify larger patterns and trends. This combination of qualitative and quantitative methods provides a nuanced and comprehensive view of the complex relationship between AI and entrepreneurship, including the potential benefits and risks of using AI in entrepreneurial activities. The study has significant implications for promoting ethical and culturally sensitive AI adoption and contributes to anthropology and entrepreneurship by deepening the understanding of the cultural dimensions of AI entrepreneurship. The findings have implications for

society and individuals across various fields (entrepreneurs, practitioners, educators, healthcare professionals, technology development teams, and policymakers), providing guidance on creating a supportive and responsible environment for AI adoption in entrepreneurship. Presenter: Matt Artz

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Entrepreneurship and Disease Management: This paper looks at the role of entrepreneurship in the management of celiac, an incurable autoimmune disease, affecting roughly 1% of the US population. This condition, included within the 2008 Americans with Disabilities Act, requires an unusually high level of vigilance with respect to diet and food preparation, in order to keep foods and the environments of their preparation gluten free. Compliance with this strict regimen, while alleviating many long-term side effects such as cancer and osteoporosis, often leads to other problems such as social anxiety, depression, and eating disorders, according to a variety of studies. My research, conducted with 17 gluten free bakery owners who identify as having celiac from around the US looks at the role entrepreneurship plays with respect to their own disease management as well as the management of celiac for others. Rather than work as a cause of stress and then disease, this research asks in what ways entrepreneurship might play a role in the management of disabilities and medical conditions. Furthermore, to what extent are these business websites and physical spaces hubs for the dissemination of relatively complex knowledge about diet and aspects of this disease, information that research shows is almost impossible to adequately communicate in brief consultations with medical personnel. While support groups are an excellent means of disseminating this information, they are attended by very few. Businesses may, in fact, be more successful in the transmission of this kind of

detailed information. Through the study of websites, interviews, and ethnographic research, this research looks at how businesses function as informal points of knowledge dissemination and how the information presented relates to the construction of brand and identity. This research fits within contemporary disability research in that it looks at the creative ways that disease and disability are met with innovative practices to construct inhabitable worlds, from the management of space, to micro-social interactions, to technology (Boellstorff 2020; Dokumaci 2020; Ginsburg and Rapp 2020; Hendren 2017). With respect to the study of entrepreneurship, it suggests that disabilities may both provide added value in businesses as well as be a platform from which to contribute to the care of others. Presenter: Suzanne Oakdale (University of New Mexico, Department of Anthropology)

Performing and Evaluating Creditworthiness: The Promise of Digital Bank Lending to Micro/Small Enterprises in Transforming Chinese Societies: In exploring how local and migrant microentrepreneurs obtain financing and how banks distinguish between creditworthy and uncreditworthy business loan applications, this paper unpacks the intricate links between political considerations, market economy, digital financial revolution, and social relations. Despite being a driving force in national economic and social development, MSMEs (micro, small, and medium-sized enterprises) in China have long faced difficulties in obtaining bank loan financing. On the other hand, the main obstacles for Chinese banks to lend to MSMEs are customer acquisition and risk assessment (Hua & Huang 2021, Huang 2022). The government thus introduced digital lending platforms like 'Credit Easy Loan' under its developing social credit system to enable 'creditworthy' microentrepreneurs to get bank loans without collateral. Banks' digital lending platforms are envisioned by national and local authorities to collect and integrate social 'credit data', thus easing the information asymmetry between banks and MSMEs. Most banks in China are heavily influenced by the state's political goals and are pressured to increase credit loans for MSMEs even if those loans are more likely to become non-performing loans (Bailey et al. 2011, Zeng 2012). Moreover, banks are encouraged to incorporate innovative digital technologies like intelligent risk control methods into 'traditional' credit evaluation models. In this sense, the state expects banks to play a key role in technological innovation and financial inclusion for MSMEs. Meanwhile, it is vital to investigate the 'digital implementation gap' between the state's digital ambitions and the actual local

implementation (Ding & Zhong 2021, Kostka 2022). This paper is rooted in extensive ethnographic fieldwork in two Chinese cities. My analysis comes from interviews and daily conversations with senior bankers, microentrepreneurs, and consultants who work with FinTech. I investigate banks' digital and non-digital methods of credit risk assessment, entrepreneur-applicants' varied experiences of obtaining bank loans, and their relations with the private 'packaging agencies' that assist loan applicants in 'beautifying' their creditworthiness. This research finds that banks and microentrepreneurs may work with 'packaging agencies' to fake credit data for the applicant and the enterprise in credit risk control for different purposes. Consequently, the state-initiated digital lending platforms risk becoming performative rather than inclusive. MSMEs, especially rural-to-urban migrant microentrepreneurs, still face difficulties and stereotypes when applying for bank credit loans. This paper hopes to further our understanding of the social practice of digitalized financial credit, trust relationships between banks and businesses, and migrant entrepreneurship. Presenter: Han Tao

Local Princes Encountering Transnational Peddlers: The State and Informal Chinese Entrepreneurs in Morocco's Tourism Sector: In modern market societies, the state has many incentives to regulate and formalize informal economic practices, especially when they grow visible and potentially interrupt the state-sanctioned market order of critical sectors. Whereas participants in the informal economy usually prefer to avoid state regulations. As part of the country's efforts to diversify foreign investment, Morocco lifted entry visa requirements for Chinese nationals in 2016, leading to a surge of Chinese visitors to a country they had little direct contact with before. Without adequate experience and facilities to handle large numbers of Asian tourists, the Western-oriented Moroccan tourism market quickly found itself incompetent to entertain continued waves of Chinese visitors. This situation instantly germinated a lucrative and informal niche market (untaxed and unlicensed) dominated by Chinese entrepreneurs and catering mainly to Chinese-speaking tourists in an otherwise well-regulated Moroccan tourism market. In 2019, the year preceding the outbreak of the Covid-19 pandemic, Morocco received around 200,000 tourists from China, most of whom were reportedly served by unregistered, small, Chinese-owned tourism companies. Except for the two-year hiatus of international tourism in Morocco during the pandemic, large crowds of Chinese tourists and accompanying Chinese tourism operators have been

seen in Morocco's major tourist attractions. As the pandemic recedes, this informal market is poised to bounce back. Drawing on fifteen-month fieldwork on Chinese migrant entrepreneurship in Morocco, this article provides an ethnographic account of the complex relationship between the Moroccan state and the informal Chinese entrepreneurs in Morocco's tourism sector. Specifically, it explores the reasons for this informal market's sustained existence, resilience, and potential expansion or transformation. In the context of the continuous governance challenge resulting from sub-Saharan African migration to Morocco, the Moroccan state has been overly sensitive to informality related to immigrants. However, the state authorities, at various levels, tend to regard these Chinese entrepreneurs as 'good immigrants' and remain reluctant to intervene with their highly visible and informal activities in the Moroccan tourism market, although local Moroccan tourism operators have been persistently calling for strict state regulation of the Chinese engagement. In general, the Moroccan state sees that the increasing presence of Chinese tourists in Morocco not only benefits its tourism sector but also increases the possibility of attracting Chinese investment in other sectors. Even if some officials support an interventionist approach, the Moroccan state lacks the administrative resources to effectively regulate the informal Chinese entrepreneurship in its tourism sector, primarily due to the latter's transnational operation mode, which is heavily assisted by digital technologies. Despite the state's acquiescence, many Chinese entrepreneurs in Morocco's tourism sector think their informal practices unsustainable and have been seeking to localize their businesses by hiring or partnering with local Moroccan tourism operators and to invest their profits in other formal sectors. Many long-term Chinese tourism entrepreneurs also welcome the Moroccan state authorities to impose regulations on Chinese-owned tourism companies so that the newcomers will be deterred from entering the business. Presenter: Jie Gao (University of Arizona)

Making a Living in an Alternative Sector: The Career of Taxi Drivers in Yaounde: The taxi industry has become a means of social inclusion for those who might otherwise be excluded from the job market. People enter this area as a temporary business with the intention of finding better possibilities and more meaningful occupations in the future, but they end up becoming entrepreneurs in the sector. People, who have never had the chance to complete a formal education, are immigrating to a new city, are finishing school and unsure of employment,

have early childhood obligations, or have lost their job and face an uncertain future. While waiting for their dream job or businesses, some people in this category have sought temporary relief in the taxi sector, either as drivers or as car owners, especially among those who can depend on family or friends for help. Most actors who saw the sector as a temporary business with the hope of finding greater opportunities and fulfilling jobs someday, finally climb the professional ladder and become taxi owners, while other actors find it frustrating. The taxi sector provides flexibility and independence, allowing individuals to work on their own schedule and earn money while they wait for their situation to improve. However, the industry is also highly competitive and can be physically demanding, which may not be suitable for everyone. This paper examines employment practices and employment relations in the transportation business, drivers' career paths, how they operate on a daily basis, the strategies employed to mitigate risk and evade governmental control, and how they finally become entrepreneurs in the sector. The results highlight the importance of the taxi sector in providing opportunities for marginalized individuals to participate in entrepreneurship and access resources that can help them succeed. This has a positive impact not only on their own lives but also on the wider community and economy. Finally, the paper highlights the importance of informal economies in creating opportunities for marginalized individuals and communities and emphasizes the need for policies that support and regulate these sectors. Check:

3-405

A bridge too far? Intergenerational distance and proximity in times of interlocking societal and life stage transitions

2:00 PM - 3:45 PM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Lidewyde Berckmoes (Leiden University)

CHAIR:

Carola Tize (University College London, Department of Anthropology), Lidewyde Berckmoes (Leiden University)

PRESENTER:

Lidewyde Berckmoes (Leiden University), Simon Turner (Lund University), Marion Sumari-de Boer, Nienke

Slagboom (Leiden University Medical Center), Carola Tize (University College London, Department of Anthropology)

DISCUSSANT:

Ria Reis

DESCRIPTION:

Societal transitions forced through conflict, climate change, natural disasters and economic crises often reverberate at familial and individual levels. They also often coincide with transitions over the life course: from childhood to youth, to adulthood, to parent and grandparenthood and, at times, in less linear ways (Johnson-Hanks, 2002). At these interlocking transitional periods, the ways of being and becoming that are usually taken for granted are questioned anew, in perhaps more radical ways than implied by young people's 'fresh contact' with existing, shared cultural material (Mannheim, 1993 [1927]). For all generations, forced transitions can be hopeful, forge a search for better, safer grounds. They can also be experienced as frightening and threatening, leading some to hold onto a world that, perhaps, no longer exists. In this process, transitions may enable new ways of connecting, but may also cause distance and friction between generational cohorts. Tending to these generational dimensions and connections allows us to think of changes as potentially gradual and complex, rather than necessarily ruptures severing past from present and future (Cole, 2010). Presenters in this panel explore how interlocking transitions in socio-political life and the life course contribute to social change, tending to emergent patterns of intergenerational distance and proximity. How do older and younger generations experience and navigate (different, changing) futures, and how do they hold onto the known? How do older and younger generations transmit, adapt and learn new ways of seeing and doing? And under what circumstances do interlocking transitions forge a bridge too far - generating a crisis in social reproduction (Comaroff and Comaroff, 2004)?

References Cole, J. (2010) *Sex and Salvation: Imagining the Future in Madagascar*. Chicago and London; The University of Chicago Press. Comaroff, J. and J. Comaroff (2004) *Notes on Afromodernity and the Neo World Order: An Afterword*. In: *Producing African Futures: Ritual and Reproduction in a Neoliberal Age*, 529-48. Leiden: Brill. Johnson-Hanks, J. (2002) *On the Limits of Life Stages in Ethnography: Toward a Theory of Vital Conjectures*. *American Anthropologist*, 104 (3): 865-880. Mannheim, K. (1993 [1927]) *The Problem of Generations*. In: *From Karl Mannheim*, ed. Kurt H. Wolff, 351-398. New Brunswick, NJ: Transaction.

Informal pedagogies in transition: the afterlives of mass violence and displacement in Rwanda : By Benjamin Tuyishimire, Verena Mukeshimana, Juul Kwaks and Lidewyde Berckmoes “For people who experienced conflict or genocide, can it ever be post-conflict?” (Health worker, Rwanda, 2018) It is well-known that experiences of mass violence and displacement have deep and lasting effects on societies, families and individuals. In this study, we investigate the intergenerational afterlives of experiences of mass violence and question how they feed into transitions in informal pedagogies for, perhaps, sustainable peace in the Great Lakes region in Africa. The Great Lakes region is notorious for regional and cyclical dynamics of mass violence and displacement, with the genocide against the Tutsi in Rwanda in 1994 perhaps the best-know black page of its recent history, and the recurrent violence in eastern DR Congo a particular reason for ongoing concern. In this study, we conduct research with families in Rwanda and exiled families from eastern DRC in Rwanda to understand how their experiences with violence inform and transform informal pedagogies of peace and conflict in their homes. We draw our findings from five months of ethnographic fieldwork by the first two contributors to this study and paper. The primary research method employed are ethnographic family visits, in which we combine informal conversations, semi-structured interviews and participant observation with parents and their children to capture the, often implicit, ways of care and socialization within families. By investigating how informal pedagogies of peace and conflict take shape amidst societal transitions to peace and/or citizenship in Rwanda, we hope to identify the interlocking transitions in society and family and what they may entail for, hopefully, more peaceful futures. Presenter: Lidewyde Berckmoes (Leiden University)

Generational ties among Burundian “Watanzania” or rupture in helping?: By Yvette Ruzibiza (Copenhagen Business School) and Simon Turner (Lund University) Burundian refugees have been arriving in Kigoma, Tanzania for over fifty years now, fleeing from violent conflicts of 1972, 1993, and the latest of 2015. They meet a generalized hostile environment that pushes many, regardless of their status (formal ID/refugee status/rights to work or illegal) to go to great lengths to hide their Burundian identity. They hide their language, and many seek Tanzanian citizenship to conceal their ‘Burundianness’ and appear as true ‘Watanzania’. This paper explores how these attempts to break with the past and become truly Tanzanian play into cross-

generational relations of care and belonging. Is it possible to shed one’s past and maintain kinship ties and ties to one’s broader ethnic/national community all at once? To understand this, we approach generation from several angles. First, the fact that Burundians have been displaced by consecutive conflicts has created cohorts in Mannheim’s sense; 1972, 1993, and 2015 arrivals. They share common historical experiences of conflict in Burundi – irrespective of age. Second, we are attentive to what in classical migration studies are seen as the first and second generation, i.e., those who were adults upon arrival and those who were born in Tanzania. Finally, we take a more classical anthropological approach to generation as a genealogical relation of kinship (Whyte, Alber & Geest) where we explore whether such relations are weakened in the case of Burundians in Kigoma. The paper is based on collaborative fieldwork in Kigoma town in 2022 and 2023. Presenter: Simon Turner (Lund University)

Changing Grazing Grounds and Traditions among Maasai: Effects of Climate Change and Urbanization : By Marion Sumari-de Boer, Tauta Mappi, Naomi Lekashingo, Perry Msoka Maasai have seen the grazing grounds for their cattle decrease. Periods of extreme drought have reduced green grassy areas as the soil becomes less fertile, and many cattle are dying. The problem is exacerbated by fast urbanisation, with the residential regions becoming larger, decreasing the grazing grounds for Maasai cattle. Maasai children traditionally consume a diet of milk and butter, so their food security highly depends on the number of available cattle. Families are usually large, with men aspiring to marry multiple wives and raising an average of 7 children with each wife. In our previous participatory action research, the ONDOILO (meaning VOICE) study, we found that young married Maasai realise they can no longer feed the number of children. Living up to traditional values and procreation norms is no longer sustainable. Focus group discussions showed that Maasai are interested in birth control means, but it highly depends on age and generation, as well as on the remoteness of the region. In addition, Maasai mentioned they are looking for other means to secure food for their children. They would like to find alternative ways to their traditional diet of meat and milk. This would fundamentally affect the nomadic way of living of the Maasai, as crop-growing would require the Maasai to settle instead of migrating for greener pastures. The agreement to settle may be perceived differently by different generations of Maasai. In this presentation, we present findings of a follow-up mixed

methods study which investigates how climate change and urbanisation limit the Maasai from keeping their traditional lifestyle of migrating and dieting. We will explore the gap in knowledge on alternative means of food security for both cattle and Maasai, how they may differ between generations, gender, and settlement areas, how this impacts intergenerational tensions and how these may be mitigated. Presenter: Marion Sumari-de Boer

Exploring Syndemic Vulnerability Across Generations: A Case Study of a Former Dutch Fishing Village: This ethnographic study uses a life-course approach to explore intergenerational transmission of adverse health outcomes in Katwijk, a community in the Netherlands that faced a rapid decline of the fishing industry. Analyses of population health data from the former fishing village showed clustering of psychological distress with cardio metabolic conditions and pain across multiple generations. Community members (> 65 years) were interviewed to map village history and explore how contextual changes affected family life since the 1940s. Adults with at least one of the clustering diseases, their parents (when possible) and their adolescent children participated in semi-structured life-course interviews. After drawing a lifeline to describe life-events, transitions and medical history, each family member was interviewed about the circumstances in which these events and transitions took place. Each generation was invited to elaborate on their experiences of navigating continuity and change. Building on syndemics theory, we systematically traced and compared processes leading to or from syndemic vulnerability by studying seven families across three generations. We found a complex interaction of endemic social conditions, life lessons, life habits, and disheartening life events shaped families' predispositions for a syndemic of psychological distress, cardiometabolic conditions, and musculoskeletal pain. Aspirational capabilities, educational attainment, and continued social support emerged as themes related to decreasing syndemic vulnerability. In sum, this study reveals the need to study how families experience and navigate transitions in the backdrop of large scale societal transitions. Current and historical trends are key in understanding specific patterns of poor health on a population level. Presenter: Nienke Slagboom (Leiden University Medical Center)

Palestinian refugees in Germany: The effects of toleration status along gender and birth order lines: Toleration status (temporary suspension of deportation) has been Germany's hesitant answer to providing humanitarian relief for Palestinians escaping

the dismal conditions of refugee camps and the civil war in Lebanon in the late 1980s and early 1990s. At the same time, the status has subjected families to years, even decades, of insecurity and uncertainty through constant threats of deportation and restrictions on work, travel and higher education. Such legal insecurity was paralleled by an increasingly hostile environment towards Muslims and 'foreigners.' Based on 19 months of ethnographic research in Berlin- Neukölln, I will demonstrate how the constant wavering between hope, fear and disillusionment impacts not only the parents who fled Lebanon, but also their children who were largely born in Germany. I argue that to understand the stagnant realities of the insecure status requires a gaze beyond parent and child generations and must be considered along the lines of gender and birth order. While gender influenced the expected roles and the degrees of freedom and possibility within and beyond the family, birth order affected how and if toleration status was experienced as a burden. By focusing on the eldest children on the verge of adulthood, the differing effects of the status reveal a family dynamic that demands proximity and interdependence, but not without push back. They find creative ways to find even moments of distance and independence. Presenter: Carola Tize (University College London, Department of Anthropology)

3-785

A Double-Edged Sword: Migrant Intersections with Modern Technologies, Part 2

2:00 PM - 3:45 PM

Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Jacqueline Wagner (Washington University in St. Louis, Department of Anthropology)

CHAIR:

Jacqueline Wagner (Washington University in St. Louis, Department of Anthropology)

PRESENTER:

Silvia Almenara-Niebla ,Nicole Braida (Johannes Gutenberg University of Mainz),Claudia Minchilli (University of Groningen),Ludovica Fales (University College London, Department of Anthropology)

DISCUSSANT:

Peter Redfield (University of Southern California,

Department of Anthropology), Marcia Inhorn (Yale University)

DESCRIPTION:

How are modern technologies influencing the lived experiences of migrants around the world? What roles do these technologies play in their everyday lives, in the systems of surveillance that monitor them, and in the institutions that purport to help them? What are the advantages and disadvantages of such technologies for migrants themselves, and what is the impact on the broader politics surrounding migration in society as a whole? This roundtable will explore these questions and many more, incorporating work with migrants and other actors and employing a broad understanding of what 'technology' entails. With the dawn of the internet, people all over the world have been able to communicate and access information in unprecedented ways. Migrants have utilized the internet to build community and maintain national connections in diaspora, redefining the meaning of citizenship (Bernal 2014). Additionally, the ubiquity of more recent innovations like smartphones and social media have fostered engagement not only with family members and friends back home (Berg 2015) but also with strangers who may provide advice about migrating or about life abroad. On the other hand, social media has proven problematic in that migrants often find that the picture-perfect lives displayed online are not necessarily representative. Smartphones also support various applications (apps) that facilitate migration and life in a new country. For example, translation apps like Google Translate allow migrants to communicate in a new society before learning the local language (McCaffrey & Taha 2019); however, such apps can be misleading when used in official asylum contexts, where they contribute to the exercise of suspicion (Jacquemet 2019). Similarly, smartphone apps and programs designed by humanitarian and activist organizations to help refugees, asylum seekers, and other migrants access resources and integrate into the local community can reproduce inequality and precarity (Mahmoudi 2019). Modern technologies have also revolutionized the documentation and investigation of human rights abuses (Niezen 2020). This has significant implications for migrants, particularly refugees and asylum seekers, who have the tools to record and present evidence of offenses. Additionally, artificial intelligence (AI) and algorithms have been used to investigate human rights violations; however, these technologies reflect the biases inherent in the data used to create them, making them unreliable and potentially discriminatory (Niezen 2020). As tools of control and deterrence, surveillance

technologies are becoming increasingly common throughout the world and have made migration significantly more difficult and dangerous (Andersson 2014; De Leon 2015; Feldman 2011). For example, drones, video surveillance, biometric scanners, and cellphone tracking all serve the purpose of identifying, apprehending, and denying entry to migrants. Drawing upon ethnographic research conducted in Europe, the U.S., and North Africa, the roundtable participants will touch upon the role of emotions in the everyday digital media practices of refugees and migrants; serious games, interactive maps, and data visualizations used by humanitarian organizations as tools for promoting solidarity with migrants; feminist podcast projects; refugees' engagement with assisted reproductive technologies, such as IVF and ICSI; and the social class dynamics of the digital media practices of migrant women in diaspora.

3-410

Andean TRANS-itions

2:00 PM - 3:45 PM TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Anna Babel (Ohio State University)

CHAIR:

Anna Babel (Ohio State University), Devin Grammon

PRESENTER:

Anna Babel (Ohio State University), Devin Grammon, Margarita Huayhua (University of Massachusetts, Dartmouth, Department of Sociology and Anthropology), Anne Marie Creighton (University of Michigan, Department of Anthropology)

DISCUSSANT:

Bruce Mannheim (University of Michigan, Department of Anthropology)

DESCRIPTION:

The Andes have long been singled out in the academic literature as a site of syncretism (e.g. Marzal 1978, 1983), a concept that alludes to the combination of indigenous and European cultural practices and artifacts in colonial contexts (particularly concerning religion). However, this framing has been questioned by scholars for decades. For example, MacCormack writes that 'while Andeans did accommodate themselves to the invaders by sheer force of necessity, they also persisted

in constructing their own logically coherent and complete interpretation of their world and their experience. Andean culture remained intelligible from within itself after the invasion, just as it had been before that event' (MacCormack 1988: 960-961). Furthermore, Rivera Cusicanqui argues that the concepts of *mestizaje* and hybridity have served to erase indigenous autonomy under the guise of decolonial theory. In order to break with stereotypes of ahistoricity and the anthropological/scholarly denial of coevalness, Rivera Cusicanqui argues that we must recognize the independence, political commitments, and autonomy of contemporary indigenous actors (Rivera Cusicanqui 2012). This panel, entitled 'Andean TRANS-itions,' takes as a starting point the idea that in order to engage with the concept of transition or 'crossing' (Rampton 1996) we must recognize the historical and contemporary existence of opposition. This panel brings together a group of scholars who take language as a key site of the production of opposition, transition, and crossing. Our research recognizes the active role that actors, including indigenous actors, take in generating these semiotic processes in the contemporary Andes. In particular, we center practices that define, question, and 'put in play' (Ortner 2006) the concept of the Andes and Andean people(s). On the other hand, Hill defines syncretism in linguistics as 'the suppression of a relevant opposition under certain defined circumstances' (Kuryłowicz cited in Hill 1999: 244), arguing that 'syncretic linguistic projects are active and strategic efforts by speakers, who draw on their understandings of the historical associations of linguistic material to control meaning and to produce new histories by variably highlighting and suppressing these histories through linguistic means' (Hill 1999: 246). Following Hill, we treat both opposition and syncretism as semiotic processes that are produced by particular actors in particular contexts with particular means and to particular ends. This panel focuses centrally on language and the use of language in creating and maintaining borders which then become sites for potential 'crossing' or transitions. We use language in order to interrogate the production of difference and similarity through the production of ethnic, class, and national boundaries in the Andean region, including Ecuador-Peru-Bolivia, indigenous and non-indigenous identities, internal and international migration histories, and hierarchies of socioeconomic class. Cusicanqui, S. R. (2012). *Ch'ixinakax utxiwa: A Reflection on the Practices and Discourses of Decolonization*. *South Atlantic Quarterly*, 111(1), 95-109. Hill, J. H. (1999). Syncretism. *Journal of Linguistic Anthropology*, 9(1/2), 244-246. MacCormack, S. (1988). *Pachacuti: miracles,*

punishments, and last judgment: visionary past and prophetic future in early colonial Peru. *The American Historical Review*, 93(

Bolivian transnational migrants: Social and linguistic awareness: It is estimated that more than 30,000 Bolivian migrants live in the area surrounding Barcelona, Spain, and many more have traveled through the area at some point in the past 20 years. In this paper, we report on data gathered in Bolivia in 2022 from interviews carried out with 40 return migrants (Bolivia-Spain-Bolivia). The interviews included a variety of tasks meant to probe different kinds of awareness/consciousness of dialectal differences, such as questions about migration history and attitudes towards Spain, explicit discussion of differences between Peninsular and Bolivian Spanish dialects, a narration activity in which we asked participants to switch between Peninsular and Bolivian dialects, a reading task in which we asked participants to switch between Peninsular and Bolivian dialects, and finally an echoing task in which participants were asked to imitate a Peninsular Spanish speaker. In particular, we were interested in how transnational migrants became aware of Quechua contact features in their varieties of Bolivian Spanish. We found that indeed, most interviewees reported avoiding words that they associated with Quechua influence and most interviewees commented on prosody and salient lexical/morphosyntactic differences. However, there was considerable individual variation in the participants' ability to recognize or produce Peninsular Spanish forms. This work is relevant to anthropological discussions of migration within and beyond the Andes, and provides an example of modern-day processes of syncretism and differentiation among transnational migrants. Presenter: Anna Babel (Ohio State University)

'Don't speak Spanish like a Quechua speaker': Language instruction and study abroad in Cuzco: The rise of study abroad programs in Cuzco, Peru is intricately tied to the region's transformation into a major center of international tourism centered on Incan patrimony. In this paper, I discuss linguistic syncretism in the context of a Spanish immersion study abroad program in Cuzco that featured coursework on indigenous language (Quechua) and culture. Specifically, I focus on the role of language teachers as agents of U.S. learners' socialization into the local contact variety of Spanish and examine how they reproduced oppositions between Spanish and Quechua during classroom language instruction. Drawing on examples from recordings of classroom discourse and interviews, I describe the ways that instructors socialized students to distinguish the

“pure Spanish” spoken by “native speakers” from the “non-standard” and “bad” Spanish spoken by Quechua-speaking migrants in the host community. I claim that by variably highlighting Spanish grammar forms as instances of linguistic interference from Quechua, these teachers reproduced ideologies deeply enmeshed in the local tourism industry that simultaneously disparage indigenous people while celebrating indigenous heritage and culture. These findings point to language classrooms as critical sites for the acquisition of sociolinguistic competence during study abroad and amplify calls to reexamine syncretism in the Andes in an era of elite migration. Presenter: Devin Grammon

Everyday Interaction and Shifting Languages in a Southern Peruvian Household: The southern Andes are characterized by multilingualism, in which indigenous languages (such as Quechua and Aymara) are used on everyday basis besides Spanish (the “national” language). While multilingualism has been studied in limited domains, particularly education, there is little research on practices of language use among indigenous people, particularly in rural areas, and in other institutional settings, such as Quechua households. I examine face-to-face interactions between Spanish-dominant but bilingual medical staff and Quechua-dominant but bilingual man and woman in a Quechua household. Whether they interact primarily in Spanish or using both languages, their interactions illustrate how the protocol for proper visit is violated. Quechua dominant speakers are denied sovereignty within the wall of their household; medical staff fail to follow host-guest protocols by initiating a heated discussion, questioning the birthing of a newborn in the house. Health workers display righteous attitudes as they treat their hosts as minors without the ability to carry out their own business in their own home. Although interactants shift between Spanish and Quechua, the effect is that the guests override the personal rights of the hosts. Bilingualism or language “crossing” reproduces relations of domination in everyday interactions. Presenter: Margarita Huayhua (University of Massachusetts, Dartmouth, Department of Sociology and Anthropology)

Quechua in Church: Audience-Making and Translation during Language Shift: In Tuti, Arequipa, Peru, members of the Iglesia Evangélica Peruana have developed bilingual practices including the extemporaneous translation of Spanish Bible verses into Quechua. Using recorded services and ethnographic interviews, I analyze these translations as linguistic and social practices. Where are they 'exuberant' or 'deficient'? Where do the translators provide commentary, of what kinds? Which elders can translate, and what qualifies them to do so?

Next, I examine the use of Quechua in the Iglesia Evangélica Tuti as an audience-making practice. Tuti is experiencing a shift from Quechua to Spanish; most current congregants speak both Quechua and Spanish. Who, then, is understood as benefiting from translation into Quechua? Drawing on and comparing interviews with members of Iglesia Evangélica Tuti and parishioners of Tuti's Catholic church, I suggest that the former understand their translation practices as benefiting all Quechua speakers in attendance, whether or not they also speak Spanish. Presenter: Anne Marie Creighton (University of Michigan, Department of Anthropology) Discussion: Discussant: Bruce Mannheim (University of Michigan, Department of Anthropology)

3-856

Late-Breaking: Anthropology facing the global rise of fascism(s): Responsibility, Solidarities, Collective Action

2:00 PM - 3:45 PM

TMCC - 803 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Ana Ivasiuc

CHAIR:

Carmen Rial

PRESENTER:

Gabriela Vargas-Cetina, Bela Feldman-Bianco, Monica Heller (University of Toronto, Department of Anthropology), Bernard Perley (University of British Columbia), Ana Ivasiuc

DISCUSSANT:

Nicolas Petel-Rochette

DESCRIPTION:

The global rise of fascism(s) is visibly affecting our institutions as the world undergoes what looks like a transition to authoritarian rule. Although localized in their forms and manifestations, fascisms seek to establish authoritarian systems of rule that are highly racialized and gendered. At their center are mechanisms of exclusion and annihilation of those constructed as enemies, and although historically not new, such dynamics are gaining momentum in the current time at the intersection of multiple crises. Attacks on critical scholarship on race and gender are becoming normalized in many parts of the world, with some of the latest developments affecting the North American academic landscape (the eradication of Critical Race Theory from university curricula, or of Gender Studies

as a critical programme of scholarship). But other parts of the world are not exempt of such constraints on academic freedom, and constant pressures mobilizing the narrative of 'woke-ism' resurface periodically elsewhere too. At the same time, some academics mobilize an impoverished and misunderstood concept of 'academic freedom' to push for scholarship that undoes critical advances in knowledge on racialized and gendered power hierarchies. Unfortunately, this has started to happen under the umbrella of anthropological research, too. What we are facing globally as the rise of fascism(s) requires a strong position-taking and a reaffirming of anthropology's commitment to scholarship that works, as Ruth Benedict once said, to 'make the world safe for human differences'. The purpose of the round table is to gather the leadership of some of the major regional and global anthropological associations and debate the role and responsibility of anthropology against the global rise of hatred, authoritarianism, and violence. We are interested in engaging in a dialogue about anthropology's responsibility facing the global rise of fascisms (from trumpism to Modi, from Putin to Meloni, from the AfD in Germany to Bolsonarism etc.). Anthropologists are actively studying such movements and dynamics world-wide, but as such ideologies are starting to seep through in our academic institutions, we need to direct our attention toward our own practice of anthropology, too. What do we do when our own students start embracing fascist ideologies, against everything that we teach in the classroom? What do we do when states attack academic freedom in our universities? What do we do when research with exclusionary effects resurfaces as 'anthropological' knowledge? What should our discipline's concerted response be in the face of the global rise of fascism(s)? How do we shape solidarities with those whose very existence is threatened by the rise of fascism, be they our research participants, our own colleagues, or ourselves? How do we frame our future collective action as anthropologists and as leaders of anthropological communities worldwide?

3-540

ANTHROPOLOGY IS DYING FROM A THOUSAND CUTS

2:00 PM - 3:45 PM TMCC - 801 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association of Senior Anthropologists

ORGANIZER:

Alice Kehoe

CHAIR:

Alice Kehoe

PRESENTER:

Noel Dyck ,Rick Feinberg (Kent State University),Yolanda Moses (University of California, Riverside, Department of Anthropology),Evin Rodkey

DESCRIPTION:

Franz Boas established Anthropology as a discipline with four subfields, reflecting: humans as biological organisms - genus Homo within Order Primates, human societies as culturally diversified, the archaeological past, linguistics. Anthropology's strength is its recognition that we cannot understand human behavior without taking into account, our physical nature derived from ancestors, the patterning of behaviors through imitating and learning from other people, the influence of histories, and our unique capacity for expression and communication in words. Anthropology is rooted in the fundamental theoretical position that the four specialties are different facets of what it means to be human. Democracy—rule by the people—is natural in selection for gregarious living, while it is challenged by cultural patterns supported by aspects of our evolutionary heritage such as lust, hoarding, fear of strangers and bonding for defense. When the broad foundation of American anthropology is gutted by academic cuts and restructuring into capitalist enterprises exploiting possessive individualism, we lose not only our unique understanding of the empirical reality of the human organism Homo sapiens, but also opportunities to awaken our compatriots to the humane values integral to our discipline, transitioning from 'silos' to solidarity. Our professional associations should work to increase community, technical and tribal colleges' outreach to all residents, and to support courses in anthropology that begin with a four-field Introductory course understood to be relevant to every person, regardless of their employment strategies, because everyone is a Homo sapiens. All our professional organizations are doing outreach. In numbers there is strength.

3-545

Ascendant China: a Transition Involving BOTH Nationalist Insularity AND Globalization

2:00 PM - 3:45 PM

TMCC - 717 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Mayfair Yang (University of California, Santa Barbara)

CHAIR:

Xiao Ke (University of Pennsylvania), Mayfair Yang (University of California, Santa Barbara)

PRESENTER:

John Osburg (University of Rochester, Department of Anthropology), Susan Greenhalgh (Harvard University, Department of Anthropology), Nancy Chen (University of California, Santa Cruz, Department of Anthropology), Sara Friedman (Indiana University, Bloomington), Tiantian Zheng, Orna Naftali

DISCUSSANT:

Susan Brownell (University of Missouri, St. Louis, Department of History), Brendan Galipeau (National Tsing Hua Univ)

DESCRIPTION:

In its transition from impoverished Maoist state socialism to global capitalist power, China represents a puzzling anomaly. On the one hand, modern China was nationalistic and pre-occupied with its own domestic issues. With the Covid-19 crisis, China dug deeper into hyper-nationalistic insularity, and the transnational movements of information, people, and goods became even more constrained. On the other hand, these state controls have not prevented China from becoming the Number Two global power, and may even have helped. This Roundtable will discuss the ascendancy of China through an anthropological perspective highlighting themes that are often neglected by mainstream media. It delves into how China's transition shares common experiences found in other developing nations, and how China followed its own unique path. Looking to the future, it examines the pitfalls that may derail China's continued ascendancy. Economic Transitions While corporate media focuses on giant corporations and state trading, Ke explores the importance of transnational petty commodity trade of small entrepreneurs, such as the dissemination of medicinal goods by African traders. Yang also discusses small entrepreneurs and their 'ritual economy,' in which religious expenditures and spiritual indebtedness are deeply woven into the logic and materiality of petty capitalism, hearkening back to the Song Dynasty. Osburg tackles the transition from a thrift and savings mentality today's consumer economy and desire. Litzinger explores a familiar trope of capitalism, the exploitation of labor and polarization of class,

through the 'black lung disease' among miners.

Gendered Bodies, Families, Population The transition to economic power relied on the cheap labor of peasants and migrant laborers. These bodies are gendered, undergo aging, must be kept healthy and be reproduced. Greenhalgh examines how the commodification of food and diet, and massive infusion of sugar have produced an obesity epidemic. Medical anthropologist Chen discusses recent health trends, crises, and policies for the population. Friedman explores the growing multiplicity of family forms, including transnational and queer families that are not always geared towards biological reproduction, as heterosexual marriages and birthrates dramatically decline. Zheng thematizes the hyper-masculinization of bodies in statist discourse, which may detract from economic production and biological reproduction. Nationalism/Environmentalism Since the Covid lockdown, China has further tightened political controls and surveillance over the flows of information, media, and education. Does hyper-nationalism strengthen or detract from continued ascendancy to a global power? Can a society that blocks its citizens from knowledge of their own society and the outside world, innovate and take initiatives that will build a global power? Or is it easier for a society in lockstep with state leadership, to attain global power status? Naftali shares her research on nationalist education of China's youth, while Brownell explores the projection of national might in China's Olympics events. Does nationalism help or hinder the construction of transcendent concerns beyond national interests, where citizens identify not only with the human species, but care for all planetary life? As a global power, China needs to lead the world in environmentalism, and Galipeau examines China's past record.

3-390

Assembling Engaged Anthropology

2:00 PM - 3:45 PM TMCC - 713 A

Conversation/Debate - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Justin Helepololei (Colgate University, Department of Sociology and Anthropology)

CHAIR:

Justin Helepololei (Colgate University, Department of Sociology and Anthropology)

PRESENTER:

Jacqueline Urla (University of Massachusetts, Amherst, Department of Anthropology), Boone Shear (University of Massachusetts, Amherst), Jen Sandler (University of Massachusetts, Amherst), Justin Helepololei (Colgate University, Department of Sociology and Anthropology)

DESCRIPTION:

Within the present, political-cultural conjuncture of the Anthropocene, the common-sense narratives that have constructed our dominant reality are unraveling in multiple directions, creating openings for other ways of thinking, being and doing - even as capitalist modernity attempts to pull-in and re-territorialize possibility. Drawing on engaged, ethnographic research with solidarity economy initiatives, Basque language revitalization activists, grassroots community organizers, and prison abolitionists, this roundtable opens a conversation on anthropological praxis and the building of other worlds. We pose the following questions: How might we as anthropologists understand our own enrollment into world-making assemblages, including those we hope to unmake? What can the role of a generative critique be in imagining and assembling other worlds? What questions might be asked, what theoretical tools are at our disposal, and what sorts of relationships among people and non-human others become apparent in thinking of politics and culture as assemblage?

3-846

Beyond Covid-19 – Fostering a multicultural and interdisciplinary understanding of the pandemic and its impact on mental health.

2:00 PM - 3:45 PM

Virtual - Room 1

Late-Breaking Oral Presentation Session - In Person

ORGANIZER:

Daria Morgounova Schwalbe (University of Copenhagen)

CHAIR:

Daria Morgounova Schwalbe (University of Copenhagen), Felipe szabzon (University of Copenhagen)

PRESENTER:

Felipe szabzon (University of Copenhagen), Anna Iskra (University of Copenhagen), Daria Morgounova Schwalbe (University of Copenhagen), Maura Cranny Ntow (University of Copenhagen), Cora Salkovskis (Danish Institute for International Studies)

DESCRIPTION:

Since the beginning of the COVID-19 pandemic, mental health has emerged as a prominent concern with profound implications for both the present and future repercussions of the global health crisis (Bambra 2020; Moreno et al 2020; Rose 2020; Lancet Psychiatry editors 2020). Mainstream journals (e.g., Lancet and Nature) presented conclusive findings that the pandemic was detrimental to mental health (Burgess 2020; The Lancet Psychiatry 2023). Leading international health organizations such as the WHO and World Psychiatric Association have issued guidance for preserving mental health in times of Covid-19. In most discussions, researchers and policymakers assume the universality of such mental health consequences around the world – after all, the pandemic-related circumstances and social measures appear to be strikingly similar in most sociocultural contexts, and in the current climate of global mental health the same guidelines, research instruments, diagnoses and questionnaires are often used across the globe. Within the history of transcultural psychiatry and medical anthropology, however, which have shed light on the multifaceted relationship between culture, society and mental illness, such assumptions about the global universality of psychological problems and emotional worlds should also be questioned (Bains 2020; Antic 2021; Kleinman 2023). In fact, the universalization of psychiatric concepts and instruments without considering complex sociocultural contexts can lead to the marginalization of both patients and experts from developing countries, may reinforce Eurocentric tendencies and power structures in mental health, and often results in ineffective policies (Mills & Fernando 2014; Kirmayer 2006; Napier 2014). Moreover, with the pandemic being declared to be over, the initial fervor surrounding pandemic-related prognostications has gradually abated, which brings forth the need for a more nuanced and comprehensive examination of the pandemic's transformative effects. This session brings researchers from interdisciplinary fields working with local communities and medical professionals (psychologists, psychiatrists, and therapists) in the Global South and Global North to explore how local languages, cultures and context have shaped communities and medical professionals' responses to the pandemic, and how cultural and social difference is constructed and worked into the mental health research during and after the pandemic. Bringing the diversity of voices and experiences to the fore, we ask: 'How can we conceptualize, understand, and alleviate pandemic-related distress and afflictions?' 'To what extend was the

pandemic suffering universal, and to what extent it was culturally determined or constructed?' Ultimately, 'How can we conceptualize 'mental health' in the post-pandemic world?' and 'What can we do to advance change?' The session will help to share the findings generated by the 'COVID-19 and Global Mental Health: The importance of cultural context' project, based at the Center of Culture and the Mind, University of Copenhagen. It will also provide a platform for scholars and younger researchers, working in the fields of transcultural psychiatry, psychiatric epidemiology, anthropology, medical humanities, and public health, to present up-to-date findings and debate new pathways to understanding post-pandemic transitions and emerging mental health problems.

The promise of 'Peace of Mind': Understanding mental healthcare responses to COVID-19 in Colombia: Colombia has been marked by its enduring exposure to a protracted violent conflict spanning over five decades. Within this backdrop, mental health policy has assumed a pivotal role in the nation's journey towards peace, garnering a prominent national focus since the 2010s. The onset of the pandemic has propelled mental health back into the forefront, necessitating comprehensive measures to address escalating levels of psychological distress among the populace. This study draws upon a six-month ethnographic fieldwork endeavor and a series of interviews involving policymakers, scholars, practitioners, and community-based mental health organizations, conducted from October 2022 to February 2023. The paper delves into the ways in which pre-existing perceptions towards mental health and institutional healthcare structures have influenced public health responses aimed at mitigating the psychological repercussions of the COVID-19 crisis. The findings shed light on the strategies employed by local authorities in four municipalities to formulate supportive interventions that alleviate the suffering and distress experienced by individuals. Conversely, these responses are juxtaposed with initiatives undertaken by community-based organizations, which similarly strive to alleviate the afflictions faced by local residents. Felipe szabzon (University of Copenhagen)

Counselling Unhappening. Viral Absurdity and Affective Dysphoria in Post-Pandemic Shanghai.: Walking through the streets of Shanghai today, one needs to seek hard to identify the traces of the pandemic in the texture of the city. Gone are the posters motivating frustrated citizens to power through the two-month lockdown with the sheer force of "positive energy" (zheng nengliang). The testing booths that once mushroomed on every other

street corner now became barbecue stands, garbage disposal sites, or, after their removal, just square-shaped discolorations on the pavement. In the Shanghai Mental Health Center, a leading psychiatric hospital in the city, there are plenty of posters and leaflets educating the visitors about mental afflictions and the current health-related campaigns. The word "pandemic" is absent from all of them. This talk examines the politics of unhappening that minimize the effect of the pandemic on wellbeing and mental health of urban Chinese today. It explores this issue through the narratives of psychological counsellors who provide talk therapy and other therapeutic modalities within Shanghai's loosely regulated psy-milieu. The accounts of counsellors spotlight their own and their clients' experiences of affective dysphoria as they are trying to validate their lingering discomfort and suffering that traces back to the pandemic times as they are gaslit by mainstream political discourses to forget, move on and embody hope and enthusiasm. Anna Iskra (University of Copenhagen)

Beyond 'talking cure'. Framing violence and Inuit mental health in post-pandemic Greenland. : It has been repeatedly pointed out that the long-term psychological consequences of the Covid-19 pandemic might still be underway, as the massive and complicated nexus of emotions and pain is only beginning to be understood. In the Arctic, the virus was not very widespread, and Greenland managed particularly well to control the pandemic, and the imposed social isolation measures were limited. Nonetheless, the numbers of suicide threats and cases of sexual and other forms of violence were reported to increase in Greenland, as well as across North American Arctic, particularly after the first wave of the pandemic. This talk explores how the pandemic was framed and reframed by experts in Greenland, compared to Alaska. By looking at assumptions about suicide, culture, and cure, embedded in therapeutic and health discourses, it scrutinizes the role of culture and context for mental health in Greenland. It also problematizes the 'culture of silence' (Danish: 'tavseskultur'), ascribed to Inuit societies, identifying the possible side effects of the 'culture of confession' which prevails in contemporary public and health care discourses, and which assumes that 'talking' is the only possible cure and hence, the only rational solution to mental health problems in the Arctic. This talk questions the universal idea of 'talking cure', arguing that to change the current mental health challenges in the Arctic we need to change the framework of understanding suffering experiences in relation to the conditions for people's lives. Daria Morgounova Schwalbe (University of Copenhagen)

The Social Life of Anxiety. Covid-19 related emotional distress and anxiety in Ghana and Nigeria. : There is wide range of literature describing the various psychological impacts of the COVID-19 pandemic with studies reporting a global increase in the prevalence of mental disorders and psychological distress due to the pandemic. The most reported emotional reactions are fear and anxiety. Owing to the emerging literature various COVID-19 fear and anxiety related psychometric tools have been developed. But how consistent is the presentation of anxiety in various social settings? Do social factors contributing to anxiety impact the meaning attached to the symptoms and hence, the perception of presence or not of illness? It is assumed that based on the meaning attached to an emotional distress, a specific form of intervention is sought, and the same can be said of anxiety in relation to the Covid-19 pandemic. The aim of this study is to determine the various situations, circumstances and events contributing to the development of anxiety to the people of Ghana and Nigeria in the context of the Covid-19 pandemic and explore the understanding, perceptions and help seeking behavior adopted in relation to the assumed precipitating factors. Using a combination of historical analysis, literature review and interviews, this talk will provide new perspectives to the understanding of anxiety in the Ghanaian and Nigerian populations and the direction in which help must focus to ensure the needed outcome. Maura Cranny Ntow (University of Copenhagen)

“Resilience died years ago”: temporality, NHS austerity, and coping in crisis amongst UK healthcare.: The NHS has been termed the UK’s ‘national religion’, but commentators are increasingly asking whether it is ‘loved’ so much it has become a form of ‘collective delusion.’ This paper considers two forms of collective action concerning this national institution and healthcare labour. Drawing from mainstream and social media analysis (between 2020 and 2023) focused on the Clap for Carers (later Heroes), and interviews with NHS clinicians during a period of historic strike action (2023), this paper considers overlapping and competing conceptions of community and identity at different points of the COVID-19 pandemic in the UK. Which model of community was being imagined, galvanized, and encouraged during these phenomena, and who was forgotten or obscured? It asks how rituals and practices such as the Clap, lauded in the media as making gratitude and community heard, silence carers’ protests, needs, and anxieties. How was a historical myth, or imagined community of ‘Britishness’ associated with

resilience, the NHS itself, and the ‘Blitz spirit’, performed? In being labelled ‘heroes’ and the symbolic center of the ‘war against COVID-19’, doctors on the ‘frontlines’ speak to the ways in which they are and have been asked to compromise their mental and physical health. Resisting a language of ‘resilience’, they instead point to experiences of ‘moral injury’ necessitating structural change after over a decade of austerity. Is the NHS ‘loved’ so much its staff are being forgotten or sacrificed? Cora Salkovskis (Danish Institute for International Studies)

3-415

Billionaires in Space, Capital in Crisis: Manifold Lives of Contemporary Finance, Part II

2:00 PM - 3:45 PM **TMCC - 203 A**

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Ines Escobar Gonzalez (Harvard University)

CHAIR:

Ines Escobar Gonzalez (Harvard University)

PRESENTER:

Deniz Coral (University of Minnesota), Lisa Simeone (University of Chicago), Caitlin Zaloom (New York University)

DISCUSSANT:

Horacio Ortiz

DESCRIPTION:

This panel is the second and final part of an executive session held in Seattle last year. Climate disaster! Pandemic! Civil conflict! Inflation! The crises keep coming, yet financial markets are doing just fine. While billionaires plan their space escape, anthropologists are asking, what on earth is going on? Climate change threatens our everyday lives while democracies embrace kleptocracy. Across the Global North and South, party politics show the strain of social polarization and growing inequality. Amidst calls to decentralize finance for the people, we live on credit and die indebted, while our governments de-risk assets for institutional investors. Algorithmic calculations of risk manage the uncertainty of the future through money, transforming institutions, states and supply chains on a global scale. What do these transformations mean, why are they happening, and what will the near future bring? Our panel brings together papers that

consider the role of finance in the making and unmaking of neoliberal capitalism. We invite ethnographically-grounded speculations on the workings of finance under circumstances that invite, perpetuate, and profit from crisis. Anthropologists often approach global phenomena from a position of critique that stands outside what we seek to understand. However, it is becoming increasingly difficult to bundle material relations, ideas, and events into a coherent analysis of political economy. Is financialization the afterlife of neoliberalism, and, if so, what might that mean? Ultimately, what does this all reveal about the structures and infrastructures of the complex system we inhabit?

The Clash of Failures: Dark Humor in Turkish Financial Markets: Nobody in Turkey had expected the failed coup in 2016, which generated multiple perturbations, insecurity, fear, and paranoia. Nobody had expected the post-coup crisis either. As the AKP government became more authoritarian to recover its power, not only it intervened in the monetary policies of the Turkish Central Bank but also accused the Turkish finance industry of being “enemies of the state,” responsible for financial instabilities. Hence, the post-coup crisis led to an ongoing debt and currency crisis that nobody can name out loud due to the governmental repercussions, a functionless Central Bank, and the crumbling confidence in Turkish financial markets. In between the authoritarian regime and the logics and mechanisms of finance capitalism, that is, the clash between the state and market structures, how do traders apprehend Turkish financial markets and keep trading? To what extent do Turkish markets, a highly fragile emerging market between the Global North and South, reveal contradictions and frictions inherent in finance capitalism? This paper takes the dark humor proprietary traders produce and consume on the trading floors as a critical site for pursuing these questions. Embedded in the meme culture and subversive jokes circulated through digital and media networks in Turkey, I will argue that dark humor is pivotal for financial trading. It enables traders to navigate incommensurable uncertainties that escape being translated into calculable risks and become the epitome of the clash of failures: the failure of the logics and mechanisms of finance capitalism and the failure of the government to recognize the ongoing crisis. I will discuss dark humor as the manifestation of traders’ affective investments in markets (Berlant 2011, Lordon 2014), sense-making of the absent presence of the crisis, and attempts to recuperate their power in the

markets on the level of the everyday. Presenter: Deniz Coral (University of Minnesota)

Banking beyond Borders? Crypto-Boom and Bust in Little Senegal: In 2018 the performing artist Aliaune Thiam, aka Akon, announced plans to develop an Afro-futurist metropolis based on his own cryptocurrency, the Akoin. Born in the United States of Senegalese parents, Akon is an exemplar of transnational success among young people who have become disenchanted with the unmet promises of African development. Over the next few years, his wealth, visibility and political savvy would inspire a grassroots campaign promoting not only his improbable project but also the broader adoption of bitcoin as an international payment system. Based on interviews in New York City’s Senegalese community, this paper explores the infrastructural work of cryptocurrency promotion among the Senegalese diaspora, asking how the technologically-mediated remittance economy has engendered imaginaries of monetary sovereignty among Senegalese youth and their African American cousins, whose lives in the United States have delivered fewer opportunities for intergenerational wealth than their parents anticipated. Although Africa has the world’s lowest rate of internet usage, migrants and their relations rely on cell phones to stay connected, conduct business and transmit billions of dollars in remittances each year.

Cryptocurrencies have been particularly attractive to young African and African American investors with little surplus income who have been excluded from traditional financial institutions. Thus, despite the market crash of November 2022, crypto-based finance continues to make headway in Africa, where a history of inflation and currency devaluation tempers fears of market volatility. The Senegalese government has launched a national cryptocurrency, while entrepreneurs relish the prospect of a decentralized monetary system that cuts out the state altogether. Those with significant losses, however, may question whether escape from one form of domination entails capture by another for which Africans will, as always, pay the highest price. Presenter: Lisa Simeone (University of Chicago)

Finance and dream of future homes: Where should citizens live? And who should benefit from the debts they take on for the promise of stability? In the United States, 80 years of major housing policy grounded in federally-sponsored indebtedness binds government goals for managing populations to corporate profit motives and family desires for fulfilling lives. Today, the financialization of urban housing circulates its value in global financial circuits. This paper will contrast those processes with another, more sustainable, model, the

limited-equity cooperative in which generations of New Yorkers have built homes and communities. In particular, I will discuss how limited-equity ownership has shaped the concept of value and visions for the future among the original cooperators of Penn South, a limited-equity development in the Chelsea neighborhood of Manhattan. Presenter: Caitlin Zaloom (New York University)

Discussion: Discussant: Horacio Ortiz

3-790

Black (Sub)Marine Ecologies

2:00 PM - 3:45 PM Virtual - Room 2

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Amelia Moore (University of Rhode Island)

CHAIR:

Amelia Moore (University of Rhode Island)

PRESENTER:

Adrian Cato ,Amelia Moore (University of Rhode Island),Akeia de Barros Gomes ,Ayasha Guerin

DESCRIPTION:

Environmental anthropology has long been attuned to the political complexities of ecological relations on a changing planet. This subfield deftly presents a critique of capitalist accumulation composed of revelations of inequitable rights, the formation of exclusionary knowledge systems, and the degrading and dispossessive practices that remake the material world into extractive zones for the benefit of the few at the expense of so many lives. This work is deeply necessary, and yet it becomes unstable when challenged by antiracist and anticolonial scholars to address the critical lacunae of Black and Indigenous presence within the anthropological understanding of planetary ecologies. Scholarship on racial capitalism, the historical and ongoing experiences of African Diasporic communities, and the growing networks of scholars of color in environmental fields are just a few examples that demonstrate the need for continued transition and experimentation within environmental anthropology, particularly within those aspects, such as the maritime and submarine, that have been framed as subcategories within a subfield. This roundtable moves the antiracist and anticolonial turn in environmental anthropology offshore into the (still) predominantly white and supremacist space of the maritime, the submarine, and

the subaquatic. As a transdisciplinary Diasporic group consisting of environmental anthropologists (senior and student) thinking with the Black benthic and marine restoration, a curator of maritime social histories and archeologist, an artist and scholar of inter-species relations on an iconic American waterfront, and a geographer of Black ecologies, we will discuss how our work expands possibilities towards specific examinations of racial capitalist formations, Black ecologies of survival, resistance, and innovation, and the reclamation of ocean and coastal space and place. While we bring multiple concepts, frameworks, relationships, and obligations to this session, our ultimate goal is to continue to extend the realms in which Black lives matter.

3-420

Carceral regimes across Central America and Mexico

2:00 PM - 3:45 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Grazzia Grimaldi (University of Illinois, Urbana-Champaign, Department of Anthropology)

CHAIR:

Brenda Garcia ,Grazzia Grimaldi (University of Illinois, Urbana-Champaign, Department of Anthropology)

PRESENTER:

Brenda Garcia ,Grazzia Grimaldi (University of Illinois, Urbana-Champaign, Department of Anthropology),William Odum (Columbia University),R. Elizabeth Velasquez Estrada (University of Illinois, Urbana-Champaign)

DISCUSSANT:

Jon Carter (Appalachian State University, Department of Anthropology)

DESCRIPTION:

This panel brings together junior scholars working in the context of the war on drugs and gangs to consider carceral regimes in Mexico and Central America. From mega-prisons in El Salvador to the spread of the militarized National Guard in Mexico, the promise of securitization with zero tolerance politics led to 'transnational moral panics' (Osuna 2020) and local modes of criminalization and incarceration. After twenty-five years of zero tolerance politics, carceral

regimes have morphed into ongoing states of exception in the region, resulting in mass incarceration, disruption of communities and families, and death of criminalized subjects. Feminist scholars have long analyzed the carceral state through histories of slavery and racial capitalism (Wilson Gilmore 2007; Shange 2019; Khan 2022). Drawing on this scholarship, we understand the carceral state to go beyond the prison, consisting of technologies, everyday knowledges, and legal systems about crime. What are the discourses that shape the socio-political construction of the criminal and criminality? How does the interpretation of the law and judicial practices fit into carceral punitive logics? How does racialized gender influence carcerality? How do U.S. abolitionist frameworks clash with punitive populism in Mexico and Central America? How can carceral regimes in both Mexico and Central America help us theorize carceral states largely? Dr. Elizabeth Velásquez examines the intricacies of criminalization, punishment, and peacemaking in El Salvador, proposing an 'anti-carceral peacemaking' framework. William Odum explores how developments in El Salvador influence shared understandings of crime, criminality, and the police in Guatemala. Grazzia Grimaldi introduces the concept of 'carceral intimacy', examining how families in El Salvador grapple with the government's newly established state of exception that aims to end gang violence. Brenda Garcia examines how the security technology consisting of panic buttons, and wi-fi, speakers, and surveillance cameras relies on respect for the rule of law, politeness, and other racialized and gendered forms of Mexican liberal citizenship which makes certain residents eligible for protection.

How to Bribe a Police Officer and the Negotiation of Transnational Carceral Regimes: In October 2020, Mexico City won the Sustainable Cities Award for a project called Mi Ciudad Segura (My Safe City). A single government sponsored app established a network in which users could contact police, figure out public transit routes, gain legal assessment, and report crime anonymously. The app made Mexico City to a smart city status and an addition to a hefty security network in which 15,310 surveillance cameras, panic buttons, wifi access and earthquake signals were spread in almost every corner of the city on posts that look like street lights. In a country where the fear of organized crime haunts citizens, Mexico City's smart city infrastructures promise security to all city residents. This paper explores how the panic button installed in Mexico City promises security and protection from crime for all law-abiding citizens. I examine how knowledge of

criminalization and race that informed how the panic functions came from criminalizing knowledge both from the United States and Mexico. Through ethnographic analysis that follows my interlocutor Alex as he tries to recuperate his cellphone, I analyze how the securities system relies on respect for the rule of law, politeness, and other racialized and gendered forms of Mexican liberal citizenship which makes certain residents eligible for protection. Presenter: Brenda Garcia

Carceral intimacies: Gang criminalization, family, and the carceral state in postwar El Salvador: A year ago, the Salvadoran government declared a "war on gangs." It imposed a state of exception, suspending constitutional protections. This act amplified twenty years of punitive, carceral, iron-fist policies criminalizing gangs and young marginalized men. It also situated families as new public enemies, criminalized as gang collaborators, in unprecedented ways. As a result, mass arrests have crammed prisons with over 65,000 people, detained without due process in an increasingly politicized judicial landscape. Outside the prison gates, thousands of female relatives also crowd up every day, delivering food and hygiene packages, figuring out the legal paperwork, or seeking for missing relatives. Most importantly, many are proclaiming their family's innocence, through a redefinition of family ties that explicitly separates them from gangs. As family becomes a central field of power in El Salvador's carceral state, this paper examines its redefinitions, through an analysis of "carceral intimacies"—which I define as family ties with incarcerated persons, outside prisons but under carceral conditions, that are central to the workings of the carceral state. I build upon ethnographic work conducted with families of incarcerated people and independent lawyers, as they navigate this extraordinary new form of criminalization, deepened by judicial maneuvering condemned by human-rights movements around the world. By looking at carceral intimacies in El Salvador, I ask how this framework can help us theorize carceral states largely. Presenter: Grazzia Grimaldi (University of Illinois, Urbana-Champaign, Department of Anthropology)

The president in El Salvador and the politics of crime and policing in Guatemala: In 2022, El Salvador's president Nayib Bukele declared a war on gangs. Zero-tolerance policing strategies and skyrocketing incarceration rates in El Salvador have since earned both fame and infamy at local and international levels. In Guatemala, similar policies have remained popular across different sectors of society, but anti-gang policies have yet to successfully be put into place. However,

there have been ample resources directed towards the Guatemalan Policia Nacional Civil (PNC) to combat criminal gang activity. But internationally trained specialized task forces and prevention policing programs have not saved the PNC from the general distrust and contempt that civil society harbors for the police. Concerns of gang members and violence spilling over into Guatemala to flee Bukele's state of exception has led Guatemalans to ponder their own country's potential solutions. Coinciding with Guatemala's 2023 presidential election and the reversal of falling homicide rates, Bukele's strategy in neighboring El Salvador has become increasingly attractive in Guatemala. Crime and security have become energizing topics in electoral politics, and Mano Dura policies, large-scale incarceration, and the revival of the death penalty have regained significant discursive traction. But how do Guatemalans who support harsh policing and mass-incarceration reconcile a deep-seated distrust of the same state security institutions that would be tasked with carrying out anti-gang policies? Based on ethnographic research with Guatemala's PNC, neighborhood residents from the capital, and news and social media analysis, this paper seeks to explore how do developments in El Salvador influence shared understandings of crime, criminality, and the police in Guatemala. As such, it seeks to shed light on the intertwined local and transnational dimensions of the relationship between crime, policing, electoral politics in Guatemala City and Central America in general. Presenter: William Odum (Columbia University)

Does anti-carceral peacemaking threaten us? Criminalization, punishment, and peace in Central America: This paper explores the intricacies of criminalization, punishment, and peacemaking in El Salvador. After the 1992 Peace Accords, El Salvador became one of the world's most violent countries due to homicidal and femicidal violence. The Salvadoran state has held "the social plague of criminality" – gangs – responsible for this violence. It has implemented punitive security policies, designated gangs as terrorist organizations, and executed an ongoing state of exception against them. I draw on ethnographic research conducted between 2010 – 2015 with war veterans, female relatives of gang members, and male gang members themselves; Paul Amar's argument that a politics of sexuality has been key in articulating "human security governance," a system that creates a political victim that must be protected; and Alexander Weheliye's argument that racialization is "a set of sociopolitical processes of differentiation and hierarchization, which are projected onto the putatively

biological human body" rendering some individuals semi-humans and non-humans. This is to inquire how an abolitionist framework can challenge the dominant construction of "the social plague of criminality" that needs to be incarcerated to attain a healthy, peaceful country. I suggest that to end social violence, we need what I call an "anti-carceral peacemaking" framework. This framework asks us to replace the dominant approach to the issues of criminal violence through the lens of a few bad apples and take seriously enduring systems that have sustained crime and violence by rejecting the dichotomy between the criminal without humanity and non-criminals who deserve protection. The lack of attention to anti-carceral peacemaking will result in ongoing cycles of state and social violence. Presenter: R. Elizabeth Velasquez Estrada (University of Illinois, Urbana-Champaign)

3-425

Community Experiences of Changing Climates: An Anthropological Lens on Local Manifestations of Global Change

2:00 PM - 3:45 PM TMCC - 202 D

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Jennifer Sweeney Tookes (Georgia Southern University)

CHAIR:

Jennifer Sweeney Tookes (Georgia Southern University)

PRESENTER:

Catherine Bolten (University of Notre Dame, Department of Anthropology), Ajmalkhan Areethala (Harvard University), Hortense Gerardo, Jennifer Sweeney Tookes (Georgia Southern University), Can Dalyan (College of Charleston, Department of Sociology & Anthropology), Reddi Sekhara Yalamala

DESCRIPTION:

Climate change is an increasingly significant force that is changing global environmental systems (IPCC 2022), dramatically impacting human lives around the globe, and impacting every aspect of life on Earth. As the planet is warming, weather patterns are shifting, sea levels are rising, natural disasters are increasing in frequency and severity, and natural habitats are being altered (Chaudhary et al. 2021). These changes are experienced and understood in a myriad of different ways by communities around the world. As

anthropologists, we play a pivotal role in documenting and analyzing the ways in which people experience and adapt to changing climates, and how best to mitigate these changes. Without a deep understanding of the variety of ways different cultures will respond to ecosystem and environmental changes, climate change mitigation and adaptation projects are unlikely to succeed (Barnes et al. 2013). This panel brings together a diverse group of anthropologists who conduct research on the local experiences of changing climates across the globe. Each paper focuses on a different community, region, or impact of climate change, but all are committed to exploring the lived experiences of environmental transformations and changing climates. Together, these papers demonstrate the importance of examining the local experiences of changing climates in anthropology. By focusing on the specific ways in which communities are affected by climate change, interact with changing conditions, and perceive the causes or potential mitigating factors, we can better understand the social, cultural, and political dimensions of this global phenomenon. Through careful ethnographic research, we can document the ways in which people are adapting to these changes, and identify the opportunities and challenges for building more resilient and sustainable futures.

'We don't know why this is happening': 'Unknowing' farmscapes and climate change in Sierra Leone: Rice farming in rural Sierra Leone has historically occurred cyclically over years and generations, with knowledge of landscapes a cyclical process of knowing how 'old' land was based on when it had last been cultivated and by whom. Small, discrete areas of farmbush were 'brushed' with fire to prepare them for farming, and were then left to rest and grow strong for at least a decade after two cultivation cycles. Generational knowledge consisted of knowing when the bush was 'strong' and capable of producing good yields of rice, with social prohibitions on bringing 'weak' bush under cultivation because it would not produce. Recent rural population growth combined with climate change has produced a situation of 'unknowing' the landscape. Though rains were never truly predictable, the last decade has seen an unprecedented shift--they come early or late, heavy or light, or not at all--and burning that was once controlled entirely within communities is now confounded by wildfires, as lightning strikes and high winds in the late dry season send embers across the land and destroy land that was meant to be fallow. Instead of speaking confidently about the small adjustments they can make to accommodate the occasional seasonal drought or increase in demand for

farmland, farmers now speak only of 'unknowing', of not being able to predict what the land will do, and of having no good answers to how to farm in this climate, and of thinking about only how to feed their families today. Presenter: Catherine Bolten (University of Notre Dame, Department of Anthropology)

Doing Anthropology of climate change in South Asia: Anthropological reflections from the Sundarbans: Anthropological scholarship on anthropogenic climate change addressed risk perceptions and management, decision making processes, social production of knowledge, and interactions of science, policy, and politics. The rapidly growing body of scholarship in anthropology on climate change (Crate and Nuttall 2009; Dove 2013; Fagan 2010; McIntosh et al. 2013; Rayner) explored the human-associated nature of climate drivers and impacts across societies. The anthropological literature that looked at the indigenous people's knowledge and experience of climate change Lipset (2011) Rudiak-Gould (2011) explored the contrast between scientific knowledge and indigenous knowledge and the experience of the indigenous people among many other areas. However, even though there is a rich tradition of studying Adivasis (Indigenous people) in South Asia, there has not been much anthropological exploration of climate change and the experience of Adivasis. This paper looks at the climate in India considering Adivasi (Indigenous) identity as central socio-ecological category in the Indian sub-continent. Based on the fieldwork conducted among the Adivasi farmers in the world's largest area of mangrove forests in the Bay of Bengal, Sundarbans, this paper highlights the challenges to the existing anthropological tools to study climate change in South Asia. I demonstrate how unique forms of historic and socio-ecological, human, and non-human relations, and their multiple intersections determine and mediate the experience of climate change in the Sundarbans. I then argue that anthropologists in South Asia might need new tools and alternative frameworks to study the Adivasis experience of climate change. This could further help climate change mitigation and adaptation policies in South Asia. Presenter: Ajmalkhan Areethala (Harvard University)

Climate Perspectives: Fishing & Farming Adaptations to Climate Change in New England: Climate Perspectives: Fishing & Farming Adaptations to Climate Change in New England integrated focus groups and participatory art-making to collect individuals' perspectives on the current and future impacts of climate change and emerging resilience strategies. This project focused on industries and workforces with greater exposure to

climate impacts and employees who serve climate-vulnerable populations as part of their work. Metropolitan Area Planning Council (MAPC) Artist-in-Residence Hortense Gerardo worked with filmmaker Monica Cohen and the Boom House to interview two people affected by climate change: fisherman Jamie Bassett and farmer Dave Dumaresq. These short films serve as powerful reminders of the current costs of climate change and how people are adapting with creative innovation. Presenter: Hortense Gerardo

Climate Change and Commercial Fishing: Perspectives from the Lowcountry: Science indicates that climate change and fluctuations in ocean temperature affect marine species on which fishers rely for their livelihoods (Hare et al. 2016). Fishing community members are among the millions of Americans who live on the coasts of the United States and will be dramatically impacted by sea level rise and storms that are predicted to increase in frequency and severity in the future (Walsh et al. 2014). Specific elements of these changing climates that affect the Southeast Atlantic coast of the United States are shifting fishery ranges (IPCC 2022), rising sea levels, and increasing frequency and severity of hurricanes, (Melillo et al. 2014). Throughout this region, referred to as the lowcountry, these impacts are coalescing with existing infrastructural decay and insufficient investment in the commercial fishing industry to create dire conditions for these “Working Waterfronts” (referring to fishing communities and commercial fishing infrastructure) across the region. However, among commercial fishers in Georgia, these concepts and causes are controversial. Perceptions of changing weather conditions, and the causes of those changes, are hotly contested politically-charged issues. This paper presents findings around fisher’s beliefs about changing climate and the coastal Georgia ecosystem, and explores the influences on their thinking and the implications of these interpretations for community level mitigation of changing climate and weather conditions. Presenter: Jennifer Sweeney Tookes (Georgia Southern University)

Re-reconstruction: Rebuilding Charleston in the Time of Climate Change: This paper examines the rebuilding of Charleston, South Carolina, as the city prepares for the construction of an 8-mile seawall across its historic peninsula and a future wedded to water. Drawing on two years of ethnographic fieldwork in communities of color and among construction crews, real estate professionals, and environmental justice groups, it analyzes how climate adaptation in housing widens the racial wealth gap by retracing historical pathways of

segregation and dispossession upon which the city’s wealth originated in the eighteenth century. Focusing on the racial economies and material cultures of house elevation projects in the city’s gentrifying, historically Black neighborhoods and the socioeconomic underpinnings of the city’s long-awaited seawall, it demonstrates how class and race shapes climate futures in Charleston as the city wrestles with constant flooding and rapid sea level rise. Examining how the social and physical infrastructures of adaptation open up new avenues for capital accumulation and further a history of structural and environmental racism in the city, the paper argues that Charleston’s reconstruction solidifies the “sedimentation of whiteness as landscape,” and foreshadows how racism and capitalism underwrite US coastal communities’ fates amidst rising waters. Presenter: Can Dalyan (College of Charleston, Department of Sociology & Anthropology)

Indigenous Lens on Climate Change and Adaptation: The consequences of climate change adversely impact disadvantaged and vulnerable populations across the globe, such as rural and remote Indigenous communities. Concerning climate crisis and adverse impacts, Canada has committed to reducing greenhouse gas (GHG) emissions and complying with the Paris Agreement, which aims to limit the extent of global warming to an additional 1.2 degrees compared to pre-industrial levels. Canada has also pledged to adopt renewable energy technologies to meet its national climate goals by 2030 (IPCC, 2015; United Nations Climate Action, 2015). Many Indigenous communities are undergoing a transition from fossil fuels to a low carbon economy. For the last ten years, Canada has started to bring more Indigenous involvement in climate action and clean energy programs nationwide. However, there is a lack of Indigenous engagement, financial capital, and equity governance over climate adaptation programs across Canada. On the other hand, Canadian federal and provincial governments could maintain trust and long-term relationships through community-led climate programs and energy projects. Clean energy projects could strengthen climate adaptation, promote economic development and energy security, improve self-sufficiency, and advance reconciliation. This paper will explore the key elements of Indigenous engagement and community participation within the Pan-American and Canadian climate adaptation programs-clean energy partnerships that impacted rural and remote Indigenous communities. This empirical research relies on a two-year study exploring Indigenous power projects and challenges, various elements of engagement and equity-governance of climate change action and nature-based

solutions, and the advancement of reconciliation in Indigenous communities. The study will provide an Indigenous lens and cultural narratives from Indigenous energy experts who're gatekeepers of climate leadership and joint energy partnerships. Presenter: Reddi Sekhara Yalamala

3-430

Creating Europe from the Margins

2:00 PM - 3:45 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Kristin Loftsdottir

CHAIR:

Antonio Sorge (University of Toronto, Department of Anthropology)

PRESENTER:

Brigitte Hipfl (University of Klagenfurt), Ignacio Fradejas-García ,Rine Vieth ,Lucilla Lepratti

DESCRIPTION:

Europe as a space of contestation became clearly evident during the two first decades of the new millennium. Different intersecting crisis drew attention to Europe's internal differentiation, simultaneously, as the so-called 'refugee crisis' of 2015–2016 made racism and securitization of Europe's external borders strikingly prominent, only to be followed by the Covid Pandemic and the war in Ukraine further demonstrating Europe as a fragmented space. This panel explores the idea of Europe by focusing on its margin, positioning margins as fluid, contextual and shifting. It inquires critically into the relations and tensions inherent in divisions between the Global North and the Global South as well as internal regional differentiation within Europe itself. The panel's contributors ask how different geopolitical hierarchies intersect with racialized subject positions of diverse people living in Europe, while also cutting across classifications of gender, class, sexuality, religion and nationality. What kinds of hierarchies are at play in being and becoming European and how do they engage with a racialized logic of the past and present? How can Europe as a concept and idea be better understood if we focus on liminality and margins? What are the different processes that exclude certain people from the space of Europe or where question regarding compatibility with the idea of Europe regarding specific populations are voiced? Can Europe be seen as a space

in transition in some way and then transitioning to what? We invite contributions that engage with these questions and draw attention to the fortification of Europe's 'borderland,' and/or focusing on internal regional hierarchies within the space of Europe, where some Europeans have been seen as 'more mature' than others. We especially welcome papers emphasize racism, gender, class and sexuality in such depictions and understanding of Europe, engaging with trying to understand how margins can be seen as contextual, relational and shifting. In doing so, this panel seeks to interrogate the hierarchies at play in the processes of being and becoming 'European' and the ongoing impacts of race and colonialism.

Transitions, affects, and the politics of translations: This presentation focuses on the affective side of transitions – that is the feelings of insecurity, vagueness and affective dissonance resulting from socio-cultural, political, economic, and/or ecological shifts. Following Clare Hemmings, affective dissonance that results from the discrepancy between the embodied feelings of oneself and the conditions of possibility for a liveable life can manifest itself in various emotions like anger, depression, frustration, and hopelessness, as well as hope and excitement for something new to emerge. It is at this point where the work of translation starts and the politics of translation is located: How are these feelings of structure (Sara Ahmed) translated? What kind of explanations and prospects for the future are offered and are available in the public spheres? And what do they do? In this presentation, recent racist right-wing politics in Austria regarding migration are discussed as exemplary for the work of translation that offers a “racist hook to hang one’s feelings” Presenter: Brigitte Hipfl (University of Klagenfurt)

Making Europe from Below: Intra EU-Migration and Mobilities Connecting the Margins: This presentation critically analyses the effects that emergent horizontal and peripheral intra-EU migratory mobilities have in the making of Europe from below at its internal margins. The case study draws on the migrant laborers of the so-called 'farm of Europe,' a vast agro-industrial district in the south of Spain that provides fresh, out-of-season vegetables to millions of Europeans. This marginal area within the EU exhibits the unequal and racialized contradictions of the European regimes of mobility that separate insiders from outsiders. African migrants in irregular situations are exploited, segregated, and menaced by deportation while targeted by racist discourses. This contrasts with the situation of Romanian migrants – White, Christian, EU citizens – who

have come to occupy specific economic and labor niches and have created a demographic enclave in the area that is connected with their place of origin in Romania through a migration corridor and transnational social fields. The results show that everyday social relations connect and territorialize European margins, previously unrelated, and reveal how Europe is practiced by those marginal European citizens that, far from the European centers and EU institutions, are benefiting from the political and economic advantages of the European integration from which they have traditionally been excluded. Presenter: Ignacio Fradejas-García

Geographies of Hostile Policies: The Margins of UK Migration Post-Brexit: In the still-liminal post-Brexit period, British migration policy seeks to simultaneously reaffirm connections to and distance the UK from those states that constitute the European Union. This tension between the UK and EU is particularly evident in ongoing experiences of the UK's 'hostile environment' policy, which reshapes internal and external experiences of migration to Britain. This policy, created in 2011, is now inspiring policies of 'offshoring,' thereby extending the system of British governance to Rwanda, as well as the renegotiation of safe third country agreements. In this paper--and in the contemporary political moment of major changes to UK migration policy--I argue that attention to the maintenance of the UK/EU border can help better understand the political imaginations of 'Europe,' as well as how experiences of border securitization expand beyond the margins of political borders. How might we understand the borders of Europe though attention to policies like safe third country agreements? What happens to the margins of Europe with the potential implementation of offshoring arrangements in Rwanda? What sort of contours can we find when we trace the margins of policies that curtail the possibilities for asylum-seekers to find refuge? Presenter: Rine Vieth

'South for South'-- Questione Meridionale and Categories of Difference: This paper explores the self-identification of activists and civil society actors based in Palermo, Sicily, as Southern or meridionali, and how this positionality informs their practices and discourses. These actors address intersecting registers of their Southernness, such as identity and culture, history or geographical and geopolitical location, radical traditions such as the landless peasants' movements, and various intellectual traditions such as dependency theory, and decolonial feminism. They thus claim a privileged vantage point for the capacity to analyse old and new problems pertinent to 'the Souths of the world' and

address issues of global inequality, including, but not limited to, border violence. Based on ongoing ethnographic fieldwork in Palermo amongst antimafia and feminist activists and civil society organisations, this paper analyses how multiple Southern Questions that unsettle the nation-state, namely the Northern/Southern Europe, Northern/Southern Italy, Global North/South divides are understood, enacted and devised in people's understandings of themselves as political actors operating from a Mediterranean location. Simultaneously, any such potential must be considered, as cautioned by recent contributions such as those of Hawthorne (2022) and the Black Mediterranean Collective (2021), in light of the risks that the identification with Mediterranean Southernness as a category of difference bears in terms of who it excludes from the category, and how it might discursively flatten racial and other power imbalances. Presenter: Lucilla Lepratti

3-435

Digital Selves, Datafication, and Transhumanism

2:00 PM - 3:45 PM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Soojin Kim (Harvard University, Department of Anthropology)

CHAIR:

Hector Beltran

PRESENTER:

Soojin Kim (Harvard University, Department of Anthropology), Yifeng Cai (Brown University, Department of Anthropology), Lakshita Malik, Carina Albrecht (Simon Fraser University), Dodom Kim (Rice University, Department of Anthropology)

DISCUSSANT:

Nick Seaver (Tufts University)

DESCRIPTION:

Who are you on the internet? Does this question of who you are make sense or nonsense when it comes to virtual worlds? How does digital data stand to what and for whom? This panel proposes the 'self' as a productive locus to examine the digital. Digital technologies--from search engines and social media to more recently emerging ones like artificial intelligence, deepfake, and big data--enable 'new' cognitive-perceptual, physical,

affective, and social affordances. They problematize the traditional notions of individual identity, spatiotemporal proximities, and bodily boundedness and embodiment. People can now relate themselves to multiple bodies of textual, graphic, and other multimodal forms of digital data like avatars (Boellstorff 2011), characters (Nozawa 2013), and hashtags (Brock 2020), whose emergence, translation, and interpretation are 'portable' (Kockelman & Bernstein 2007) across heterogeneous times and spaces online and offline. In approaching digital technology as intrinsically cultural and political (Beltrán 2020; Chun & Barnett 2021; Douglas-Jones et al. 2021), we focus on how digital datafication has enhanced or transformed our capacity to perform multiple identities and personas that simultaneously respond to and engender audiences and contexts in unprecedented ways. In doing so, we consider the sociopolitical implications of the reduction, abstraction, and imitation of living beings and lived experiences into digital data. This panel examines the entanglement of human agents and digital media objects through anonymous chats and deepfake circulations (S. Kim), 'fake profiles' (Cai), makeup transition videos (Malik), like and dislike buttons on social media (Albrecht), and censorship (D. Kim). In harnessing online and offline selves in our research, we experiment with the term 'transhumanism' as a way to interrogate and explore possibilities afforded by the prefix 'trans-', as seen in 'translation' (Latour 1993), 'transduction' (Silverstein 1998), and 'transmateriality' (Barad 2010). What imaginaries, futurities, limitations, and challenges does the digital transition of corporeal body and human consciousness into online data, and vice versa, present? How does digital data operate in intersection with gender, race, economic, and political power, and how does it complicate the notions of body, affect, and human agency? What happens to the idea of self when the digital poses challenges to the traditional notion of authorship and ownership? The questions motivating this panel are tied to the challenges that the digital brings to doing ethnography. The ontologies of digital existence complicate the boundaries of ethnographic objects and moments, including the disruption of the binaries like materiality/immateriality, ephemerality/traceability, anonymity/identifiability, and individual/crowd. While these concerns are not entirely novel to anthropological research, the growing methodologies of digital ethnography have effectively expanded the theoretical and methodological scope of offline-based research. In this regard, our panel pays close attention to how digital media and technologies have amplified or reorganized the already-existing modalities of relations. By bringing ethnographic

research across a wide range of locations and groups together, we ultimately aim to illuminate how digitally mediated and generated relationships between 'human' selves and 'non-human' data intersect with emerging forms of social relations.

Tracing Names and Faces of (In-)Dividuals: In Cases of Online Anonymous Chats and Deepfake Media: This paper explores the inalienable alienability (Weiner 1985; Kockelman 2007) between human selves and digital media objects. I approach digital media objects as the online body and embodiment (Hayles 1999), which are not necessarily isomorphic to the human actor's corporeal body and identity behind the screen. By examining 1) comments on a live-streaming platform ("AfreecaTV") and an anonymous forum ("DC Inside") and 2) the circulation of deepfake media objects crisscrossing on- and offline, I compare the textual and graphic modality of bodily presence on the internet. In the case of online chats, I trace the process of enregisterment (Agha 2005) and semiotic deconstruction (Irvine & Gal 2000; Uslu 2020). In the live-streaming community, "fictitious" status names are assigned to and contested by particular speech patterns, which constantly redraw the distinction between "us" and "them (the enemy)" among the participants themselves. By analyzing the indexical relations of those names and online agents, I question the locus of digital selves and otherness when social interactions are based upon anonymity and disembodiment, yet not manifesting total alienation of the actors in real life. The second part of the paper focuses on the impersonation of deepfake media objects. Unlike the former case, deepfake images foreground deanonimizing and dis-/re-embodiment effects on those whose bodily picture is appropriated. By following the trajectories of production, circulation, and deletion of deepfaked faces, I demonstrate how deepfake media generates extreme alienation while invoking the "original" face owner. Ultimately, the paper concludes with the methodological implications of two case studies in rethinking the recurring themes of the dividual/individual distinction in anthropology (Strathern 1988; Wagner 1991) within the digital realm. Presenter: Soojin Kim (Harvard University, Department of Anthropology)

Performative "Fakeness": Desire, Digital Self-Making, and Queer Urban Sociality in Digital China: "Fakeness" is a familiar term to both queer scholars and China scholars. While the gay social milieu is said to be infested with "fake profiles," China is oftentimes perceived by many as a country that produces fakeness.

Yet fakeness is not always the opposite of realness (Yang 2015). Under particular socio-technological conditions, the fake and the real can smoothly transform into each other. Exploring queerness in contemporary China, this paper asks: How does digitally constructed “fakeness” produce realities? Based on three years of ethnographic fieldwork in multiple cities in China and the virtual space, this paper centers on urban Chinese gay men’s (at-times conflicted) desire to simultaneously transition to higher social status, and to be “stuck” in—that is, to resist transitioning out of—social relevance and popularity. By ethnographically investigating this tension, it reveals how China’s booming platform economy and infrastructure as well as the practice of digital self-making made possible non-linear queer temporalities in relation to transition. Ultimately, it argues that, in contemporary China’s socio-technological circumstances, “desire” is an important force that transforms “unreal” into the liminal and ambiguous state of “not-yet-real,” which, in turn, bears the potentiality of transforming into realities proper. Presenter: Yifeng Cai (Brown University, Department of Anthropology)

Instagram Ready: Precarious Womanhood, Precarious Capital : On March 27, 2023, Olready, an Indian online platform for makeup artists seeking clients, posted a funny video reenacting the process of creating a transition video, to their Instagram account. Makeup artists often use the transition genre of videos to show stark transformations of their clients, largely brides. The contradictory images, set to trending music makes for viral content. The video posted by Olready features a nervous bride desperate to be in a video that would be posted to the Instagram account of an established makeup artist. At one point in the video, the bride worries “If I am not featured on her [Instagram] page, how will my relatives know that ma’am [the established makeup artist] did my makeup?” The video highlights the precarity of womanhood and the capital it can generate. While it is only through the body of the client that the labor of the makeup artist becomes visible, how do bodies become visible in the portrayal of this labor? The bride’s anxiety around being featured on Instagram is contoured along the lines of heteropatriarchy which holds women to impossible beauty standards. Makeup becomes the translucent substance around which digitally mediated selves are carefully managed and produced for different audiences to generate different kinds of capital for the client and the makeup artist. Based on ethnographic fieldwork conducted with makeup artists in New Delhi between May 2021 and August 2022, this paper unpacks the

gendered, class and caste politics of digital visibility that animates the makeup artist-client relationship. Presenter: Lakshita Malik

Fingers, Buttons and Faces: The Making Up of Audience Emotions : This paper presents a critical history of the quest to translate audience emotions into data, which has become a ubiquitous practice in digital media industries. I argue that this history started in the 1930s with the “likes and dislikes” studies and the invention of the Lazarsfeld-Stanton Program Analyzer (Scannell 2007). Invented by sociologist Paul Lazarsfeld and broadcasting executive Frank Stanton, this was the first “Like button:” the device simultaneously recorded multiple people’s reactions to a particular radio program in real time by having them press a green button if they liked the program they were listening to, or a red button if they disliked it (Fiske & Lazarsfeld 1945; Levy 1982; Scannell 2007). Now, only a decade after the emergence of Facebook’s infamous Like button, audiences will no longer need to push buttons. Instead, cameras can automatically capture our reactions to media messages as we walk by a corner on a busy street, do our grocery shopping, and scroll through our Facebook News Feed (Naveh 2017; Gillespie 2019; Lewis 2019). The affordances of the first Like button, the entanglements of these earlier ideas about audience emotions and ideas for the future of media audience research are a very part of the conditions of possibility for surveillance in digital media today. Even though the like and dislike buttons look slightly different now, they have significantly informed how we imagine audiences’ emotions and deliver content to the public through digital platforms. By diving into this critical history, I hope to recover the pre-conditions of digital surveillance that media industries helped to produce and unleash other imaginaries for digital media engagements. Presenter: Carina Albrecht (Simon Fraser University)

Navigating Citationality: Online Censorship and Meaning-Making: Can people express dissent and build solidarity in a climate of severe political censorship and increasingly sophisticated surveillance technology? This presentation examines the strategies that people deploy on Chinese social media as they attempt to circulate politically charged messages. In order to manage political risks and legal liabilities, they must constantly assess and interpret the censorship apparatus—the mysterious “black box” in which human agents and non-human algorithms, texts and images, official authorities and private businesses, and online and offline selves are all entangled together. In particular, this work focuses

on citationality as the key to understanding how people approach and navigate the censorship apparatus. Examples of citational strategies include intentional miscitation, removal of citable texts, obfuscating citable authors, and text-image interchanges. By analyzing various citational strategies observed in political grievance cases, gossip-sharing, and online memes, this presentation seeks to understand people's relationship with the law and the state in the contemporary People's Republic of China, which is being illuminated and challenged simultaneously by technological developments. Presenter: Dodom Kim (Rice University, Department of Anthropology)

3-550

Exploring Nationalist Racialized Affects: Materializations, Refusals and Solidarities

2:00 PM - 3:45 PM TMCC - 718 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Reva Jaffe-Walter (Montclair State University)

CHAIR:

Andrea Dyrness (University of Colorado, Boulder)

PRESENTER:

Reva Jaffe-Walter (Montclair State University),Thea Abu El-Haj (Barnard College),Sally Bonet (Colgate University),Ameena Ghaffar-Kucher (University of Pennsylvania, Graduate School of Education),Lucy El-Sherif ,Anne Rios-Rojas ,jamie Lew (Rutgers University, Newark, Department of Sociology & Anthropology)

DISCUSSANT:

Inmaculada García Sánchez (University of California, Los Angeles)

DESCRIPTION:

We are witnessing the flourishing of white nationalist forms of populism that are reflected in anti-immigrant, anti-black, anti-Muslim ideological positions that are inciting moral panics and spawning new policies and practices that regulate and discipline refugees and immigrants. Attending to 'nationalist racialized affects'(Berg & Ramos-Zayas, 2015; Ahmed, 2000; Jaffe-Walter & Khawaja, 2023), the papers on this roundtable explore the materializations, resistances and refusals of racializing projects. Rather than solely analyzing emotion or affect as circulating within individual bodies, our attention to affects involves a focus on how affect

lives 'in the social body so that one can examine how emotional discourses are formed by and in the shapes of ecologies and political economies in which they arise' (Lutz and Abu-Lughod, 1990: 13). Our panel attends to questions such as: how are racialized nationalist agendas affectively charged in media and policies; how are these affects spatialized; and how are certain bodies differentially affected by these flows and materializations. While these racializing processes have local inflections, shaped by the local political contexts and integration regimes in which they arise, they also draw on and reflect diverse durable historical global, colonial, racial formations (Said,1977; Winant, 2008). Participants explore how the flow of affect in a variety of spaces, geographies and national contexts raise questions about how we might better challenge exclusionary forms of nationalism and processes of racialization. Drawing on research with youth from Muslim immigrant communities across the U.S, Abu El-Haj explores how these racializing affects attach to specific spatial geographies, and how young people narrate the variable ways they navigate the racialized geographies of everyday life. Moving to Denmark, Jaffe-Walter examines how current integration policy regimes inspire moral panic and concern related to the sexuality of minoritized Muslim youth and incite new forms of surveillance, racialization that materialize in schools and in the embodied experiences of youth. Bonet discusses the ways that late stage neoliberal capitalism and American nationalisms, particularly military ones, have doubly displaced Iraqi refugees, both in their native land, and then again once they are resettled in the U.S. Ríos-Rojas discussion traces the ways that death and other necrophillic desires/affects structure national identities (in the U.S. and Costa Rica) so that the terms for belonging and citizenship come to be about rendering some bodies immobile and inert while ejecting and disposing of dissenting bodies. El-Sherif examines how Palestinian folk-dancing, dabke, done by youth in Canada embodies their relationship to Palestine and builds local community, as well as deepening their affective relationship with their homeland. Ghaffar-Kucher discusses how research can translate into practice by highlighting a curricular intervention that pushes back against the dominant narratives around youth from Muslim (immigrant) communities through focusing on the lived experiences of myriad communities impacted by 9/11 and showcasing how they are advocating, resisting, and imagining better futures. Jamie Lew shows how the newly arriving Syrian refugees,formed alliances with other long-term migrants and minoritized groups to

claim rights, advocate for state resources and resist racialization.

3-440

Foundations for a Theory of Reparations—A Panel of the AAA Members' Programmatic, Advisory, and Advocacy Committee

2:00 PM - 3:45 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Association for the Anthropology of Policy

ORGANIZER:

Robert Hahn

CHAIR:

Robert Hahn

PRESENTER:

Robert Hahn ,angelo corlett (San Diego State University),Tanya Washington Hicks ,William Darity, Jr.

DISCUSSANT:

lisa holder

DESCRIPTION:

When one population systematically harms another-by warfare, genocide, enslavement, or other forms of abuse or deprivation, what does the harming population owe the harmed population? The issue is particularly vexed because of differing sociocultural systems involved and the likely lack of shared values-thus making the topic fundamentally an anthropological one. The panel will bring together practitioners representing different fields of inquiry-the law, economics, anthropology, sociology, philosophy, psychology, policy and practice, and history-to examine the grounds for reparations. Issues to be considered include: 1. what defines the offending and offended populations and their descendants, 2. what constitutes harm and its extent?, 3. What standards should be used to judge the harm and who should do this? 4. How might reparations be determined, allocated, and dispersed? 5. What conditions promote the pursuit and enactment of reparations? Past and ongoing work on reparations will be considered.

Foundations for a Theory of Reparations : When a population is systematically harmed by others—by warfare, genocide, enslavement, or other forms of abuse or deprivation, what does the harming population owe the harmed population? Bracketing the enormous challenges of the politics of reparations, this

presentation examines elements of a theory of reparations; what conditions justify or demand reparations, how might contrary values be resolved, what might be the elements of a repair? I distinguish four dimensions of a theory: 1. Defining harm and its extent. Do harms without apparent human agency merit reparations; from whom? 2. Characterizing the harming and harmed populations and their descendants. Harmed populations may include not only ethnic/racial minorities, but women, sexual minorities, immigrants, and others. Do recent Black immigrants merit reparations or the same reparations as descendants the victims of Jim Crow, or, of ongoing school segregation, or slavery? 3. Deciding standards to be used to judge the harm and determining judges? Harming and harmed populations may both believe their contrary positions to be justified and fair. I advocate the Golden Rule, or, in the terms of Rawls, the “original position,” in which judgments are made without knowing the identify or characteristics of the persons judged, thus avoiding self-interest. 4. Characterizing the forms that reparations should take. These might include sincere apology, acceptance of responsibility, cessation of harmful policies and programs, reparative programs, compensatory programs, and financial recompense. Historical examples of past reparations are cited. Presenter: Robert Hahn

Ethical foundations of a theory of reparations: the case of Blacks in the U.S.: I plan to define 'reparations' (inclusive of kinds of reparations) and state what defines the offending and offended populations and their descendants with regard to reparations to US Blacks and what constitutes a harm (as opposed to a mere offense) such that it would justify said reparations using historical records and ethics as the primary standards to judge the harms against US Blacks. I also plan to discuss plausible reparations policies to US Blacks, including drawing a distinction between reparations and affirmative action, which are quite distinct from one another. Along the way, I shall address the fundamental ethical values that are at odds with one another that underlie the entire discussion of reparative justice. Presenter: angelo corlett (San Diego State University)

Remedial Legal Theories for Reparations : The following forms of damages, equitable and legal, could be advanced in support of reparations claims. Restitution damages are focused on restoring aggrieved parties to the position they were in before they were harmed. Damages would include state sanctioned discrimination, and could entail reimbursement of income and property

taxes paid by Black Americans for publicly funded amenities they were legally prevented from utilizing because of their race. Loss of Opportunity damages are focused opportunities unavailable to the aggrieved by law because of their race. The calculus could focus on deprived educational opportunities, housing opportunities, and employment opportunities. Loss of Consortium damages address the value of familial relationships and injuries related to the loss of care and comfort inherent in disrupted intimate relationships. These damages could be sought based on the sale of children and spouses that resulted in the fragmentation of families of enslaved people. Unjust Enrichment damages are focused on recovering any windfall or profit that accrues to the perpetrator by virtue of harm inflicted on the aggrieved party. These damages would be calculated based on monies generated by virtue of free and underpaid labor (post-slavery) that generated profits by the perpetrator of the employment exploitation. Finally, injunctive relief is focused on forcing a perpetrator of harm to do something to avoid harm or forcing them to refrain from engaging in harmful conduct. These damages could prospectively prohibit entities and individuals from perpetuating future racialized harm against Black people and communities
Presenter: Tanya Washington Hicks

A Plan for Reparations for United States Freedman Descendants : Acts of reparative justice are motivated by the need to provide victimized individuals or groups with restitution for grievous damage inflicted on them. A comprehensive reparations plan should constitute a program of acknowledgement, redress, and closure for the extreme harm (or harms). We will discuss, in depth, the philosophical and logistical rationales for each of the four components of the plan in the context of both historical and contemporary conditions of structural racism in America. We apply the general principles of reparative justice to the specific case of living black Americans whose ancestors were enslaved in the United States. The proposed plan consists of four pillars: 1. Criteria for designating the eligible population, 2. Standards for establishing the amount of the payment due to the eligible recipients, 3. Specification of the party responsible for making payment, and 4. Determination of the form payments should take. We will outline a detailed plan for black reparations in the United States, extending the discussion in Chapter 13 of our book, *From Here to Equality: Reparations for Black Americans in the Twenty-First Century* (UNC Press, 2020, 2022). William Darity, Jr. and A. Kirsten Mullen
Presenter: William Darity, Jr.

3-555

Geographies of Empire and Race

2:00 PM - 3:45 PM

TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

nisrin elamin

CHAIR:

Sabine Mohamed (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Madiha Tahir (Yale University), Wangui Kimari, Samar Al-Bulushi (University of California, Irvine, Department of Anthropology), nisrin elamin, Anneeth Hundle (University of California, Irvine)

DISCUSSANT:

Kamari Clarke (University of Toronto, Department of Anthropology), Ezgi Guner (University of Edinburgh)

DESCRIPTION:

Geographies of Empire and Race This roundtable aims to reflect on the entanglement of race and empire with a view towards looking beyond the United States as the formative impetus for contemporary imperial formations, and for theorizing empire's non-European varieties. We seek to complicate the binary frames that situate empire and colonial subject formations in either the Global North or Global South, and instead emphasize entanglement. In doing so, we pay attention to (trans-)regional dynamics within the Global South, and to shifting political landscapes marked by the growing role of China, Turkey, India, and the Gulf states. We aim to grapple with the significance of plurality and multiplicity for theorizations of the imperial-and concomitantly, for theorizations of race. The discussion will be informed by, and attempt to connect scholarship on the anthropology of empire (e.g. Collins & McGranahan 2018,), with scholarship that explores the ways race has both constituted and been constituted by global transformations (e.g. Clarke and Thomas 2006). What language and analytical frames do we have to interpret supra-national forms of war-making, infrastructure projects, land grabs, and the contestations of national boundaries within the Global South? How do these dynamics reconfigure the meanings and politics of blackness, arab-ness, african-ness, etc. and how can we better attend to the significance of the geo for our theorizations of the

geopolitics of race and empire? Scholars such as Trouillot (2005), Hardt and Negri (2000, 2019), and Getachew (2019) offer a critical perspective of European imperialism as well as its dominant reception in the social sciences (e.g., Getachew suggests focusing on anticolonial worldmaking projects that envisioned a transformation of an international world order). Pursuing this line of inquiry, what are the responses and counter-movements to these emergent imperial and racial formations? How do legacies of European colonization and the era of decolonization layer upon and/or inform current imperial projects? What are the political imaginaries of worldmaking that both mobilize as well as subvert contemporary imperial aspirations? In what ways does race work to divide and to create solidarity within contemporary imperial formations?

3-395

Global Urban Indigeneities

2:00 PM - 3:45 PM TMCC - Hall G - MI

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Ana Luiza Morais Soares (Vanderbilt University, Department of Anthropology)

CHAIR:

Ana Luiza Morais Soares (Vanderbilt University, Department of Anthropology)

PRESENTER:

Ana Luiza Morais Soares (Vanderbilt University, Department of Anthropology), Nell Haynes (Saint Mary's College), Alexander Rödlach (Creighton University, Department of Cultural and Social Studies), Serah Shani, Kathleen Fine-Dare (Fort Lewis College, Department of Anthropology), Patrick Wilson (University of Lethbridge, Department of Anthropology)

DISCUSSANT:

Donna Patrick (Carleton University, Department of Sociology & Anthropology)

DESCRIPTION:

Indigenous people have been seen as transitioning throughout history. Whether it was due to false assumptions about the change from a 'primitive' to a 'modern' state or actual colonial exploitation that led to status changes from foreigners on their own land to second-class citizens or yet the natural or forced

movements in-between spaces. Indigenous peoples have inhabited urban areas since before colonization. However, it is important to remember that settler-cities have a long history of violence, dispossession, and displacement of minorities. The invisibilized urban indigenous past created an antithesis between native peoples and cities, this process of deurbanization naturalized stereotypes about Indigenous cultures. Indigenous peoples all over the world are often regarded as holding traditions and identities stuck in time. The misconception that 'authentic' Indigenous people only reside in rural settings and forest reserves supports structural racism and acts of violence against people who inhabit other spaces. However, there are indigenous cities all over the world that serve as hubs for inventive responses and (re)connection to indigenous roots. This panel comes together to discuss, recognize, and understand urban indigeneities as a way to dispel myths around indigenous authenticity and the common understanding that cities are places where cultures die. Indigenous peoples in urban settings are thought of as disconnected from their traditions, cultures, and lands, which is a misunderstanding. Thus, this panel highlights indigenous urban experiences and diasporic identities as a way to 'indigenize' and complicate concepts of city, identity, indigeneity, Indianness, aboriginality, sovereignty, and more. We also challenge what is deemed as 'authentic' indigenous culture all around the world. The papers cover identity politics and theoretical approaches to researching urban indigeneities, and the ways in which Indigenous peoples are raising their voices globally to demand recognition and rights. The researchers brought into conversation in this panel allow us to envision a transition both in academic thought and in society at large to imagine and acknowledge possible indigenous futures. In this imaginative exercise, Indigenous people are leading the way to show us their contemporary activism in cities around the world to be recognized on their own terms, decolonizing their identity, existence, and bodies. This panel focuses on the contemporary realities of urban Indigenous peoples to highlight their particular challenges and also the creative responses in the fight for self-determination, equity, inclusion, and justice everywhere they wish to inhabit. Let us all transition to understanding indigenous existences, sexualities, bodies, identities, and experiences as authentically belonging everywhere.

Brazilian Indigenous Social Media: Rewriting Indigenous History and Fight for Urban Recognition: After the Brazilian invasion, the colonialist endeavor created and continually reinforced the process of identity erasure of

the native peoples who lived in the territory. Crucial for Portuguese dominance, indigenous people were strategic to explore the natural riches, exploiting their work, making war against the resistant groups, and taking their land. After Brazilian independence in 1822, there was a necessity to forge the ideal of a homogenous nation with one language, one people, one culture, and one history, in which an idealized indigenous past was created through an erasure of their contemporary presence. Historical narratives consolidated and naturalized a perspective of indigenous people as 'contemporary ancestors' incompatible with modern life. With the widespread use of technology and the internet, which has connected the entire world, Indigenous people have indigenized identity politics by expanding and stretching the understanding of contemporary indigenities on their own terms in recent years. To the haters' displeasure, they are reclaiming their identity and modern existence everywhere: in the reserves, rural areas, the cities, the favelas, the mansions, international organizations, the government, etc. This paper focuses on indigenous influencers in Manaus and Rio de Janeiro. By telling their own stories on their own terms, indigenous influencers are disrupting the power dynamics of knowledge production and bypassing the gatekeeping of mainstream media. It is fundamental to build a strong historical grounding of this paradigmatic cyber-ethnographic present to fully understand and contextualize the content and discourses created and reproduced in Brazilian indigenous social media. Presenter: Ana Luiza Morais Soares (Vanderbilt University, Department of Anthropology)

Urban Iconic Indigeneity: The Chola as Symbol of Bolivian Indigenous Nationalism: While difficult to define and tabulate, census estimates place more than half of the population of La Paz, Bolivia as Indigenous. Indeed, defining who counts as Indigenous has been a prominent source of debate in Bolivia at least since the 1990s. However, since the early 2000s, the rising status of indigeneity in the country (associated with the rise of former president Evo Morales) has fomented the popularity of Indigenous symbolism as a central to artistic expression among young urban Bolivians, no matter how they identify racially. Tattoos, rock songs, street graffiti, and fashion all prominently reference symbols linked to Indigenous presence in the city. One such symbol is that of the "chola," the iconic Indigenous-descended market woman who occupies a liminal racial space, but is always understood in reference to the politics of indigeneity. As this imagery proliferates, the chola—like other symbols of

indigeneity—becomes understood as indicative of and accessible to Bolivians of all races in the altiplano, rather than specific to Indigenous individuals and groups (however defined). Through exploring the representation of the chola in popular youth-oriented forms of urban art, I offer the concept of "suffusion" to understand the ways indigeneity has become thoroughly enmeshed in notions of urban citizenship and nationalism in the Bolivian altiplano. Presenter: Nell Haynes (Saint Mary's College)

Being Indigenous in a North American City: The Case of Resettled Refugees from Myanmar in Omaha, NE: The Karenni are an indigenous group from Myanmar that has been displaced due to a prolonged and brutal civil war. About 600 Karenni have resettled in Omaha, Nebraska. As they rebuild their lives and communities, they celebrate their ethnic identity through rituals, such as the Kay Htoe Boe, a spring festival that is centered on a wooden pole, representing their history, cosmology, and identity. As the pole is "planted" during the festival, symbolizing their new roots in the city, they celebrate not only the continuity of their values, beliefs, and worldview, but also re-interpret them to underscore their relevance for urban life and being indigenous outside their traditional homeland. As the pole is a visible cultural artifact in the cityscape, it visually represents their presence in and belonging to the city, supported by another indigenous group, the Omaha Tribe, that welcomed them on land that was theirs until the arrival of European settlers. The two indigenous groups are economically, politically, and socially marginalized in the city of Omaha and their values, worldviews, and relationship styles clash with those of mainstream urban residents and leadership. Interpreting the festival through Juergen Habermas' thoughts, the paper (1) argues that encounters between the Karenni and other indigenous groups with the dominant urban society requires the creation of communicative spaces where all stakeholders interact as equals, (2) suggests that alliances between indigenous groups facilitate the creation of such spaces, and (3) concludes that such spaces contribute to the vitality of indigenous life in urban areas. Presenter: Alexander Rödlach (Creighton University, Department of Cultural and Social Studies)

Revitalization and reconstitution of urban indigeneity and parenting: This ethnographic research examines educated and privileged indigenous Maasai parent's experiences with Christianity, education for their children, and exposure to other ethnic groups. While this urban area, Narok town - Kenya, has historically

been predominantly occupied by the Maasai indigenous people and currently among the two Maasai counties, the city is hardly homogenously oriented to one cultural identity. With the increase of different ethnic groups migrating to Narok town, the increased spread of Christianity, and the emphasis on western education, Maasai parents face challenges on how to raise and educate their children, how their Maasai culture is interacting with these other cultures, and on how to retain their own Maasai cultural identity. The Maasai in this study confronted, with these challenges, demonstrated their agency by asserting their continued presence and their urban rights and ownership. These urban Maasai engaged in revitalization and reconstitution of their culture to maintain their current identity, to fit into the new Christian religion that they have converted to, to interact with other cultures, and to raise children that fit into the modern global market economy. This paper contributes to the emphasis that indigenous people have in past and currently lived in both rural and urban areas; spaces that are indigenous to them. The emphasis on the study of urban indigenous populations is crucial because indigenous people are part of the whole global phenomenon of the majority of people projected to live in cities in the near future. Thus, it is imperative that researchers engage indigenous populations living in urban areas. Presenter: Serah Shani

Urban Indigenous Force in the Ecuadorian Andes: Ethnogenesis and the Co-Creation of Urban Space/Time/Being: Early in this century a group of Quito-based individuals descended from former hacienda servants sought ways to create spaces of learning and cultural exchange that could address racism, sexism, historical amnesia, and the kind of Indigenous ethnocide often anticipated in urban and urbanizing contexts. Two decades later, and despite a debilitating pandemic, several connected and extraordinary achievements have been realized by this group—legally incorporated as the Kinde (“Hummingbird”) House—as they have made constant, creative, and intersectional modifications to ethical, aural, representational, performative, and other landscapes forcefully emanating from conscious projects of Indigenous ethnogenesis and recognition. In addition to providing an update of activities reported in my 2020 work, *Urban Mountain Beings: History, Indigeneity, and Geographies of Time in Quito, Ecuador*, I engage with issues such as cultural authenticity, the co-creation of Indigenized urban spaces, the challenges to achieving collective rights under the constitution, and the splintering effects of competing projects and

underwriters, one of which is the Municipality itself. The presentation will also connect the very local with the global, as I examine projects such as Indigenous filmmaking carried out by some community participants. I also connect Andean urban Indigenous expression to the North American “Pretendian” phenomenon, which is itself powerfully urban and grounded in the kinds of internal critique also experienced by Andean urban Indigenes. Presenter: Kathleen Fine-Dare (Fort Lewis College, Department of Anthropology)

Walking with SAGE Clan Patrol: Practicing Empathy in the Indigenous Urban Landscape: This paper examines the work of SAGE Clan Patrol (Serve, Assist, Guard, and Engage), a Blackfoot-led, volunteer-based outreach organization that patrols the urban core of Lethbridge, Alberta, providing support and connection to vulnerable community members. While settler colonialism is built upon the maintenance of exclusionary racialized geographies which locate cities as spaces of 'Whiteness' and reserves as places of 'Indianness,' we suggest that SAGE Clan fundamentally challenges these divisions. By patrolling the urban core and providing supports and aid to people experiencing homelessness and addiction, SAGE Clan physically marks its presence on the landscape, asserting an enduring Indigenous connection to that land as part of ancestral Blackfoot territory.

Further, through their concept of Niitsitapiikimmapiiyipitssinni, which understands being Niitsitapi (or the Real People) as not a product of blood or ancestry, but embracing a responsibility for mutual care, patrollers challenge neoliberal values of individualism and self-reliance—values echoed in Western medicalized addiction treatment programs—while also suggesting that being or becoming Niitsitapi is open to all who choose to walk with SAGE Clan and embrace a way of life premised on care and empathy (Kimmapiiyipitssinni). We suggest that by asserting that all citizens have a role to play in assisting vulnerable community members, and framing Niitsitapi values as open to all, SAGE Clan challenges the racial divisions which uphold settler colonialism, articulating a pathway to reconciliation. Co-authors: Amy Cran (University of Lethbridge), Patrick C. Wilson (University of Lethbridge), and Mark Brave Rock (SAGE Clan Patrol). Presenter: Patrick Wilson (University of Lethbridge, Department of Anthropology)

3-445

Governing Infrastructure amid Contested Sovereignty

2:00 PM - 3:45 PM

TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Association for the Anthropology of Policy

ORGANIZER:

Joshua Mayer (University of California, Los Angeles)

CHAIR:

Rebecca Peters (SUNY, Oswego, Anthropology Department), Peter Schweitzer (University of Vienna, Department of Social and Cultural Anthropology)

PRESENTER:

Matthew Abel (Kenyon College, Department of Anthropology), Hana Shams Ahmed (York University, Department of Anthropology), Katie Foster (University of Georgia, Department of Anthropology), Joshua Mayer (University of California, Los Angeles), Rebecca Peters (SUNY, Oswego, Anthropology Department), Olga Povoroznyuk (University of Vienna)

DISCUSSANT:

Tess Lea (Macquarie University, School of Social Sciences)

DESCRIPTION:

Indigenous peoples in settler colonial and post-colonial states regularly face state-imposed infrastructure projects that threaten their sovereignty. These projects often destroy autonomy from centralized authority (Scott 2009) and serve as nodes of capitalist, colonial, and imperialist expansion (Karuka 2019). Perhaps paradoxically, Indigenous peoples may simultaneously agitate for other infrastructural investments, only to be denied them. Myriad policies at the international, national, and subnational levels govern the development, approval, execution, operation, and maintenance of these projects. The social worlds in which these policies emerge and circulate (see Shore and Wright 1997) are key sites for understanding the relationships between infrastructure and sovereignty. Indigenous peoples are at once subjected to infrastructure policies and, through their own political institutions, creators of infrastructure policies. How does the governance of infrastructure, in its wildly varying forms, shape sovereignty in sites where it is contested? The papers in this panel aim to address infrastructure policies in sites of contested sovereignty across continents to illuminate the intersections of infrastructure, policy, and autonomy. References: Karuka, Manu. 2019. *Empire's Tracks: Indigenous Nations, Chinese Workers, and the Transcontinental Railroad*. Oakland, CA: University of California Press. Scott, James C. 2009. *The Art of Not Being Governed: An*

Anarchist History of Upland Southeast Asia. Yale Agrarian Studies Series. New Haven: Yale University Press. Shore, Cris, and Susan Wright, eds. 1997. *Anthropology of Policy: Critical Perspectives on Governance and Power*. European Association of Social Anthropologists. London: Routledge.

Rubber Barons and Grain Traders: An Historical Ethnography of South America's "Northern Arc": As structural shifts in the international political economy of development create new sources of financing, regions like lowland South America are increasingly situated at the crossroads of global infrastructure investments. Anthropologists, building on a previous generation of development scholars, are often prone to interpret these investments along the model of the twentieth century—as top-down efforts by a centralized authority to impose new forms of control over people, landscapes, and commodities. In this paper, I examine the recent history of Amazonia's so-called "Northern Arc": a multimodal transportation network seeking to reconfigure the world's largest drainage basin as a transnational shipping corridor for soybeans and corn. After discussing the origins of the Northern Arc and its impacts on Indigenous, African-descendant, and mestiço communities in the region, I examine the historical parallels between these investments and the history of the Amazon rubber boom (1850-1920). Drawing on ethnographic interviews and family histories, I show that local elites have come to view grain trading investments as a new source of wealth, power, and prestige. While states have played a key role in instituting Northern Arc investments, to call these investments "top-down" obscures the substantial role of local elites in institutionalizing new development investments and their embeddedness in regional history. In contrast to contemporary development scholars, I argue that Northern Arc investments bear a much greater resemblance to development schemes concocted during the nineteenth century under capitalism's liberal era, with important implications for theories of state sovereignty, infrastructure, and governance today. Presenter: Matthew Abel (Kenyon College, Department of Anthropology)

The State as Obhibhabok: Petitions in the Chimbuk Pahar Resort Project: In this paper I look at petitions and what role they play in land struggles of the Jumma Indigenous Peoples. I particularly look at petitions in the context of the Chimbuk Pahar resort project, a five-star tourist resort project that was cultivated through a state-industrial collaboration between the military, a Bangladeshi private business conglomerate with a

corrupt past and a multinational hotel franchise. A campaign against the project began with protests by student groups, youth activists and local Mro Indigenous villagers as a grievance against land dispossession and displacement and picked up momentum through various petitions to the state to stop the construction for the project. The campaign generated several petitions aimed at urging the government to resolve the land disputes in the Chittagong Hill Tracts, a demand that has been at the heart of the struggles in the region, particularly following the signing of the 'Peace' Accord in 1997. In this paper I explore how petitions are written and submitted and what role they play in the expression of grievance, performance of citizenship and at the same time how the process is a form of governmental control. As I will show in this paper, petitions are written from a place of fear and surveillance as demonstrated by the appeasing and reverential language used in the petitions, this performs and reproduces a power hierarchy and reinforces the authority of the postcolonial state as the *obhibhabok* (guardian). The concept of the state as the *obhibhabok* then explains how the Jummas express their grievance, through measured forms of refusal and demand for recognition and under constant fear that is the marker of a region under military occupation. Presenter: Hana Shams Ahmed (York University, Department of Anthropology)

Complexifying Consent in the Context of Neoliberal Development and Indigenous Rights to FPIC: Critical development studies literature points to two simultaneous yet contradictory features of development and its impact on Indigenous peoples in Latin America: 1) that there is a high need for basic social services like sanitation, roads, healthcare, and schools in many rural areas, and 2) that large-scale development projects imposed by the state often fail to address local needs in these regions while exacerbating dispossession, income inequality, and public health concerns (Escobar 1995). The proliferation of participatory rights-based governance mechanisms like policies on Free, Prior, and Informed Consent (FPIC) presume to alleviate these issues by granting Indigenous peoples greater autonomy over their lands and resources. However, many states and development organizations have adopted weakened variations of FPIC like "prior consultation" which are deployed for various other purposes, such as to stifle opposition, coerce communities to sell land or agree to a project, or negotiate benefits-sharing arrangements between investors and affected communities. In this paper, we draw on ethnographic research conducted in 2022 in Peru to identify contextual and legal features that render FPIC laws

more or less likely to preserve Indigenous autonomy and self-determination in the face of external pressures on their land. This allows us to complexify the notion of consent in Indigenous rights laws, especially as it relates to the provisioning of infrastructure that serves to benefit Indigenous and local peoples, instead of furthering cycles of dispossession and disenfranchisement. Presenter: Katie Foster (University of Georgia, Department of Anthropology)

After the Rubber Meets the Road: Afro-Indigenous Policy along Nicaragua's Bluefields Highway: In the mid-2010s, the World Bank financed the construction of Nicaragua's Bluefields highway, which passes through the Indigenous and Afrodescendant Rama-Kriol Territory and the Black Creole Indigenous Community of Bluefields. As is often the case with overland transportation infrastructure in Indigenous and Afrodescendant territories, the project has facilitated the colonization of lands along the highway by giving settlers easy access to transportation for themselves and their agricultural products. Since the project was completed in 2018, the eastern end of the highway has become the subject of an emergent world of policymaking: newly formed Indigenous and Afrodescendant communal and territorial governments (see Erazo 2013). Policymakers within these new governance institutions have sought to shape the colonization of their territory by 1) charging rent for lands within their territories, 2) encouraging Indigenous and Afrodescendant people to settle along the highway, and 3) seeking Nicaraguan state interventions to remove settlers without rental agreements. This paper draws on long-term, collaborative ethnographic research with elected officials, lawyers, and advisors in two communal and territorial governments, analyzing their policy work as an assertion of Afro-Indigenous authority and jurisdiction (Pasternak 2017; Richland 2021). Even at a time of authoritarian retrenchment in Nicaragua, these actors have deployed policy on the highway to entangle their fate with that of both individual settlers and the settler state (Dennison 2017). When settler colonial infrastructure projects like the Bluefields highway cannot be stopped, I argue that they can still provide an opportunity for Indigenous and Afrodescendant policymaking that contributes to resurgent sovereignty. Presenter: Joshua Mayer (University of California, Los Angeles)

Indigenous Concessions: Broken Promises and Road Infrastructure Policy in Barotseland: This paper considers the intersections of infrastructure, policy, and autonomy through the case of Barotseland (now part of

Zambia). Early agreements between the Barotse royal family and British colonial agents exchanged access to natural resources and labor for the promise of 'communications' through transportation infrastructure. More than a century later, and despite contestation, Barotseland is now Zambia's largest geographical province and an increasingly important corridor for the nation's main economic export, copper ore, yet contains more tollbooths than it does interprovincial or international roadways. Barotseland's ongoing barter of sovereignty in exchange for connection would seem failed but offers insights for anthropological understandings of autonomy, belonging, independence, and exclusion as infrastructural experiences. Presenter: Rebecca Peters (SUNY, Oswego, Anthropology Department)

Whose Sovereignty? Promises and Threats of a Port Expansion Project in Nome, Alaska: Co-author: Peter Schweitzer (University of Vienna) The port of Nome in Alaska is slated to be significantly expanded over the next few years in order to receive and (un)load bigger ships and handle increased maritime traffic. As political and funding decisions for Nome as "the first Arctic deep-water port" of the USA have been made, this large-scale infrastructure will soon become a reality. A number of stakeholders anticipate that massive investments in construction of the sea port and associated infrastructures will strengthen national security interests and open new opportunities for economic growth, global tourism and trade. However, local residents have mixed sentiments toward the project, ranging from vague expectations to neutral attitudes to concerns over its social and environmental impacts. The new infrastructure might not only attract flows of construction workers and tourists and boost housing prices, but also disturb the marine environment on which Indigenous subsistence and cultures depend. This paper draws on ethnographic glimpses, observations and interviews gathered in Nome in the summer of 2022, and explores the promises and affordances of transport infrastructures for Arctic coastal communities. While recent geopolitical developments vis-à-vis Russia have been raising the strategic importance of the new port, indigenous activists see the project as merely the latest development project in a seemingly never-ending series of colonial interventions. Presenter: Olga Povoroznyuk (University of Vienna)

3-560

How to Navigate Transitions in a Life's Journey as an Anthropologist

2:00 PM - 3:45 PM TMCC - 717 A
Roundtable/Town Hall - In-Person

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Kathleen Millar (Simon Fraser University, Department of Sociology and Anthropology)

CHAIR:

Deborah Thomas (University of Pennsylvania), Jennifer Ashley (George Mason University)

PRESENTER:

Donna Goldstein (University of Colorado, Boulder, Department of Anthropology), Rayna Rapp (New York University), Faye Ginsburg (New York University), Kathleen Millar (Simon Fraser University, Department of Sociology and Anthropology), Emily Martin (New York University), Gina Ulysse

DISCUSSANT:

Anne Allison (Duke University, Department of Cultural Anthropology), Paul Stoller

DESCRIPTION:

The career of an ethnographer is not only a story of research, scholarship, and teaching. It is also a story of how work and life were stitched together--sometimes seamlessly, other times with rough edges--over the course of a lifetime. These stories are necessarily filled with transitions. An anthropologist might move from one field site to another or remain in the same site but take up projects that lead them to entirely new questions. The birth of a child, the care of an elder, a change in health, or the beginning or end of a relationship are among the many transitions in life that can impact the choice and nature of an anthropologist's research. This roundtable is an open conversation among anthropologists in mid-life and beyond, as they look back on the transitions in life and work that shaped the trajectories of their research. It is intended to offer wisdom and guidance to those who might be finding themselves in sticky middles, at impasses, or in places of uncertainty by sharing stories of navigating ethnographic fieldwork and writing in and through life's many challenges. Questions that will orient the conversation include the following: How did your research change as a result of changes in your life? Did you have to (or want to) pivot in the kind of research

that you conducted and if so, how did you find your way when entering into new theoretical areas, field sites, research methodologies, or collaborations? Or conversely, if returning to a field site, how did you contend with ways that you, yourself, had changed? Were there ever moments of being stuck? What did you learn at these times? How did you find the space or the stillness to explore something new, especially given all the demands of teaching, service, and care work? What has been frustrating or fruitful about the messy process of doing ethnography while also living a life?

3-450

Language Ideologies and the Semiotics of Liberal (Anti-)Racisms

2:00 PM - 3:45 PM **TMCC - 701 B**
Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Adrienne Lo (University of Waterloo)

CHAIR:

Jonathan Rosa (Stanford University)

PRESENTER:

Adrienne Lo (University of Waterloo), Kendra Calhoun (University of Illinois, Urbana-Champaign), Elaine Chun (University of South Carolina), Joshua Babcock (University of Chicago), Jonathan Rosa (Stanford University)

DISCUSSANT:

Shalini Shankar (Northwestern University)

DESCRIPTION:

Linguistic anthropologists have sought to challenge universalizing liberal humanist assumptions that presume upon distinctions between representational and material practices (Gal, 1989; Irvine, 1989; Shankar & Cavanaugh, 2012). This attention to the co-constitution of discourse and materiality has informed important insights into the role of language in (re)producing modern power formations and contestations thereof (McElhinny & Heller, 2017; Avineri et al., 2019). In recent years, critical language scholarship and popular discourse have increasingly focused on race and racism as key sites of power and protest (Alim, Rickford, & Ball, 2016; Chun & Lo, 2016; Smalls, Spears, & Rosa, 2021). While this attention to race is often framed as a counter-hegemonic project, it is crucial to consider how (neo)liberal constructions of

(anti-)racism have become central to the continuation of colonial and capitalist modernity (Melamed, 2011; Urciuoli, 2022). This panel considers how liberalism infuses understandings of language and social action, with a particular focus on liberal (anti-)racisms. Liberal anti-racist notions of societal equality based on sovereign subjects whose racial positionality and commitments can and should be discerned based on racially recognizable signs are apparent in many ethnographic contexts, including institutional discourses of diversity (Calhoun), university style guides (Chun), metasemiotic discourse on racism and racialization (Lo); regimentations of racial harmony in Singapore (Babcock), and debates surrounding racial fraudulence in the US (Rosa). This dialogue seeks to interrogate romantic notions of language as a wellspring of personal expression and identity (Bauman & Briggs, 2003; Lempert & Silverstein, 2012), with a view towards understanding how the fictions of liberalism can divert attention away from the workings of power (Brown, 2006; Lowe, 2015; Povinelli, 2021). The papers examine liberal (anti-)racism both in particular ethnographic contexts as well as in relation to paradigms of linguistic anthropology. We ask: What is gained and what is obscured by scalar projects that center the interactional scale as the site of anti-racist defiance and dismantling of structures of power? In what ways do reigning paradigms of linguistic anthropology center around notions of the sign as empirical object that has an existence apart from racialized bodies, listeners, or contexts (Inoue, 2006; Rosa, 2019)? How do investments in theories of free speech, agency, and the self rely upon rhematizing projections that misrecognize indexical relations (Carr, 2006; Keane, 2003)? Is there room for theories of power that refuse both totalizing regimes and the allure of resistance (Gal, 1995)?

On the semiotics of racialization: In this piece, I draw upon the literature on the semiotics of race (Rosa and Flores 2017, Smalls 2020, Telep 2022) to discuss how the widely circulating frameworks of racism/anti-racism and racism/racialization engage liberalism and its projection of an active, sovereign subject. I analyze how the “racism” / “anti-racism” dichotomy projects moral certainty into a frame of (in)justice with resultant imperatives for action, in ways that can seem starkly at odds with the commitment to a pragmatist understanding of meaning as unfolding, co-constructed, and not always shared (Lo in prep). Another opposition juxtaposes “racism” and “racialization”. These get mapped onto an orientation towards intentions as seated in individuals vs. as a projection; individuals vs. structures; folk vs. critical understandings of the social

world (Delfino 2021, Hill 2008, Reyes 2011). While some argue that the problem is typification itself, others highlight how debates about concepts like intentionality, responsibility, and action can be understood in relation to indexical vs. iconic grounding (Keane 2003, 2018) or the intricacies of token-type regimentation (Chun in prep, Nakassis 2018, Silverstein 2005). Through the analysis of a case study which hinges on the application of the racism/anti-racism vs. the racism/racialization frame, I argue that the relevant opposition is not between typifying and not-typifying, but about how types are framed and anchored to spacetimes (Gal and Irvine 2019). I conclude with a discussion of how attention to circulation can serve as one avenue for anchoring linguistic anthropological analyses within regimes of power. Presenter: Adrienne Lo (University of Waterloo)

“Checking the diversity box”: Race, capitalism, and (neo)liberalism in U.S. higher education: Contemporary institutional discourses in higher education present university efforts toward “diversity, equity, and inclusion” (DEI) as institutional desires to foster conditions that improve the institution for all members (Calhoun 2021). These discourses obscure the numerous political and capitalistic motivations behind institutional DEI practices and discourses, as well as the inequitable institutional structures that determine who actually benefits from DEI efforts (Leong 2021). To demonstrate legal compliance with diversity mandates and maximize marketing to prospective funding sources, institutional DEI paradigms rely on simplistic, “objective,” and easily quantifiable notions of race and racial identity – notions that linguistic anthropologists have shown to be far from reality (Alim, Reyes, & Kroskirty 2020). Many racialized students subjected to navigating this paradigm easily recognize the limitations of a DEI framework that glosses over rather than grapples with the complexity of race and race-based systems of power (Urciuoli 2018). In this paper I juxtapose institutional diversity discourses from a historically white Minority Serving Institution in the U.S. with narrations of institutional experiences from self-identified graduate students of color at the same university. I demonstrate how their lived experiences and articulated understandings of how race operates in the university context expose “DEI as anti-racism” as a neoliberal fiction. Reconciling the university’s discourses about diversity, broadly, and race, in particular, with graduate students’ reported experiences requires interrogating the intersections of systems of power at the national, state, institutional, disciplinary, and departmental levels as well as conflicting ideologies vis-

a-vis the functions of discourses about diversity (cf. Ahmed 2012). Presenter: Kendra Calhoun (University of Illinois, Urbana-Champaign)

Ideologies of Language, Anti-Racism, and Modernity in University Style Guides: Among the responsibilities of the “communications and marketing team” of most contemporary U.S. universities is its regulation of how university publications (e.g., webpages, magazines) refer to race when communicating with a public audience. In most cases, it circulates a “style guide” that prescribes conventions of capitalization (e.g., Black and Indigenous but not white), (non-)hyphenation (Asian American), or lexical choice (e.g., Latinx, BIPOC). In some cases, they supplement this style guide with an “inclusive language guide” that suggests alternatives to “racist” language. In this sense, the prescriptive genres generated by this “team,” broadly charged with creating a university “brand,” may be framed by the university as aligned with “anti-racism” (cf. Calhoun 2021). I examine how the “style guide,” when understood by the university as an “anti-racist” genre, is shaped by contemporary “theories of anti-racism” (cf. Hill 2008). By examining how specific race-related prescriptions within this genre have become enregistered (Agha 2005) over the past five years across thirty U.S. universities, I show how these guides appeal to both “sign-centered” and “structure-centered” theories of anti-racism, such as referential “correctness” or “clarity” (e.g., “lowercase ‘black’ is a color, not a person”) as well as institutional authorization (e.g., “This style guide is based in part on the AP Stylebook”). Yet I argue that these style guides largely adopt a view of anti-racism as performed by the liberal anti-racist subject. This “subject-centered” approach idealizes the public display of “anti-racist language” that indexes “competence” and “modernity” (Koven 2013) and thus increases market value (Urciuoli 2003). Presenter: Elaine Chun (University of South Carolina)

“Discuss Race Issues In the Right Way”: Totalizing Images and Partial Semiotic Facts in Singapore: Singapore today exists in a situation of “disavowed liberalism” (Chua 2018): of “harmonious,” raciolinguistic communitarianism, on the one hand, and anglophone state capitalism centered on the enterprising, rights-bearing individual, on the other. Against the claim that, unlike the West (read: the U.S.; Soh 2022), “racial harmony” in Singapore is always-already achieved, recurrent instances of state-backed and -sanctioned racism reveal “harmony” to be a coercive fantasy, one that is readily weaponized to silence antiracist action by intersectionally marginalized people (Pak 2021;

Thanapal 2015; Koh and Dierkes-Thrun 2015). This paper examines a series of high-profile cases from 2019– 2021 in which challenges to systemic and interpersonal racism in Singapore were systematically blocked (Gal and Irvine 2019) by state listening subjects (Pak 2021) and their opponents alike. By strategically individuating and collectivizing raci(al)ism through both institutional structures and discursive strategies, apologists and opponents oscillate between the interactional and the historical as sites and scales at which rac(ial)ist harms get known and remedied. Against prevailing scholarly and lay efforts to determine what Singapore “is”—whether an exemplar (or failure) of “harmony”—I track how totalizing images (Babcock forthcoming) of Singapore’s harmonious multi-ness get used to poetically construct and reject false equivalences between hurt and harm, conflict and abuse (Schulman 2016), resignifying metaphysical possibilities as existential necessities in regular, yet shifty configurations. I examine the thin (Jackson 2016) and irreducibly partial (Nakassis 2016; Strathern 2004) organization of race-talk in Singapore, arguing in the process for the irreducible partiality of all linguistic and semiotic facts. Presenter: Joshua Babcock (University of Chicago)

Individualism and Liberal Anti-Racism in Semiotic Perspective : Scandals surrounding allegations of racial fraudulence are frequent topics of contemporary popular discourse across liberal societal contexts in which collective commitments to anti-racism are normatively presumed and demanded. Such allegations characteristically center on white-identified individuals accused of misrepresenting themselves by claiming various forms of putative non-whiteness. These contemporary discourses and practices can be understood in relation to longstanding histories of racial appropriation and violence (Deloria 1998; Hill 2008) as well as shifting valorization and commodification of racial authenticity (Jackson, 2005; Shankar, 2015). This presentation examines how the ontology of the fake (Reyes 2017) in liberal discourses of racial fraudulence presupposes racial realness as a naturalized phenomenon, and, by extension, defines anti-racism as the regulation and embrace of individually defined, embodied, and enacted racial identities. I analyze ideologies that circulate in relation to distinctive cases of alleged racial fraudulence to track a poetics of racial categories, stereotypes, and structures, with a focus on how individualized racial legibility and structural racial illegibility jointly reproduce normative liberal governance (Melamed, 2011; Urciuoli, 2022). While prevailing semiotic approaches within linguistic

anthropology provide strategies for tracking the pragmatic organization of signs of race and (anti-)racism, this semiotic pragmatism also presents limitations for efforts toward understanding power relations associated with race as an expression of colonial and capitalist modernity. The goal is to rethink the relationship between liberal orientations to race and (anti-)racism focused on individualized identities on the one hand, and liberal approaches to semiotic pragmatism focused on individualized signs and contexts on the other. Presenter: Jonathan Rosa (Stanford University)

3-455

Learning from Transgression in Language and Literacy Education

2:00 PM - 3:45 PM TMCC - 715 B

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Rosa Medina- Riveros (University of Massachusetts, Amherst)

CHAIR:

Luz Murillo (Texas State University)

PRESENTER:

Luz Murillo (Texas State University), Nicholas Limerick (Teachers College, Columbia University, Department of International and Transcultural Studies), Sarah Newcomer (Washington State University Tri-Cities), Eulalia Gallegos Buitron (University of Idaho | AnthroClub)

DISCUSSANT:

Andrew Hurie

DESCRIPTION:

Schools and other sites of formal and informal education operate under explicit rules and implicit understandings about language and literacy, their legitimate use, and expectations for curriculum and instruction. As bell hooks (1994) theorized, when educators choose to transgress prescribed and limiting boundaries that characterize dominant thinking about race, sexuality, class, and language, they act in the radical hope of furthering liberation (Lear, 2006). In this panel, we discuss papers that reflect on individual and collective decisions to resist or counter unjust practices in language and literacy education. What can be learned from decisions and actions to approach language and

literacy in school in ways unofficial, frowned upon, or even sanctioned? These papers report knowledge developed in practice and/or research with schools, families, and communities. Topics include:

- Resistance to monolingual language policies such as language bans; language separation policies in bilingual education; forbidding code-switching in oral/written language; etc.
- Using bilingual books in English monolingual curriculum
- Standing up for quality instruction ('I told my principal I won't teach reading with worksheets'; 'Just Say No to Accelerated Reader'; 'I don't teach with iStation because my students hate it')
- Site-based case studies of transgression in language arts and bilingual classrooms
- Families challenging school decisions about retaining a child, placement in special education, etc.
- Students and families 'opting out' of standardized testing.

The first paper is situated in the US. Midwest and showcases how Mexican American & Latinx novice and experienced teachers engage in Palenquera pedagogies to recenter community well-being and invisibilized knowledge. The second paper uses phenomenology to represent how a teacher engages in decisions to counter unjust isolative practices that criminalize alternative students. The third paper addresses the question of how bi/multilingual teachers learn to contest and transgress prescribed ethnocentric literacy curricula in order to support children's biliteracy development in Texas. The fourth paper looks at how an intercultural bilingual school in Quito, Ecuador, has embraced the teaching and use of non-standardized Kichwa (the most spoken Indigenous language family in Ecuador) as a model of citizenship education that challenges the emergent status quos of state-sanctioned Kichwa use. The fifth paper reports a qualitative study in which 25 teacher and leader candidates from diverse backgrounds (e.g., Latine, white, South Asian, Filipino) explore how Collaborative Conversations may support educators' understandings of culturally sustaining, and socially just pedagogy in the Northwest. The sixth paper also located in the Northwest narrates Mexican/American experiences in gaining access to education in a rural context. Our seventh paper takes us back to South America in the context of peasant women using multiple literacies to own their stories during the recent peace-building process in Colombia. Overall, these papers shed light on how teachers can transgress standardized pedagogies, linguistic policies, and normative literacies in schools and communities. These studies represent multiple perspectives from different locations in and outside the U.S.

Contesting and Transgressing Prescribed Literacy Curriculum with Emergent Bilingual Learners and Teachers: Despite advances in the study of how children develop biliteracy under supportive conditions (Moll, 2008), the literacy education of emergent bilingual children in the U.S. continues to be dominated by corporate reading programs, standardized testing, and accountability measures designed for monolingual English learners (García & Otheguy, 2017). This paper addresses the question of how bi/multilingual teachers learn to contest and transgress (Deumert, 2022) prescribed ethnocentric literacy curriculum in order to support children's biliteracy development. We describe how a team of bilingual teachers in elementary schools in Central Texas embraced the Indigenous concept of *tinku*, a dialogue of experiences (Mignolo, 2003) aimed at unlearning and undoing colonizing forms of instruction. Working with a university researcher/mentor, teachers used epistemologies from the Global South to implement decolonial literacy practices and create pedagogical anticolonial tools aimed at challenging reductive, monoglossic, and Eurocentric forms of curriculum (Mignolo & Walsh, 2018; Rivera-Cusicanqui, 2020). In a teacher study group over a two-year period, participants learned about systematic injustices faced by bilingual and immigrant families, including "displacement and destruction caused by capitalism, colonialism, and patriarchy" (Santos, 2018, p. 1), concepts not addressed in their pre-service teacher preparation. Through home visits, participants developed new knowledge about the wide array of semiotic resources that multilingual children and families draw upon in their daily lives. By centering the voices of immigrant families and children in literacy instruction and inviting families to share their literate lives on their own terms, participants reflected on what

Presenter: Luz Murillo (Texas State University)

Contesting Unified Kichwa in Everyday Instruction: How do educators contest policies of language standardization? Indigenous languages around the world now contend with a politics of standardization (Lane, Costa, & De Korne, 2017), which can compound efforts to reclaim those languages and excite speakers as planners seek to extend written materials across nation-states. Scholars in the U.S. have also shown how language standardization simultaneously yields ways of communicating that are non-standard and, hence, marginal, foregrounding the racialized and classed dynamics of standardization (Rosa & Flores, 2017). This paper looks at how an intercultural bilingual school in Quito, Ecuador, has embraced the teaching and use of non-standardized Kichwa (the most spoken

Indigenous language family in Ecuador) as a model of citizenship education that challenges the emergent status quos of state- sanctioned Kichwa use. Based on a year and a half of ethnographic research from 2022 to 2023, as well as participatory action research to author a curriculum teach Kichwa, this paper focuses on how teachers critiqued pre-existing state textbooks in Kichwa and what alternatives they offered for communicating in Kichwa, as well as how we operationalized those critiques into instruction. More marginal ways of communicating in comparatively oppressed languages are linked to dialogue, mutual support, and personalized pedagogies. Keywords: Standardization, Kichwa, ethnography, Participatory-Action-Research
Presenter: Nicholas Limerick (Teachers College, Columbia University, Department of International and Transcultural Studies)

Learning to Transgress: Teaching and Leading in Culturally Sustaining, Socially Just Ways : In this qualitative case study (Merriam & Tisdell, 2016), we paired up 25 teacher and leader candidates (TLCs) (13 were bi/multilingual) from diverse backgrounds (e.g., Latine, white, South Asian, Filipino) to explore how Collaborative Conversations (Authors, 2022) may support educators' understandings of culturally sustaining, socially just pedagogy (Khalifa et al., 2015; Ladson-Billings, 2005). Data include self-portraits related to family/community/school interconnections and culturally sustaining lesson plans, which we analyzed inductively (Merriam & Tisdell, 2016). Due to space, we focus on one candidate. Miguela emigrated to the U.S. from Mexico at age nine. Her new life held challenges, including learning English. Miguela recalled: "My third-grade teacher ... would lecture, and I would not understand a single word ... I remember her screaming at me and calling me a stupid idiot." Miguela's schooling often suffered as she helped her family by selling her mother's tamales, chicharrones, and champurrado in her neighborhood. She reminisced: "Nobody cared that I spent my advisory class sleeping because I was tired from working..." For her lesson with Juan, a second grader from Guatemala, Miguela read Fox's (1997/2002) *Quienquiera que seas*, explaining, "I wanted my student to be proud of his traditions and his Mayan language." The rapport she cultivated was evident. Juan leaned far-forward, examining the pictures as they talked. Bringing TLCs together, often siloed during preparation, is one way of helping future educators "to transgress" (hooks, 1994). Miguela's lesson exemplifies powerfully such transgression, contrasting starkly with the abuse and missed opportunities of her own teachers. Key words:

Bi/multilingual, culturally-sustaining-pedagogies, family/community/schools interconnections, transgress
Presenter: Sarah Newcomer (Washington State University Tri-Cities)

Mexican In/migrant Students Negotiating School Access in Rural Idaho: In Idaho Latinx im/migrant, and bi/multilingual students have faced school systems unresponsive to their needs. Over the years, Idaho schools have faced numerous complaints and charges for failing to fulfill state and federal mandates to meet the needs of bi/multilingual students (Jones, 2014). While the literature on the experience of Latinx students in Idaho is scarce, published literature documents how K-12 schools fail to meet the needs of nondominant and minoritized youth (Call-Cummings & Martinez, 2017; Hondo et al., 2008). Employing ethnographic and autoethnographic tools, data were collected from a rural school district in Idaho. Drawing upon the theoretical framework of Repertoires of Practice framework (Gutierrez and Rogoff, 2003) and Community Cultural Wealth (Yosso, 2005) lens, this study offers a nuanced documentation of how five students from Mexican im/migrant backgrounds participate and negotiate access and well-being in a rural high school in Idaho. Student testimonios shed light on how parents and extended family networks participate in schools by supporting children's school success and future. Moreover, findings revealed complex barriers im/migrant students and families confront as they negotiate school success, including limited opportunities to employ linguistic capital, instances of racism, and racial microaggression. Further participants highlighted ways they employed and nurtured their Community Cultural Wealth (Yosso, 2005) through relationships with family, community, and across the US-Mexico border. Insights gained from this analysis have important implications for local, state, and national education policies, including culturally responsive curriculum, teacher training, and language services to improve educational outcomes for nondominant students. Presenter: Eulalia Gallegos Buitron (University of Idaho | AnthroClub)

3-460

Making, Breaking, and Working with Boundaries: Studies of Engineers and Engineering

2:00 PM - 3:45 PM

TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Elizabeth Reddy (Colorado School of Mines)

CHAIR:

Sarah Appelhans (Lafayette College)

PRESENTER:

Elizabeth Rodwell (University of Houston), Sarah Appelhans (Lafayette College), William Stafford Jr., Shaozeng Zhang (Oregon State University, Department of Anthropology)

DISCUSSANT:

Elizabeth Reddy (Colorado School of Mines)

DESCRIPTION:

Anthropological scholarship on engineering shows us that while this category of practice has broad social salience and is subject to contest and redefinition. Recent work in the field asks us to consider engineers as key agents in producing human relationships to environments (Vaughn 2022, Reddy 2023), but also points out that engineering is a field in which notions of accountability and agency are changing (Smith 2021). With this panel, we invite anthropologists whose work deals with engineers and engineering, broadly defined, to consider the practices of engineering. We ask: What conceptual and social boundarymaking does the field of engineering depend on? What boundaries does engineering break or otherwise transgress? How might engineers work in and through this professional category, and with what material and social effects? Cited: Reddy, Elizabeth. 2023. ¡Alerta! Engineering on Shaky Ground. Cambridge, MA: MIT Press Smith, Jessica. 2021. Extracting Accountability: Engineers and Corporate Social Responsibility. Cambridge, MA: MIT Press Vaughn, Sarah. 2022. Engineering Vulnerability: In Pursuit of Climate Adaptation. Durham, NC: Duke University Press

UX is Not Dead, ChatGPT is Not Killing it: Embracing Conversational User Experience: UX is dead” claimed a provocative March 2023 headline (Nudelman). His argument was that recent breakthroughs in artificial intelligence had rendered the field of user experience (UX) suddenly, jarringly, obsolete. Amidst widespread anxiety about the role that tools like ChatGPT would play in automating and eliminating many kinds of jobs, UX professionals have been caught up in the collective distress. But while I argue that UX in general need not anticipate its elimination, conversational UX roles will be

especially relevant in the next decade. This work requires social scientists and humanists to partner with the engineers who create conversational artificial intelligence tools—ranging from chatbots to ECAs (embodied conversation agents). In the context of business environments where engineering culture dominates, Conversational UX experts often function as the first line of defense for users by helping to build systems that are engaging (or even possible) to talk to. In this presentation, I argue that conversational user experience is 1) an essential design step and 2) helps answer the longstanding hopes of social scientists and engineers alike that both “sides” would increasingly recognize the value of each other’s work (Cassell, 2019, Helmreich 2001). Engineers are indeed critical to establishing well-constructed relationships between people, technology, and environments. But they can’t do it alone. And while many are competent to design for the relationship between technology and individual use-cases or environments, not as many can design for the relationship between people and technology. Especially when one of the people is an A.I. Presenter: Elizabeth Rodwell (University of Houston)

Old Engineers, New Engineers, American Engineers: Contested Identities in a Multicultural Workplace: Engineering identity in the United States has for decades been stereotyped as masculine, technical, and antisocial. These stereotypes have long histories, with notable permutations over time, originating in ascetic Enlightenment scientists (Noble 1992), the purists, explorers, and industrialists of the late 19th century (Herzig 2005; Noble 1977), and the emergent “hacker” identity in the 1970s (Ensmenger 2015). Anthropologists who studied engineering identity have noted that, upon close inspection of actual engineers, a wide variety of identities emerge in practice: the Greeks, Nerds, and Academic Achievers of Tonso’s (1998) university engineers, or the “family men” and “pranksters” from Faulkner’s (2009) ethnographic study of the oil industry. However, most of these identities remain coded masculine and contribute to the exclusion of women and minorities in the discipline. In this study of the semiconductor industry, I investigate the contested boundaries of identity in a multicultural engineering workplace. I find a continued persistence of “old” engineering identity, with its fixation on technical skill and passion for the discipline. However, amongst the younger generations, a “new engineer” identity is evident, in which women confidently claim that this enables them to do engineering better than purely technical engineers. Importantly, the emphasis on communication is embraced and incentivized by the

company itself. Unfortunately, this “new engineer” identity contributes to the exclusion of immigrant engineers, who face language barriers and have not had as extensive training in American communication styles. The result is a contested space in which engineers debate amongst themselves the value of communication and “soft skills” in the engineering workplace. Presenter: Sarah Appelhans (Lafayette College)

The Engineer as an Ethnographic Context: Devices, Functional Entanglements & Auras of Accountability: I offer two cases to explore the function of the engineer as an ideal type of ethnographic interpretation of social relations; in particular the social relation as a special object in the administration of accountability in Delhi, India. First, I consider a transport and logistics engineer’s decision not to utilize GPS and data transmission technologies embedded in taxi fare meters for the purposes of distance measurement as an input to fare calculation. I outline their concern about how the identification, isolation, and management of error impact the administration of the nexus between these two functions, and how the semiotics of price as an index of commercial fairness govern the ethical evaluation of error as a material force. Second, I consider the commercial engineering of an app-generated receipt for transactions as supplemental displacement and superior provision of a capability to produce valid transactional accounts housed in licensed autorickshaw fare meters. I explore how interpretations of the proper instrumentation of accountability frame the scope and limit of the engineer as an interpretive frame to contextualise the social formatting of a device. In each of these cases, the engineer gathers and localizes a perspective on a device, system, or infrastructure as an interpretive bridge between the technological and the social, often speaking to the material complexities of design, and to the limits of design as a frame of apprehension. I ask how we identify the stakes of indexing the engineer and the engineered in locating technological mediation as a force. Presenter: William Stafford Jr.

Breaking boundaries for public accountability of artificial intelligence algorithm design : Co Author: Ethan Coppel, MS dual-major student in anthropology and engineering, Oregon State University As an engineering practice, AI algorithm design prioritizes accuracy and coverage, but often in a decontextualized manner, i.e. without taking into consideration pre-given biases embedded in the data sets and human agency in the real world. This paper is based on our direct collaboration with, and participant observation of,

computer scientists in an algorithm design project. This project experimentally added social principles of fairness into algorithm design for public accountability. We integrated the differently situated and limited human agency into our project starting with building a fundamentally new machine-learning framework that is a 3-way tradeoff between accuracy, fairness and coverage, instead of only 2-way between accuracy and coverage. Our project employed multiple strategies to address the 3-way tradeoff, including: (1) tracing the social trajectory of the data sets used; (2) designing an “I don’t know” option (abstention at the cost of coverage) for our algorithm to withhold from predicting challenging cases and leave those cases for human investigators; (3) opening up the blackbox of full automation of AI and turning key parameters (such as fairness and coverage) into adjustable for prospective users; and (4) conducting interviews for international and cross-cultural comparison of users’ take of supposedly neutral AI. Our initial results show the benefits and challenges of breaking the boundaries between academic disciplines and between computer scientists’ lab and the real world. While our collaboration led algorithm design more oriented towards public accountability of computer scientists’ work, it further reveals the dilemma of reconciling competing parameters of public accountability of engineering practice, including the parameters of fairness, coverage and more. Presenter: Shaozeng Zhang (Oregon State University, Department of Anthropology)

3-465

Migration in Action

2:00 PM - 3:45 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Zuzana Rendek

PRESENTER:

Zuzana Rendek ,Md Noor Hossain (University of Texas Rio Grande Valley, Department of Anthropology)

DESCRIPTION:

When lives cross borders, how are they managed? What is transformed and what is maintained? This collection of papers takes migration and identity/experience configurations seriously to explore the (un)settling aspects of life in motion

How second-generation Muslims in the Czech Republic cope with otherness and negotiate their acceptance: The paper focuses on the construction of identities of the second generation of Muslims in the Czech Republic. Their socialization took place in the context of a Muslim family and they got to know the country of origin of their parents only indirectly, but they grew up primarily in the context of the Czech environment. Second-generation Muslims, therefore, move between multiple cultural frameworks, transnational fields, finding themselves in the space between (Levitt 2009). They negotiate their identity situationally and have to come to terms with their relationship to their parents' country of origin, ethnicity and national identity. Therefore, I would like to use the testimonies of second-generation Muslims to show how these young people with a migration experience deal with ethnicity when they refer to their otherness, what strategies they use to negotiate key social identities, and what strategies they choose to be accepted by society. Presenter: Zuzana Rendek

Crossing Borders: Experiences of Bangladeshi Undocumented Migrant Workers in the United States: This paper examines the experiences of Bangladeshi undocumented migrants living and working in the United States. This research is derived from 5 months of ethnographic fieldwork conducted for a Master's thesis including in-depth interviews, participant observation, and focus group discussions conducted via phone and in person in New York and New Jersey during 2022-2023. Despite the challenges and risks, thousands of Bangladeshis continue their hard journey across Brazil or South Africa and then different dangerous jungles, hills, mountains, rivers and seas of different countries of central America with the help of human traffickers to make their way to the USA every year in last decade in search of better economic opportunities or political reasons. Preliminary findings suggest that Bangladeshi undocumented migrants described their motivations behind border crossing as being shaped by poverty and unstable political conditions in Bangladesh. Once arriving in the United States, although they found more economic opportunities, they realized many limitations, including being limited to jobs in restaurants and food service delivery, as well as isolation, family separation, and questions of belonging. This research paper seeks to explore undocumented Bangladeshi migrant experiences throughout their border crossing journey, in detention centers, issues with language and translators, employment opportunities and obstacles, housing insecurity, and health care access. By studying border crossings and undocumented immigrant workers'

experiences, this project has the potential to contribute to the anthropology of migration and diaspora studies, transnationalism, public policy, human rights, borders and boundaries, and public health. Presenter: Md Noor Hossain (University of Texas Rio Grande Valley, Department of Anthropology)

3-470

Morality, Justice, and Agency: Ethnographies of Reproductive and Maternal Health

2:00 PM - 3:45 PM

TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Nga Shi Yeu (Stockholm University)

PRESENTER:

Julien Brisson ,Nga Shi Yeu (Stockholm University),Alicia Diaz ,Jessica Dailey (University of Notre Dame, Department of Anthropology)

DESCRIPTION:

This session brings together ethnographic work that investigates different aspects of maternal and reproductive health in a range of contexts. Individual papers illuminate the importance of ethnography for understanding different facets of reproductive and maternal health ranging from menstruation to pregnancy, assistive technologies, and birthing practices. Collectively, they share attention to the ways in which power, regulation (of bodies, choices, and care), ideology, and materiality convene in local and global spheres of reproductive and maternal health, precarity, and risk.

Transitioning Towards a Justice-Based Framing of Adolescents' Autonomy to Access Sexual Health Services: the case of Colombian adolescents: Worldwide, countries have significant policy differences concerning the respect for adolescents' autonomy to make healthcare decisions. Some countries have more rigid policies (e.g., strict parental consent requirements), whereas others provide more liberties for adolescents to access health services. The World Health Organization urges to address ethical questions about adolescents' autonomy and consent in healthcare as part of the United Nations' Sustainable Development Goals related to adolescent health. While it is an important project, it is critical to explore the topic of adolescents' autonomy and consent in healthcare from

a social justice perspective and not limit the analysis to questions of cognitive maturity as it is commonly done in law and medical ethics. This presentation discusses the importance of re-imagining adolescents' autonomy in healthcare settings, from a justice perspective, by using the case of adolescents' access to sexual health services (e.g., HIV/STI testing, contraceptives). To support the argument, the paper will demonstrate the pertinence of adopting a Reproductive Justice framework when analyzing adolescents' autonomy (i.e., agency) to access healthcare services. The presentation will use data from research on adolescents in Colombia to demonstrate the inequalities (e.g., discrimination) in terms of autonomy to access needed sexual health services. Unequal access to sexual health services among adolescents represents an apparent injustice, highlighting the need to redefine adolescent autonomy in healthcare. This redefinition of autonomy requires developing public health measures that enable equitable access to sexual health services for all young people, rather than limiting our understanding of adolescent autonomy solely in terms of cognitive maturity to access sexual health services. Presenter: Julien Brisson

Multiple sustainabilities: Narrating tensions around "sustainable" menstruation in Taiwan: 'I've been using menstrual cups for years. Psychologically, I feel I'm doing something good for the planet.' Going green has emerged as a social practice of menstrual care as the environmental zeitgeist encourages living in eco-friendly ways for menstrual health. A growing moralized discourse to use reusable menstrual products to reduce waste is imbued with the responsibility of becoming a good menstruator and invoking self-awareness in contemporary society. This paper focuses on menstrual cups as a reusable menstrual innovation and derives an analytic framework from user-technology relations and materiality to investigate the situated experiences of using menstrual cups and, concomitantly, its dialectical interactions with menstruators to re-articulate alternative views on sustainabilities in Taiwan. Based on semi-structured interviews with Taiwanese menstruators, this paper argues that menstrual cup users have complex definitions of perceiving menstruation sustainably as they contemplate social motivations, individual praxis, ideological bases, sensory, and spatial dimensions that go beyond the technological determinist aspect of global intersectional eco-feminism. At the juncture of regulation and liberation, at which point is the crux of the menstrual cup's positioning towards a technology of green care or self-care in its intermittent form? Instead of arbitrating a unified ontology for sustainable menstruation, the

notion of sustainability demonstrates tensions but also flexibilities in how users engage with and reconfigure meanings about menstrual cups and their menstrual health in the contexts of usage-the menstruators and the web of sanitary products within which menstrual technologies are invariably embedded. Presenter: Nga Shi Yeu (Stockholm University)

Perceptions and practices of menstrual regulation and abortion among traditional medicine providers in Peru: Introduction: Globally, women and people who can get pregnant seek traditional medicine methods and providers for menstrual regulation and pregnancy termination. In Peru, where abortion is legally penalized except for therapeutic reasons, the use of traditional medicine is widespread but scarcely documented. This qualitative study sought to explore the perspectives and practices of traditional providers in northern Peru in relation to abortion and menstrual regulation. Methods: We conducted in-depth interviews with 20 traditional medicine providers in northern Peru. All interviews were transcribed and thematically analyzed utilizing Dedoose software. Field notes were used to further contextualize the findings. Results: Participants recognized that women in their communities require menstrual regulation services due to delayed menses, or 'retenciones', and acknowledged that pregnancy might or might not be the cause of menstrual delays. While most participants reported treating menstrual delay mainly with herbs, most denied performing abortions. The majority of participants described abortion as immoral, and illegal, and associated it with irresponsible behavior on the part of women. However, some participants who had previously received training on sexual and reproductive rights spoke openly about their abortion practice and described their protocols for medication abortion utilizing misoprostol and herbs. Conclusions: This study evidences the key role that traditional medicine providers play in sexual and reproductive health care in their communities. The findings of this study describe some notable dynamics: the coexistence of traditional practices that help women regulate their menstruation and the disapproval of abortion due to stigma and misinformation. Moreover, the study highlights the nexus between natural medicine and biomedicine among providers who shared they provide abortions with medication. These findings shed light on the importance of honoring and respecting traditional knowledge and practices as a valued resource in many communities while also promoting knowledge of safe, respectful, and non-discriminatory abortion care. Presenter: Alicia Diaz

Hippie Moms and Homebirths: Ontological Boundaries and Medical Mistrust: Medical mistrust--such as is seen in the antivax or 'medical freedom' social movements--is a growing global phenomenon that is, as of yet, poorly understood. Additionally, research has found that anti-biomedical rhetoric is increasingly associated with communities that are socially quite powerful--with tendencies towards affluence and whiteness. Drawing on unique ethnographic fieldwork in Northern California, in this paper I discuss an upper middle class, majority-white community of 'Hippie Moms' who prefer or desire non-mainstream maternity care and birth options, such as homebirth or unassisted birth. In addition to preferences for maternity care, these interlocutors also seek out alternative forms of care and non-mainstream beliefs about medicine more generally--such as reiki, homeopathy, naturopathy, energy healing with crystals, and vaccine refusal and delay. High levels of medical mistrust have been implicated in adverse public health events, such as outbreaks of vaccine preventable illnesses, among communities similar to the interlocutors I discuss; meaning that improved understandings of the social drivers of medical mistrust is of critical contemporary import. In this paper I posit that birth care may be used as an analytic entry point to understanding medical mistrust more broadly. I argue that patient engagements with medical care must be understood as mediated by specific, subjective, local ontologies--that to the Hippie Moms, perspectives on the riskiness (or not) of certain behaviors or forms of care must be understood in the context of shared community beliefs about the natures of health, the body, and care relationships. Medical decision-making must also be understood in the context of structures of power and a community's position within intersectional social hierarchies. As a majority socially, politically, and economically powerful group, these interlocutors are not members of a population which tends to be medically marginalized--and yet they paradoxically perceive themselves to be at odds against, or in conflict with mainstream knowledge-producing institutions, such as biomedicine. I suggest that taking a critical anthropological lens to understanding connections between birth care and medical mistrust in this community of Hippie Moms in terms of ontological boundaries represents a powerful avenue to refine our understandings of patient engagements with medical care, medical decision-making, and the political economy of health in the US. Presenter: Jessica Dailey (University of Notre Dame, Department of Anthropology)

3-565

More Than Human Urbanization: recruiting and recuperating land, water, and other non-humans in the 'urbanocene?'

2:00 PM - 3:45 PM TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Preeti Sampat (Ambedkar University Delhi)

CHAIR:

Shubhra Gururani (York University, Department of Anthropology)

PRESENTER:

Amy Zhang (New York University), Shubhra Gururani (York University, Department of Anthropology), Preeti Sampat (Ambedkar University Delhi), Waqas Butt (University of Toronto, Department of Anthropology), Camille Frazier (Clarkson University, Department of Humanities and Social Sciences), Ben Mendelsohn

DISCUSSANT:

Roger Keil

DESCRIPTION:

Urbanization entails the rearrangement of numerous human and non-human actors in simultaneously dense and extended, hierarchically organized anthropocentric networks and relations of power. Various urbanisms - planetary, peripheral, agrarian, injected or subaltern, arguably produce extended more than human urbanization by combining the social and material affordances of land and water with other non-human actors and species. In this respect, we suggest extended more than human urbanization, pace Neil Smith, can be seen as a frontier of production of 'second nature'. In conversation with the articulations of the anthropocene, capitalocene, chthulucene, plantationocene, anthropo-obscene or feral anthropocene, we ask if there is a peculiar historical conjuncture for what may be called the 'urbanocene?' Who are the different actors in the urbanocene; how do they contour it's social, political, and environmental geographies; and how may the 'urbanocene' offer new openings to revisit urban theory in this moment of unprecedented social-spatial change? In this roundtable, we unpack the recruitment of land, water and other non-humans into extended more than human urbanization projects; trace the historically mediated anthropocentric dynamics of capital, caste,

race, multispecies and other social relations; and explore the possibilities of more than human recuperation in (and from) the urbanocene. We enter the urbanocene through four key frames: food, waste, construction and non-human animals. Saguin and Frazier map social processes and actors recruited into extended urbanization through food production and provisioning in the Philippines and India, respectively. Butt discusses waste economies and informality in Pakistan, while Zhang tackles waste in China. Mendelsohn discusses the conversion of watery landscapes into buildable plots in Nigeria. Gururani engages with the role of machinery in transforming land-water relations in urbanizing peripheries in India. Finally, Sampat discusses the recruitment of non-human animals such as blackbucks, coastal species and other ecological affordances into tourism and other infrastructures of extended urbanization in India. As a discussant, Roger Keil offers comments on the limits and possibilities of thinking through more than human urbanization.

3-475

Museum Exhibition as Transformational Practice

2:00 PM - 3:45 PM

TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Gorda Stan

PRESENTER:

**Gorda Stan ,Sierra McKinney ,Nelson Graburn
(University of California, Berkeley),Nadia Sarwar
(Memorial University of Newfoundland)**

DESCRIPTION:

Museum exhibits and public heritage initiatives are the focus of this session, which considers public-facing interpretation as a tool for social change. 'Contemporary Art' from originating community creators has a role to play 'in Decolonizing Museum Display Practices,' but the presenter argues that problems remain in how, and why, these works are being presented. 'Distressing Heritage' may be unavoidable given the ubiquity of colonialism, exploitation, and discrimination, but this paper reviews techniques Canadian and other colonial museums use to mold 'negative' emotional reactions into positive social change. As the Royal Newfoundland Regiment Gallery has shifted its WWI interpretations from object-based to personal story-oriented, audiences report a

more powerful understanding of conflict and its aftermaths. Anji County, China, offers an alternate model to ecomuseums in North America and Europe with an ecosystem of institutions focused not on a pastoral ideal but on modern industry. The stories we make through museums matter, and institutions continue to experiment with ways better to do this work.

Transitions: The role of contemporary art in decolonizing museum display practices: Recent repatriation debates surrounding museums in Europe and the United States have again brought to light many contradictions inherent in the institutional desire to be entertainment/educational centres for the 'general' public, temples, scientific laboratories, and repositories of the past. Driven by ideologies of Renaissance and Enlightenment, guarding national treasures dating from the Age of Empire, natural history, art history, and ethnographic museums struggle to assign value and contextualize the objects of the colonial Other without addressing the devastating consequences of the violent encounter. One of the transitional display practices ethnographic museums have begun to use in addition to labelling artefacts with information such as object origin, visual properties, and ownership lineage are purchases of contemporary art and collaboration with the community. I argue the combination of traditional emic/etic interpretative frameworks continues to exacerbate the divide between the permanency of Western canon and abhorrent colonial artefact. This paper analyses, critiques, and offers an alternative to the traditional display practice of European museums practices in light of the recent trend to claim to be critical of the colonial past. De-contextualized new acquisitions fail to mobilize a more radical understanding of temporality/contemporaneity in museum displays. Instead, these updates read as a market-driven indeterminate approach devoid of the reckoning decolonization processes require. I argue analysis of the existing conceptual artworks in decolonizing museums' mainstream representations is central to the understanding of the ways museums reproduce the colonial power-knowledge matrix. I advocate undercutting socially constructed systems of visual representations as an essential step in decolonizing the decolonization movement (neo) colonizing practices. Presenter: Gorda Stan

Distressing Heritage and the Emotional Legacy of an Upsetting Past: Hidden within many national identities are distressing histories of colonialism, racism, slavery, and genocide. When confronted with these truths,

citizens of these nations are unconsciously tasked with ratifying these challenges to an, often idealistic, national identity with their own sense of self and understanding of their community. Shame, guilt, anger, and grief are all common responses to learning about upsetting pasts and, correspondingly, to these mental calculations of identity. As places of historical memory, many museums and heritage institutions are challenging visitors to redefine their understanding of national histories. As such, they are constantly engaging with the emotional legacy of colonial pasts and the impact of this emotional fallout on their educational and social aims as affective responses are neither neutral nor inconsequential. Negative emotions are instigators of action; whether this be deliberate avoidance, defensiveness, or a desire to make amends. As a result, the affective responses generated within museums can reinforce, replicate, or challenge the power structures inherent within colonial societies and the museums themselves. Through an examination of visitor responses to negative heritage within Canada and other colonial nations, this paper will consider the impacts of affective reactions to the past on meaningful reconciliation in the present. Presenter: Sierra McKinney

The Ecomuseum Grows Up - the Anji County Museum in Zhejiang, China.: The original European ecomuseums were attempts to preserve aspects of both material and performative pre/early-modern heritage within existing communities rather than in dedicated museums housing only objects. Introduced to rural China around the year 2,000, most experiments faltered due to insufficient understanding and motivation and excess commercialization. However, in Zhejiang Province the remarkable Anji County 'ecomuseum' system has surpassed others in China and more recent developments elsewhere. We have visited and researched this development together and separately, since its inception in 2012. We focus on its innovative organization and multi-purpose interpretations - one central natural/history museum and forty-one small local museums and exhibits. Unlike the 'traditional' ecomuseums in Europe and North America which connect Nature/Agriculture/Non-modern - stopping at the stage or time of 'proto-industrialization,' attempting to foster local interest in keeping non-modern technologies and tastes alive, the Anji museum system connects Nature/Agriculture/Non-modern with Industry/Consumption/Modernity, questioning the artificiality of 'frozen traditions'. The designers want to show the existing connections between original nature, traditional, modern and industrial uses, e.g. bamboo growing, Bamboo crafts, and Bamboo in the building,

clothing and 'plastics' industry. This is all part of wealthy Anji county's efforts to fashion itself as a leader in rural beauty, non-polluting industries and 'green living' for which it has received national and UNESCO awards. In addition, some of the units serve their local communities as kindergartens, senior centres, or emergency shelters. A separate, parallel development of an eco/community museum system was started a few years earlier in Yilan County, Taiwan! Presenter: Nelson Graburn (University of California, Berkeley)

Museum(s) in Transition: The Case of The Royal Newfoundland Regiment Gallery of The Rooms, St. John's, Newfoundland and Labrador, Canada: The history of the development of museums indicates the influence of colonial worldview and white supremacy in museum representations until the 19th century. In the current age of multiculturalism, decolonization and postcolonialism, there has been a massive push toward employing diversity, equity, and inclusion in museum practices. As museum exhibitions have transitioned from object-based to story oriented-representations, a tremendous shift in museum representation practices has been noteworthy. Scholars have identified the power of personal experience narratives to overcome bureaucratic museum representations and open respectful conversations around history and tradition. As a permanent exhibition of The Rooms (the provincial museum of Newfoundland and Labrador, Canada), The Royal Newfoundland Regiment Gallery was created in 2016 to honour all Newfoundlanders and Labradorians who served overseas and on the home front during the First World War (1914-1918). In this exhibit, the war histories are told through the personal account of the people who were involved in the war and/or affected by the war. Using ethnographic methods such as participant observations and semi-structured interviews with staff members, volunteers, and visitors of the exhibit, this paper explores what a museum exhibition based on personal experience narratives contributes to creating a democratic space and what challenges and dynamics may arise from developing such an exhibit. Presenter: Nadia Sarwar (Memorial University of Newfoundland)

3-480

Navigating Disabilities and Anti-Ableism in Life and Ethnography

2:00 PM - 3:45 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Kinga Pozniak (McMaster University)

PRESENTER:

Yuto Kano ,Vaia Sigounas (University of North Carolina, Chapel Hill, Department of Anthropology),Kinga Pozniak (McMaster University),Chunchun Wang ,Kevin Darcy (University of Colorado, Boulder, Department of Anthropology)

DESCRIPTION:

The presentations in this session underscore the importance of ethnographic research for situating experiences with disabilities in local worlds and everyday life. Working across a diverse range of contexts, collectively the presenters explore how individuals, families, and communities navigate interpersonal and social aspects of living with disabilities. Prominent themes include familial webs of care, technology and environment, neurodiversity and intersubjectivity, and the politics of expertise.

Designing epistemic justice for tojisha: A medical anthropological study on autism movements in Japan: This presentation examines the relationship that autism movements in Japan have developed with self-knowledge and professional knowledge in comparison to the United States in relation to the concept of epistemic injustice, which means a wrong done to someone specifically in their capacity as a knower. A central issue in the autism movement in the United States has been the first type of epistemic injustice, testimonial injustice, in which a person receives an unfair deficit of credibility as an epistemic subject due to prejudice. The neurodiversity movement that emerged in the United States brought a perspective that saw autism and other neurological conditions not as a disease to be cured, but as a natural human variation with its own unique values. From this perspective, autism can be seen as forming a kind of culture, and it has been problematized how various characteristics of autistic people, including their epistemological dimensions, are undervalued in relation to professional knowledge. Against this background, this presentation examines the history and practice of autistic people's movements in Japan from a medical anthropological perspective, based on fieldwork in autism support groups, co-production programs at a university, and a psychiatric department in Japan. In contrast to the United States, a central issue in the Japanese autism movement has been the second type of epistemic injustice, hermeneutical injustice, in which one is unfairly disadvantaged in making sense of one's social experiences. Historically, strong self-advocacy

movements have been limited in Japan. As a result, different perspectives on self-knowledge and expertise on autism have developed. The focus here is on how to create hermeneutical resources to help autistic people understand their experiences at the intersection of self-knowledge and expertise. This trend has been represented by the autistic people's practice of Tojisha-Kenkyu (person-centered research). Tojisha-Kenkyu is a collective practice in which tojisha, people with 'komarigoto (difficulties),' seek to reconceptualize their difficulties. Focusing on the practice of Tojisha-Kenkyu by autistic people, which became an important part of the autism movement in Japan, this presentation aims to describe how autistic people try to achieve epistemic justice. They have tried to expand the still inadequate hermeneutical resources and realize the 'universal design of language'. At the heart of this practice are not only autistic people, but also people with other intersectional difficulties and 'hard-to-see' disabilities, such as addiction and PTSD. These people do not have sufficient hermeneutical resources to understand themselves and their experiences. In Tojisha-Kenkyu practice, however, people share some of their characteristics and difficulties. From this starting point, they aim to create a collective hermeneutical resource from which each person can acquire self-knowledge by partially referencing and bricolaging each person's narratives and existing professional knowledge, while avoiding an essentialist view of autistic identity. Presenter: Yuto Kano

Steps, Ramps, and Stair-Climbing Wheelchairs: Encounters with Socially Responsive Technological Design: Rarely encountered in the wild, the stair-climbing wheelchair is an assistive device that bypasses the need for ramps or elevators by allowing one stair-climbing wheelchair user to traverse indoor or outdoor stairs. Critics have pointed out that this assistive device is often expensive, can be unsafe, and turns access to public spaces into an individual responsibility rather than a social good. In contrast to the stair-climbing wheelchair, a wheelchair ramp is a societal solution for a societal problem –and the need to improve access for everyone is a societal problem. Although a well-placed wheelchair ramp safely improves accessibility for a much wider range of people, ramps also have their drawbacks: Anthropologists have described soul-killingly ugly ramps and ramps to nowhere. Drawing on interviews with wheelchair users, biomedical engineers, and architects in the United States, the United Kingdom, and the European Union, I argue that divergent responses to technologies like stair-climbing wheelchairs reflect the multiplicity of social conditions

under which they are designed. For inventors of stair-climbing wheelchairs, surrounding social conditions inspire assistive technologies that foreground techno-optimism, individuality, and risk-taking. For people who would potentially use these devices, stair-climbing wheelchairs may be solving a problem that ramps already address but at much higher emotional, physical, and financial cost. Presenter: Vaia Sigounas (University of North Carolina, Chapel Hill, Department of Anthropology)

Transcending Covid: Disabled children and their families between 'returning to normal' and 'building back better': The Covid-19 pandemic has taken a disproportionate toll on the lives of disabled children and their families. Most of these children require medical or therapy supports in schools and communities, many of which were cancelled or reduced throughout the pandemic period and are still experiencing backlogs and shortages at present. For example, the pandemic has depleted the ranks of nurses, personal care workers and educational assistants, leading to inconsistent supports for children who require them at home and/or school. These gaps hurt children (for example if they do not receive the assistance they need to thrive at school, or if they are prevented from attending school altogether due to lack of staffing) as well as their parents who have no choice but to fill in the care/therapy/educational gaps themselves. However, parents of disabled children note that the hardships they experience are 'nothing new', but rather a continuation of the systemic hurdles they have always faced. These families do not long for the 'return to normal', since the pre-Covid 'normal' state of things did not meet their needs to begin with. Furthermore, some families identify a 'silver lining' in some of the new solutions that were widely implemented to cope with the lockdowns (for example, virtual healthcare visits). As the world rebuilds from Covid, we have a unique opportunity to rethink existing arrangements and identify new possibilities. This talk shares findings from an ongoing research study that seeks to identify what supports (in healthcare, education and community) disabled children and their families need as we emerge from the pandemic. It is based on photovoice activities and interviews with disabled children/youth and their parents across Canada, carried out at a research centre for childhood disability in a Canadian town. Children and parents' accounts illustrate that gaps in supports have persisted since before Covid, in some instances becoming magnified. There is a lack of therapy and recreational supports for children's fitness and for socialization, as

well as the multiple gaps in school-based education and other supports. Overall, the experiences of disabled children and their parents before, during, and after the pandemic, shed light on the workings of biopolitics and biopower in contemporary Canadian society. They show that the prevailing societal arrangements are informed by a capitalist logic of social reproduction and care relations which devalue those who are disabled as well as those who care for them. A 'new deal' is clearly needed to provide children and families with the conditions they need to lead healthy and fulfilling lives. However such a deal requires a rethink of existing healthcare and educational policies and ultimately a rethink of who, and what activities, bring value to society. Presenter: Kinga Pozniak (McMaster University)

Disability as a Repercussion of Care: The Dilemma of Care-giving among Prosthesis Users' Families in China: Care is an everyday practice entangled with responsibilities, ethics, and emotions. Researchers who are caregivers reflect upon care as experiences that hold the potential to reconfigure subjectivities and to integrate epistemology with ontology. At the same time, anthropologists have also examined the inequalities that are imposed through care in intimate relations, which reveal a dark side of care that deserves more analytic attention. This paper explores caregiving practices in two Chinese families, each including a prosthesis user as family member. Focusing on intimate interactions among members, it shows how caregiving can take on a twisted character as it morphs into self-sacrifice and engenders tensions within the family. It recounts how one member's ability to care turns into a liability for the whole family, to the point of having the unintended effect of worsening disability. Disability, this ethnography show, emerges as a repercussion of care. The paper challenges existing discussion on the foundations of caregiving, pointing towards under-explored dimensions thereof that should be taken into account in care studies. Presenter: Chunchun Wang

Crip Time as Disability Expertise: Reimagining inclusivity in higher education.: 'I can do everything everyone else can do, it just takes me longer and maybe I do it differently.' This is a common response to my question, 'What do you wish people knew about your disability?' I theorize this sentiment as an urgent call for institutions to take seriously the lived realities of crip time. Crip time means that people with disabilities need more time to arrive somewhere and that it takes people with disabilities longer to complete activities because of ableist barriers and the ways that disability shapes all aspects of life (Kafer 2013). Yet, crip time is also

agentive, a refusal to conform to heteronormative timelines of productivity, reproduction, and notions of adult independence (Wool 2021). This paper is based on 18 months of ethnographic research. I assess how people use subjective disability expertise (Hartblay 2020) to draw on crip time as a resource to work around ableist barriers in higher education. I argue that living on crip time is incommensurable with the timelines of productivity characteristic of neoliberal institutions. This research troubles these ableist frameworks by addressing the collisions between crip time and neoliberal timelines of productivity in higher education: student and workplace accommodations; the tenure track process; Universal Design for Learning (UDL approaches to course creation); and diversity and inclusion policies. In so doing, I draw attention to the ways that intersectionality should complicate analysis of these processes. My ethnographic data illustrates how crip time is inherent in quotidian activities, such as cooking and transportation, and the ways that crip time-as it emerges in professional academic spaces, such as in faculty expectations and completing course assignments-comes to matter in higher education. Presenter: Kevin Darcy (University of Colorado, Boulder, Department of Anthropology)

3-485

New Directions in the Anthropology of Islam

2:00 PM - 3:45 PM

TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

PRESENTER:

Hamza Esmili (*), Hikmet Kocamaner (University of North Carolina, Wilmington, Department of Anthropology), Erin Atwell (University of Chicago, Department of Anthropology), Muhammad Osama Imran

DESCRIPTION:

This panel features six papers that explore lived Islam in multiple ethnographic contexts. Together, they raise critical issues for the comparative anthropology of Islam.

Back to the idea of an anthropology of Islam. Talal Asad and symbolic thinking: The idea of an anthropology of Islam - an article originally published by Talal Asad in 1986 - is a pivotal text for the field of anthropology of religions. In contrast to the concept of religion, which is held to be excessively centred on adherence to dogma,

Asad proposes the notion of a discursive tradition, i.e. a place of enunciation where forms of life, knowledge and authority are articulated and confronted. This way of approaching Islam is explicitly opposed both to the nominalist approach asserting the existence of an infinite number of realities of Islam - which amounts to abolishing the object of research that it constitutes - and to the opposite postulate of a Muslim essence at work beyond the meanings that the actors attribute to the historical contexts in which they evolve. The latter perspective - which Asad attributes as much to Ernest Gellner as to a profusion of political stances towards Islam - is in particular refuted at length in the 1986 article. Rather than an ahistorical social structure linked to religious practice by some modulation of the old antiphon of reflection theory, the discursive tradition of Islam is defined by Asad as a partially autonomous space in which modes of investment that are inseparably intellectual, ethical and political are aggregated. By reinserting the reflexive relationship of Muslim men and women to their inherited tradition at the heart of anthropological enquiry, Talal Asad's idea of a discursive tradition has gained traction within the field of Islamic studies. His insistence (Asad 1993; Asad 2017; Asad 2018) on the ways in which the bodily instruction of religious conduct and normativities is achieved - in particular in relation to the later Michel Foucault's work on the culture of the self - has led to a renewed interest in the ethical forms that run through the contemporary Islamic tradition. Underlying the ethical turn of Islamic studies, one of the main thrusts of Asad's critique of the anthropological discipline is the severe questioning of symbolism as a privileged way of elucidating human experiences (Asad 2017 op.cit.; Asad 2018). But the dismissal of symbolism is synonymous with the distancing of the main generalising device with which the socio-anthropological discipline is endowed. In the absence of an alternative for the apprehension of collective forms of religious experience, the ethical turn leads to an increasingly marked methodological individualism (Fassin 2014). While fully acknowledging the gains made by the anthropology of Islam subsequent to Asad's seminal work, the following article returns to the site of the tension constituted by symbolism, suggesting a reading inspired by Émile Durkheim and Marcel Mauss. In proposing this reincorporation of religious symbolism within Islamic studies, the aim is to include the formation of the self - whether ethical or not - in a chain of translations internal to the religious gesture, which inscribe it throughout in a historical relationship to the significant totality in which it takes shape. This enrichment must allow for a reaffirmed consideration of the variety of

collective experiences that constantly traverse the Islamic tradition as well as the historical events that shed new light on it (Laroui 1967). Presenter: Hamza Esmili (*)

Governance through Religious Infrastructures: Islam, Technology, and Political Transitions in Turkey: Within the last two decades, Turkey has experienced tumultuous transitions. Once considered a paradigmatic example of 'assertive secularism' that is antagonistic to the involvement of Islam in politics and public life (Kuru 2007), since 2002 Turkey has been ruled by a pro-Islamic government that defined itself as 'conservative democrat' and undertook several liberalizing reforms in its early years. In the aftermath of the nation-wide anti-government protests of 2013 and the failed military coup attempt of 2016, however, the government has increasingly resorted to Islamic populism (Yilmaz 2022) and competitive authoritarianism (Sommer 2017). The Directorate of Religious Affairs (the Diyanet in Turkish) - a state institution that has monopolized and regulated Sunni-Muslim religious doctrines and practices since the foundation of the Turkish Republic - has played a key role in these momentous political transitions. While anthropologists have explored the ways in which religious and/or occult phenomena are entangled with material infrastructures (Ishii 2017, Handman 2017, Schwenkel 2017), infrastructures that help regulate organized religion remain largely unexamined in anthropology (cf. Hoelzchen 2021, Mellquist-Lehto 2021). Bridging the anthropology of infrastructure with the study of religion and politics, this presentation asks: How do the technical infrastructures originally designed to regulate religion facilitate the integration of Islam into populist, authoritarian governance in Turkey? Sunni-Muslim mosques, religious functionaries, and religious practices are centralized by the Diyanet and interconnected through an assemblage of technical infrastructures - most notably a mosque loudspeaker network broadcasting calls to prayers, sermons, and government announcements, and an online data infrastructure aimed at auditing and standardizing the activities of Sunni-Muslim religious functionaries. Under the ruling government, these data and communication infrastructures have been appropriated to further integrate Islam into government's social services; to generate statistical data about the family problems of devout citizens; and to warn about impending 'national threats' like a military coup attempt. Based on the ethnographic research I have been conducting on these 'religious infrastructures' (Handman 2019), Sunni-Muslim religious functionaries operating them, and the citizens interpellated by them, this presentation will explore how Islam is entwined with populist governance

in the form of a techno-political project deployed to generate religio-political sensibilities and attachments. It will also examine how religious infrastructures constitute a key terrain for legitimating and securing political authority and for the making/unmaking of political subjects in an era of increasing populism, religious revivalism, and tumultuous political transitions in Turkey and other parts of the globe. Presenter: Hikmet Kocamaner (University of North Carolina, Wilmington, Department of Anthropology)

Fearing God: Embodied Temporalities of Anxiety and Divine Orientation at Egypt's al-Azhar: The importance of being godfearing in the expansive institutes, offices, schools, research centers, and mosque that constitute Egypt's al-Azhar stretches beyond compliance to a received orthodoxy or even individual commitments to pious practice. Navigating anxieties that Egyptian society is heading towards two equally threatening types of extremism, atheism and religious-based violence, at al-Azhar being the right kind of godfearing comes to index at once the cure to these woes and larger shifts in societal orientations towards the divine. The stakes of being godfearing-having taqwa-are the very preservation of this thousand-year-old religious institution, whether through mufti training programs, the lessons of women preachers, or meetings to agree on official Azhar translations of the Qur'an. Yet Azhar leaders' efforts to promote taqwa meet with varying degrees of success, at times re-entrenching precisely those societal shifts they are urgently trying to address. Exploring these programs and the responses to them by diverse Egyptians, this paper theorizes godfearingness as an embodied and material activation of a connection between individual interiority and external action established in the earliest days of Islam. On the one hand, at al-Azhar there is widespread and unwavering commitment to the relevance of textual sources dating to the first Hijri century as a guidepost for responding to contemporary problems. Indeed, through a bricolage of inherited texts, rituals, sayings, and bodily practices my interlocutors refer again and again to the internally and externally corporeal concept of taqwa that coalesced in early Islamic sources. On the other hand, there is tremendous friction in the ways groups within al-Azhar pair these sources with uniquely modern strategies of, for example, psychological counseling, Facebook livestreams, and electronic fatwa services, and how these pairings are received in al-Azhar's broader public reach. More than an abstract ethical concept, godfearingness at al-Azhar arises as the grounds for contemporary debate in Egypt around right orientations toward the divine whose temporal valences disrupt our

very notions of the internal/external and corporeal/immateral. Presenter: Erin Atwell (University of Chicago, Department of Anthropology)

Breaths of Extimacy: Haunted Subjectivities and Free Submission in the Sufi Practice of Zikr: Through ethnographic research among the silsila (spiritual order) members of Naqshbandia Awaisia in Pakistan, my paper focuses on the Sufi practice of zikr (remembrance) in which practitioners perform the synchronized repetition of their breath and head movement with the inner recitation of Allah's name. This is presumed to enable practitioners' recognition of and attunement to their own spirits, infusing a realization of a Divine Presence that is immanent to their being. My paper explores the significance of this recognition in shaping practitioners' ethics, desires, and everyday material (dis)engagements. It asks: When God becomes present with and immanent to the self, what will be the stakes for an anthropology of Islam that associates ethics of submission with certain forms of symbolic authority? What kind of an ethics of the self and a theory of a desiring subject does the Sufi practice of zikr make possible? And what does political Islam look like if the spirit becomes the subject's own legislator, and religious authority exceeds the form of external sovereignty? During my preliminary fieldwork this year, I observed that while practitioners' ethics of submission seemed to be conditioned by the founding scriptures, texts, or the authorizing practices and discourses of the shaykh, their ethics also gestured at a form of authority that took flight from the domain of the Symbolic and guided practitioners immanently. This guidance shaped judgements like whether the earth was flat to whether a certain politician was honest, decisions like who to marry, where to work, or whether to adopt children, and actions such as which social gathering to avoid or partake in, or in the case of members who serve as Airforce pilots, how to respond during military combat. Based on my observations, I speculate that the kashf (spiritual premonitions) that inspires zikr practitioners' ethics are not simply shaped by or measured against a given moral law, but rather, they become a source for the moral law's foundation. In these ethics of free submission, desire does not only seem to be subordinated to the idea of a 'discursive tradition' shaped by the authorizing discourses of scripture, religious leaders, formalized methods of worship, or even language (Asad 1993, Mahmood 2005, Hirschkind 2006), but may also be informed by the 'non-discursive' hauntings of a Divine Presence that is the self's own Other. Crucially, this Divine Presence is a presence of an abyss or an absence, since God cannot be an object of

representation, and much like the psychoanalytic conceptions of a lack or a void that founds the desire of the subject, the Sufi ethics point to the role of recognizing one's own desire as the desire of God in the realization of their free submission. By bringing the zikr practice of cultivating a state of recognizing and being guided by one's own Otherness together in a homologous dialogue with psychoanalytic theories on the heteronomy of desire, my presentation invites us to think of a political Islam where submission to authority exceeds the form of the abstract and the sovereign. Presenter: Muhammad Osama Imran

3-570

Part 2: Fieldwork, Cameras, and Workflows: embodied practices—anticipated traces.

2:00 PM - 3:45 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Craig Campbell (University of Texas, Austin, Department of Anthropology)

CHAIR:

Craig Campbell (University of Texas, Austin, Department of Anthropology)

PRESENTER:

Alex Fattal (University of California, San Diego Library), Sofian Merabet (University of Texas at Austin), Leniqueca Welcome (George Washington University, Department of Anthropology), Ifsha Zehra (University of California, San Diego)

DESCRIPTION:

Documentary photography is at the heart of our discipline's engagement with the camera. And yet, we are living in richly mediated worlds where cameras and photographic images are both ubiquitous and perennial. This situation presents us with transitions from one mode of looking to another which challenge the conventions that inform our work. This in turn gives us opportunities to critically reflect on questions of representation in the ethnographic encounter that lies at the core of our disciplinary practice. In our daily lives we encounter myriad other camera operators, from amateur photographers to those whose work is categorized as artistic, commercial, journalistic, etc. Each of these categories unfolds into its own scenes and communities. Inspired by the theme of this year's conference, we attend to the trans-disciplinarity at the

heart of photography. For those on this panel this means thinking about our influences and inspirations. It means thinking about how the camera and the photograph exert their agency over our disciplinary research practices and how they allow us to account for transitions and frictions as we move beyond established boundaries. This attention to trans-disciplinarity can be explored by attending to photography's shared workflows. By claiming and defining a workflow, however ephemeral, we propose an analytic tool that helps us to appreciate shared ideas and operations in a trans-disciplinary frame. Looking at the shared workflows of photography exposes how the camera coordinates behavior, how the lens disrupts and animates the imaginary, how we labor in the frame of photography's agency, and how the photo essay, the slideshow, or the gallery becomes a space of remediated encounter. Workflow is thus treated as both a technical relation and a conceptual category. Anthropologists with cameras have increasingly sought to complicate documentary's realist claims in the past decades. Unraveling this pulls into tension anxieties of truth in capturing the realities of pervading transitions with the phenomenological experience of photographic precision. This tension that is at the heart of photography is what makes it such a compelling techno-social practice to think with.

3-490

Platform economy in China: Regional specificity, contingency, and co-construction

2:00 PM - 3:45 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Linzhou Xing (Georgia Institute of Technology)

CHAIR:

Yichen RAO (University of Michigan), Linzhou Xing (Georgia Institute of Technology)

PRESENTER:

Jun Zhang ,Pu Yang ,Ziwei Niu ,Yiwei Yang (Chinese University of Hong Kong),Huiran Yi

DISCUSSANT:

Lin Zhang

DESCRIPTION:

The platform economy is one of the most influential and multifaceted technological and business innovations in

the recent decade. However, when discussing the success and impact of the platform economy, much of the existing literature still follows a determinist, teleological, and retrospective discourse that emphasizes how the inherent disruptiveness and merit of the platform economy determine its overwhelming success. This panel aims at challenging the above-mentioned perspective. With the case of China, the world's largest digital economy, the panel will discuss how the platform economy drives economic growth, social change, and transformations of the way people live, work, and interact. Beyond this, it will bring together perspectives from anthropology and political economy to also address how China's existing economic social situations and people's culture, lifestyles, and values construct the ever-changing assemblages of various platform economy businesses. Drawing on ethnographic research, panelists will explore various aspects of the platform economy, including the emergence of new forms of production and distribution, the infrastructuralization of super-sticky apps, the negotiation of trust and safety, and the role of algorithm and data surveillance in shaping social relationships and political identities. In this way, the panel aims to provide a critical understanding of the platform economy as a crucial, multifaceted, open-ended, and contingent force that co-constructs with the economic, political, and social organization in a globalizing China. It highlights the regional, historical, and contingent factors along the trajectories of the development, transformation, success, and failure of various platform businesses.

How WeChat and Didi became super-sticky: Designs, contingencies, and open-endedness in the infrastru: The platform economy has significantly reshaped many aspects of economic and social life.

Infrastructuralization of platforms, a thesis mostly developed by media scholars, breaks down the online-offline dichotomy and sheds light on how the platform economy becomes an integral part of everyday life. In noticing certain platforms' dominance and stickiness, many media studies tend to provide a retrospective interpretation in which specific technological features identified in the configuration of the platforms at the present moment are considered the key factors for their success. Drawing on studies of technologies in anthropology and other disciplines, this paper sees the development of stickiness and infrastructuralization of platforms as an open-ended process. Based on long-term participant observation of different types of platform users, interviews of platform users and designers, and news and business reports about platforms' operations and financing, the paper analyzes

five key moments in the trajectory and the synergies of WeChat (originally a social network platform) and Didi (a ride-hailing platform) in China. It discusses how purposeful technological designs and business strategies were intertwined with socio-cultural practices, political economy, and state strategies, which led to the intended and unintended effects of sociotechnical embeddedness. Via such case studies, the paper highlights the importance of open-endedness, contingencies, historical and regional specificities, and complicated interactions in understanding the infrastructuralization of the platform economy. Presenter: Jun Zhang

Sunshine Kitchens: Digital Governance, Food Delivery Platforms and Politics of Hygiene in Zhejiang: This paper seeks to complicate our understanding of the platform economy through an ethnographic study of the “Sunshine Kitchens” program in a Chinese city. In July 2021, the government of Zhejiang province introduced the mobile application “Zhejiang Takeaways Online” (ZTO) for hygienic and food quality control. Restaurant owners are requested to buy and install security cameras in their kitchens and broadcast the production of food on ZTO, which is simultaneously streamed on the “Sunshine Kitchens” page on food delivery platforms (FDPs) like Meituan so that consumers can choose food that is safe and clean. Based on fieldwork in small restaurants and interviews with local officials and Meituan employees in a city in Zhejiang, this paper describes and discusses how and why some restaurant owners cope with the “Sunshine Kitchens” scheme, from manipulating the cameras to building their own delivery services independent of FDPs, or giving up takeout services altogether. These stories that take place in the shadow of “Sunshine Kitchens” shed light on how grassroots businesspeople are both marginalized by and challenging the platformization championed by government agencies and Internet-based companies in the name of food hygiene. This paper provides a more complex picture of the platform economy than a triumphant story of the free market and technological innovation. Presenter: Pu Yang

Hope Labor in the Livestream E-Commerce Industry in Yiwu, China: China’s live stream e-commerce industry, debuted in 2015, has developed rapidly since 2016. Yiwu, the largest wholesale market in the world specializing in small commodities, serves as a magnet for ambitious migrants to pursue their dreams of lucrative careers as live streamers. However, it remains a contested issue whether these livestreamers can indeed become innovative entrepreneurs by following in the

footsteps of online new-rich celebrities or whether they are merely cheap labor feeding the profits of the platforms. Drawing on four-month fieldwork in which the author worked as a livestreamer in Beixiazhu, an E-commerce town in Yiwu, this essay discusses the livestream e-commerce industry in Yiwu, and explains the mechanism through which hope labor is valorized. This is explored, first, by contextualizing Beixiazhu village in Yiwu and the development of the livestream e-commerce industry. Then, the essay examines the roles of livestream e-commerce companies and the live streamers themselves in weaving the dreams of “sales spurts”—hope laborers’ main driver—by making short videos. Lastly, the essay analyzes the traffic fetishism among hope laborers in real-time broadcasting based on the concept of commodity fetishism. While the discourse of “sales spurt dreams” enticed migrants to become aspiring entrepreneurs who shed their working class subjectivities, this form of hope labor actually legitimates the endurance of hardship and sacrifice of unpaid work at the present while disguising the extraction of their value by the livestream e-commerce industry. The booming of livestream e-commerce and the impoverishment of migrants are just two sides of the same coin. Presenter: Ziwei Niu

Made-in-China Upgraded: How Amazon Shapes Design, Branding and Distribution in China’s Toy Industry: Border closure and lockdowns had brought great challenges during the COVID-19 pandemic. However, the Chinese toy industry has witnessed a rapid sales rise of Lego-compatible toys on Amazon.com. What was earlier known to the world as copycats and counterfeits, these Made-in-China products are now sold as ‘original creations.’ Engaging with anthropological studies of technology, infrastructure, and platform economy, this paper zooms into this niche market to investigate how the global e-commerce platform reshapes local economic practices, especially regarding design processes, branding, and distribution. It provides an ethnographic account of the Chinese toy-bricks industry based on multi-sited fieldwork, including participant observation of toy factories, designer houses, dealer offices, and in-depth interviews with a wide range of interlocutors, such as designers, intermediaries, managers, entrepreneurs, and office staff. It reveals the encounters, frictions, and disjunctions between algorithm logic, the global supply chain, the Intellectual Property Regime, and local ecology, adaptation, and creative initiatives. By showing Chinese entrepreneurs’ uneasy encounters with new technologies and their coping strategies, this study sheds light on how the global platform economy has reshaped, and been

reshaped by, local practices and how ordinary people experience and make sense of such socio-economic changes. Presenter: Yiwei Yang (Chinese University of Hong Kong)

Negotiating the 'Good Life': Xiaohongshu and Key Opinion Consumers in China : Chinese state media Xinhua Net released research in 2017 showing that over 54 percent of college graduates wanted to become digital content creators or influencers. The rising platform economy embellishes this career and life path for young people. To pursue this “good life” portrayed as highly lucrative and flexible, young Chinese have turned to platforms that frame them as enablers of their hopes and transform themselves into Key Opinion Consumers to join the platform’s influencer marketing economy. Xiaohongshu plays a critical role in envisioning such an ideal life. Xiaohongshu’s founder Qu Fang spoke at a specific time in 2021, during China’s tech crackdown, to align her company’s vision of “building a good life” for its users with the state discourse that has, since President Xi Jinping came to power in 2012, emphasized the “good life.” By drawing on a 10-month digital ethnography and affective governance framework, I argue that the state’s top-down intervention with digital content enacts through the promise of the “good life.” Yet, platforms and citizens are not passive recipients of affective governance. I identify the active role a digital platform like RED plays in negotiating the political ideology of the “good life.” I also attend to citizens, particularly middle-class young urban Chinese women, who see digital content creation as part of their career and life path with ambivalence within the “good life” discursive backdrop. This work contributes to platform studies and China studies by 1) showing the state’s affective governance in the context of digital content creation, 2) pushing against the tendencies that China is a “black box” and demonstrating the agency of platforms and citizens negotiating the political discourse despite the uneven distribution of power. Presenter: Huiran Yi

3-795

Poisons and Their Doubles

2:00 PM - 3:45 PM Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Sandra Hyde (McGill University)

CHAIR:

Laurie Denyer Willis (McGill University)

PRESENTER:

Sandra Hyde (McGill University), Jasmine Pisapia (Columbia University, Department of Anthropology), Lindsay Ofrias (McGill University, Department of Anthropology), Matthew Kohrman, Kit Mitchell (McGill University, Department of Anthropology)

DISCUSSANT:

Syantani Chatterjee (Columbia University, Department of Anthropology)

DESCRIPTION:

What do we mean and do when we invoke the term poison? What are poisons' ontological and epistemological doubles? What else is there if it is a just-so story to convey poisons as scapegoats for pharmaceutical, industrial, and agricultural capitalism? What if, in the spirit of Michelle Murphy's idea of alterlife, we rethink poisons and embrace their doubles, including agendas that conceal poisons' destruction and those that allow chimeras to flourish as life-affirming? In Vincanne Adam's new book on Glyphosate, she swirls through many registers: scientific discourses on randomized clinical trials, complementary medicine's treatments for unexplained disorders as bodies break down in our overloaded toxic environments, science wars between the pro-chemicals and anti-chemical camps, academic capitalism, among others. But as poisons tear lives apart, is there a recuperative double here, meaning can decay and destruction create their renewal to redress a poisoned planet? For example, in Anna Tsing's work on the Matsutake mushroom, she explores an edible weed that grows in human-destroyed forests that thrives in spaces of decay, dirt, and dust. How do we reconcile the beautiful forever or what Jasmine Pisapia (n.d.) calls inscriptions of poisonous aesthetics baring down on landscapes of decay and destruction? There are always recuperative movements, especially in activist work, pushing and pulling the boundaries of pharmaceutical capitalism, hopefully to new life-affirming horizons. Carl Hart challenges normative drug addiction narratives to rethink the usefulness of heroin, but what other drugs do the work of recuperation? These are the questions. Now to their presentation. Instead of a standard round table debate or a queue of thoughts, in this round table, we will move through each panelist's work in the form of a short flash ethnography. We thus pivot our panel around this stark short ethnographic writing genre as a tool to rethink poisons and their doubles.

3-491

Positioning in Institutions: Transitions between belonging and otherness

2:00 PM - 3:45 PM TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Kathryn Wright (Wayne State University)

CHAIR:

Kathryn Wright (Wayne State University)

PRESENTER:

Josefine Wagner ,Kathryn Wright (Wayne State University),Kellan McNally ,Maisie Gholson (University of Michigan),Ashley Easley (University of Michigan)

DESCRIPTION:

We examine social relations within institutions to show how embodied identities (e.g., racial or ethnic affiliation, gender performance, disabled embodiment, and visually-apparent mental health conditions) mediate institutional perceptions of cognition (e.g., neurodiversity, neurotypicality, 'giftedness,' 'smartness,' and 'slowness,' intellectual disability and psychiatric disability) and contribute to categorical emplacement and movement between categories. These categories can be spatial, temporal, ideological, institutional, cultural, and relational. Arguing that attending school is first a relational encounter before an academic, Gholson discusses how Black children's social networks mediate their access to mathematical success and achievement. In U.S. schools, Black children are positioned, outside of, if not in opposition to mathematical success as a function of racialized discourses concerning their capacities as individual students. She provides a view of 'successful' Black children to understand the anthropology of friendship and support. She contributes a theoretical framework to highlight the social, cultural and political dimensions of mathematical success for Black children. Both Wagner and Wright also hone in on social relations within school. Examining children with disabilities in three locations (Austria, U.S., Morocco), Wagner presents a policy analysis that investigates and juxtaposes friendship and social interaction with special education pedagogy focusing on the deficiencies of students conceived as cognitively impaired. She explores how friendship is implicated in policies and curricula - or not - of inclusive schools across all three countries. Wright's contribution provides an

autoethnographic analysis of teaching an elementary school class about Down syndrome. She raises questions about framing this difference in a way that preserves the delicate social relations of her son, who has Down syndrome, with others in the class, exploring how objective, top-down knowledge conflicts with the embodied, collaborative, diffuse, social knowledge that her son and his friends have cultivated. Jackson explores social relationships, examining the importance of friendship for Black women during their childhoods in the Southern United States. Using theories of Black geography and Black girlhood, Jackson illustrates how enduring pseudoscientific beliefs about race, gender, and cognitive ability shaped the geographies of participants' schools and their positioning within them. Jackson's work builds on existing Black girlhood studies within anthropology that document the dynamic effect that the afterlife of slavery has on Black girls in public schools by amplifying how friendships shield Black girls from the historical and structural violences that peregrinate across their lives. McNally reviews the transition from psychiatric hospital to community based care to show how this was simultaneously a shift in perceptions about cognition, disease expectations, and care requirements, leading to changing social relations through the approach to care. In similar fashion to Wright's questions about types of knowledge and cognitive capacities, McNally explores how shifting epistemology of disability lead to shifting relations between individuals and institutions. These papers raise concerns about how perceptions of cognition contribute to positioning inside and outside of institutions, communities, friendships, and structures of care.

Learning friendship? A policy analysis of social belonging in education (Austria, U.S., Morocco): Often children with disabilities or special needs have trouble entertaining in-depth connections with their classmates and experience a lack of friendship (Morrison and Burgmann 2009; Cook, Ogden and Winstone 2016). Considering that learning, however, is a social practice that is deeply intertwined with making sense of the world through interactions between others and self (Abu El-Haj 2020), the impact of absence of friendship on development, cognition, and learning cannot be underestimated. Why is it that special education tends to approach students in isolation, zooming in on their individual challenges and shortcomings for the sake of administering labels and categories? While diagnoses qualify individuals for resources and support, they also root the essence of label-bearing students in a very limited analysis of their functioning: How has the student performed in this class test? How are their

motor skills? Which cognitive thought and abstraction process are they able to perform? How many correct answers did they provide in the literacy test? Assessment with such a narrow focus on the individual, I argue, disregards the “affective dimensions” to teaching and learning, especially with regard to students’ identity formation as capable human beings in social settings (Abu El-Haj, Kaloustian, Bonet and Chatila 2018, 18). The overarching question is then how can friendships become the locus for belonging and offer opportunities to resist deficit labeling along many markers of difference? In my contribution, I present a policy analysis on the concept of social relationships in education with regard to directives and legislation published in Austria, the U.S. and Morocco, three locations marked by European imperialism in different ways. Focusing on the primary years of education, this ethnographic project comments on the value that we place on social ties, relationships, and friendships in the face of growing atomization in the digital as well as analogue world. Presenter: Josefine Wagner

Naming and placing the difference of disability in school: In this autoethnography, I explore a zone of transition where an unnamed difference becomes an object of knowledge (Foucault, 1973/1994). The context is a 4th grade classroom in the suburban American Midwest; the difference which becomes object is my son. In collaboration with their teacher and in honor of World Down Syndrome Day, I prepared and presented a lesson to my son and his classmates. By participating in his institutional life – his classroom – in this way, I hope to empower my son with knowledge about his trisomal condition and to increase the institution’s capacity to incorporate disabled members within it. I fear that the opposite will be true: that the presentation will whittle his presence into a pathology and that his classmates will find in it reasons to justify ignoring my son, or worse. This paper raises the question of how to recognize difference without dismissing it, and how forms of scientific knowledge might alter forms of social knowledge. I work in the tension produced by a Foucauldian sense that classificatory knowledge is controlling power (Foucault, 1973/1994) and the ideological standpoint that disability identity is crucial to disability empowerment (Kafer, 2013; Siebers, 2008). How might naming a difference empower a child to claim an identity and a place at school? Might this naming simultaneously create the conditions to dismiss that difference by fixing it outside of the bounds of normativity, thereby moving a child from the status of ‘friend’ to the status of ‘other’? Further, how might my well-meaning actions, undertaken in the service of

greater inclusivity and in the interests of my son’s future, unintentionally revivify the notion of the school as an abled environment by calling out the presence of disability as a special, rare thing? Presenter: Kathryn Wright (Wayne State University)

Reinstitutionalization: Compensating the self-care and coping of people with psychiatric diagnosis: From the early 1800s and for almost 150 years, state mental hospitals in the United States expected people diagnosed with psychiatric disorders to engage in daily forms of work. Whether tasked to milk cows, collect eggs, pick fruits and vegetables, mend mattresses or sew clothing, the manual labor of patient-workers was prized for its therapeutic and economic value. With the era known as deinstitutionalization, beginning in the 1960s, came shifts in these labor expectations for people with psychiatric diagnoses. As patients began receiving services outside closing state hospitals, managing chronic and incurable mental illness through lifetimes of adherence to biomedical treatment emerged as mechanisms for survival income within an emerging economy of services. I connect Manderson’s (2011) concept of “rehabilitation” with Kotz’s (1994) theory of Social Structures of Accumulation to understand how community psychiatric services incorporate within the bodies and behaviors of people with psychiatric diagnoses the labor of managing chronic disease, for which they are compensated below the federal minimum wage. Through programs like Supplemental Security Income (SSI), which expect and routinely verify the engagement of recipients with biomedical services, careers in managing personal illness bind people with disabilities today to mind and body altering treatments and daily forms of coping. Based on two years (2017-2019) of walking interviews with neighbors and former employees on the grounds of one closed state hospital in Massachusetts, archival review of annual and biennial hospital reports, and ten years of community practice as a licensed clinical social worker, I reconsider deinstitutionalization as a institutional transition in economic relations between people with disabilities tied to psychiatric diagnosis and corporations of community care. Presenter: Kellan McNally

Social, cultural, and political dimensions of mathematical success for Black American children: The historical intertwining of mathematics learning and development with cognitive psychology has narrowly attributed individual success in mathematics to innate cognitive abilities. Only recently has the field of mathematics educational research moved toward

sociocultural theories of learning and becoming, which invite the consideration of the social and cultural supports that allow for mathematical success (Gresalfi & Hand, 2019). The implications of this shift in common understandings of learning and development are particularly salient for Black children, who have been positioned outside of, if not, in opposition to mathematical success and achievement. The paper provides a cross-sectional view of two 20-person cohorts of successful Black children (starting ages of 12-13). We analyze the egocentric networks derived from multiple interviews to explore what friendship, support, and, specifically, mathematical support mean for high-achieving Black children. Children were recruited from three distinct Black communities within southeast Michigan. We forward an emerging theoretical framework that highlights the social, cultural, and importantly, political dimensions of mathematical success for Black children navigating the landscape of selective high schools. Presenter: Maisie Gholson (University of Michigan)

My Black queer posse: Reframing Black queer subjectivity through queer friendship: Black queer subjectivity and how it is made is theorized through the lens of resistance to heteronormativity, racism, and sexism. Yet, there is a scarcity of discussion around the role friendship in the making of Black queer personhood despite the role that it plays in Black queer life. This work examines the importance of friendship as a mechanism of selfhood for Ivy, a Black, pansexual, nonbinary person. This work was accomplished through using narrative inquiry methods that privileged narration as embodiment and identity. Ivy's narrative illustrates the importance of physical, virtual, and anonymous friendships in providing support and connectedness as they navigated romantic desire, gender dysphoria, and difficult family dynamics. Across time and space queer friendships led Ivy to a stronger Black queer subjectivity that currently serves as a source of pride in their personal and professional life. At the same time, Ivy's narrative troubles the dynamics between race, sexuality, and disability and its effect on forming friendships within the larger African American community. In this way, Ivy's narrative reveals that although some subjectivities can foster friendships, these same subjectivities may also produce barriers for individuals as well. Overall, Ivy's narrative has implications for expanding conceptions of how Black queer subjectivity is made in relation through ordinary affect. Presenter: Ashley Easley (University of Michigan)

3-495

Reciprocity and Benefit Sharing in Research with Indigenous Communities

2:00 PM - 3:45 PM TMCC - 716 A

Oral Presentation Session

REVIEWED BY:

Association of Indigenous Anthropologists

ORGANIZER:

Noah Collins

CHAIR:

Noah Collins

PRESENTER:

Olga Ulturgasheva (University of Manchester), Candis Callison ,Noah Collins ,Justin Lund

DESCRIPTION:

In publication-oriented academia single-authored outputs by university-based scholars are viewed as the most rewarded and institutionally recognized mode of knowledge dissemination which alongside benefiting their careers is assumed to benefit the communities with and on whom the scholars conducted research. Such assumptions, however well-meaning, implies that the studied (or source) communities are automatically involved in an economy of academic knowledge production that supposedly drives impact acceleration processes across various sectors of human population including the communities that have been an object of research. However, this widespread assumption about mutually benefitting research does not often entail reciprocal exchange. In reality, more often than not the research process represents a sheer act of neo-colonial extraction, i.e. when the lived experiences of the community members generously shared with the researcher are transacted as commodities in a profit-driven exchange undergirding the process of academic advancement. Although there are several types of methodological frameworks that deal with the issues of exploitation and extraction such as Community-Based Participatory Research (CBPR) and Participant Action Research (PAR), they often do not sufficiently encapsulate the level of personal risks and responsibilities that is inherent in research undertaken by Indigenous scholars. Benefit sharing as informed through collaborative research with Indigenous communities necessitates more direct and tangible relevance because of the immediate needs of Indigenous people. This panel will engage Native American and Indigenous scholars to explore the potential for productive transition from mainstream

modes of data collection to reciprocal relationships founded in Indigenous sovereignty and ethics of knowledge sharing.

The Other Side of Collaboration: Power Imbalances and Unshared Returns in Research: The paper will examine power imbalances and non-collaborative sides of 'collaboration' with Indigenous communities, namely how practices of epistemological extractivism feed neo-colonial patterns in academic scholarship. These extractive practices tend to mutate and hide under the claims of collaboration. Quite often, any attempt to start a collaborative engagement between members of distinct knowledge enclaves, such as Indigenous knowledge holders and natural or social scientists, often faces institutional resistance to the possibility of symmetric reciprocity. Frequently, it is the dominant anthropocentric (man-centered) ontology of natural scientists that defines the rules of engagement. Even if the aim of the endeavors is to include and support Indigenous initiatives, there is a long established institutional habit of prioritizing natural scientist rules that regularly opt for positivist, linear cause-and-effect perception in their understanding of the scenarios of change. Drawing from perspectives of Indigenous experts, the paper will explore the shortfalls and returns of collaboration between Indigenous communities and Euro-American/Western researchers, how collaborations are launched and implemented, and what type of knowledge politics and power imbalances make the aims of collaboration unattainable. Presenter: Olga Ulturgasheva (University of Manchester)

Indigenous Journalists, Expertise, and Collective Continuance: In the wake of pressing global environmental concerns like climate change, Indigenous people have been consulted more than ever before by journalists, scholars, and scientists. Much has been discussed in anthropological literature regarding traditional knowledge and its utility, contours, systematicity, and inseparability from knowledge holders and their communities. The ways in which knowledge holders and community representatives have also become experts deployed in a variety of contexts has arguably become a more urgent aspect for scrutiny, particularly in light of adaptation planning, climate-related reports, proposed policy changes, and media attention. Building on Callison and Young (2020), this paper looks closely at media in particular, drawing on multi-sited fieldwork with Indigenous journalists working in North American alternative and mainstream media in order to suggest insights for anthropologists from the distinctive approaches and methods being

pioneered by Indigenous journalists that address reciprocity, sovereignty, and "collective continuance" (Whyte, 2014). For example, Indigenous journalists actively work with and seek to understand issues like refusal (Simpson, 2014) and are likely to inquire from and within the needs and concerns of the communities they are reporting on (TallBear, 2014). Indigenous journalists are also aware of the histories of media coverage that their reporting counters, and the often under-recognized Indigenous publics they seek to serve. Presenter: Candis Callison

Tangibility through Collaboration: Benefit Sharing with Indigenous Peoples: As technology advances and next-gen sequencing techniques become not only accessible, but affordable, there is an increased interest from global Indigenous communities. However, as the rate for technological breakthroughs accelerate, so do the potentials for risks such as data breaches, misuse, and the breaking of cultural beliefs. Genomics offers potential solutions to some biological health outcomes, but benefit sharing historically has not been adequate, equal, or equitable. With specific regards to Indigenous communities, there is enormous potential for success and ethical outcomes, raising a question of how these outcomes are achieved. Through collaborative efforts that focus on mutual benefit with long-term relationship goals, we are transitioning to a new paradigm of benefit sharing. Indigenous communities are developing their own guidelines and frameworks for conducting research that produce self-determined products, but is a framework model sufficient in the wake of growing dangers? This paper discusses tangible outcomes at the intersection of bioethics in international genomics research and the work that occurs through unique dynamics of Indigenous methodological research. Presenter: Noah Collins

Genomics and Ethics Program from Native Students: exploring education, student support, and research: Institutions of education present an interesting space from which to engage Native American students and impact their potential successes. Knowledge and education have historically been used as tools of oppression and assimilation. In more recent times, research harms in the name of science have further complicated the relationship between Indigenous students and academia. Ultimately, this has resulted in a legacy that implicates educational spaces as unwelcoming and research as harmful to Indigenous learners and knowledge producers. The Genomics and Ethics Program for Native Students (GEN) was born out of the efforts of the NIH funded Center for the Ethics of

Indigenous Genomics Research (CEIGR) to foster collaborative learning opportunities for the advancement of Native American students in the ethical, social, and legal implications (ELSI) of genomics and research. The GEN program's goal has been to build sustainable, supportive learning environments and professional networks for Native students to pursue training and research opportunities that are grounded in Indigenous experiences. The GEN program is an interdisciplinary effort between CEIGR personnel, and a network of Indigenous professionals, Native-serving programs, tribal stakeholders, and other community partners committed to fostering the next generation of Native American researchers who will lead the field of genomics. The GEN program provides a student focused experience, builds networks and learning communities, and is grounded in collaboration and Indigenous approaches to science. We have identified that educational programs for Native American students require a unique set of investments from program personnel that includes adaptability, caring support, and strong senses of community. Presenter: Justin Lund

3-500

Reconstructing Kinship Practices in Archaeology: Materiality, Socio-cultural Anthropology, and Archaeogenetics

2:00 PM - 3:45 PM

TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Archaeology Division

ORGANIZER:

Sabina Cvecek (Field Museum of Natural History, Austrian Academy of Sciences)

CHAIR:

Sabina Cvecek (Field Museum of Natural History, Austrian Academy of Sciences)

PRESENTER:

Alissa Mittnik (Max Planck Institute for Evolutionary Anthropology), Maanasa Raghavan (University of Chicago), Catherine Frieman (Australian National University, School of Archaeology & Anthropology), Peter Whiteley (American Museum of Natural History), R. Alexander Bentley (University of Tennessee), Sabina Cvecek (Field Museum of Natural History, Austrian Academy of Sciences)

DISCUSSANT:

Sandra Bamford (University of Toronto, Department of Anthropology)

DESCRIPTION:

This session integrates archaeological studies of houses, genetics, and socio-cultural anthropological models to unpack the concept of kinship and gender in ancient societies. Archaeologists are faced with a persistent problem of how to best read and interpret the materiality of dwellings. Since the early days, socio-cultural anthropologists have recognized that dwellings are crucial in understanding thought and social organization. Hence, socio-cultural anthropologists' expertise is crucial in informing archaeologists about contemporary and recent kinship and gender practices, aiding the understanding of the distant past. In the past decade, archaeogenetics - the study of ancient DNA - has gained significance in modeling the organization of prehistoric communities. This development has reopened important questions about prehistoric gender and kinship. Archaeologists need to go beyond understanding kinship through biogenetic links and view it as a social practice, including commensality, adoption, reincarnation, shared suffering, friendship, and spatial proximity. These human relationships do not leave traces in DNA and isotopes, leaving an important puzzle to be solved. Moreover, anthropologists should highlight colonial and ethical concerns of conducting ancient DNA research on Indigenous populations and their ancestors. To understand the diversity of human possibilities in constructing kinship, a transdisciplinary approach is indispensable. Therefore, this session welcomes contributions from different anthropology subfields to address the historical legacy of kinship and gender studies in socio-cultural anthropology, which can aid in addressing current concerns in prehistoric archaeology. It welcomes experimentation in methods and approaches to understand unfamiliar grammars of materiality and transitions in kinship and gender patterns.

Archaeogenomic Insights into Kinship and Household Organization in Bronze Age Europe: The study of ancient DNA has enriched the archaeological toolkit by enabling us to integrate empirical evidence of genetic ancestry and biological relatedness into our interpretations of social practices in ancient societies. By reconstructing extended family pedigrees and combining them with isotopic, archaeological, and anthropological data, we can make inferences about the construction of social belonging, marital and residence practices, and mortuary customs. I will demonstrate the potential of

integrative archaeogenomic research using two case studies from different regions of Europe during the Bronze Age (ca. 3,100-1,000 BCE), which was characterized by cultural and technological transformation, intensifying mobility and connectivity, and increasing social stratification. In the Aegean, which was part of a wider Mediterranean network of trade and cultural exchange, ancient DNA allows us to trace transregional contacts and changes in material culture with instances of large-scale and individual mobility and genetic admixture. Despite the genetic diversity and shifts over time, as well as strikingly diverse funerary practices observed in the Bronze Age Aegean, we find commonalities across the region in the practice of burying close relatives together in intramural or other collective burial contexts. Furthermore, the importance of cousin marriage in this region is unparalleled in the archaeological record. In the Lech Valley in Southern Germany we find small farmstead communities that represented complex households comprising biologically related and unrelated individuals. These communities were part of a long-standing exogamous marriage network and followed patrilineal inheritance and residence conventions. Status differences within households were correlated with biological relatedness, and unrelated non-local women with high status may have played a special role as agents of supraregional communication and cultural transmission. Presenter: Alissa Mittnik (Max Planck Institute for Evolutionary Anthropology)

A paleogenetic lens on kinship and ethics: Paleogenetics has, in recent years, contributed multi-dimensional insights on the human past. While several studies investigate population origins, migrations, natural selection, and health and disease using ancient DNA, there is growing interest in the field to characterize fine-scale aspects of our past, such as genetic relationships between ancient individuals. My talk will cover case studies, limitations, and ethical reflections on kinship inferences using paleogenetics. New computational methods make use of sub-optimally preserved ancient DNA to discern the degree of genetic relatedness between individuals over a range of time scales. Coupling this analysis to information such as biological sex can aid in the construction of pedigrees relating ancient individuals. Multi-generational family structures have been identified using ancient DNA. On the other hand, new methods that look at identical stretches of DNA shared between ancient individuals from a larger group or population have shed light on the levels of parental relatedness over time. Studies implementing such methods have reported examples of close-kin

unions in the past, likely resulting from endogamous practices. The value of such inferences to archaeology and anthropology can be immense. The ability to infer the existence of biological relationships between ancient individuals as well as the nature of the relationship, is important when considering how social organization and kinship values have evolved over time and across space. At the same time, it is crucial to acknowledge that DNA only reflects genetic relationships and may, hence, not always paint a true or complete picture of kinship ties, as in the case of adoptions. Furthermore, as paleogenetics continues to add new insights on our species' past, there are increasing calls to recognize the ethical ramifications of this research, especially to Indigenous communities. Presenter: Maanasa Raghavan (University of Chicago) Matters of life and death: Kinwork at funerals: For decades, archaeologists have acknowledged that funerary contexts are imperfect mirrors of the living societies who assembled them. The dead, we well know, do not bury themselves. The production of funerary sites can be, and often is, an extended, contested, and carefully stage-managed process. These rites may well be designed with as much or more consideration for the future articulations of social relations as for accurately depicting their past conformations. Consequently, reconstructing social relationships—from status hierarchies to marriage patterns or more diffuse kin relations—is fraught. Yet funerary contexts and the human remains that derive from them are the source of much of the contextual data that contributes to genetic reconstructions of past social structures. These reconstructions centre patterns of biological relatedness and, through them, static and often heteronormative modes of relation. Here, we consider the funerary sphere as a site of kinwork. We argue that kinning practices form a key part of burial rites as the dead person or persons' relationships are reconsidered, renegotiated, transformed, or manipulated. The goal is to develop a more complex model of kin relations within funerary contexts in order to contribute to a more nuanced archaeology of social practice that compliments emerging discussions of family structure, kinship and relatedness. Presenter: Catherine Frieman (Australian National University, School of Archaeology & Anthropology)

Are descent groups and houses socio-evolutionary phenomena?: The house society model developed by Lévi-Strauss has been profitably extended to multiple social systems, both as observed ethnographically and as reconstructed from the archaeological record of settlement architecture. Structurally speaking, its

characteristic feature is to transcend lineality as the governing schema of social articulation. Conversely, the descent group model developed by structural-functionalism to explain myriad small-scale social systems privileged unilineality, notwithstanding Fortes' correlative notion of 'complementary filiation.' Do descent groups and houses occupy a socio-evolutionary series, are they constitutively opposed structural types, or are they alternative ways of framing co-eval social phenomena? How do they interact with kinship-terminologies? This paper revisits the question of kinship-system transformations, primarily from Native North American cases. Presenter: Peter Whiteley (American Museum of Natural History)

Multi-disciplinary approaches to reconstructing prehistoric kinship systems : While bioarchaeology is increasingly a means to study prehistoric kinship from human remains, assessment of sex-specific mobility in human communities cannot provide a full account of kinship systems, in all their diversity through time and space. Kinship systems are cultural systems that influence bioarchaeological patterns, as well as material culture social interactions and beliefs that are not discernible only from atoms or molecules. More traditional archaeological evidence, such as settlement and subsistence patterns, as well as linguistic evidence, can be revealing of ancient kinship. Large household complexes, for example, with communal courtyards can bring female kin together as multi-family compounds, facilitating collective child-rearing. I will approach this issue broadly, by starting with key theories of matri-centric hominin evolution and moving to multiple forms of evidence applied to kinship during the Neolithic transition to agriculture, as well as the heterogeneous resilience of matriliney. Through examples I propose that the best approach is multi-disciplinary: archaeologists need to apply as many different forms of evidence, as well as kinship theory, to reconstruct past kinship systems. Presenter: R. Alexander Bentley (University of Tennessee)

X-KIN: Exploring patterns of prehistoric kinship from socio-cultural anthropological perspectives: The X-KIN project aims at advancing our understanding of kinship in prehistory by taking an interdisciplinary approach that combines bioarchaeology, prehistoric archaeology, and socio-cultural anthropology within a unified analytical framework. This project will investigate how dwelling spaces and biological markers of kinship can be interpreted as 'material codes' of prehistoric kinship, leading to new insights into the social practices of prehistoric communities. Through a case study of four

prehistoric sites in southeastern Europe and Anatolia, the X-KIN project will investigate questions such as how ethnographic reports can help us understand the variability of kinship during prehistory, and how settlements, buildings, artifacts, and biological markers can be used to illuminate prehistoric kinship practices. This will be achieved through the triangulation of analytical methods and close collaboration between social anthropologists, archaeologists, and archaeogeneticists. By adopting this innovative approach, the X-KIN project will fill a critical gap in our understanding of prehistoric kinship and provide a valuable resource for archaeologists, cultural anthropologists, and bioarchaeologists alike. The results of this project will offer a new perspective on the complex social dynamics of prehistoric communities and contribute to our understanding of the cross-cultural diversity of kinship and gender practices. Presenter: Sabina Cvecek (Field Museum of Natural History, Austrian Academy of Sciences)

3-505

Relations in Transition: African and Caribbean Ethnographies of Marginality and Solidarity

2:00 PM - 3:45 PM TMCC - 714 B

Oral Presentation Session

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Maarit Forde (University of Helsinki, Social and Cultural Anthropology)

CHAIR:

Maarit Forde (University of Helsinki, Social and Cultural Anthropology)

PRESENTER:

Doreen Gordon ,Nadia Whiteman-Charles (University of Arizona),Florence Ncube (University of Johannesburg),Fabienne Valmond ,Shelene Gomes

DISCUSSANT:

Maarit Forde (University of Helsinki, Social and Cultural Anthropology)

DESCRIPTION:

Responding to the AAA/CASCA 2023 organising committee's invitation to think about transitions, in-betweenness, and transnationalism, the papers in this panel investigate relational infrastructures in ethnographic contexts marked by liminality or transition. The presenters consider care, solidarity, and

reciprocity, but also deeply hierarchical or disrupted relations as informed by conditions such as climate change, the Covid-19 pandemic, socioeconomic inequality, weakened public health and social services, drugs, and structural racism. While these conditions shape people's everyday lives, livelihoods, and social relations, they also engender possibilities for new kinds of alliances and solidarities. The interlocutors whose ideas and lived experiences form the foundation of this panel experience liminality and transition in different ways. For some, it results from a tangential or marginal relationship with the state: Florence Ncube works with young people using crystal meth in Mufakose Township in Zimbabwe, Nadia Whiteman-Charles examines young rock musicians and fans excluded from the Black Nationalist project in Jamaica, and Doreen Gordon studies rural, coastal communities in Jamaica dealing with climate change and the economic backlash of the pandemic. For others, a state of in-betweenness and transition is produced by transnational migration: Shelene Gomes examines care work, social reproduction, and gendered return migration in Trinidad, and Fabienne Valmond's work focuses on circulation of knowledge and care in the context of reproductive health in the African diaspora in Northern Europe. The panel's questions about social relations in marginal or liminal communities reflect the presenters' ethnographic interests, but also their own positionalities: they are from Jamaica, Trinidad and Tobago, Haiti, and South Africa, and have taught, or are currently teaching, in public universities in the Global South. Their locations in under-represented regions of global anthropological knowledge production add an important angle to their critical, feminist, and decolonial theory-building. The panel concludes with comments by the discussant, Maarit Forde, and a general Q&A.

Negotiating Change in Western Jamaica: This paper focuses on coastal communities in Western Jamaica whose residents have been experiencing multiple and intersecting crises such as climate change, declining fish stock, reduced access to traditional fishing beaches, unemployment and COVID-19 recovery. For decades, Western Jamaica has been affected by higher levels of poverty and inequality, migration, youth unemployment and agricultural decline, despite the importance of the tourism industry in this area. Coastal residents must individually and collectively face the challenge of sustaining their livelihoods in a difficult environment that poses existential threats (such as loss of livelihoods, food and water insecurity, ill-health, and the impact of natural disasters). Indeed, coastal residents are at the forefront of the battle with climate change, resulting in

more precarious livelihoods - especially for women, elderly, youth, farmers, and other vulnerable groups. The paper will discuss findings from an ethnographic pilot study carried out in six selected communities in Western Jamaica. Presenter: Doreen Gordon

Liminal Tastes and Moments of Communitas in the Jamaican Rock Music Scene : In Jamaica, the locally developed music genres of reggae and dancehall have become fundamental to nation-building and national identities. My paper queries Black Nationalism in postcolonial Jamaica by examining a marginal music genre that falls outside of this national soundtrack of reggae and dancehall: rock music. Through an ethnography of rock musicians and fans in Kingston, I highlight their syncretic tastes for both local and foreign styles of music and show how such tastes have marginalized the rock scene in the reproduction of Black Nationalist ideas of Jamaicanness. The practices and tastes of people in the rock scene are deemed inauthentic to the Jamaican way of life and contrary to Black Nationalist agendas. Pushed to the fringes of Jamaican cultural industries, rock musicians and their fans dwell in a liminal space. Drawing on Victor Turner's characterisation of the "three moments of communitas", I outline the historical development of the Jamaican rock music scene and discuss spontaneous, normative and ideological moments of communitas in the rock scene's progression from angsty teen rebellion to a tribe overprotective of their liminal tastes. These liminal tastes are lodged between the mainstream's production and consumption of reggae and dancehall and the alternative scene's adoption of "foreign" music; both deeply informed by local entanglements of race and class. Presenter: Nadia Whiteman-Charles (University of Arizona)

Crystal meth, the 'seized' body and the exclusion of youths from future-making in Mufakose, Harare: The paper explores the experience of being 'seized' by crystal meth among youths in Zimbabwe's marginalised urban community of Mufakose high density suburb. It foregrounds the 'seized body' as a lens in examining the meanings, constructions, experiences and practices associated with being seized in order to understand how the materiality of crystal meth influences the 'closing out' of youths from political participation and constructive future-making. The paper argues that crystal meth and the seized body can become useful capital in the hands of powerful groups that seek to exclude the youths from sustainable livelihoods and future-making. It asserts that while episodic bouts of seizure under the influence of crystal meth may seem a

momentary malfunction, such a breakdown need not be mistaken for a passing phase of experimentation. Rather, the bouts signify and forecast an endemic crisis for the structurally violated poor community of Mufakose. That is, the (ab)use of crystal meth has both instant and long-lasting negative social and experiential consequences for the youth. The paper draws from an ethnographic investigation among youths who (ab)use crystal meth in Mufakose. Deep hangouts, life histories and in-depth interviews were used to collect data. Analyses respectively draws on Agamben's (1990, 1999) concepts of chronicity and homo-sacer as well as Vigh's (2009) notion of social navigation. Presenter: Florence Ncube (University of Johannesburg)

Trying to Conceive: Infertility Forums, Knowledge, and Care in the Lives of African-descended women: The paper explores the significance of online forums in supporting the reproductive health of African-descended women in Northern Europe. While structural racism and migratory status can limit their access to public health and shape their encounters with medical professionals and institutions, infertility forums function as a space where women hoping to conceive can acquire and contribute to knowledge and encourage each other. Through digital and autoethnography, the study investigates how African-descended women in Northern European welfare states navigate the complexities of reproductive healthcare and utilize transnational, online resources and communities for support and information. The forums offer a perspective on medical pluralism in women's lives: my ethnography shows how people navigate infertility in the margins of public healthcare systems by balancing home remedies, biomedicines, religious healing, and other complementary treatments and how these frames of knowledge are reproduced and indexed in online interactions. The analysis highlights the significance of digital networks in enabling access to culturally relevant and language-appropriate information and fostering a sense of community and solidarity, but also acknowledges the limitations and challenges of online support networks, including issues of trust, credibility, and privacy. Presenter: Fabienne Valmond

Labours of Love in Trinidad and Tobago: Returnee Women's Care-Motivated Migration: This empirical study centres the ongoing experiences of nine highly skilled women return migrants to Trinidad and Tobago from various locations in the Global South and Global North. Guided by social reproduction theory, I detail the cumulative costs—financial, social, bodily, affective—that stem from the frictions of cultural norms

surrounding these women's "labours of love" to provide proximate care for elderly relatives. Women generally, including Caribbean women, have historically done productive and reproductive work that has been undervalued economically and socially by the state, family, and community, and rendered invisible. Migrant women have continued to fulfil these responsibilities transnationally even throughout the Covid-19 pandemic. Concurrently, labour emigration from the Caribbean to wealthier states across the Global North and South remains a route to improvement for persons and families. In these circumstances, who cares for the elderly at home? With ageing populations in many middle- to high-income developing countries, such as Trinidad and Tobago, and the contraction of state services accompanying neoliberal reforms, caring for the elderly becomes important to the state and how it allocates resources, as well as for families. Why do professional women voluntarily return home to perform this proximate care? In this presentation I argue that the cultural logics of kinship—with global gendered patterns and Caribbean particularities—provides cover for the undervaluing of migrant women's reproductive labour within the capitalist logics of work, thereby reproducing systemic inequalities. Presenter: Shelene Gomes

3-510

SLA Gumperz Graduate Student Essay Prize Panel

2:00 PM - 3:45 PM

TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Lynnette Arnold (University of Massachusetts, Amherst, Department of Anthropology)

CHAIR:

Lynnette Arnold (University of Massachusetts, Amherst, Department of Anthropology)

PRESENTER:

Katherine Arnold-Murray (University of Colorado, Boulder), Timothy Loh (Massachusetts Institute of Technology), Sara Rosenau, Jiarui Sun

DISCUSSANT:

Sherina Feliciano-Santos (University of Michigan, Ann Arbor, Department of Anthropology), Netta Avineri, Sherina Feliciano-Santos (University of Michigan, Ann Arbor, Department of Anthropology)

DESCRIPTION:

The annual Gumperz Essay Prize of the Society for Linguistic Anthropology recognizes outstanding work by graduate students in the field. This session brings together the four finalists for this year's prize. All are invited to come hear about exciting cutting-edge research from emerging voices in linguistic anthropology.

Settle for Biden: The scalar production of a normative presidential candidate on Instagram: This paper performs a multimodal digital discourse analysis to examine how the 2020 Progressive social media political campaign called "Settle for Biden" successfully encouraged young Progressives to vote for Joe Biden. In contrast to previous U.S. presidential campaigns that highlight the extraordinary capabilities of their candidates, this campaign utilized the scalar production of normativity to highlight Biden's "mediocre" capabilities. The campaign's focus on "settling" for a mediocre candidate was feasible only in the sociopolitical context of 2020, at a time when Donald Trump's leadership had come to be perceived as chaotic and dangerous. While the upscaling language and communication style of Trump has been a popular site of exploration for linguists (Hall, Goldstein, & Ingram 2016; Sclafani 2018; Hodges 2020), I focus, in contrast, on the downscaling language of the campaign in its often humorous posts depicting Biden as a boring, normal candidate who is "good enough" to be president. While using humor to make salient the normal nature of Biden, the campaign uses semiotic strategies appealing to interconnected unmarked normativities of middle classness, Christianity, age, gender, and sexuality. Building on previous research within sociolinguistics and linguistic anthropology (Blommaert 2007; Carr & Lempert 2016; Hall, Levon, & Milani 2019), I adopt a scalar perspective as I view normativity as interactionally produced through appeals to scales constructed by centers of authority. To draw on Hall (2021), the campaign produces "language in the middle", constructing Biden as neither extraordinary nor reprehensible yet preferable to the abnormality of his competitor. Presenter: Katherine Arnold-Murray (University of Colorado, Boulder)

al-lugha al-'umm/'arabi mukassar: Competing discourses about Jordanian Sign Language (LIU) in Amman: This paper draws upon the tools of linguistic anthropology to examine competing discourses about Jordanian Sign Language (LIU, from the Arabic *lughat al-'ishara al-'urduniyya*) among both deaf and hearing people in Amman, based on ethnographic fieldwork at

an educational start-up for deaf children and at a deaf cultural center as part of a larger project on assistive technologies for deaf Jordanians. In these spaces, how the company and center staff discussed the use and value of LIU sometimes took on conflicting ideological tones: on the one hand, they would emphasize the importance of access to sign language for deaf children, which they would often describe as the "mother tongue" (*al-lugha al-'umm*) or "first language" (*al-lugha al-'ula*) of deaf people. On the other hand, especially at the deaf cultural center, they would make occasional comments that disparaged Jordanian Sign Language as a form of "broken Arabic" (*'arabi mukassar*). I argue that these contradictory discourses can be productively read as forms of rhetoric: for instance, calling LIU the "mother tongue" of deaf Jordanians is a way for the start-up staff to convince audiences to support their cause, while describing LIU as a form of "broken Arabic," while incorrect, is useful insofar as it asks students of sign language not to sign in conformity to Arabic grammar. I build on recent work on sign language ideologies (Kusters et al. 2020; Snoddon and De Meulder 2020) to argue that understanding these contradictory discourses requires attending to the contexts in which these discourses are deployed. Presenter: Timothy Loh (Massachusetts Institute of Technology)

Mock Koreaboo: Appropriating Appropriation: In the last decade, Korean pop music (K-pop) has garnered a large and passionate fanbase on the internet. One of the most notorious types of fan is the "Koreaboo", a pejorative term used for global fans perceived as wishing they could be Korean themselves and seen as being far too invested into K-pop itself at the expense of the rest of Korean culture. This paper examines the use of Korean by fans deemed Koreaboos and the way other K-pop fans use language to criticize the Koreaboo archetype. Specifically, this paper investigates a form of speech which I am terming "mock Koreaboo", a mock language variety (Hill, 1995) created by K-pop fans for the purpose of condemning the behaviors of the Koreaboo and positioning themselves as above them. This study is concerned with the following question: why do K-pop fans use mock Koreaboo? To investigate this question, I analyze social media posts using mock Koreaboo along with discussions of the Koreaboo in general. I argue that through the use of elitist stances (Jaworski & Thurlow, 2009), K-pop fans index their disapproval of Koreaboos and their perceived fetishization of Korean culture, creating a separate indexical order (Silverstein, 2003) through which to interpret Koreaboo speech. In the process, K-pop fans

signal their status as global, cosmopolitan citizens while positioning Korean culture as needing to be defended from those appropriating it. Presenter: Sara Rosenau

Platformative Rituals in Danmu: The Enregisterment of Rabbit Talk in Chinese Online Nationalism: This article investigates how language-in-use and digital platforms together facilitate the enregisterment of a specific kind of nationalistic discourse on the Chinese internet. While existing scholarship often associates Chinese online nationalism with state intervention and internet users' affective engagement, this article emphasizes the indispensable role played by the infrastructure of digital platforms as well as participants' various metapragmatic uptakes. Focusing on the case of user-generated live comments (danmu) for the popular animation series *Year, Hare, Affair*, I illustrate how metapragmatic accounts of viewers' platformative rituals—that is, patterned integrations of language and the platform's interface—achieve and condition the enregisterment of Rabbit Talk, a set of discourse associated with youth nationalism. Instead of taking online nationalism as a pre-given empirical fact, I bring together linguistic anthropology and platform studies to show how language and platform infrastructure collaboratively produce the persona of young nationalists, a social emblem rarely claimed by those who do the talk, yet constantly evoked by different groups of observers out of various ideological motivations. In so doing, this paper makes its methodological contribution by showcasing the importance of bringing together ethnographic attention on users' patterned behaviors and an understanding of the platformative logic that sets up the framework for online interactions. Presenter: Jiarui Sun

3-575

Storying Otherwise: On the Possibilities of Creative Ethnographic Writing, Session 3 of 4.

2:00 PM - 3:45 PM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

CHAIR:

Laura Meek (University of British Columbia, Okanagan, Department of Community, Culture, and Global

Studies), Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

PRESENTER:

Damina Khaira (Harvard University), Alicia Sliwinski (Wilfrid Laurier University), Khalil Habrih (University of Ottawa), Kaori Hatsumi (Seinan Gakuin University), Nataya Friedan

DISCUSSANT:

Petra Rethmann (McMaster University, Department of Anthropology)

DESCRIPTION:

This roundtable will explore the burgeoning genre of creative ethnographic writing with a focus on storying otherwise. We take inspiration from McKittrick's (2021) insistence that stories are themselves interventions with world-making potential, prompting us to inquire if storying otherwise might create possibilities for telling different stories and thus for potentiating and enacting different worlds. This question requires us to first recognize the ways in which disciplinary norms around knowledge-making and dissemination are entangled with anthropology's colonial histories and presents; the academy's neoliberal orientation; the imperial impetus behind state investment and funding; racialized, gendered, and heteronormative department cultures; differential distributions of risks and harms; and the non-innocent ways in which all these inhere in our body-minds. It also means that the choice of which stories we tell and of how we tell them matters, with stakes that are at once political, epistemic, ethical, and ontological (Hunt 2014, Meek and Morales Fontanilla 2022). Through storying otherwise there lies the potential to disrupt long-guarded boundaries including those between scholarship, politics, and creative writing. Reworking disciplinary practices around writing, this roundtable will explore storytelling as a form of speculative thinking-with-care (Puig de la Bellacasa 2012) that is committed to feminist, anti-racist, queer, and anticolonial worldmaking. In today's neoliberal academy, we face increasing demands for 'data,' in the form of objectified, rationalized, disciplined facts (Harvey and Moten 2013). Yet the work we do-- as fieldworkers, activists, teacher-scholars, community collaborators, and co-thinkers with myriad others--often unfolds in ways that resist and refuse the dictates of data-making (Tuck and Yang 2014). Such excesses may reside as ellipses, questions, disconcertments, or half-thoughts that populate our fieldnotes but never make it into the structuring form of journal articles (Frohlick 2022). A story, on the other hand, can remain open,

unresolved, and unsettling. This roundtable thus experiments with storying otherwise to disrupt enclosure and to harness the creativity, willfulness, and possibilities of stories that, through their refusal of reductive and instrumentalizing logics, 'do' other things. This roundtable will engage with these possibilities in a wide variety of ways. Panelists will reflect upon excesses in our fieldwork and fieldnotes to ask what storying these moments might potentiate. We will offer a critique of writing conventions that is performed through storying otherwise-- such as reading a partially 'cooked' poem or a narrative that has been stitched across/between 'raw' fieldnotes. Our roundtable will also consider how storytelling reworks prevailing epistemological frameworks, ontological certainties, and disciplinary norms; how telling certain stories in certain ways (and perhaps, opting not to tell others) facilitates ethical, interpersonal, and community obligations; and the possibilities and limitations of deploying stories in various registers-- as knowledge making, public engagement, or worlding practices, to name a few. Together we explore how storying otherwise brings knowledge, entities, relations, worlds into being through its enactment and how this endeavor might move anthropological 'work' into public audiences and spheres beyond the academy.

3-580

The Boycott of Israeli Institutions, Academic Freedom, and the Question of Palestine

2:00 PM - 3:45 PM **TMCC - 718 B**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Middle East Section

ORGANIZER:

Maya Wind (University of British Columbia, Department of Anthropology)

CHAIR:

Ilana Feldman (George Washington University)

PRESENTER:

Nadia Abu El-Haj (Barnard College), Darryl Li (University of Chicago, Department of Anthropology), M. Muhannad Ayyash (Mount Royal University), Maya Wind (University of British Columbia, Department of Anthropology)

DESCRIPTION:

The boycott of Israeli Institutions at the American Anthropological Association has been subject to

rigorous debate since the issue was first brought to the membership in 2013. Called for by Palestinian civil society, the boycott of Israeli universities is grounded in the institutional complicity of those universities in the ongoing infringements on Palestinian rights. Israeli higher education is imbricated in Israeli settler-colonialism and apartheid, and therefore in the violation of the rights of Palestinian citizens of Israel, Palestinians under military occupation, and Palestinian refugees. The movement for Boycott, Divestment, and Sanctions (BDS) seeks to address all three dimensions of Israeli colonialism. This roundtable seeks to contribute to the long-standing debate at the AAA and reflect on the last ten years, by examining the question of academic freedom in the context of Palestine. The roundtable will engage with new research on Israeli university complicity in Israeli colonialism and violations of international law, from campus infrastructures serving Israel's territorial and demographic project to academic disciplines conducting research for the Israeli security state and military industries. It will then consider the limits of academic freedom for Palestinian scholars and students. In Israeli universities, administrations restrict Palestinian knowledge production, pedagogy, and critical expression, while Palestinian universities under occupation face Israeli military bombardments, raids, and bureaucratic violence. Finally, it will address the ways in which attempts to discuss and advocate for Palestinian freedom are silenced in North American and European universities. The roundtable will situate the discussion of the academic boycott at AAA within larger debates about censorship and free speech in higher education. The speakers will reflect on the state and future of the campaign for the academic boycott and investigate how critical research, scholarship, and pedagogy can push against the imposed boundaries on the question of Palestine. Together, we will ask how the academic boycott might challenge us to redefine academic freedom? And how might it inform long-standing struggles by faculty and students to decolonize the university?

3-585

The Politics of Abundance: Commoning in an Era of Capitalist Austerity

2:00 PM - 3:45 PM **TMCC - 206 B**

Roundtable/Town Hall - In-Person

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Jeff Maskovsky (CUNY, Graduate Center, Department of Anthropology)

CHAIR:

Jeff Maskovsky (CUNY, Graduate Center, Department of Anthropology), Ida Susser (CUNY, Hunter College, Department of Anthropology)

PRESENTER:

Oana Mateescu (Babes-Bolyai University), Irina Carlota [Lotti] Silber (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies), Jeff Maskovsky (CUNY, Graduate Center, Department of Anthropology), Ajantha Subramanian (Harvard University, Department of Anthropology), Gustav Peebles (The New School for Social Research, Department of Anthropology)

DISCUSSANT:

Ida Susser (CUNY, Hunter College, Department of Anthropology), Sarah Muir (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies)

DESCRIPTION:

Scholars interested in new commoning practices are challenging governing logics rooted in austerity and are encouraging new ways of imagining change, transition, and transformation through a politics of abundance, not scarcity. This session considers the ways that public intellectuals, protagonists in political movements, and dissenters, disruptors, and insurgents from various locations within and across global North, East and South divides are working with the abundancy concept to expand the practice of commoning. We are hoping to encourage new theorizations that can help to imagine and practice justice, egalitarianism, anti- and post-capitalist/socialist politics, abolitionist politics, the transition to more inclusive, collaboratively governed societies, and positive ecological futures. We focus on recent theorizations of commoning/enclosures/containment that have gained traction among critical urbanists and critical scholars of mobility and migration, and we draw on new ethnographic and historical work on the politics of abundance. Working across these scholarly conversations, we seek to expand the understandings of abolition, markets, property, justice, egalitarianism, agonism, the public realm, and the political itself through engagement with abundance-scarcity thinking. Scholars working on urbanizing inequality, urban revolutions, violence, disability and war, crisis thinking,

and mobility and migration will find this session to be especially of interest.

3-515

The Role of Anthropology Journals in Promoting a Francophone Anthropology in the Americas

2:00 PM - 3:45 PM

TMCC - 605

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Natacha Gagné (Université Laval)

CHAIR:

Natacha Gagné (Université Laval)

PRESENTER:

Alexandrine Boudreault-Fournier (University of Victoria, Department of Anthropology), Natacha Gagné (Université Laval), Pascal-Olivier Pereira de Grandmont, Laurent JÉRÔME

DISCUSSANT:

Émile Duchesne (Université de Montréal), Robert Crepeau (University of Montreal)

DESCRIPTION:

How have journals contributed to the institutionalization and promotion of a francophone anthropology in the Americas? This is the question at the heart of this panel, which will examine the role of three Canadian journals: *Anthropologica*, a bilingual journal founded in 1955 that became the official journal of the Canadian Anthropology Society (CASCA) in 1998; *Recherches amérindiennes au Québec*, 'the only French-language Amerindianist journal in America' (Gélinas 2000), founded in 1971 and renamed *Revue d'études autochtones* in 2022; and *Anthropologie et sociétés*, founded in 1977, the only francophone journal specializing in anthropology in the country. From a historical perspective, we will look back at some important moments in the life of these journals, but also at their missions and characteristics in an attempt to better understand how they have contributed to the constitution and dynamic expansion of a francophone anthropology. We will also focus on the challenges and moments of transition that marked the life of these journals, which offered opportunities for anthropologists to reinvent themselves and innovate. In so doing, this session will contribute to documenting the history of francophone anthropology, with a

particular focus on its originality, thus contributing more generally to the history of anthropology in Canada.

Comment les revues ont-elles participé à l'institutionnalisation et à la promotion d'une anthropologie francophone dans les Amériques ? Voilà la question au cœur de ce panel qui se penchera sur le rôle de trois revues canadiennes : *Anthropologica*, une revue bilingue fondée en 1955 qui devint la revue officielle de la Société canadienne d'anthropologie (CASCA) en 1998 ; *Recherches amérindiennes au Québec*, « seule revue amérindianiste de langue française en Amérique » (Gélinas 2000), fondée en 1971 et renommée en 2022 *Revue d'études autochtones* ; et *Anthropologie et sociétés*, fondée en 1977, seule revue francophone spécialisée en anthropologie au pays. Dans une perspective historique, il s'agira donc de revenir sur certains moments importants de la vie de ces revues, mais également de s'attarder à leurs missions et caractéristiques dans l'idée de mieux comprendre comment elles ont œuvré à la constitution, puis à l'expansion dynamique d'une anthropologie francophone. Il s'agira aussi de s'attarder aux défis et moments de transition ayant marqué la vie de ces revues, lesquels offrirent des opportunités pour les anthropologues pour se réinventer et innover. Se faisant, cette session participera à documenter l'histoire de l'anthropologie francophone, en s'attachant notamment à ce qui en fait l'originalité, contribuant ainsi plus généralement à l'histoire de l'anthropologie au Canada.

From the Beginnings to the Open Access and Digital Turn: *Anthropologica* and the Francophone Presence: This presentation provides an overview of the history of the journal *Anthropologica*, the bilingual and official publication of the Canadian Anthropology Society (CASCA). *Anthropologica's* mandate is to reflect the range of research carried out by Canadian Anglophone and Francophone anthropologists and to disseminate that research within Canada and internationally in both languages. In 1998, *Anthropologica* merged with *Culture*, another journal initially associated with the Canadian Ethnological Society. Based on research of *Anthropologica's* publications since 1955 and *Culture* from 1981 to 1997 (recently digitized and available free of charge on the *Érudit* site), this presentation provides an overview of the Francophone presence in anthropology in Canada. By focusing on key moments in the history of *Anthropologica*, this presentation highlights the challenges, obstacles, but also the opportunities and successes of the journal in promoting social and cultural anthropology in French in a predominantly English-speaking environment. Finally,

the open access and digital transition achieved in 2020 offers new challenges for French-language publication while providing visibility for our discipline on a global scale. Presenter: Alexandrine Boudreault-Fournier (University of Victoria, Department of Anthropology)

The Life of *Anthropologie et sociétés* Through its Archives: The Period 1977-1987: In 1977, the first issue of *Anthropologie et sociétés* was published. It was the first and, to this day, the only French-language journal specializing in anthropology in Quebec and Canada. Although there is no inaugural editorial text announcing the journal's orientations, an editorial project has indeed guided its editors over the years. The idea of this paper is to trace this project from the journal's archives. From the outset, the journal's team set itself the mission of 'representing and promoting anthropological reflection in Quebec and making it known on the international scene' while being 'a crossroads for all currents of social anthropology and stimulating debate in the profession'. The pluralism that characterizes the journal is reflected in the variety of topics addressed in its thematic issues and the composition of its editorial board. The journal wishes to reach not only academic researchers, but also anthropologists inserted in the professional milieu and to participate in the public debate. Although the journal was created in the Department of Anthropology at Université Laval and is still published there, its vocation goes beyond the department and the challenge is to make it a must-read journal for anthropologists and social scientists in Quebec and internationally. However, a reading of the archives shows that the decision to publish a French-language journal was sometimes difficult to maintain in the face of other bilingual journals, the costs of translating the work of the growing number of English-speaking authors, and the objective of making Quebec and French-language anthropology known in English-speaking and international scientific circles. If the aims of the journal will change slightly over time through challenges of all kinds, including technological migrations and the fluctuations of funding, we will focus on the period 1977-1987, which was the period of the journal's foundation and its gradual professionalization. Presenter: Natacha Gagné (Université Laval)

Anthropologie et sociétés Since 1977: A Quantitative Overview: Founded in 1977 at Université Laval, in Quebec City, *Anthropologie et sociétés* is to this day the only French-language journal specialized in anthropology in Canada. Based on a quantitative study, the objective of this communication is to offer a broader panorama of the evolution and trends of the journal

since its birth through the analysis of the different types of content that have been published and the profiles of his different contributors. In order to draw this portrait, a review of all the issues of the journal published between 1977 and 2022 was carried out, taking into account the professional affiliation of the authors, their respective fields of research, their work environments, their gender, the geographical areas studied and the themes addressed. This longitudinal analysis has made it possible to highlight certain important aspects of the journal and its contribution to the constitution of a francophone anthropology in Canada. The themes of the issues reflect both its local roots and its participation in the debates and currents that animate the discipline abroad – particularly in France and the United States. We also observe, among these trends, a desire for internationalization as well as a diversification of the fields of research, work environments and affiliations of the contributors to the journal. Particular attention has also been paid to the more general evolution of the format of the issues and articles, which shows a process of institutionalization and professionalization punctuated by moments of experimentation and stabilization. Presenter: Pascal-Olivier Pereira de Grandmont

From *Recherches amérindiennes au Québec* to *Revue d'études autochtones*: A 50-Year Retrospective: This paper draws a portrait of the evolution of scientific publication in Quebec through more than 50 years of scientific publication in the pages of the journal *Recherches amérindiennes au Québec* (1971-2021) which was renamed *Revue d'études autochtones* from 2022. Initially conceived to provide a space of expression for francophone researchers in Native Studies, 50 years later the journal still fulfills this mission while transforming its practices and broadening its horizons. This is at least what a statistical study of the content of the articles published by the journal between 1971 and 2021 reveals. We note a constant diversification of the areas studied, of the origin of the authors and of the academic disciplines represented, although the formal and informal networks from which the journal benefits remain anchored in the Quebec context and largely in anthropology. The name change of the journal in 2022 was accompanied by an update of its mission. Still resolutely francophone, the journal plans to open up to indigenous issues around the world and to give greater space to indigenous voices. This renewal inevitably poses various challenges, including those of accessibility, outreach and dissemination of a francophone journal on an international scale, and the importance of non-academic contributions. Co-authors:

Émile Duchesne and Éric Chalifoux Presenter: Laurent JÉRÔME

3-590

Transitioning Queer Anthropology: Building Community in Queer Praxis

2:00 PM - 3:45 PM TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Manjot Multani

CHAIR:

Manjot Multani

PRESENTER:

William Hébert (Carleton University), Michelle Marzullo (Human Sexuality Dept., California Institute of Integral Studies), Danielle Ellis (University of North Texas, Department of Anthropology)

DISCUSSANT:

Erika Finestone, Nesselte Falu (University of Texas at Austin)

DESCRIPTION:

At the 2022 AAA Annual Meeting in Seattle, the roundtable 'Unsettling Queer Anthropology: A Conversation to Renarrativize Towards a more Just Practice' created space for a critical conversation about new directions in queer anthropology. Our conversation picks up where this session left off to explore possibilities for the making/sustaining of an inclusive, collaborative, and accountable community of queer anthropologists. At last year's session, a diverse subset of international and intergenerational, queer anthropologists came together questioning their own transitions/shifts into locations within the field of queer anthropology, as well as their emerging application of the key theoretical and methodological tools in their own unique research areas. As we witness, with horror, the rise of anti-trans legislation across the US (and in other nation-states across the globe), we simultaneously acknowledge a growing countermovement of trans rights activism which powerfully resists the attempted erasure and violent dispossession of queer and gender diverse peoples. This one example alone raises the question of how we can stand in our roles as anthropologists and allies on the battleground of settler colonialism, late liberalism, ableism, carcerality, and conservatism to support and

sustain queer futurities. Recognizing the constant unsettling felt by those engaged in this work with variant and transitioning positionalities, we continue to question: How does queer anthropology hold up as students and scholars enter the 'real-world' and integrate their theoretical investigations within queer anthropology while remaining committed to their own and their interlocutors' material well-being and political freedom? As we continue to engage and theorize the ethnographic richness of contextualized, lived experiences of sexuality, race, gender, class, and other simultaneous/intersectional social locations, how can we use the tools of queer anthropology to mobilize, find each other, and deepen political solidarities with communities of non-hegemonic sexual, gendered, relational and political lives, especially LGBTQIA2S+, BIPOC, and disabled/crip lives (Allen 2016; Falu and Parker 2021)? Furthermore, how can queer anthropology and queer anthropologists help to imagine a political future that is radically different than the current, queering the 'possible' into the 'potential'? Presenters in this session will unpack these questions through reflections on their own unique locations in the field of queer anthropology and as queer anthropologists before opening the floor for an inclusive discussion with participants in attendance. This session recenters the Association for Queer Anthropology as a place for support and networking amongst intergenerational scholars in/of queer anthropology to advance the field. References Allen, Jafari Sinclair. 2016. 'One View from a Deterritorialized Realm: How Black/Queer Renarrativizes Anthropological Analysis.' *Cultural Anthropology* 31(4): 617-626. Falu, Nessette and Micah Torey Parker. 2021. 'Black/Queer Pedagogies.' *Anthropology News*, April 9.

3-520

Transitions from traditional to critical pedagogy: Inter-learning strategies among and between minority and indigenous populations.

2:00 PM - 3:45 PM TMCC - 711

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

María Cristina Manzano-Munguía

CHAIR:

Ramazan Aras

PRESENTER:

Ramazan Aras ,Marie-Eve Drouin-Gagné ,Iliana Viridiana Roa González ,María Cristina Manzano-Munguía

DESCRIPTION:

In multiple socio-cultural regions across the world educational policies have been imposed over centuries with the objective of creating and promoting knowledge as part of the project of Colonial Modernity (Quijano, 1991). In the last two decades we, the scholars of underrepresented minorities, witnessed the inclusion of socio-cultural transitions in models of inter-learning which included, but were not limited to, social inclusion, culture of emotions, autonomy, multilingualism and citizenships among children and youth (see Manzano-Munguía and López, 2022). Therefore, we are interested in creating spaces for conversation which represent the efforts located in different political geographies across the world. We call for interdisciplinary, comprehensive and horizontal approaches to contribute significantly in our understanding of horizontal knowledge while creating the curricula, participatory educational projects and programs oriented to universal access to science, as well as the socio-educational dynamics in knowledge building, feelings and emotions conducive to knowledge constructions and violence survivors. Women, children and youth are the social actors of popular pedagogies and of human mobility which represent a special interest in our conversations. References Quijano, Aníbal. 1991. 'Colonialidad del poder, eurocentrismo y América Latina' en Lander, Edgardo (comp.) *La colonialidad del saber: eurocentrismo y ciencias sociales. Perspectivas latinoamericanas* (Buenos Aires: CLACSO) p. 246. En: <<http://bibliotecavirtual.clacso.org.ar/ar/libros/lander/quijano.rtf>> Manzano-Munguía, C. & López Varela, G. (2022). *The Nigigua community jagüey: a sanctuary of Indigen*

Authoritarian Secularism, Education and Religious Learning Practices : Education has been one of the most operative and persuasive apparatuses in the process of making of a new nation-state and embodiment of imagined community. In this modernist project production of knowledge, secularism, positivism, evolutionism and materialism were acknowledged as the fundamental bases of this new paradigm. Therefore, education system was captured, uprooted and transformed into a battle ground between the secular modernist paradigm and religious epistemology and traditions. Education mechanisms were confiscated by the state in order to create a Kemalist secular hegemony

in social, cultural and political domains. The Eurocentric nature and character of modern secular Turkish nation-state resonates what Anibal Quijano called “colonial modernity” in diverse aspects which are going to be traced in this work. This paper aims to unveil violent secular politics of Turkish modernization process in the Republican period which is based on European modernity-rationality and how religious (Islamic) epistemic forms and traditions were targeted and suffocated systematically during the single-party era (1923-1945). By an analysis of narratives of children and youth who survived this period, this paper reveals diverse tactics and daily practices of ordinary religious Muslim subjects and their struggle of resisting that education system. Reference Quijano, Anibal. 1991. “Colonialidad del poder, eurocentrismo y América Latina” en Lander, Edgardo (comp.) *La colonialidad del saber: eurocentrismo y ciencias sociales. Perspectivas latinoamericanas* (Buenos Aires: CLACSO) p. 246. En: <<http://bibliotecavirtual.clacso.org.ar/ar/libros/lander/quijano.rtf>> Presenter: Ramazan Aras

Indigenizing the Academy: Learning from Indigenous Education Land-Based and Intercultural Pedagogies: This paper explores trans-systemic approaches as a possible avenue for 'Indigenizing the Academy' and, more specifically, what Indigenous higher education programs and institutions can contribute to a trans-systemic approach to education. Considering two existing models encountered in my doctoral research, namely the intercultural approach as developed by the Andes (García et al., 2004; Mato, 2009; Walsh 2012), and land-based pedagogy as developed in North America (Coulhard, 2017). I argue they present trans-systemic elements that would allow us to re-think the frameworks in which to engage with Indigenous Peoples' rights and knowledge systems in the mainstream academy. What could be learned from the principles and practices of these two Indigenous higher education philosophies to articulate Indigenous knowledge into trans-systemic education in the mainstream academy in ways that foster solidarity and mutual understanding between Indigenous and non-Indigenous people? Presenter: Marie-Eve Drouin-Gagné

Challenges and successes of the intercultural education: experiences of students from Indigenous communities: This proposal tries to analyze the educational experiences of students from Indigenous communities in their transit through higher education. In Mexico, the higher education system is diversified and segmented, that is, there are different types of educational offer, which

differ in budget, location, infrastructure, educational model and number of students. This makes not only educational institutions different, but also the student experience between institutions and within institutions. One example is the case of students from native communities who access different types of higher education, where they share the infrastructure, the educational model, and the classrooms with their peers, but not the same experiences and this makes their transition more complex inside the university. Here I present some of my findings in the field while currently working on my PhD in Social Anthropology at the Center for Research and Higher Studies in Social Anthropology (CIESAS-Mexico City). This work is divided into two large sections. The first one, covers the educational trajectories of students in basic and upper secondary education, to observe the challenges students face while pursuing their undergraduate education, such as discrimination, management fragmentation, learning or reinforcement of their mother tongue and their decision making process for continuing their studies. In the second section, the analysis is limited to the experiences of higher level students and how their transition has been mediating university education with migration, discrimination and inequality, among other aspects that are present. Presenter: Iliana Viridiana Roa González

From academic practice to community bonding: Intercultural education a response to Indigenous needs: The Intercultural University of the State of Puebla (UIEP) is located in San Marcos Tlacoyalco, Puebla, Mexico. This university serves the Indigenous community living in the southern part of the state of Puebla and surrounding areas mostly related to people who speak Nguigua, totonaca and nahuatl. Since the fall of 2020 (in the middle of COVID-19 pandemic) a group of researchers (including undergraduate and graduate students) have been conducting fieldwork in San Marcos Tlacoyalco and at the Intercultural University (UIEP). Despite the different lines of research and findings, here I want to explore how the students of Lengua y Cultura (Language and Culture) relate and create community bonds while carrying out community research projects. Despite the fact that these projects originally served the interests of the academia (the institution), in the practice they turned out to serve community needs and created channels of communication and bonds between and among community members. Consequently, first I look at students' agency while designing and undertaking students projects and assignments that relate, but are limited to, the revival of the Nguigua language, environment preservation, and alternative medicine practices within a multicultural and

multilingual setting. Presenter: María Cristina Manzano-Munguía

3-525

Troubling Art: Multimodal Meaning-Making and (Post-)Sectarian Expression in Northern Ireland

2:00 PM - 3:45 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Soren Pearce (Brigham Young University)

CHAIR:

Soren Pearce (Brigham Young University)

PRESENTER:

Soren Pearce (Brigham Young University), Joshua Booher, Addie Ressler

DISCUSSANT:

Jacob Hickman (Brigham Young University)

DESCRIPTION:

For the last quarter century, Belfast has been trapped in a prolonged moment of critical transition. Beginning with the Good Friday agreement in 1998, the lingering 'post-conflict' transition context has lasted nearly as long as the period of the Troubles from which it ostensibly represents a transition. Despite decades of reforms and inter-party collaborations, Northern Ireland never really seems to move beyond this transitional state, marked by changes ranging from Stormont stalemates to Brexit. The Northern Ireland Protocol provides a constant reminder of the dangers of the re-emergence of a land border or the continual prospect of a referendum, all of which are imagined to precipitate a return of widespread civil violence. Collectively, the papers in this panel consider how political identities are maintained, transformed, or discarded, in this oscillating moment of ostensible post-conflict transition. With its rich history of aural and visual art, Belfast provides an ideal space for understanding how political and religious identities are communicated through creative expressions, including how communities resist dominant discourses of sectarianism, or even post-sectarianism. For example, contemporary artists use shared community art to alter the image of Belfast in an attempt to distance the present city from its violent history. Other local art has emerged very recently in reaction to the United Kingdom's withdrawal from the European Union, giving insight into how shifting political

landscapes affect cultural memory. The relationships between music producers and consumers within the religious and political environment of Belfast demonstrate how artists struggle to either maintain or move beyond sectarian dynamics within the community. Young performers in the contemporary punk scene are also reacting to new political events and environments, shedding light on the process by which a counterculture develops its own rebellious sub-counterculture. This panel begins with a multimodal presentation that resulted from a collaborative ethnographic project in Belfast. This ethnographic film brings together media that take seek to understand how these artists take advantage of the affordances of music, visual representation (both still imagery and film), and other media to undertake the contested representations of religion and politics in this community, followed by four papers that analyze specific media at the core of these distinct efforts to reimagine a post-Troubles Belfast.

Punk Solutions: Understanding the Relationship of Rock Music and Sectarian Life in Northern Ireland: Since the 1970s, punk rock has been popular in cities across Northern Ireland. During the Troubles, many young people chose to participate in the punk scene as a direct act of rebellion, rejecting the established dichotomy between the Protestant loyalists and the Catholic nationalists. In a highly divisive society, punk rock emerged as a third option for youth who did not want to take part in the sectarian conflict. Even more than avoiding joining either side, punk rock provided a way to reject the very ideology that framed their world as a total dual division marked by violence. Decades later, the political and domestic climate of Belfast has changed dramatically, but the city is still affected by the lasting influence of the Troubles. As many in the city attempt to encourage a transition from its violent history to a more peaceful future, the punk scene is also adapting to reflect the changing values and hopes of young adults today. This paper explores the ways in which the contemporary punk scene is changing in reaction to changing politics, especially the way that young adults in Belfast are using punk music to reject the earlier punk culture of rejection and rebellion; how a counterculture gives rise to its own rebellious sub-counterculture. Presenter: Soren Pearce (Brigham Young University)

Sectarian Resistance to Progressive Movements in Belfast Music: Relations between venues, performers, and consumers determine the ways in which music in Belfast preserves traditional sectarian values. After twenty-five years of ostensible "peace", these sectarian

dynamics have crippled their progressive efforts for peace. This paper looks at how music functions as a symbol of self-expression and identity, and shows the transformative effects involved in reconstructing or fortifying structures of national identity. Despite the tendency toward segregation of Nationalist and Unionist communities, which one would imagine would polarize identity within the music scene, many musicians are tuning their politics in new ways that undercut these sectarian imaginings of Northern Ireland society. This causes music to then question the structures of ethno-religious identification by undercutting the dichotomous identities or oppose the structures by creating alternative identities. The progressive push for peace drives the unification process and proposes the restructuring of traditional identities. These efforts are obstructed by broader sectarian identities formed through a history of oppression and violence. Consumer participation and performance of music creates an atmosphere that cannot be accurately depicted through logocentric methods. Multimodal methods depict these key performative aspects of subcultural identities. The binary music scene of northern Ireland functions to support the traditional sectarian ideals while simultaneously pushing toward reform of social structures in communal unification. Presenter: Joshua Booher

(Re)painting Belfast: Art as a Medium for Transforming Sectarian Identities: Since the beginning of the twentieth century, Belfast artists have employed public and private infrastructure as a mode for inter-communal dialogue. With paint in hand, these artists have used city walls to establish and reinforce visual symbols within Unionist and Nationalist communities. One contemporary art movement in Belfast continues as a medium for expressing current political dialogues and transforming community identities embedded within the conflicting groups. Activist artists represent community voices through their art as they move away from themes of political conflict towards reimagined reflections of the city. Through these efforts, artists redraw the image of the city through public institutions and spaces, contesting and recasting concepts such as sectarianism, the role of religion in society, and how public representation shapes or challenges the relationships between space, community, and ethno-religious identity. Art acts as a window into the city's current transitional state by portraying contemporary community values regarding the modern political context through visual means. Both the image of Belfast and the sectarian identities are transformed through the creation of new visual symbols and the re-signification

and re-indexicalization of existing political and religious symbols. These transformations occur through public spatial platforms including community art galleries and wall murals. Whether displayed through the work of contemporary artists or the alteration of historical wall murals, art is both a reflection of and an agent in the transformation of community identities within Belfast. Presenter: Addie Ressler

3-535

(Dis)Continuities, Boundaries, and Transitions: Exploring New Understandings of Virtual Research in the Pre-and Post-Pandemic Era

4:15 PM - 6:00 PM

TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Mark McIntyre

CHAIR:

Mark McIntyre

PRESENTER:

Xue Ma ,Anureet Lotay (University of Victoria, Department of Anthropology),Han Tao ,Mark McIntyre

DESCRIPTION:

The onset of the COVID-19 pandemic resulted in interruptions to research and necessitated a shift to remote learning worldwide. Many researchers found themselves adapting projects to incorporate online research methods due to restrictions on face-to-face interactions, travel, and limited access to research facilities. This roundtable discussion seeks to interrogate how our collective experience of anthropological research and work—transitioning from face-to-face to virtual environments—helps us to rethink existing theories and paradigms about virtual environments with regard to research, pedagogy, and everyday life. The advent of smartphones, social media, and the participatory web has changed the way we perceive the Internet. Emerging online modes of sociality signify not only the blurred boundary between online and offline daily life, but also online and offline ethnographic fieldwork. Central to this discussion is the tendency that favours the 'real' or the 'authentic' rather than the digitally mediated identity or representation. Scholars (Hine 2015; Beaulieu 2007; Kozinets 2010) have problematized the boundaries between the 'online' and

'offline', recognizing the complex relationship between the two, and that the online world should not be seen as a self-contained sphere separate from everyday offline activities (Miller and Slater, 2003; Miller et al., 2016). However, Boellstorff argues that online worlds are, in their own right, virtual places, and are real places that must be understood in their own terms (Boellstorff 2016: 395). This existing foundation of anthropological research on virtual environments and sociality foregrounds this discussion and also signals the need for new understandings of how these technologies are experienced and managed in the everyday lives of people following the rapid expansion and ubiquity of digital media technologies globally, which was further precipitated by the COVID-19 pandemic. The questions for anthropologists doing online/offline ethnographic research then shift to more nuanced ones, such as dealing with changing roles and expectations for both fieldworkers, participants, and stakeholders as they pertain to how we exist and work within the continuities and discontinuities of virtual work. Panelists will reflect on their diverse field experiences before and during the pandemic to ask how states of in-betweenness inherent in virtual research imply dynamics of continuity, uncertainty, transition, and openness for research in anthropology.

3-605

(En) Countering Misunderstanding and Misrepresentations of Mental Health with Ethnography

4:15 PM - 6:00 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Jung Eun Kwon

PRESENTER:

Faith Cole ,Jung Eun Kwon ,Loa Gordon (McMaster University),Brittany Franck ,Farzana Habib

DESCRIPTION:

The presentations convened in this session share a vital concern with misunderstandings and misconceptions of mental health lives and conditions. Based on research from a range of geopolitical and cultural contexts, the presentations illuminate how such misunderstandings are largely entrenched in and driven by hegemonic biomedical models and neoliberal assertions about individual responsibility for well-being produced in daily

life and institutional settings. Such pathologizing processes take on meaning in contexts shaped by aspects including but not limited to gender norms, intergenerational differences, and cross-cultural encounters. Ethnographic research illustrates that strategies people cultivate to navigate and struggle with daily life and their broader worlds are often dismissed by myopic viewpoints, and that they also provide examples of 'self-care' and how to create livable worlds.

Mental Health Care in Transition: Contested Expertise in the Movement for Deinstitutionalization in Argentina: In 2010, Argentina enacted legislation mandating the deinstitutionalization of mental health care: prohibiting the creation of new psychiatric hospitals, regulating inpatient psychiatric care, and encouraging community-based mental health services. The National Mental Health Law cites provincial legislation as antecedents and echoes principles of the global mental health movement. More than a decade after implementation, however, debates about how to restructure mental health care in Argentina are far from settled. In 2019, the Association of Argentine Psychiatrists critiqued the 2010 law for imposing the prohibition of asylums and the marginalization of psychiatry, ideas developed in 'faraway lands' (Comisión Directiva Asociación Psiquiatras Argentinos 2019, 2, 3). Indeed, global mental health recommendations were conceptualized for settings where psychotherapeutic resources were scarce. Argentina, in contrast, has the highest per capita ratio of psychologists in the world and a robust history of activism around mental health care reform, especially from provinces such as Río Negro. This paper explores how global mental health principles were taken up, contested, and reformulated during the development of Argentina's 2010 National Mental Health Law, centering Bemme and Kirmayer's proposal to investigate 'in whose names and terms, and to what ends, 'mental health' is configured and intervened upon' (Bemme and Kirmayer 2020). I combine archival research with in-depth interviews of policymakers and practitioners from Buenos Aires and Río Negro to contextualize the development of the 2010 legislation in relationship to the emergence of global mental health principles, as well as in relationship to local histories of mental health care reform. Presenter: Faith Cole

Beyond the Narrow Understanding of Suicide and Care: South Korea's Suicide Prevention Project from the Perspective of Young Women: This research examines young women's experiences of mental distress and care, and compares those with the South Korean state's governance of suicide through prevention. Despite the

South Korean government's commitment to suicide prevention and its ongoing efforts since 2005, younger Koreans, particularly young women, seem to be hesitant in utilizing the services provided by the state. This hesitancy is evident from their low interest and lack of participation in these services, and instead seeking private psychiatric and psychological services that require payment. This study aims to investigate the underlying rationales for this gap between the state's approach to suicide prevention and the perceptions of young women. To achieve this, the researcher conducted fifteen months of ethnographic fieldwork in Seoul, South Korea, involving participant observations, interviews, and analyses of governmental documents. Through this research, the narrow and medicalized approaches of the state in understanding mental distress and suicide, and its standardized bureaucratic protocols, are criticized. I draw on the narratives of young women to highlight their experiences of social exclusion and discrimination within social groups such as family, school, and workplaces that have led to their mental distress and suicidal thoughts/attempts. Women are under immense pressure to conform to societal norms, which often makes them suppress their own feelings and desires, leading to self-doubt and self-hatred. In this context, women increasingly desire agency in determining the course of their lives, including how it ends. The goal of my study is to expand the discussion on conditional and unconditional care in terms of the care receivers' identities and the conformity to existing systems or social norms. I situate my research within scholarly conversation about bureaucracy, anonymity, and affinity. Presenter: Jung Eun Kwon

The Bubble-bath-ification of Self-care: Problematizing Rest in Self-directed Mental Health Care Promotion: Self-care movements were born out of activist need for 'self-preservation' among marginalized groups encountering systemic barriers to well-being. Emergent anthropological conversations recognize that while self-directed care can be a 'tactic for survival' among the most vulnerable, processes of commodification and pressures of neoliberalization can divorce self-care from its radical roots. While self-directed configurations of care are increasingly prevalent in mental health promotion and programming, the 'responsibilization' of people as simultaneous providers and recipients of their own care has yet to be adequately investigated as a lived experience among self care's practitioners. Drawing from cross-provincial fieldwork at mental health events across Canada, I investigate the emergence of Rest as a key discourse in institutional

settings where encouragements to take breaks and incentives to be idle are permeative. This paper contends with the type of subjectivities that are created when self-care divests itself from activeness to an ethos of inactivity in the name of psychological well-being. Data involves fieldwork, interviews, and archival analysis in conversation with students from several Canadian universities, the stakeholders and staff of their Student Wellness Services, and representatives from national community mental health organizations. Findings reveal that practitioners of self-care desire purposeful activity, which conflicts with institutional invitations to Rest – invitations that can rarely be actualized due to superseding demands of productivity. Outlining provocations with theoretical and clinical relevance, this paper also contends with problematics of discouraging doing as a mode of healing when undoing structures of inequity is a primary goal among young Canadians. Presenter: Loa Gordon (McMaster University)

"It Will Always Be Work': Borderline Personality Disorder, Recovery and Struggle: Borderline personality disorder (BPD) has a fraught history in U.S. psychiatry of being stigmatized as untreatable and hopeless. Recently, BPD advocates have countered this notion, citing clinical studies suggesting people with BPD can achieve remission of symptoms and recover. However, my (auto)ethnographic research with adults living with BPD suggests that while hope for recovery is necessary, a focus on symptomatic remission can obscure the pain and daily work that are at the heart of living with BPD. In this paper, drawing on findings from my ongoing dissertation research, I will reflect on the usefulness of the concept of 'struggle' (Jenkins 2015; Desjarlais 1994) in understanding the lived experience of BPD, and the ways in which 'symptoms' and 'coping' can be potentially helpful yet inadequate and/or limiting concepts in both the analysis and subjective experience of BPD. How might the concept of ongoing struggle, and a methodology focused on the everyday, validate and illuminate the work it takes to make BPD livable without pathologizing BPD as a set of chronic symptoms (and therefore untreatable or hopeless)? Can we understand struggle in the sense of endurance and even improvement, rather than equating it necessarily (only) with suffering? Presenter: Brittany Franck

Between and between: Unraveling the perception of mental illness and health-seeking behaviour of second-generation Bangladeshi migrants in the UK: Between and between: Unraveling the perception of mental illness and health-seeking behaviour of second-generation Bangladeshi migrants in the UK This study aims to

understand the perception of mental illness and in-betweenness of health-seeking behaviour of second-generation Bangladeshi migrants in the UK. The data of this study was collected using different online interview platforms during Covid-19. Most of the Bangladeshi migrants came to the UK from Sylhet district of Bangladesh. For them, mental illness is primarily misunderstood, whereas stigma and shame are associated with it. First generation Bangladeshi migrants carries their beliefs and values from Bangladesh to the UK and impose it to their next generation. However, second-generation Bangladeshi migrants' perception and explanation regarding their mental illness is quite different from the older generation yet, they prefer both biomedical and traditional treatment like their older generation. In these contexts, this study will explore the in-betweenness of the concept tradition and modernity in the context of second-generation Bangladeshi migrants' mental health-seeking patterns. This study will demonstrate that the concept of tradition and modernity are paradoxical or transitory and second-generation Bangladeshi migrants are passing their life with myriad of transitions regarding the treatment seeking pattern of mental illness in the UK. Further analysis will explore the medical tourism of second-generation Bangladeshi migrants like their older counterparts as they are influenced by their older counterparts for their treatment of mental illness. Keywords: second-generation, mental illness, Bangladeshi migrants, tradition, modernity, in-betweenness/transitions Presenter: Farzana Habib

3-710

Activist Methodologies for the Future: Engaged Pedagogy and Research in Anthropology

4:15 PM - 6:00 PM TMCC - 714 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Karine Vanthuyne (University of Ottawa)

CHAIR:

Larisa Kurtovic (University of Ottawa)

PRESENTER:

Marie Lily Jiapizian (University of Ottawa), Megan Blanche (University of Ottawa), Gabrielle Richards (University of Ottawa)

DISCUSSANT:

Nelli Sargsyan (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

DESCRIPTION:

North American activist anthropological engagements are not new. They go back to the early 20th century when Franz Boas challenged the scientific racism of Victorian anthropology to insist on racial equality – albeit in ways that reinforced the racial common sense (Baker 2021). The neoliberal restructuring of academia, which rewards fast scholarship and publication, however, stands at odds with the practice of socially responsible research which requires the time and space for nurturing relationships. The privatization of research funding, the shift to underpaid, devalued academic labor, combined with the emphasis on individual advancement over and against community concerns (Navarro 2017) have all contributed to increasingly extractivist ethnographic research practices (Burman 2018). To be sure, more recent calls to decolonize education, which gathered momentum in Canada following the Truth and Reconciliation Commissions' Call to Action in 2015, have prompted university administration and faculty to revisit their relationship with the Indigenous communities whose territories their institutions occupy. In their strategic plans, most Canadian post-secondary institutions have expressed more tangible commitments to Indigenous peoples (Raffoul et al. 2022). Yet, as scholars of liberal states' policies of recognition and inclusion have already pointed out (e.g., Povinelli 2002; Coulthard 2014), these developments seem to be more about neutralizing the critique of higher education institutions' deeply ingrained coloniality than about radically transforming existing teaching and research practices (Gaudry and Lorenz 2018). Conditionally included, Indigenous knowledges are to remain on the sidelines, or be forced into existing academic disciplines, where they can be conscripted to reinforce institutional whiteness (Ahmed 2012), instead of disrupting Euro-Canadian philosophies' claim to universality (Battiste 2013). In this roundtable, we ask: In an era of dominating market logics, extractivist research practices, and enduring settler colonial material and symbolic violence, what does it mean to place emphasis on knowledge co-creation with the communities within which we conduct our research, so as to reimagine researcher accountability as an ethic and a practice? Is it possible to leverage knowledge co-production practices that strive not only to document or theorize, but to also affect conditions on the ground, in (dare we dream) transformative ways? This roundtable gathers

professors and students who have since 2022 participated in the University of Ottawa's Laboratory for Engaged Research and the adjacent pedagogical innovation project 'Activist Research Workshop.' The aim of this laboratory is to bring together uOttawa faculty, and graduate students who are interested in the kinds of scholarly research that seek to actively collaborate with movements focused on issues of social justice-including racial, Indigenous, migrant and climate justice, but also issues like policing and carceral violence, and water rights and protections, among others. Together, we will reflect on the openings and challenges each of us met, as we co-labored from a diversity of positionalities to deepen our understanding of engaged and activist methodologies.

3-610

Affect and Identity in Colonial and Indigenous Latin America

4:15 PM - 6:00 PM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Travis Fink (Tulane University, Department of Anthropology)

PRESENTER:

Sarah Saffa (Oklahoma State University), Aleksandra Wierucka, Travis Fink (Tulane University, Department of Anthropology), Elise Hjalmarson (Graduate Institute of International and Development Studies)

DESCRIPTION:

Anthropological investigation can reveal how collective identity and understandings of self are emotionally charged, even constructed and reconstructed through the feelings such as longing, abjection, solidarity, and deference. In this panel, anthropologists of Latin America examine such construction of ethnic and national identities, of spiritual and religious figures, and familiar honor and its transgressors through inquiries that attend to emotion and feeling. Mixtec codices depict the bodily practice of humans carrying and being carried by other humans, marking the labor practice of *corvée* as well as religious distinction and ceremonial labor. Stigmatized the colonial encounter as essentially satanic, Amazonian shamanism continues to be the subject of misrepresentation, as a survey of current cultural texts reveals: rather than understood on its own

terms, it is characterized as either inscrutable or a purely medical practice. In the legal defenses offered by offenders accused of incest, a researcher finds rhetoric meant to remove stigma and revulsion, to 'deincestualize' these sexual encounters. The violence attending international and interethnic warfare in Ecuador served as the context for an emerging Shiwiar identity in the twentieth century, as recorded in oral history interviews. This identity has shifted further in response to legal recognition of Indigenous communities. Finally, Cuban migrants express loss and longing for their homeland in Spain, cultivate a morose affective closeness and building community in exile.

Deincestualizing Incest in Colonial Guatemala: Incest taboos are universal to human societies, though their definitions have differed through time and space. For Spain and its American colonies, the legal definition of incest was quite broad, including sexual relations with various types of kin among others. Various authors have addressed the topic of incest in colonial Latin America (e.g., Floris Margadant 2001, Jaffary 2007, Penyak 2016, Rodríguez Sáenz 2005 [1994]), and Saffa 2019, 2021). However, the ways in which incestuous offenders and their contemporaries utilized kinship norms to explain or justify a breach of incest codes merits further exploration. The nature of this process is of particular significance considering that incestuous crime often intersected with sexual violence. This paper explores this phenomenon through examination of incestuous offenders who were tried in the secular courts of colonial Guatemala. It finds that incestuous offenders and their peers were able to effectively, though not necessarily intentionally, deincestualize-or render less incestuous-a sexual encounter by appealing to other cultural norms related to kin relations. These included references to a cultural emphasis on blood ties, assumptions about marital relations, and a culture of honor. Such rhetorical devices functioned to both subtly and explicitly diminish the incestuous aspects of a sexual encounter, potentially rendering it more culturally intelligible in the process. This, in turn, had the power to influence behavior within and without the legal realm. Presenter: Sarah Saffa (Oklahoma State University)

An Image of Amazonian Shamanistic Practices in Western Popular Cultural Texts: Among the non-European cultural practices, the greatest emotions in the Western world are still evoked by shamanism. It is still mysterious, not fully explained and disputable, and yet it was practiced (and partly still is) on almost all continents. In the Amazon, shamanism is very diverse,

nevertheless, there are some common elements that are characteristic for the region's practices. From the beginning of geographic discoveries and later colonization, in Western world shamanism was seen as an activity of the devil – communicating with spiritual beings to heal or retrieve life teachings was not within the Christian framework of approaching life and religion. This image is still valid - despite the history of research and gaining knowledge about Amazonian shamanistic practices, the popular image of it is far from reality. In widely available texts of culture, shamanism is most often presented in two ways: as an incomprehensible practice (a kind of 'secret knowledge') or as a matter of healing (not necessarily spiritual, but rather as herbal healing practices). Through an analysis of more than sixty Western cultural text from the first two decades of twenty first century I aim to prove that the image of shamanism in Western popular culture did not go through decolonizing process and is not shown using postcolonial theory. Presenter: Aleksandra Wierucka

Shiwiar Winiawai! Shiwiar Identity Formation and Transformation in the Ecuadorian Amazon: This paper will examine the ethnogenesis of the Shiwiar people of the Ecuadorian Amazon, and their conceptions of history and ethnic identity. Using oral history interviewing with Shiwiar men and women from multiple generations, this paper aims to understand the development of the Shiwiar ethnic identity in relation to neighboring ethnic groups like the Achuar, Andwa, and Pastaza Runa (Kichwa) peoples. I argue that the Shiwiar developed a distinct ethnic identity in the decades following the Guerra del 41 war between Ecuador and Peru, and that intraethnic warfare in the Achuar territory led to the development of the Shiwiar ethnic identity. I examine how Shiwiar identity is understood over generations and how ethnic identity is becoming less fluid as indigenous territories and affiliation are becoming more rigid and formally demarcated due to conflicts and incorporation into the Ecuadorian State. Presenter: Travis Fink (Tulane University, Department of Anthropology)

Love, Loss, and Longing: Affective Transnationalism and Embodiment among the Cuban Diaspora in Spain: This paper explores the circulation of affects in the lives of Cubans with migration experience. Over the last two decades and, keeping pace with a groundswell of renewed scholarly interest in emotions, anthropologists of migration have increasingly turned their attention to migrants' intimate lives to thicken our understanding of their lived experiences. Accounts of dashed hopes and 'cruel optimism', disillusionment with situations of

precarity and perpetual crisis, and 'Ulysses syndrome' contrast with the euphoria of family reunions, increased autonomy, and the hope of achieving a 'better' life abroad. In unique and salient ways, these works highlight the significance of emotions and 'emotion work' – so long dismissed as 'feminine', irrational, and therefore irrelevant – as social and cultural practices worthy of attention. Situating my work within this literature and drawing upon thirteen months of doctoral fieldwork in Cuba and Spain, I examine the emotional and embodied practices utilized by Cuban migrants to foster an affective 'closeness' to Cuba. Such practices, I suggest, not only support their efforts to endure the loss and longing they suffer in their lives lejos de Cuba – far from Cuba – but also enable migrants to continuously reconstitute their sense of selves as Cubanos living in Spain. Attending to migrants' emotional lives, identity formation, and migration decisions in tandem reveals once more the extent to which knowledge, judgement, and boundary-making are necessarily embodied and affective. Presenter: Elise Hjalmarson (Graduate Institute of International and Development Studies)

3-715

Anthropologies of Capture

4:15 PM - 6:00 PM

TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Cal Biruk (McMaster University, Department of Anthropology)

CHAIR:

Kristin Doughty (University of Rochester, Department of Anthropology)

PRESENTER:

Cal Biruk (McMaster University, Department of Anthropology), Kristin Doughty (University of Rochester, Department of Anthropology), Habib Lawal , Eddie Pesante Gonzalez (CUNY, Graduate Center, Department of Anthropology), Noah Tamarkin (Cornell University, Department of Anthropology)

DISCUSSANT:

Rebekah Ciribassi , Kyrstin Mallon Andrews (Syracuse University)

DESCRIPTION:

This roundtable seeks to move away from critical tropes of neglect, dehumanization, and abandonment that

often characterize anthropological theorizations of politics and governance in marginalized, racialized, impoverished, or peripheral places. Such registers for thinking about politics, our roundtable suggests, minimize the active and tense nature of multi-species politics today—perhaps especially so in transitional moments—wherein hunting, enclosing, and capturing manifest as logics of governance, control, surveillance, and management of individuals, environments, and populations. Inspired by anthropologists Kevin O'Neill and Jatin Dua's (2017) provocation to attend to how 'multiplying genres of captivity' (p. 4) characterize our world(s), we organize our individual contributions around the analytic of capture, a term that conjures catching, imprisoning, containing, confining, hunting, or enclosing living beings, data, resources, spaces, or practices. Thinking across seemingly disconnected social and geographic locations foregrounds how capture, which is at its heart a strategy for making value through and with techniques and technologies of containment, cannot be thought outside of imperial ambitions, the afterlives of transatlantic slavery, and ongoing settler colonialism. The transitions and indeterminacies that characterize our present condition—shifting climates, energy transitions, and evolving regimes of global health and environmental governance—engender diverse imaginaries, interests, and projects that aim to capture space, time, people, resources, or even the future. Our roundtable excavates the layered entanglements that track across environmental, political, and biological domains to foreground who and what are capturing, and getting captured, simultaneously. We consider how capture as an analytic might draw attention to fugitivities, impure politics, and ways of knowing and being with(in) captivity that tropes of neglect or abandonment flatten. Panelists explore these themes across diverse contexts, including technologies of biomedical surveillance in Malawi, polio eradication efforts in Nigeria, power plants and electrification grids in Puerto Rico and Rwanda, fire suppression projects in the US West, aquaculture in Tanzania, fishing regulations in the Dominican Republic, and forensic DNA databases in South Africa. We weave capture as an analytic into our empirical cases, not in the interest of bringing to light only obvious moments or events of forceful subjugation or captivity, but, rather, to foreground how capture manifests in mundane, slowly building, less visible ways, thus troubling notions of escape, liberation, or freedom anchored in the liberal subject, instead, perhaps, inviting us to think about capture's inverse, abolition.

3-858

Late Breaking: Anthropology and the Assault on Academic Freedom, Affirmative Action, and DEI

4:15 PM - 6:00 PM TMCC - 803 B

Late-Breaking Conversation/Debate - In-Person

ORGANIZER:

Pauline Strong (University of Texas at Austin)

CHAIR:

Pauline Strong (University of Texas at Austin)

PRESENTER:

Lee D Baker (Duke University, Department of Cultural Anthropology), Daniel Segal (Pitzer College, Anthropology Department), Cheryl Rodriguez (University of South Florida), Maria Vesperi (New College of Florida)

DESCRIPTION:

Anthropologists at many institutions are facing a forceful assault on their ability to teach about subjects central to the discipline, including race, gender, sexuality, and structural inequality. Many are working in institutions in which diversity, equity, and inclusion (DEI or EDI) are under attack. Anthropologists in the US are working in contexts in which admission and student funding policies are being reformulated in response to the Supreme Court decision on race-conscious admissions. Opposition to these policies is often based on the concepts of academic freedom and cultural diversity, but these concepts are themselves contested both within and outside of the discipline. In this fraught context, the panelists will engage in conversation with each other and, crucially, with the audience about the historical and contemporary relationship of anthropology to debates about academic freedom, diversity, equity, and inclusion. What insights into the present moment does the history of the discipline offer? How can anthropologists most effectively work together to protect our research, teaching, and institutions? How can we work to build a world that better reflects the discipline's commitment to social justice?

3-600

Author Meets Critics Panel: El paro como teoría by Alejandra Azuero-Quijano

4:15 PM - 6:00 PM

TMCC - 709

Interview - In Person

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Emma Crane (Columbia University)

CHAIR:

Sarah Muir (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies)

PRESENTER:

Alejandra Azuero-Quijano (Swarthmore College, Department of Sociology & Anthropology), Gloria Gloria Perez-Rivera ,Eilat Maoz ,Nicole Cartier

DISCUSSANT:

Caroline Schuster (Australian National University, School of Archaeology & Anthropology), Meghan Morris (Temple University)

DESCRIPTION:

El paro como teoría / The strike as theory (Herder, 2023) is a collection of essays conceptualizing the 2021 national strike in Colombia as an 'epistemic outbreak,' an event that allows us to rethink the past to imagine what is possible in the present. Through her analysis of popular repertoires of resistance and interruption, Azuero-Quijano shows how the national strike reorganizes how Colombian politics are understood, imagined, and represented and, by extension, transforms political and social realities in Latin America and the Caribbean.

3-860

Late Breaking: Canada and the Local and Global Struggle for Black Life

4:15 PM - 6:00 PM TMCC - 803 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

nisrin elamin

CHAIR:

Bertin Louis (University of Kentucky, Department of Anthropology), nisrin elamin

PRESENTER:

Kamari Clarke (University of Toronto, Department of Anthropology), Pablo Herrera Veitia, Jemima Pierre (University of California, Los Angeles, Department of Anthropology), Bertin Louis (University of Kentucky, Department of Anthropology)

DESCRIPTION:

The joint AAA/CASCA meeting is taking place at the convention center in Toronto, Canada, this year on the occupied indigenous lands of the Mississaugas of the Credit, the Anishnabeg, the Chippewa, the Haudenosaunee and the Wendat peoples. As a city, Toronto is often lauded as a beacon of tolerant multiculturalism and a safe haven for refugees and immigrants from around the world. Within walking distance of the meeting's venue, however, is the city's shelter intake office, where over 200 African asylum seekers were forced to camp out for weeks this July because officials refused to house them. While diverse, Toronto also ranks as one of the most unequal cities in North America in terms of income, food security and housing and yet the city allots more to the policing of Black and Brown communities (\$1.1 billion) than to libraries, housing and shelters combined. Canada has similarly been celebrated as a global champion of human rights and a country without a colonialist and imperialist legacy, despite its long history of imperial incursions and extractive practices in Africa and the Caribbean. Leaving aside the terrible questions of indigenous dispossession, Canada has been a mining superpower in Africa for over a hundred years. Canadian mining companies' presence on the African continent and their efforts to disempower local artisanal miners are new iterations not only of colonial economic systems but also of racialized practices and discourses, where the industry perpetuates racist narratives of African citizen miners as inept and ineffective. Canada also has a long history of economic imperialism in the Caribbean. This two-part roundtable challenges Toronto and Canada's unearned reputation as champions of human rights and racial harmony by focusing on the unique and specific ways imperialism, white supremacy, and anti-Blackness are articulated in the Canadian context. In part 1 of this roundtable, Toronto-based scholars, activists, organizers and artists will draw on the city's history and present to discuss the ways imperialism, the afterlife of slavery, anti-Black police violence and other forms of state-sanctioned violence structure and shape the everyday realities and material conditions of Black life in this city. Speakers will also reflect on the histories and legacies of organized resistance against state-sanctioned violence and on the many ways people in and beyond Toronto are organizing toward a future of Black freedom. Speakers will consider what this future might look like and discuss how their visions for the future are linked to the struggle against Canadian imperialism in the Caribbean and Africa. The second part will then take as a point of departure and

deploy imperialism as a real political phenomenon and analytical framework. Since last year and, especially earlier this year, Canada took the lead to force a US/Western-led military intervention in Haiti against the wishes of the people. It did so despite protests from Haitian grassroots organizations that Canada and the U.S. are mostly responsible for the current political and economic situation in the country - a result of the US/Canada/France-sponsored coup 2004 d'etat against Haiti's democratically elected president. Canada has also worked with the U.S. Southern Command (SOUTHCOM) in 'Operation Tradewinds,' yearly military exercises that incorporate Caribbean and South American neo-colonial states in asserting western hegemony in the region. This panel asks: Is there an ethnographic practice that makes today's relations of imperialism intelligible and compelling and attends to varying geopolitical, geographic and moral scales? What happens to the analysis of continuing Western imperialism and Black life if we center Canada (instead of the U.S.)? How do we research and interrogate imperialism when it is rarely acknowledged, actively denied, or deemed inconsequential? How do we speak and write about the history and continuing presence of imperialism in such seemingly disparate contexts of resource extraction in Ghana, militarized policing in Canadian cities, and an ongoing defacto-western military occupation in Haiti and the Caribbean region?

3-615

Critical Engagement with Design and Designers in Medical Anthropology

4:15 PM - 6:00 PM

TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Anisha Chadha (University of Toronto, Department of Anthropology)

CHAIR:

Cassandra Hartblay (University of Toronto, Department of Anthropology)

PRESENTER:

Anisha Chadha (University of Toronto, Department of Anthropology), Anna Harris, Aaron Su (Princeton University), Rachel Parks (UCLA), Danya Glabau

DISCUSSANT:

Lilly Irani (University of California, San Diego)

DESCRIPTION:

This panel brings together new ethnographic work at the intersection of anthropology of design and critical medical anthropology. Anthropologists theorize design as a realm of expertise, as a human practice, as a way of ordering systems and reshaping material objects, and as an expression of an imagined possible 'good life.' Critical medical anthropology examines medical and rehabilitation practices as a site of power. This panel seeks to bring these subfields into conversation to understand how emergent ethnographic research at this intersection contributes to longstanding medical anthropological concerns about embodiment and shifting materialisms. This line of inquiry leads us to ask: How does design expertise circulate globally in clinical and therapeutic contexts? How does the tinkering and hacking of design counterpublics or user-experts index the materialization of power? What conflicts and generative frictions are produced through the global production and transnational dissemination of designed objects and systems in clinical or rehabilitative settings? How do patient or clinician practices come into conflict with engineering practices and outputs, in biomedical or other medical systems? How do applied anthropologists and UX designers working on biotech and medtech draw on critical medical anthropology? And how might insights from critical medical anthropology or disability anthropology advance anthropological theorizations of design and contribute to design anthropology as a subfield?

Hacking Health: The Role of the Product Designer in Indian Medical Device Production: This paper focuses on product designers' role in creating new medical devices in and for South Asian patient populations and markets. Designers—specifically, product and industrial designers—play a significant role in the pre-production of medical devices. The job of a designer is to undertake a series of interactive processes to create and improve a prototype. Designers bridge constraints between the initially imagined purpose of a device and its ultimate material parameters by experimenting with raw materials and crafting sketches and diagrams into 3D models. In this paper, I ethnographically trace the earliest stages of “design thinking” and prototyping of emergent biomedical technologies in a Bangalore healthcare design studio, querying how bodies—of experimental subjects, designers, and resident anthropologists—are used as sites of iterative design thinking practices and ethnographic methods far before formalized clinical trials. In doing so, I question the ethics and methods Indian “medtech” designers rely on

when beginning the initial steps toward potential device creation. Specifically, I will focus on the ways authoritative knowledge leveraged by Indian designers to speculate knowledge about Indian bodies, markets, public health needs, and technological futures indexes designers' privileged caste, class and gender positions in relation to their experimental subjects. Presenter: Anisha Chadha (University of Toronto, Department of Anthropology)

Crafting medicine: ethnographic engagements with design in medical schools: The history of training doctors has involved a vast array of teaching tools, from glass uterus and botanical specimens to moveable mannequins and papier mâché body parts. Many of these objects were and still are handmade by teachers and technicians in medical schools. This tradition continues, although such crafted objects often remain obscured in medical school collections and niche research papers, while the more sophisticated models and technologies are more visible (and expensive). Homemade models are often more attentive to local materials and more affordable for medical schools. They can be more sustainable and vegan, by finding alternatives for animals for simulation and by re-using, recycling and upcycling with existing materials. Based on almost a decade of ethnographic research in medical schools in Australia, Ghana, Hungary and the Netherlands, my paper will explore the craft of making and using learning materials in healthcare professions' education. I will unpack the role of improvisation, embodied knowledge, analogy and imagination, and tie this into the concerns of critical medical anthropology through attention to the ethics and politics of circulating and making objects across sites of clinical learning. Ultimately I will suggest that attention to the making and crafting of learning materials might open up ways of thinking about medical bodies as otherwise. This paper is part of a larger research project (called Making Clinical Sense) and agenda to bring making with materials more squarely into medical anthropological ethnographies, not only as a topic of study but also as a hands-on methodological approach. Presenter: Anna Harris

"Participatory Design" and Its Limits: Healthcare, Indigeneity, and the Remaking of Taiwan: In response to a glaring 10-year gap in life expectancy for Indigenous groups in the country, Taiwan's government has recently pushed for experimental "participatory design" initiatives to incorporate rural, elderly, and Indigenous groups in the making of new medical technologies and programs. Such recent policies have ushered in novel collaborations between technology companies,

government bureaucrats, and Indigenous groups in order to produce Indigenous-led health education apps, telemedicine services, and smart health systems "catered to local needs." Yet this streamlined approach to health disparities through design thinking has often been met with tension and failure. Through 21 months of ethnographic research on these collaborations, my paper will illuminate how Amis Indigenous groups in Taiwan subvert the call to participate, pluralizing the ontology of "design" in these programs to insist on larger issues of Indigenous sovereignty and economic dispossession irreparable by these designers' existing knowledge systems. Theoretically, this paper thus brings critical medical anthropology's insights on structural inequality and dispossession to complicate conventionally optimistic understandings of "participatory design" and "co-design" paradigms in producing just worlds. Presenter: Aaron Su (Princeton University)

Designing an understanding of distress: Translating unspoken experiences of pain using clinical tech: The DisDAT, or Distress and Discomfort Assessment Tool, is a medical document designed to capture the individual signs of pain and distress of patients with developmental disabilities who cannot communicate using words. Caregivers fill out the DisDAT and record their loved one's personalized behavioral cues in order to allow medical professionals to avoid, or at least mitigate, their distress in clinical settings. The form was designed for the treatment of adults with intellectual disability in a palliative care setting in England's NHS, but the clinical team working to introduce the DisDAT form at my field site is bringing it to the treatment of children in an acute hospital setting in a corporatized, technocratic health conglomerate in a U.S. city. In the U.S. healthcare system, with its short admissions and high turnover, pieces of information are not "real" unless they are located in the electronic medical record. Rather than tangibility conveying reality, it is digitality that does so. In this talk, I will theorize the DisDAT form as a technology designed to turn embodied caregiver knowledge into medical data. How do familial and care relations developed over time enable the DisDAT's work of translation? What are the various modes of inscription and documentation that the DisDAT form requires, and how do these modes transform intimate embodied and affective kin-based forms of caring? Finally, how does introducing the DisDAT form to the clinical encounter feed back on and mediate both family and professional knowledge of the child's experience? Presenter: Rachel Parks (UCLA)

Designing Parents, Designing Babies: Baby Tracking Apps and the Making of Capitalist Subjects : Critical medical anthropologists recognize that the first weeks and months of a baby's life are an important time for their inculcation into kinship and cultural networks, the habitus of everyday life, the physical environment that will shape their lifelong health, and ultimately their formation as a human being. Smartphone-based baby tracking apps now help parents manage and mold their emergent person's subjectivity. As designed objects, baby tracking apps offer an array of affordances for optimizing baby care. This talk examines how these apps fashion new parents into caretaking technicians in a middle-class United States context where child care, paid bonding and caretaking leave, and affordable medical care are all scarce. Squeezed between an immediate return to work and capitalist time discipline on the one hand, and the naturally unpredictable rhythms of baby life on the other, these apps offer parents a fantasy of an orderly, clock-adherent, minimally disruptive baby. How does the design of baby tracking apps shape parental expectations of their infants and of themselves? What happens when the babies or parents fail to live up to the image of babyhood these apps rely on to drive downloads and sales? What future benefits do parents believe their children will reap thanks to baby tracking apps? Finally, how do baby tracking apps make parents and babies into compliant subjects for capitalism? Presenter: Danya Glabau

3-601

'Culture' and the Making of Modern Medicine: History and Medical Anthropology

4:15 PM - 6:00 PM TMCC - 713 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Catherine Mas (Florida International University)

CHAIR:

Seth M. Holmes (University of California, Berkeley)

PRESENTER:

Catherine Mas (Florida International University), David Ansari (University of Illinois, Chicago), Eugenia Rainey (Dartmouth College), Dennis Wiedman (Florida International University), Jennifer Karlin (University of California, Davis)

DESCRIPTION:

Seventy years ago, William Caudill published his influential essay on 'Applied Anthropology in Medicine,' identifying a professional transition that had been underway for a subset of anthropologists. They were working in medical schools and mental health clinics, international health projects and public health campaigns – both studying the culture of medicine and applying anthropological knowledge and methods to the delivery of healthcare. Much of what he had described was work that had not yet been published or whose products were not academic publications but rather practical applications, such as a clinical model or a resident training program (Caudill 1953). This professional transition coincided with a so-called 'health transition,' whereby industrialized countries saw a transition in morbidity and mortality rates from infectious diseases to chronic and noncommunicable ones. As governments increased funding towards the behavioral sciences in health and medicine, health policymakers and medical educators turned to social scientists for their particular insights and skills. A little more than a decade later, one of Caudill's former doctoral students at Harvard, Hazel Weidman, would go on to serve as acting chair of the Committee on the Organization of Medical Anthropology: an early version of what would become the Society for Medical Anthropology (Mas 2022). In the following decade, she worked to translate anthropological knowledge and methods into the practice of biomedicine, moving between patients' communities and the academic medical complex (Weidman 1982). Such movements across disciplinary, social, and spatial boundaries have shaped the theories and praxis of medical anthropologists for decades. The participants in this session explore two related questions: What can medical anthropologists learn from the past? What can historians learn from the origins and development of medical anthropology? We aim to probe the history and legacies of this moment of academic and professional organization. In the seven decades since Caudill's 1953 essay, medical anthropologists have comprised a diverse group of individuals who employ diverse methodologies, theoretical frameworks, and strategies for the improvement of health levels, the expansion of healthcare access, and the pursuit of health justice. Turning to the historical context of Caudill's essay and the formal organization of anthropology promises to offer valuable lessons about the present challenges of applying anthropology in medicine--from the 'cross-cultural' approach of the 1960s to more recent demands for 'structural competency.' Moreover, the origins and growth of medical anthropology as a profession and

disciplinary orientation can shed key insights on the historical transition, whereby postwar geopolitical currents, economic globalization, social activism, and the problem of diversity and social cohesion reconfigured the landscape of modern medicine. Caudill, W. (1953). Applied anthropology in medicine. In: Kroeber, A.L., ed. *Anthropology Today*. University of Chicago Press, 1953: 771-806. Mas, C. 2022. *Culture in the Clinic: Miami and the Making of Modern Medicine*. University of North Carolina Press. Weidman, H. 1982. 'Research Strategies, Structural Alterations, and Clinically Relevant Anthropology.' In *Clinically Applied Anthropology: Anthropologists in Health Science Settings*, eds. N. J. Chrisman and T. W. Maretzki, 201-242. Springer Netherlands.

From Boundary Work to Brokerage: Professionalizing Medical Anthropology in Cold War America: In 1968, Hazel Weidman accepted a faculty position at the University of Miami (UM), where she would serve as UM medical school's first and, for many years, only medical anthropologist. Her expertise would serve its goals to adapt the curriculum to the changing concerns and practices of biomedicine, and relatedly, to bridge the cultural gaps between the academic medical center and the local ethnic communities it was seeking to enroll as a patient population. Weidman, on the other hand, was eager to use the multicultural setting of Miami as a laboratory for medical anthropology—a newly organized discipline on which she was at the forefront. As she was planning her move to Florida, she chaired the Committee on the Organization of Medical Anthropology. After a lively and contested forum at the 1967 AAA meeting, Weidman proceeded to enact the professional boundary work (Gieryn 1983) that shaped a new professional identity, community, and practice. That included establishing the Group for Medical Anthropology (later renamed the Society for Medical Anthropology) and the Medical Anthropology Newsletter (later the Medical Anthropology Quarterly), which she edited and distributed to an international community of self-described medical anthropologists. This paper delves deeper into this historical moment of professional and disciplinary organization. Using Weidman's longer career as a lens onto transformations in medicine and U.S. society reveals the complex forces compelling medical anthropologists to, on the one hand, create professional boundaries to bolster their expertise in clinical settings, and on the other hand, transgress boundaries as they served the changing needs of an American medical system. Gieryn, T. F. (1983). Boundary-work and the demarcation of science from non-science: Strains and interests in professional

ideologies of scientists. *American sociological review*, 781-795. Presenter: Catherine Mas (Florida International University)

The haunted curriculum: Providing therapy for immigrant and refugee patient populations in France: In France, psychiatrists and psychologists created inclusive mental health care for immigrant and refugee populations and their descendants who have been excluded from public mental health services due to language differences, bureaucratic barriers, and because the ways that people understand and experience mental illness do not always easily map onto psychiatric disease categories. An important aspect of inclusive mental health care is the experience of immigration among therapists and their students. Therapists were predominantly clinical psychologists and psychiatrists, and their students were graduate students in clinical psychology and residents in psychiatry. The enactments of belonging among therapists and their students are intended to establish a supportive environment for patients to reflect on how difficult migration trajectories and discrimination have shaped their experiences of mental illness. I examined the subtle, informal, and contradictory moments of learning, or the hidden curriculum (Hafferty & Franks, 1994), to become a therapist for this patient population. I also analyzed the ways that therapists attended to the haunted aspects of care for this population—notably narratives of trauma and the remnants of colonial histories. Drawing on a framework of hauntology, inspired by the scholarship of Jacques Derrida (1994), that examines how specters of violence and trauma continue to loom large in the present, I considered how learning to become a therapist meant learning to engage with these violent histories and narratives. I demonstrate how student therapists and their supervisors challenged and reproduced these hauntings in clinical and therapeutic interactions. Presenter: David Ansari (University of Illinois, Chicago)

“Deserving” Immigrants and Standardization in Biomedicine: In *Culture in the Clinic*, Catherine Mas argues that “Depictions of Afro-Cuban religion as ritualistic crime... were part of larger efforts to render dangerous those cultural forms that resisted standardization in an emerging biomedical landscape” (2022, 142). This presentation explores why Afro-Cuban religion resisted standardization into the biomedical landscape. As Jean Langford (2013) reminds us, biomedical institutions bear the palimpsest of Protestant eschatology. The Protestant belief-based system does not lend itself to practice-based systems

like those of Afro-Cuban religion. Yet, other practice-based religions have managed to establish a productive relationship with biomedical institutions. In Merced, California, Hmong shamans perform modest rituals at patient hospital beds; on Navajo land in Northern Arizona, the Indian Health Service has medicine men on staff. It is unlikely that anything like this would have happened before the work of Hazel Weidman and the Health Ecology Project. Yet Afro-Cuban religion, which was a significant part of this initial work, has not had the same success. This paper reveals how the history of colonialism and anti-blackness affect standardization in biomedical institutions. This exploration is based on fieldwork done with the Lucumí community, medical educators, and the developers of the Miami model of cultural competency in south Florida. Brown, Patricia Leigh. 2009. 'A doctor for disease, a shaman for the soul.' *The New York Times*, September 19, 2009. Langford, Jean M. 2013. *Consoling Ghosts: Stories of Medicine and Mourning from Southeast Asians in Exile*. Minneapolis, MN: University of Minnesota Press. Mas, Catherine. 2022. *Culture in the Clinic: Miami and the Making of Modern Medicine*. Chapel Hill: The University of North Carolina Press. Presenter: Eugenia Rainey (Dartmouth College)

SMA Founding to the Health Professions Education Special Interest Group: Legacies of Hazel Weidman: This presentation documents the legacy of Dr. Hazel Weidman in founding the Society for Medical Anthropology (SMA), to fifty years later the initiation of the SMA Health Professions Educations Special Interest Group. Weidman was a founder of the SMA in the early 1970s, and editor of the first newsletter, now the *Medical Anthropology Quarterly* (Wiedman and Martinez 2021). She refined the use of cross-cultural community research methods, the theoretical concepts of health culture, culturally appropriate care, transcultural medicine, culture broker and professionalized clinical anthropology. These influenced the cultural competence movement and the making of modern medicine as detailed in the book "Culture in the Clinic" (Mas 2022). Hazel Weidman's "Miami Health Ecology Project" begun in the 1960s to understand six ethnic groups underuse of the public hospital. She and her team in 1974 established clinics in each of the ethnic neighborhoods to provide culturally appropriate care (Weidman 1978). Anthropologist culture brokers became directors of the clinics, consultants, and trainers to the hospital physicians and health professions (Weidman 1982, 1983). The Office of Transcultural Education and Research at the University of Miami School of Medicine Dept. of Psychiatry became a focal

point, a model for anthropologists influence on today's global health. Weidman's legacies led to the new Herbert Wertheim School of Medicine at Florida International University focusing on training physicians with skills in community-based care (Wiedman 2021). Then most recently, the 2022 initiation of the SMA Health Professions Education Special Interest Group supporting anthropologists employed in the clinical and health professions. Presenter: Dennis Wiedman (Florida International University)

Translating History and Anthropology into Medical Education as a Disposition Toward Knowledge: Having dual training and practicing in both medical practice as a family doctor in the US and in the conceptual and historical studies of science and medicine, it has become clear that it is impossible to separate out the practice of medicine from the critical analysis of it. Recognizing the problematic nature of translating the object of "culture" between anthropology and medicine, my paper explores whether and how to encourage a meta-analytic practice and disposition toward knowledge and the social through medical education. Reporting on my experiences and findings from a course I developed for the first- and second-year medical students at UC Davis, I aim to shed further insight onto how methodological and pedagogical tools from anthropology and history might help educators develop the kinds of dispositions that will improve patient care. The course, entitled I-RESTORE (Identity-Formation through Reflection, Social Analysis, Team Orientation and Enrichment), implements the concept of physician identity formation (Cruess 2014, Jarvis-Selinger 2012). It encourages curiosity through interviewing techniques aimed at open-endedness rather than to develop a differential diagnosis, reflexivity by self-reflection exercises about students' personal journeys through medical institutionalization, and social analysis through making explicit the norms and hidden curriculum in medicine. While my course and other curricular innovations in medical education aim to achieve greater structural competency operate with the best intentions, the work becomes challenging when confronting the ever-present and seemingly intractable norms and structures in biomedicine. Cruess RL, et al. Reframing medical education to support professional identity formation. *Acad Med*. 2014;89:1446–1451. Jarvis-Selinger S, et al. Competency is not enough: Integrating identity formation into the medical education discourse. *Acad Med*. 2012;87:1185–1190. Presenter: Jennifer Karlin (University of California, Davis)

3-720

Fact and Fabulation: Knowledge in the Era of 'Post-Truth'

4:15 PM - 6:00 PM

TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Ayse Parla (Boston University, Department of Anthropology)

CHAIR:

Elif Babul (Mount Holyoke College, Department of Sociology & Anthropology)

PRESENTER:

Orisanmi Burton ,Celina de Sá (University of Texas, Austin, Department of Anthropology),Saygun Gokarikel ,Naomi Schiller ,Noelle Molé Liston (New York University),Robert Samet (Union College, Department of Anthropology)

DISCUSSANT:

Elizabeth Davis (Princeton University)

DESCRIPTION:

Selected by the Oxford Dictionaries as the word of the year, 'post-truth' made a dramatic entrance into the public, political, and scholarly fields in 2016. The theme for the AAA meeting in 2021 was 'Truth and Responsibility,' which urged anthropologists to grapple with 'the demands of the present moment,' defined as 'a precarious 'post-truth' era.' Our proposed roundtable, the result of ongoing conversations among a Wenner-Gren Workshop Grant participants who got together for a three-day workshop in September 2022 , highlights the continued relevance of these concerns, whilst being careful not to 'romanticize a time when truth was truth' (Ho & Cavanaugh 2019). As practitioners of a discipline with a formidable legacy of questioning neat divides between rational and embodied knowledges and between the real and the imaginary, how can anthropologists map a nuanced spectrum of responses to contemporary discussions of post-truth? To what extent does the outrage at alternative facts eschew deep-seated histories of manipulation of facts, which were always part of the sociopolitical landscape? Conversely, recognizing the limitations of purely empirical accounts of the world, how can we expand the realm of truth claims in creative and critical ways? Do we reclaim the empirical and deepen our alliances with the social sciences or veer towards alternative

methodologies such as critical fabulation (Hartman 2008) and forge new affinities with the humanities? Rather than a linear format of individual presentations, we have envisioned this roundtable as a space of lively debate that will reflect and further explore the convergences and divergences that currently exist among the participants. We hold in tension our commitment to, on the one hand, engaging with the malleability of facts, the fragility of truth claims, and the performativity of falsehoods, and on the other hand, honoring the value of being arbiters of fact given the ruinous consequences of altogether dismissing science and evidence as partisan. Drawing on ethnographic research within, on the edges of, and across Senegal, Turkey, Cyprus, Poland the U.S., and conducted in landscapes engineered to wipe out memories of slavery, genocide, dispossession and extraction, we ponder how and to what extent we can most effectively create data that will parse, among others, strong facts (Harding 1987), rational facts (Arendt 1967), make-believe (Navaro 2012), bullshitting (Frankfurt 2005), systematic disinformation, conspiracy theories, fakes, refusals (Simpson 2014) and indigenous hyperrealism (Biddle & Lea 2018), all the while paying unwavering attention to whose authority counts, emboldens or disempowers. Without trying to resolve productive lines of dissent among us, we are all committed to 1) thinking genealogically as to when the question of whether something is true or not becomes a matter of concern; 2) understanding polarization as context instead of just bemoaning it or being outraged by it; 3) owning moral outrage as both our strength and our weakness to ponder how best to put it to use analytically and affectively; 4) considering alternative or supplementary genres to ethnography in our quest for thinking beyond fact and fabulation as a binary. We thus hope to collectively nurture cross-disciplinary dialogues that straddle the social sciences, the humanities and engaged/activist research: a balancing act that has always been a unique asset and potential of anthropology.

3-620

Futurity: uncertainty and speculation in affective politics

4:15 PM - 6:00 PM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

**Samuel Martinez (University of Connecticut,
Department of Anthropology)**

CHAIR:

**Samuel Martinez (University of Connecticut,
Department of Anthropology)**

PRESENTER:

**Samuel Martinez (University of Connecticut,
Department of Anthropology), Pierre Minn (Université
de Montréal), Jennifer Musto (Wellesley
College), Jennifer Cook (Fairfield University, Sociology &
Anthropology Department)**

DISCUSSANT:

Greg Beckett

DESCRIPTION:

In recent years, cultural anthropologists have produced a substantial body of ethnographically grounded work on futurity, inquiring at both intimate and global scales into people's varied ways of imagining and co-creating the future. Less fully explored ethnographically are how and why apocalyptic/salvific visions of the future are taking on growing prominence in mass-mediated controversies pertaining to the environment, sexualities, financial markets, technology, democratic governance, policing, and human geographical mobility. Prospects of imminent catastrophe loom from both right and left on the political spectrum, cut across by strong disagreements about what we need to be saved from, and how. As if stuck in the middle, many people say they feel assailed by anxiety as never before, unsure about whether everything will stay as it is or soon never be the same. The subjunctive and future modes, of allegations not yet substantiated and disasters foretold, are perhaps more than ever social and political lingua franca. In this panel, we propose that the pervasive moods and expository modalities of doom/salvation are understandable as an object of study through established multimethod ethnographic approaches as well as through critical vocabularies of feeling, rooted in literary and visual cultural studies. We as social researchers should take serious notice of the methodological and theoretical challenges that come to the forefront when we study how families, community organizations, and government agencies take unsubstantiated possibilities and projected future states as their ground for decision making and collective planning. The question of what humans of the future and all life on the planet now requires of us runs as a common thread across more than one public controversy and private dilemma. Panelist Pierre Minn

examines the intentions of young men in Québec to be voluntarily childless, and how this decision shapes their imagined futures on personal and collective levels. Jennifer Musto traces trauma-informed anti-trafficking efforts, which maintain an existing pro-law-enforcement bias and thus create new vulnerabilities even though framed as a paradigm shift away from punishment. Jennifer Cook presents findings from her bi-national research into the dilemmas of transnational migrants and their families as they make future-oriented decisions about migration and legal status amidst the shifting terrain of immigration. These insights shine light on the unexpected descriptive possibilities that ethnography may bring to futures that have been evacuated of security while at the same time overpopulated with rumor, innuendo, allegation, position-signaling and other forms of 'thought/feeling.' Fundamental questions inevitably arise about ethnographic researchers' possible contributions to public understanding of the counterfactual turn in talk about the future of our lives and of humanity. In situations where evidence and facts about efficacy may matter less than affects and moral position-taking, our interlocutors may no longer permit us the comfort of choosing to be anti-pundits - mere falsifiers of others' simple prognostications. Admitting that neutrality may no longer be possible or desirable, questions remain open about how ethnographers are to move responsibly from closely scrutinizing how things mean to pronouncing on what it all means, as well as what bases ethnography provides us for deciding how much of this is actually new.

Futurity: Prospects for its future study: This concept paper justifies why the time is right to gather together anthropological perspectives on the rise of the counterfactual in mass-mediated controversies pertaining to state and private regulation of the environment, sexualities, human geographical mobility, and more. The trend for allegations to be held higher than facts, for dogma to trump science, and for faith to guide policymakers more than reason has been widely observed. At the same time, the complexity of futurity as a dimension of current politics is indexed by the highly visible rise of skepticism and backlash against global climate change activism, #MeToo feminism and Black Lives Matter anti-racism. In this paper, I put forward a project statement highlighting the potential insights and knowledge that scholars of varied methodological approaches and theoretical persuasions are producing and could yet produce around questions of futurity. How are we to understand better the urgency and contentiousness expressed about the

future, in more than one public controversy and private dilemma? Recently published anthropological studies cover a range of affects and dispositions toward the future, including waiting, hope, techno-optimism, uncertainty, despair and patience. Anthropologists have already demonstrated more than one way to build the study of futurity “from the bottom up” (Wilk 2007), chronicling individual and collective orientations toward chronic uncertainty through studies of topics as diverse as the epigenetic intergenerational transmission of trauma, fear of everyday crime or political violence, global climate change and disaster preparedness, resource management, refugee resettlement, and human trafficking, to name just a few. New descriptive possibilities even so remain to be realized. Among these, I give emphasis to the potential contributions of multi-method hybrids of ethnography with cognitive scientific experimentation, on one hand, and literary and media studies, on the other. Presenter: Samuel Martinez (University of Connecticut, Department of Anthropology)

Blurry Horizons: Voluntary Childlessness and Uncertain Futures in Québec: As is the case for many populations in industrialized countries, the fertility rate in the Canadian province of Québec has been declining in recent decades and is currently calculated to be 1.58 birth per woman. While much anthropological scholarship on reproduction has focused on women’s experiences, infertility and new reproductive technologies, a small body of scholarship addresses the issue of voluntary childlessness. In this presentation, I present the stakes of childlessness and visions of futurity as experienced by young, heterosexual French-Canadian men, who are increasingly vocal about their commitment to eschew biological reproduction both because of its potential contribution to climate change, and because they cannot imagine a viable future for the next generation. Presenter: Pierre Minn (Université de Montréal)

Carceral Care and Trauma-(Mis)informed Justice: In a moment of converging crises, attention to care like talk of trauma is ubiquitous (Chatzidakis et al. 2020). Yet while trauma is a grammar through which ever more people express harms previously unrecognized (Haslam and McGrant, 2020), in the United States, a growing number of anti-trafficking reformers leverage discourses of trauma to diagnose harms purportedly tied to sex trade involvement, while at the same time, calling for the installation of caring, “trauma-informed” interventions framed as alternatives to punishment. Just as trauma is a rubric reformers use to account for the

injuries sustained by youth and adults in trafficking situations, trauma-informed interventions are the promissory note offered to transmute carceral interventions in more caring directions. State and humanitarian actors’ affective investments in trauma further signals an aspirational vision of the future. That such carceral oriented visions of care grate against ethnographic findings on the harms it induces is notable, yet unsurprising (Musto 2022). Yet while limited empirical data exists authenticating the efficacy of trauma-informed innovations, the absence of data isn’t the only issue at stake. Additionally salient is how ethnographers approach reckoning with the limits of nascent carceral care arrangements without denying the shattering effects of trauma or eschewing timely questions about how to support people impacted by it. This paper draws on two studies, a multi-year ethnographic study of a trauma-informed anti-trafficking efforts and a study on the impact of COVID on anti-trafficking work as a launchpad to more broadly reflect on what it means to critically investigate the affective attachments fueling carceral care developments. I am also interested in advancing new conceptual frameworks to imagine a radical vision of trauma justice and care beyond carcerality. Presenter: Jennifer Musto (Wellesley College)

Lawful permanent migration and intergenerational potentiality: time “legality” in the US: U.S. lawful permanent residency (“LPR” status) is considered “full” legal immigrant status. It is, except for citizenship, the most complete form of legal inclusion a non-citizen can be granted, and it accords the bearer with employment authorization, the ability to petition for certain family members to immigrate to the U.S., and access to citizenship by naturalization. Nevertheless, the status of LPRs remains precarious, as their protection from deportation is contingent upon compliance with the complex bureaucratic requirements of the U.S. immigration system. This paper explores the forms of temporality produced by lawful permanent residence. The title of the status – “permanent,” “resident,” – invokes both temporal and spatial stasis. Indeed, the state expects individuals with lawful permanent resident status to remain permanently resident in the territorial U.S., and to obtain the ultimate form of enduring political membership in the nation: citizenship. But in practice, the U.S. immigration enforcement system’s preoccupation with the mythical “illegal migration crisis” draws attention away from the migration and settlement patterns of legal immigrants, creating space for these supposed “permanent residents” to fashion alternative uses of the cross-

border mobility and access to family-based immigration granted by their status. Thus, in contrast to other precarious statuses characterized by temporal frames of uncertainty, waiting, or indecision, LPR status produces a timespace of potentiality, in which multiple intergenerational transnational futures can not only be imagined, but possibly made real through engagement with the legal immigration system. Presenter: Jennifer Cook (Fairfield University, Sociology & Anthropology Department)

3-625

Into the Ani-verse: Explorations in the anthropology of animation

4:15 PM - 6:00 PM TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Teri Silvio

CHAIR:

Paul Manning (Trent University)

PRESENTER:

Teri Silvio ,Ilana Gershon (Rice University),Paul Manning (Trent University),Debra Occhi ,Patrick William Galbraith

DESCRIPTION:

The anthropology of animation, which has developed rapidly in recent years, looks at animation in both the narrow sense (a media genre, an industry) and the broader sense (as the process of investing objects with life, soul, mind, etc.). This field looks at all the ways in which people create fictional characters and bring them to life, as well as the ways they create non-human social others by projecting human qualities into the material environment. There are almost infinite ways in which virtual personae can be animated. It can be done by providing material bodies and borrowed voices or it can be done with nothing but language and imagination. This panel explores some new directions in this field. Presenters working in Japan, Taiwan, and North America focus on a variety of questions: What kinds of objects are available for animation and how are those sets of objects defined in different places and times? What techniques are effective for animating different types of objects, and why? How do animated characters interact with human bodies? What kinds of critiques of contemporary society can be made using the concept of

animation that cannot be made otherwise? Three of the papers, those by Galbraith, Occhi, and Silvio, are based on research with the producers and fans of animation in the narrow sense. Occhi looks at how characters from a game franchise (Pokemon) are turning into mascots for specific localities, a process in which local governments and fans play different roles. Silvio looks at the relationship between different codes in Taiwanese video puppetry, and how the role of the voice is changing in relation to visual elements as the tradition of a solo voice actor is being replaced by a cast of many voice actors. Galbraith focuses on a controversial genre of manga and anime character, the sexualized 'little sister.' Based on fieldwork in a café where adult performers embody these characters, he argues for the situatedness of the 'real' and the ethics that are implied by it. The other two papers focus on more unexpected objects of animation. Manning's paper looks at the animacy of plants, specifically vines, and how vines actively haunt gothic literature. Gershon looks at how people animate themselves, reading the Hunger Games novels as one critical illustration of how seeing the labor of crafting public personae as animation rather than performance demystifies aspects of contemporary capitalism. Together, these papers present a broad view of the state of the anthropology of animation, and shows the wide range of places that a focus on the idea of animation can take anthropology.

The Voice Actor as Centripetal Force in Taiwanese Video Puppetry: Po-te-hi, Taiwan's most popular genre of puppetry, has been remediated many times, adapted to the media of commercial theater, radio, cinema, television, VHS tape, DVDs, and now digital streaming services. The video po-te-hi of today, with its large and intricate puppets, detailed sets, and computer-generated special effects, looks very different from the earliest televised po-te-hi, to say nothing of the traditional puppetry that has been performed at temple festivals for centuries. But until very recently, it sounded very similar. The tradition of one man voicing all of the characters' dialogue and the narrative voiceovers has been maintained for over a century. With the retirement of the second generation of video po-te-hi voice actors, the companies that produce video po-te-hi have started using multiple voice actors. While this is seen as a practical necessity, at least for the short term, many fans still see the solo voice actor as ideal, with some declaring that with multiple voice actors, "it's not po-te-hi anymore." This paper asks why the tradition of the solo voice actor is so important in po-te-hi and why it lasted so long. Based on interviews with voice actors, trainees, and fans, I argue that the while

visual aspects of video po-te-hi, the puppet in particular, are a centrifugal force, propelling the characters into the world, the voice of the solo voice actor acts as a centripetal force, holding the imaginary universe together, giving it its sense of realness, and connecting it to Taiwanese and masculine identities. Presenter: Teri Silvio

Animating Katniss Everdeen: The Hunger Games Read through Animation theory: Animation theory brings a new set of questions for understanding how people experience the labor of crafting self-representations and social unities, which we explore through an analysis of Suzanne Collins' Hunger Games trilogy. We frame the Hunger Games as a pedagogical text, one that instructs readers to use animation to explore the ways in which social and labor relations are mystified under contemporary capitalism, along with the political forces that may constrain people's free will. Animation poses a social arena in which labor is not obscured, a perspective performance struggles to provide. Katniss does not embody celebrity in the classic sense wherein the labor that produces a public persona is obfuscated or fetishized. On the contrary, she points directly to the labor that constructs certain types of social and political actors, including The Girl on Fire and the Mockingjay. The books consistently invite audience to draw connections that Katniss does not recognize. Moreover, this resistance to fetishism exists across scales in the Hunger Games. By casting a national economy as a legible set of taxonomic embodiments—and not as a complex, perplexing entity that only experts can grasp—the novels effectively resist contemporary narratives that ascribe agency to abstractions such as “the market” or “the economy.” Presenter: Ilana Gershon (Rice University)

Creepy Creepers: Planty Animacy in the Ecogothic Landscape: The animacy of plants stands in the neglected posthuman borderland between the “turn to animals” and the “turn to things”. Situated on an “animacy hierarchy” betwixt and between animals and things, plants are perhaps more involved in human acts of placemaking. As Hartigan notes “because plants are sessile organisms...[they are] far more exquisite ciphers of ‘place’ [than animals].” No plants are more “animate” than the “twitchers, twiners, climbers and scramblers” whose animacy so fascinated Darwin that he kept such a vine in his study to study its movements. Obviously vines and creepers are everyone's favourite example of invasive species, plants whose uncanny speed of spread and seeming immortality make them like a horde of zombies. We frequently resort to using them as metaphors for the entangled agencies of

assemblages. Similarly, the aesthetics of “ecogothic” landscapes, gothic haunted houses and picturesque ruins, are heterogeneous assemblages demarcated by the animating presence of vines and creepers: The road to ruin, in gardens as well as houses, is crawling with creepy creepers. Creepy creepers are so pervasive in ecogothic aesthetics that the entire literature of the Southern Gothic, for example, is usually evoked simply by reference to Kudzu. I show that the ecogothic differs from the traditional gothic “animation” by recentring the landscape from the ruinous haunted house, throughout which an unseen ghost, afflicted with “spectral aphasia”, distributes its spooky and noisy animations, to the ruined garden outside the house, where creepily animated creepers take on some of the animating role of the ghost. Presenter: Paul Manning (Trent University)

Animating Pokemon as local mascots in the Japanese pokefuta manhole cover promotion: Pokemon, those fantastic, collectable critters who emerged in Japan and globalized, are recently re-domesticated and animated as local mascots who represent Japanese cities and prefectures in media mix. Fake manhole covers called pokefuta are being placed at various landmarks and touristic locations. The pokemons' names and identities are reimagined as belonging to their respective locations, including wordplay and other mechanisms of typicalization. For instance, they often co-appear with specifically localized imagery on the pokefuta. Souvenir goods, transport vehicles, and other tourist consumables are wrapped in Pokemon imagery. This lamination of Pokemon as contents tourism resources onto existing products and places of interest inspires fan pilgrimages, particularly during promotional stamp rallies and other events managed by their local governments. The Pokemon depicted on these pokefuta are not only implanted in the landscape but are also animated as agents resembling yuru kyara local mascots including live appearances as kigurumi character suits that allow fans proximal interaction with a fuzzy, embodied Pokemon. The pokefuta phenomenon is geographically based but extends to the mediascape including a homepage with fan resources, including Google Map links. The location-based mobile game Pokemon GO also includes pokefuta promotional affordances. Virtual gifts of the pokefuta image players get at the pokefuta pokestops can be sent to in-game friends as postcards and saved in an album. I will share the analysis of participant observation fieldwork and linguistic analysis starting in the pokefuta birthplace in Kyushu and ranging beyond. Presenter: Debra Occhi

The Limits of Animation? On a Controversial Café in Akihabara, Tokyo: Animation opens new vistas for anthropologists to see, experience and question the world differently. This does not mean, however, that all that has been seen, experienced and questioned before simply evaporates. Indeed, theorist Teri Silvio is absolutely clear that animation and performance are “intertwined in specific cultural practices” (Silvio 2010: 423). One might consider them tendencies, which can be more or less emphasized in situ. Thus positioned, this paper explores a controversial café in Akihabara, Tokyo, which plays with costumes and set phrases to animate a character often seen in manga and anime, namely the “little sister” (imōto). Special attention is given to the outfits, or colorful children’s clothes, that the adult staff wear. Participant observation conducted in the café from January to March 2023 suggests that some customers identify as “people with a particular disorder;” a few go further to speak of a “love of children.” Confessions of such love are not entirely new in Japan or beyond (e.g., Morioka 2017), but never before have they so vividly intersected with animation. This paper goes on to stage a dialogue between Silvio’s work and Stephanie Patridge’s claims of relatively fixed meaning in “a particular social reality” (Patridge 2011: 308). Ultimately, the paper raises questions about how one is to know the difference between engagements with animated figures without cultural literacy and years of fieldwork. Can we really not know how animation and performance are entangled, or where the limits and lines of the former lie, without “being there?”
Presenter: Patrick William Galbraith

3-630

Italy Through the Looking-Glass: New Anthropologies from the In-Between

4:15 PM - 6:00 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Lilith Mahmud (University of California, Irvine)

CHAIR:

Lilith Mahmud (University of California, Irvine)

PRESENTER:

Elizabeth Krause (University of Massachusetts, Amherst, Department of Anthropology), Antonio Sorge (University of Toronto, Department of Anthropology), Naor Ben-Yehoyada (Columbia

University, Department of Anthropology), Lilith Mahmud (University of California, Irvine)

DISCUSSANT:

Noelle Molé Liston (New York University), Michael Herzfeld

DESCRIPTION:

This panel brings together leading ethnographers of Italy to interrogate anthropology's project from one of its most elusive sites of inquiry. When the anthropological gaze first turned towards Europe, it hyper-focused on its margins, rather than its centers of power. Italy quickly became an oversaturated field site—one in which anthropologists at 'home' could reproduce the same colonial dynamics of anthropology elsewhere. Neither Mediterranean nor European, and never fully white, Italy's in-betweenness provided a testing ground for anthropological theories of kinship, religion, or politics, which were developed in the global South but deemed inapplicable to European societies. Like the rest of southern Europe, Italy was therefore anthropology's litmus test of the discipline's relevance in a postcolonial world. Rarely, however, was Italy studied in its own terms, as an original source of anthropological knowledge that could challenge disciplinary assumptions and radiate questions to other scales and other anthropological locations. Comparing the field of anthropology to the country of Greece, Michael Herzfeld (1987) famously critiqued the colonial mythologies that sustain both, and he theorized a militant approach to anthropology starting from the demystification of its Euro-American imaginaries. If 'Anthropology Through the Looking-Glass' made our discipline's familiar tropes look strange, this panel aims to distort a romantic common sense about Italy in order to theorize a new anthropology of the political. Calling into question what we think we know about the *bel paese*, contributors will address real estate speculation, fake news, criminality, racist police brutality, and the deadly politics of border crossing, to ask how anthropology can rise up and meet the urgent political demands of our times.

“An Unjustified Revolt”: Italian Politics and Chinese Migrant Resistance to Inspection Culture: This paper takes as its object of analysis political discourse connected with a series of events culminating in a protest that turned violent in the heart of metropolitan Tuscany as Chinese migrants clashed with Italian health inspectors and riot police. It compares the Italian political characterization of Chinese migrants’ protest as “an unjustified revolt” with Chinese social media discourse that justified the protest. The paper argues

that Italian political discourse appealed to common sense to rationalize the politics of inspection and demonize migrant resistance. It further extends the anthropological study of Italy to a transnational scale. Presenter: Elizabeth Krause (University of Massachusetts, Amherst, Department of Anthropology)

Expatriate Settlement and Real Estate Investment in Rural Sicily: The emptying-out of small towns and villages, born of a history of labour emigration, is a perennial theme of public conversation in rural Sicily. People grapple with the meanings of such a process, which they understand to be an outgrowth of the region's marginal status within Italy, today and in the past. Successive generations have left for greener pastures, and those who remain scrape by however they can. Within this context of abandonment, a transnational class of expatriate real estate investors have appeared over the past decade to buy old houses and renovate them, to thus realize a lifestyle goal that presents an edifying alternative to their workaday lives in large North American or northern European cities. This paper explores the complexities of this site of encounter among monied newcomers and a wide variety of local people with divergent interests and perspectives on the matter, forcing a confrontation with the implication that to many privileged outsiders, Sicily is but a place to behold, size up, and consume. Presenter: Antonio Sorge (University of Toronto, Department of Anthropology)

Speech in Gommopoli: The recounting of post-WWII events related to crime, politics, and society in Western Sicily seems to unfold along a division of labour between magistrates and academics (and other writers) that is both agreed upon in coordinates and yet repeatedly transgressed. Both sides of this division often cite Ginzburg's "marginal notes on a late-twentieth-century miscarriage of justice" to define the border between the craft of the judge and that of the historian (Ginzburg 1999), thus conjuring up a division that should be as old as modern politics. I consider how both this division of labour and the bilateral penchant for challenging it come from developments in the evidentiary labour process that occur in the various inquiring professions (journalists, police investigators, prosecutors, different kinds of judges) since the late 1980s. I then consider investigative journalists' strategies in navigating their narrowing latitude in recounting the past and the ensuing legal and public struggles in which they find themselves. Presenter: Naor Ben-Yehoyada (Columbia University, Department of Anthropology)

Performing Incompetence: Race and Migration in Italy : Because of its geographic position on the Mediterranean, Italy is the first port of entry in the EU for thousands of migrants and refugees every year. According to EU regulations, the first country of entry is responsible for handling asylum petitions—a policy that leaves Italy and other southern and eastern nation-states to bear a disproportional cost of the global displacement toward Europe. In a form of resistance against EU policies, Italian authorities have long played up on nationalist stereotypes of backwardness, inefficiency, and incompetence to defy EU requirements. By neglecting to register, fingerprint, or detain large numbers of migrants who arrived at their shores, for instance, Italian authorities have facilitated their escape from detention centers and effectively enabled them to cross the border illegally into Northern Europe. In this paper I explore Italy's performative use of incompetence in the bureaucracy of European migration. I suggest that, rather than a mere weapon of resistance against the EU, incompetence further entrenched the precarity of Black and brown refugees, leaving them at the mercy of human traffickers even on EU soil. By examining the racial frameworks of migration discourses, I explore the limits of solidarity, resistance, and humanitarianism in fostering life along the deadliest border in the world. Presenter: Lilith Mahmud (University of California, Irvine)

3-635

Linguistic Landscapes of South Asia and the Middle East

4:15 PM - 6:00 PM

TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Christina Davis (Western Illinois University, Department of Sociology and Anthropology)

CHAIR:

Chaise LaDousa (Hamilton College, Department of Anthropology)

PRESENTER:

Sonia Das (New York University), Nishaant Choksi, Deina Rabie (University of Arizona, School of Anthropology), Rizwan Ahmad (Qatar University), Chaise LaDousa (Hamilton College, Department of Anthropology), Christina Davis (Western

Illinois University, Department of Sociology and Anthropology)

DESCRIPTION:

The term 'linguistic landscape' was initially used to refer to the various languages spoken in an area, region, or political entity. But more recently it has been used to describe the presence of visual language in built environments. This panel seeks to investigate what studies of linguistic landscapes can contribute to understandings of sociolinguistic dynamics and power relations in cities in South Asia and its diasporas and the Middle East. We take a multimodal approach to analyze how different languages and scripts are used in government signboards, advertisements, flyers, banners, magazines, and newspapers, and how public signage is connected to online worlds through URLs, hashtags, and QR codes. We also attend to how people reflect on the meaning and significance of public signage in other modes of communication (like talk and social media discourse). Overall, we use the concept of linguistic landscape to reflect on how public signage functions as a salient form of political action, whether on the part of the state, or on the part of different ethnic and religious groups seeking authority.

Linguistic Landscapes and the Trans/national Politics of Language Loyalty in Little Jaffnas : This paper showcases script-mixing in Tamil, English, and French to analyze how linguistic landscapes shape and are shaped by competing language loyalties. Focusing on urban neighborhoods in Montreal known colloquially as Little Jaffnas, where Tamil script on signage indicates Sri Lankan Tamil ownership, I investigate the extent to which store signs overtly or covertly comply with or else transgress the provincial government's nationalist language law, which specifies that signage must feature larger font-sized French script located top and center. Suspected of preferring English over French, Sri Lankan business owners are under pressure not to write signs interpretable as disloyal to francophone nationalismism. From a political standpoint, it makes sense to include the least amount of English possible on signs; yet from a commercial standpoint, the inclusion of English words assists shopkeepers in marketing their merchandise to multi-ethnic, local anglophone clients. Most signs adopt a conventional bilingual format, where smaller Tamil script is positioned underneath larger French script. Less common are signs that adopt a trilingual format, with, in addition to French and Tamil, English words being typically written in a smaller font size and situated closer to the sign's bottom. Finally, there are signs that veil English and non-standard French words in Tamil

script and colloquial Tamil sounds in Roman script. Analyzing these signs uncovers differentiated stances of language loyalty directed at the nationalist regime in Quebec and transnational organizations such as the World Tamil Movement, and elucidates how signage contributes to political action through language choice. Presenter: Sonia Das (New York University)

Inscriptional Ecologies among the Displaced of the Narmada Valley, Western India: While concerns about migration have been an important part of ethnographic accounts of linguistic landscapes (eg Blommaert 2013), this presentation will focus on how those who are forcibly displaced use graphic repertoires to create an 'inscriptional ecology' to carry with them memories of a lost homeland while also adapting to new linguistic and cultural circumstances. The focus of the study will be on communities of indigenous, Adivasi residents displaced from villages in the Narmada Valley in western India due to the construction of the massive Sardar Sarovar Dam on the river Narmada. Most of these communities were not conventionally literate, and scripted writing was uncommon in the villages at the time of displacement in the early 1990s. Currently, these communities have been resettled in the plains areas, and subsequent generations have been exposed to literacy through schooling. Based on ethnographic fieldwork in the resettlement sites, this talk will analyze the few, but significant, examples of scripted material appearing on the surfaces of newly built homes, water tanks, and storefronts of the resettlement sites of the displaced residents. It argues that writing serves as one way in which features of the lost landscape, including the Narmada River itself, and associated sites of ritual and ecological importance which are now submerged, are reinscribed and emplaced onto the new physical landscape in the plains. Inscription serves to fashion a new social identity of the "resettled" (vasahati) among the diverse communities displaced by the dam. Presenter: Nishaant Choksi

Between the Tailor and the Café: Sociolinguistic Landscapes and Ethnic Hierarchies in Abu Dhabi: With oil reserves predicated to end sometime in the next fifty years, the United Arab Emirates is in the process of rebranding itself as an international knowledge hub for technology, media, education, and luxury tourism. Accordingly, in the capital of Abu Dhabi, like its sister metropolis Dubai, space and language play a vital role in creating distinct domains of access and movement in the city's superdiverse urban landscape (Blommaert 2013). This paper compares the linguistic landscape of three neighborhoods in Abu Dhabi: the Arab and Asian

middle and working class Central Market neighborhood, the white collar middle class Umm Al Emarat family park, and the upscale Western expatriate Soho Square district in the new suburb of Saadiyat. While most signage across the different neighborhoods is bilingual in Arabic and English, language prominence, place names, as well as the use of other languages like Malayalam, Urdu, and Tagalog in the Central Market neighborhood, provide a textured and diachronic portrayal of different forms of movement and place making among the city's multiethnic population of migrant workers, white collar expatriates, and Emirati citizens (Leeman and Modan 2010). The paper examines the way each of these neighborhoods projects a different kind of cosmopolitanism which undermines the state's streamlined binary as a space of Western middle class consumption with a singular tribal, Bedouin history. With an ethnographic focus on Emirati women, the paper additionally explores the semiotic and linguistic negotiations these members of the country's elite citizen minority must undertake across these different spaces. Presenter: Deina Rabie (University of Arizona, School of Anthropology)

Printing Local Identity on Street Signs : Focusing on official street signs in Qatar written using non-standard Arabic words and spellings, which reflect the local Qatari pronunciation, in this presentation, I discuss the complex interplay of language, dialect, script, and issues of identity and migration. The use of dialect forms on official street signs militates against the deep-seated ideology favoring standard Arabic, Fusha, forms in formal writing. In 2018, the issue became a matter of public debate in which proponents of Standard Arabic argued that the signs distort the beauty of Arabic and that they must be corrected immediately. The most controversial part of the debate was the spellings of words containing the definite article al which were written without the letter alif, to reflect the dialect pronunciation in which it is dropped. So, street names such as al-Wusail and al-Xuraib were written as 'Lūsail' and 'lXraib' in Qatari Arabic. Using insights from linguistic anthropology and sociolinguistics, I argue that the supposedly "incorrect" spellings on street signs serve as visual icons that mark the public space as Qatari, distinct from other Arabic-speaking communities. The desire to encode Qatari identity in signs stem from the demographic composition of Qatar in which nationals constitute only about 10-11% of the total population and the discourse of fear of loss of Qatari identity and culture is quite pervasive. Presenter: Rizwan Ahmad (Qatar University)

The University, Coaching Institute, and Cafe: Reflections on Advertising in North Delhi: University of Delhi's North Campus and its environs is one of the largest agglomerations of students pursuing higher education in the world. The campus itself consists of multiple colleges, graduate departments, several institutes, and the university administration. To the west and southwest of campus is Vijay Nagar and Kamla Nagar which have become places of student leisure with cafes, restaurants, lounges, and bookstores. And to the north is Mukherjee Nagar, yet another location infamous for educational pursuits in the form of coaching for the Union Public Service Commission exams. This presentation considers the ways that educational institutions, entrepreneurial coaching organizations, and businesses catering to student leisure use language and imagery in their signboards and printed and digital published advertising. One of the primary concerns of the presentation is to account for language (English, Hindi, etc.) and script (Devanagari, Roman, etc.) usage among institutional types. Framing the analysis is an effort to understand how histories of standardization with highly salient and often taken for granted associations with schooling and academic discourse – sometimes aligned with notions about mother tongue, the basis of recent educational policy – sit alongside and inform language and imagery used to attract customers. Of interest is the space of coaching institutes where academic and entrepreneurial pursuits come together, evidenced by the offer of amenities like air conditioning, library usage, and personality development. In sum, the presentation considers the parts played by indexes of the academic and leisurely in the construction of the North Delhi campus area as a linguistic landscape. Presenter: Chaise LaDousa (Hamilton College, Department of Anthropology)

The Linguistic Landscape of a Trilingual Protest Movement in Colombo, Sri Lanka : In the midst of Sri Lanka's worst economic crisis since independence, in 2022 young people from all ethnic and religious backgrounds started a protest movement called Aragalaya (struggle) to call for President Gotabaya Rajapaksa's resignation. From April to July 2022, Aragalaya was physically based at a Gota Go Gama (GGG), a protest village in the heart of Colombo. The use of the hashtag #GotaGoHome was pivotal in drawing supporters to the movement. Paralleling the government's struggle over the last two decades to fully implement the Official Languages Policy, GGG participants attempted to make the movement trilingual in the co-official languages, Sinhala and Tamil, and English. The trilingual effort involved signboards, slogans, speeches, and text on websites and social

media posts. This paper draws on participant observation and interviews with Tamil and Muslim young adults in 2022 and 2023 to examine the language politics of GGG and Aragalaya in relation to widely circulating discourses of ethnic unity in Colombo, and efforts to ensure Tamil language rights following the end of the civil war in 2009. I look at how participants created trilingual physical and online protests spaces and consider how participants contrast their lived experiences at GGG and other protests sites in 2022 with how the movement was represented by the national and international news and on social media. Overall, this paper considers how the linguistic landscape of a youth-led protests movement driven by social media can reimagine the position of Tamil-speaking ethnic minorities in a postwar context. Presenter: Christina Davis (Western Illinois University, Department of Sociology and Anthropology)

3-640

Maternal/Migrant Transitions: : pregnancy and mothering at the intersection of reproductive and migrant (in)justice

4:15 PM - 6:00 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Lucy Lowe (University of Edinburgh)

CHAIR:

Kaveri Qureshi

PRESENTER:

Lucy Lowe (University of Edinburgh), Ahlam Chemlali (Danish Institute for International Studies), Tatiana Sanchez Parra ,Kaveri Qureshi ,Julia Fernandez

DISCUSSANT:

Dana-Ain Davis (CUNY, Graduate Center), Nicole Constable (University of Pittsburgh, Department of Anthropology)

DESCRIPTION:

Pregnancy, motherhood and migration are intimate transitions, at times divergent, but often mutually constitutive. Migration, citizenship, and residency status can fluctuate on ever-shifting border regimes, while reproductive decisions can transform migratory pathways, including mechanisms of detention, deportation, and settlement. Transitions through different intimate, kin, and migratory statuses produce

new swathes of surveillance and documentation. Migrant women are frequently subject to heightened surveillance and management of their reproductive bodies, through contraceptives, sterilization, and high rates of interventions during pregnancy and birth. Migrant and reproductive surveillance can be simultaneously framed as acts of care and risk-management, which can (re)produce vulnerability, exclusion, and inequalities. This panel seeks to explore the intersections of maternal and migratory transitions. How are ideologies of motherhood and practices of mothering shaped by border regimes and restricted mobilities? Migrant mothers can be deemed as 'welfare queens' or cunning producers of 'anchor babies' or, conversely, as the pinnacle of vulnerability and innocence, deserving of protection. 'Pregnant refugee' may elicit very different affective responses to 'illegal immigrant' or 'foreign domestic worker'. Migrant women must navigate such perceptions of deservingness and demonisation, which can have profound effects on their strategies for settlement, kin-making, and livelihoods. How do restrictive borders and the resultant high-risk journeys shape women's need for and access to reproductive health services? How are identities and communities constructed around the transitions to mother, parent, refugee, or migrant? Pregnancy and motherhood, by choice, accident, or force, are common but frequently underacknowledged features of conflict and displacement. Reproductive justice acknowledges the right to have children, to not have children, and to raise children in a safe and healthy environment – rights that are regularly denied to marginalized migrants, who are often forced to endure intentionally hostile environments. Motherhood (and even the perceived capacity for motherhood) can exacerbate structural vulnerabilities, but it can also open up opportunities for connection. Analysis of such connections can illuminate communities of care and kinship that straddle national borders. How do women navigate transnational mothering, as others care for their children left behind while they engage in paid reproductive labor, or give birth to new lives, in new, unfamiliar environments? How do migrant women care for their own reproductive bodies and needs, when required to meet the demands of employers or healthcare providers? How might relationships with birth workers, including doulas, midwives, and obstetricians, contest or reinforce reproductive violence and obstetric racism? Might such relationships present possibilities for transformative solidarity? Drawing on ethnographic research in Europe, South Asia, North Africa, and South America, this panel will explore the mutable experiences of pregnant women and mothers

in contexts of conflict and migration, and the intersecting gendered and racialized stratification of pregnancy and motherhood. Professor Dána-Ain Davis, drawing on expertise in race and reproductive (in)justice, and Professor Nicole Constable, drawing on expertise in gender, labor, and migration will respond to the papers.

Transgressing maternal and migrant 'vulnerability' and 'risk' in the UK asylum system: If passed, the 'Illegal Migration' Bill is intended to prevent anyone entering the UK 'illegally' from claiming asylum, which will, in effect, end the right to asylum in Britain. When discussed in parliament, a core concern was how such legislation might harm pregnant migrant women, indicating their exceptionalism in contemporary discourses and practices of migration and asylum in Europe. Pregnant women and mothers are identified as icons of vulnerability and deserving of protection, in contrast to (and assumed victims of) migrant men, who are cast as deviant, dangerous criminals and the intended target of increasingly restrictive border regimes. Far from an indication of reproductive or migrant justice, the exceptionalism of migrant women who are pregnant or with young children speaks to a perceived biological vulnerability that is highly gendered and racialized. Drawing on ethnographic research with people in the asylum system in Glasgow, Scotland, this paper examines how pregnant women and mothers navigate transformational expectations produced by the ideologies of vulnerable motherhood and practices of anti-immigrant racism that underscore the British 'hostile environment' policies. Focusing on perinatal support, surveillance, and interventions, it explores the divergent forms of 'care' provided by doulas, midwives, and doctors. In doing so, it illuminates entangled notions of migrant bodies as unruly sources and sites of maternal and migrant risks. Presenter: Lucy Lowe (University of Edinburgh)

Stuck in Transit: Undocumented Motherhood, Waiting and Smuggling in the Tunisian–Libyan borderlands: Anecdotal evidence suggests growing numbers of migrants intercepted at sea – referred to by the Tunisian coastguard as *les rescapés* (the rescued) – return to Libya via smuggling. In this article I empirically document the experiences of so-called “rescued” migrant mothers who consider and/or purposely re-engage in irregular, high-risk returns involving crossing the Tunisian border back into Libya. Employing a feminist ethnographic approach, this paper explores how undocumented motherhood is experienced and shaped in the context of EU-sponsored counter-

smuggling and border enforcement. Building on fieldwork in Medénine, in southern Tunisia, I also examine the considerations of migrant mothers “stuck on the move” concerning clandestine navigation and redirection in the complicated temporal and spatial context created by international organizations and EU-sponsored forms of “protection.” I argue that border enforcement and counter-smuggling policies not only impact everyday life and mobility for undocumented mothers and their children but, as gendered practices, also trap and confine them in a cycle of protracted vulnerability, indefinite waiting, and uncertainty in which opting to travel with smugglers becomes the best bet and last resort. Presenter: Ahlam Chemlali (Danish Institute for International Studies)

Forced motherhood: Reproductive violence and armed conflict in Colombia.: Forced parenthood resulting from conflict-related sexual violence remains neglected within human rights agendas. Drawing on ethnographic work with a rural Afro-Colombian community that suffered a four-year paramilitary confinement, during which women endured conflict-related sexual violence, became pregnant and gave birth to children who the community labelled 'little paramilitaries', I argue that children and women's experiences of reproductive violence are unintelligible to the organisations seeking to address the consequences of the armed conflict. Unlike in other war contexts where identity is transmitted through the paternal line and children are discriminated against as part of an 'undesirable other', in Colombia, women transmit identity and their children are accepted within their community. However, this does not mean that the children are not seen as problematic, or that their biological fathers' traces are gone. This paper follows the fading of the use of the label of 'little paramilitaries', to unveil the less obvious but entrenched gendered politics of identity and reproduction. While the vanishing of the label freed the children from its cruel associations, it created an illusion that they are like any other person of the same age. This paper shows that this illusion is conjured through the imposition on women to perform the labour of motherhood; regardless of the consequences that sexual violence left on them and the dreams they had for themselves before they became forcibly pregnant and gave birth, sometimes under circumstances where abortion was not an option despite being legal. Presenter: Tatiana Sanchez Parra

Migration, class and childcare-related domestic service in Lahore: This paper explores the perspectives of employers and employees in childcare-related domestic

service in Lahore to highlight how inequalities of class and migration shape how babies and small children are differentially valued. Informed by the colonial legacy of the culture of domestic servitude, middle class women in Lahore employ so-called maids to assist with childcare. Expressive of the class and racialized hierarchies that condition the occupation's low economic conditions and social status, maids are predominantly drawn either from rural-to-urban migrant families recently settled in Lahore. The paper explores the relations between the reproductive labour domestic servants are paid to do, and their own unpaid reproductive labour and experiences. Those with children of their own are unable to care for them because their employers require them to be at work from morning to night, overextension precipitating miscarriages, breastmilk drying up. They are keenly aware of the differential value accorded to their employers' children vis-à-vis their own. Non-monetary and immaterial goods transacted – for example entitlement to hand-me-downs and social connections and introductions to health professionals – are noted but do not compensate for the poor level of pay. The paper engages the intersectional rooting of reproductive justice struggles entailing not only a fight for safe and healthy reproduction but also for parenting with dignity and enabling conditions such as paid leave and economic security. The relationality of stratified reproduction, between the employers' privileged reproduction and maids' constrained reproduction, engages concepts of care chains and extraction of emotional surplus value, but also takes forward critiques about how this work has privileged the transnationalization of care, signalling the need to re-direct debates by analysing the non-transnational aspects of care chains. Presenter: Kaveri Qureshi

Making life in transit: experiences of motherhood in the British asylum system: Subjected to forced mobilities and protracted confinement, mothers in the British asylum system conceive, gestate, give birth to, and raise children while inhabiting indefinite states of transit across uncertain terrains and into unforeseeable futures, subjected to gendered and racialized forms of state violence and control. Writing about motherhood in the British asylum system demands attending to how life is made, sustained and enjoyed in the indefinite dilations that occur between asylum claims and resolutions, suspended between moves from one house to another, in the interlude that stretches between the birth of a child and the conception of a new one. This paper draws on fourteen months of ethnographic research on the everyday experiences of mothers living

in asylum accommodation in London to explore how people dwell transitional spaces as life moves on beyond and despite the impacts of asylum politics. Lingering in the transitional, I argue, allows us to appreciate how the textures of the everyday contain as well the existence of subtle liminalities; of those ordinary moves that occur in other semantic domains as mothers transit across uncertain territories where joy, pleasure, and pain collide in particular ways. To create and sustain life, this paper suggests, demands crossing the fragile threshold between conflicting aspects of ordinary life. How can we reimagine transit as a site where the conditions for creating and enjoying life as well as for experiencing pain coalesce? What can a focus on transit reveal about what it means to make life possible in harmful, precarious environments? Presenter: Julia Fernandez

3-645

Militarized Transitions: Local Adoptions, Adaptations, and Oppositions on Base Islands

4:15 PM - 6:00 PM

TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Chu-Wen Hsieh (University of North Carolina, Chapel Hill, Department of Anthropology)

CHAIR:

Hugh Gusterson (University of British Columbia)

PRESENTER:

Chu-Wen Hsieh (University of North Carolina, Chapel Hill, Department of Anthropology), Carl A Gabrielson (University of California, Santa Barbara - Department of East Asian Languages & Cultures), Chris Cristóbal Chan, Charmaine Willis

DISCUSSANT:

Christopher Nelson

DESCRIPTION:

This panel aims to reconsider the anthropology of 'things military' (Mohr, Sørensen, and Weisdorf 2021), namely, matters that materially, socially, and culturally relate to the interactions between military bases and the island communities that coexist with them. Anthropological scholarship focusing on the military may be traced back to as early as 1924 (Linton 1924), and has continued through WWII, the Vietnam War, and subsequent wars. (Peacock et al. 2007). In general,

military anthropology has positioned both the military itself and military actors principally as objects of study in field research, focusing on soldiers' minds and bodies, on the base as an installation and institution, and on military life and cultures (Ben-Ari 1998; Hawkins 2001; Macleish 2012; Vine 2015); beyond treating it as a fixed object, anthropologists have ethnographically documented experiences, practices, sentiments, fissures and contradictions within military communities as well (Wool 2015). Moreover, anthropologists have critically examined how civil-military relations play out not only on the domestic front (Lutz 2001), but also across transnational (Höhn and Moon 2010; Tanaka 2015), or even 'trans-imperial' spheres (Stoler, McGranahan, and Perdue 2007), providing a crucial glimpse into how militarization or militarism works in different societies (González, Gusterson, and Houtman 2019). Collectively, these studies manifest how the military encroaches on every aspect of social life, in order to reveal not only the lives of military servicemen, but also those of everyday people who live in and around the military. Inspired by the edited volume *Ethnographies of U.S. Empire* (2018), this panel attempts to analyze the military as an 'assemblage' as well as 'dis-assemblage'-- that is to say, how things have or have not been conceived as being connected to the military. How are certain topics categorized as 'military anthropology' and others not? How might ethnography help us rethink anthropology of the military and vice versa? In response to these questions, the presenters examine multiple ways in which anthropology can offer insights into the studies of the military and its impact on contemporary societies. Chu-Wen Hsieh examines the transitions of a military port city, Yokosuka, and asks how it builds its image that comes together with the Imperial Japanese Navy and the U.S. Navy. Carl Gabrielson analyzes the cultural education programs conducted by the U.S. bases in Japan to explore how the military aims to recast an entire nation as a resource for force multiplication. Chris Cristóbal Chan attends to the Republic of China Armed Forces in the Taiwan Strait and the sociocultural transformation of the militarized Matsu islands to a space of pure aesthetics to show what it means for a military strategy to be replaced with a cultural one. Finally, Charmaine Willis explores how Okinawan anti-US-military activists have attempted to use the UNESCO designation of Yanbaru Forest to leverage international pressure on the Japanese and US governments to achieve their goals. Following the 2023 AAA Annual Meeting theme, 'Transitions,' this panel invites scholars to discuss how our everyday lives are transformed by the military and its own transitions.

From Kaigun Curry to Navy Burger: Transitions of A Military Port City : The massive global network of American military bases overseas creates seemingly contradictory experiences and events in the communities where they are located, ranging from crowd-pleasing friendship events and long-standing anti-base activities. Those who work and live in such communities have been transformed by their encounters with the American forces on their doorstep. How do these base neighbors understand their experiences of action, resignation, conflict, and intimacy? This paper focuses on a community in the close proximity to Yokosuka Naval Base, Yokosuka City on the periphery of metropolitan Tokyo. The city has developed as a military port since the pre-war Imperial Japanese Navy launched the base and now hosts the United States Fleet Activities Yokosuka. According to the survey (2017) conducted by the city government on attitudes towards the presence of U.S. military bases in Yokosuka, more than half chose the option of 'inevitable,' or 'that's just the way life is'. It reveals what I term 'extraordinary ordinary life,' a precarious condition in which local Japanese residents are subject to actions by the U.S. military, where security and danger, peace and war coexist side by side. In response to Lutz's (2006) call for studying the empire in the details and Stoler's (2018) reminder of keeping an eye on things that look nonrelational, this paper examines local military-related events, such as Friday Night Patrol and Monthly Protest March, and asks how a Japanese city builds, if not reluctantly, its image integrating both the Imperial Japanese Navy and the U.S. Navy. Presenter: Chu-Wen Hsieh (University of North Carolina, Chapel Hill, Department of Anthropology)

Combating Culture Shock: Weaponizing Cultural Knowledge at U.S. Military Bases in Japan : United States military doctrine identifies knowledge of foreign cultures as a "force multiplier," meaning that it improves the armed forces' ability to wage war on behalf of the state. This doctrine is applied almost universally at military deployments and facilities outside of the U.S., notably including those located within allied nations. Using U.S. bases in Japan as a case study, this paper reveals how cultural knowledge is repurposed for force multiplication outside the presence of combat. Based on extensive fieldwork on U.S. bases in Japan, I show that substantial funding and labor are poured into cultural education programs not to promote understanding, but to help troops feel comfortable stepping outside of base fences. Military leaders describe personnel who never leave the bases as having insufficient morale, poor job performance, and a lower likelihood of reenlisting, and thus frame morale, job performance, and attrition as

problems solvable by getting those personnel outside of the bases. This singular focus on troop comfort casts Japanese culture as the antidote for military mental health problems and insinuates that troops are entitled to help and even caregiving from the Japanese people . While Lutz (2001) has explored the ways that bases depend on local communities and González (2010) and Stone (2017) have highlighted the ways that foreign cultural knowledge is applied to combat situations, this paper unites these threads and extends them to an allied context, uncovering how military cultural education aims to recast an entire nation as a resource for force multiplication. Presenter: Carl A Gabrielson (University of California, Santa Barbara - Department of East Asian Languages & Cultures)

Militarized Islands and Militating Art: Taiwanese Transitions of Military Space to Art Space: This paper examines the sociocultural transformation of a set of militarized Taiwanese islands to a space of pure aesthetics through the organization of a contemporary arts “biennial” within former military sites at the front lines of the Chinese maritime border in the Taiwan Strait. By mobilizing artists in lieu of soldiers and artworks instead of armaments, a strategy of cultural production replaces that of militarization and the space of former military infrastructures over the last half century become imbricated with the environment through the work of art that both contends with social imaginations of crisis and militates against an increasingly imposing narrative of inevitable war and disaster. This study thus explores a contemporary moment and experimental strategy of a post-Cold War de-militarization transition in the midst of a resurging “new Cold War,” where the aesthetics of apprehension and anticipation are mediated through the state-sponsored public contemporary art production and exhibition within the spatial vacuum left by vacated troops of the military. Through a multi-sited ethnographic study of site-specific artworks and peripetatic artists working within art between a range of islands in the Taiwan Strait (from the Kinmen Islands to the Matsu Islands), this paper asks what it means for a military strategy to be replaced with a cultural one, particularly through the mediations of cultural production from the margins in an increasingly interconnected yet divisive present. Presenter: Chris Cristóbal Chan

A ‘Boomerang’ of a Different Kind: UNESCO Recognition and Resistance to the US Military in Okinawa: Keck and Sikkink (1998) argue that when activists’ demands are not met by their home government (“State A”), activists

may create advocacy networks with activists in another country (“State B”) where the government is more responsive to activists’ demands. Activists in State B may be able to lobby their government into pressuring State A’s government to concede to activists’ demands. State B may also bring the issue to an international organization, which may put pressure on State A. This theory is called the ‘Boomerang Model.’ Some activists in State A, however, seek recognition from international organizations themselves, among other strategies. In connecting with an international organization directly, State A activists hope that the organization will pressure their own government to concede to activists’ demands. The anti-helipad/Osprey movement in Okinawa, Japan has adopted this strategy to pressure the Japanese and US governments to close the US military’s helipads and the Northern Training Area (NTA) in Yanbaru Forest. Activists supported a UNESCO designation for Yanbaru Forest with the hope that the bid for designation would bring international attention to the helipads and the NTA. They believed that Yanbaru could not win a UNESCO designation with the helipads and US base in the forest, pressuring the Japanese government to choose between them. I build on Keck and Sikkink’s theory by drawing on interviews with Okinawan activists and other primary sources. I find that this strategy ultimately backfired for activists as UNESCO eventually granted the designation despite the US military’s presence in Yanbaru Forest. Presenter: Charmaine Willis

3-725

MPAAC: PUBLISHING ANTHROPOLOGY WORLDWIDE: ISSUES, CHALLENGES, AND CONCERNS

4:15 PM - 6:00 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Emily Metzner (Western Connecticut State University)

CHAIR:

Virginia Dominguez (University of Illinois, Urbana-Champaign)

PRESENTER:

Monica Heller (University of Toronto, Department of Anthropology), Gordon Mathews (Chinese University of Hong Kong, Department of Anthropology), Carmen Rial , Michel Bouchard (University of Northern British

Columbia, Department of Anthropology), Emily Metzner (Western Connecticut State University)

DESCRIPTION:

Sponsored by MPAAC and its commitment to the World Anthropologies movement, this session focuses on issues, challenges, and concerns that the World Council of Anthropological Association's Council on Publishing has identified as vital for North-South relations within anthropology itself. Presenters are members of that WCAA Council as well as editors, former editors, and assistant editors of anthropology journals and presidents of anthropological associations around the world. The Roundtable follows the lead of the Brazilian Anthropology Association in calling for genuine decolonization of anthropological practice, but it also addresses issues such as language of publication and language of review, readership, geographical distribution, editorial board membership, and patterns of submission.

3-650

Multispecies Ethnography: Theorizing Across Species Boundaries

4:15 PM - 6:00 PM **TMCC - 206 D**

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

John Hartigan (University of Texas at Austin)

CHAIR:

Alice Hovorka (York University)

PRESENTER:

Andrea Pettit (Southasia Institute of Advanced Studies), John Hartigan (University of Texas at Austin), Alberto Morales (Princeton University, Department of Anthropology), Ingrid Hall (Université de Montréal), James Beveridge (University of Texas, Austin, Department of Anthropology)

DISCUSSANT:

Alice Hovorka (York University)

DESCRIPTION:

Multispecies ethnography has advanced considerably over the last dozen years. The range of sites where ethnographers observe and analyze interspecies sociality has expanded greatly; just as crucially, so has the array of theoretical concepts deployed in

understanding the interplay between humans and nonhumans. This panel highlights a variety of endeavors to hone or reconfigure the conceptual frameworks that multispecies ethnographers bring to bear in the field. This current moment also features a great deal of conceptual traffic between the humanities, social sciences, and natural sciences. Questions of power, justice, and intersectionality are coming to the fore in multispecies research; at the same time, ethologists are trying out concepts like friendship and politeness in their studies of nonhuman sociality. These concepts develop differing valences and modalities of analytical attention depending upon context: in labs, on farms or ranches, in zoos and in various novel urban settings, all far removed from 'natural' environments. Each panelist presents a uniquely positioned assessment of their efforts to think and theorize across species boundaries. This conceptual traffic is fueled, in part, by a significant philosophical shift, from concerns over anthropomorphizing to a recognition of the fundamental problem of anthropodenial (Frans DeWaal)--the refusal to recognize fundamental similarities in how humans and nonhumans socialize. Rather than assuming human exceptionality, researchers pursuing multispecies studies are asking instead about overlapping and underlying forms of commonality that constitute humans and nonhumans alike. Another influential strand in these conversations is the newly reinvigorated concern with field methods. Multispecies research both prompts and depends upon advancing claims based in situated and embodied knowledges. Because this research features intimate and sometimes fraught interspecies relationships, methodological concerns (from ethics to participant observation) have become a key locus for theorizing. Our panel opens with Pettit expanding upon her theorization of multispecies intersectionality via an ethnographic attention to animal-plant interactions in agricultural practices in Nepal. Hartigan--building upon his previous ethnographies of horses and of maize--demonstrates how to retheorize animal rituals by drawing on basic tenets of social analysis. O'Connor analyzes how desire is conceptualized and theorized in agricultural dynamics involving insects and crops. The next three papers focus ethnographically and theoretically on dynamics in the Global South. Morales examines how crises threatening amphibian biodiversity are prompting natural scientists to consider multispecies assemblages in the reengineering of biotic materials, beyond concerns with human health and economic speculation. Hall reflects on the 'plant turn' in the social sciences by recentering it in the Global South, particularly through the practice of small farmers in the

Andes. Beveridge examines the adoption of wild animal offspring in the Ecuadorian Amazon, providing a critical assessment of how competing conceptualizations of 'predation' and 'conviviality' construe nonhuman adoptions. These papers work in concert to highlight key patterns in the development of new ideas or the refashioning of old concepts in theorizing multispecies ethnography today.

Multispecies intersectionality: Humans, bovines and plants in the Rocky Mountains and Himalayas : In the Himalayan hills of Nepal, women grow plants to secure their livelihoods through selling and/or consuming the crops. Their agricultural success and their relation to these plants are mediated through relations with bovines. Cows, water buffalos and yaks are loosely paired with women's agri-cultures growing legumes, vegetables and wintergreen respectively. In the Rocky Mountains of Colorado, cowboys', ranchers' and cowboying women's relations to cattle are instead mediated through their relations with horses and grass. This paper engages multispecies intersectionality to explore these multiple and entangled relations. Multispecies intersectionality was fashioned to consider how individuals of other species are affected by human intersections of power relations, but it also takes into account how non-humans themselves are engaged in, and reproduce intersectional relations within and beyond their own species. This articulation of intersectionality also draws on the idea that individuals of different species have 'valued projects' that they variously pursue through the tangle of power relations. Extending my previous work on multispecies intersectionality—developed in the context of the multispecies triad of humans, horses and cattle (2022)—to now also include plants, this paper ponders the possibilities and limits of conceptualizing multispecies notions of power. Via an attention to dung collecting, milking and herding, I convey how tactile and affective ethnographic methods of data collection are necessarily molded to emic notions and practices of multispecies relations; these, in turn, shape possibilities for analysis, entangling the human ethnographer in divergent multispecies power relations. Presenter: Andrea Petitt (Southasia Institute of Advanced Studies)

Animal rituals: A social theory perspective on greeting rituals in nonhuman social species: Ritual has long been a multivalent concept applied both to humans and nonhuman species. All vertebrates have ritual, but natural scientists rely exclusively upon evolutionary frameworks for explaining their competitive manifestations (e.g. mating, fighting). Yet animal rituals

are evident in many mundane spheres of daily life, such as grooming, play, and greetings or leave-taking. These less dramatic displays feature communicative interactions that signal willingness by individual animals to comport themselves in accord with shared social behavioral conventions. Social integration signaling also features ritualized forms for recognizing conspecifics, group members and kin, rivals and mates, as well as friends. Male-female partnerships, parent-offspring relations of care, and group-mate interactions all hinge upon ritualized displays that make continued social integration possible. This paper makes the case for applying basic tenets of social theory to expand greatly how animal ritual is studied and analyzed in the natural sciences, arguing for recognize complex interpretive and performative activities in other social species. For ethologists, the underlying function of rituals is to diffuse or contain aggression. But this assumption ignores a vast range of affiliative behaviors (e.g grooming, play) that are an important source and basis for ritual activity. These affiliative behaviors are not simply innate; they are the means by which the social world is constituted, reproduced, and maintained in the face of manifold environmental challenges. Building upon my ethnographic work on wild horses in Spain, this paper examines greeting rituals across a range of taxa, from fish to birds to mammals. Greetings are nonaggressive signals (vocal, postural or visual, and tactile) produced when approaching or being approached by another animal. As with humans, greeting rituals establish each participant as a social entity, and greetings are expected to elicit social recognition. Presenter: John Hartigan (University of Texas at Austin)

Sound as Method: Global Pathogens and the Promise of More-than-human Biomedicine: These are perilous times for amphibian biodiversity due to environmental deterioration, climate change, and the changing composition of species habitats. Specifically, this presentation focuses on the deterioration of amphibian and frog populations due to the ongoing menace of *Batrachochytrium dendrobatidis* (Bd), a global microbial pathogen. Concerned with biodiversity decline, natural products scientists research microbial communities on the skin of the Panamanian poison frog to detect new chemical compounds for drug development that may enable the survival of other amphibians. This presentation focuses on the potentials of multispecies assemblages in the reengineering of biotic materials beyond human health and economic speculation. Attunements to forest sounds reveal the pressing need for understanding recent changes in

conceptualizing life forms and forms of relatedness due to climate change and other ecological pressures. This presentation traces shifting concepts and uses of life and interprets natural products scientists' forms of experimentation in contributing to more livable worlds. Presenter: Alberto Morales (Princeton University, Department of Anthropology)

Considering the 'plant turn' from an Andean Perspective: This past decade, more and more ethnographies have been conducted from a multispecies perspective, and lately the interest for plants has been growing (Hustak et Myers 2013; Rival 2016; Gibson 2018; Hartigan 2019; Laplante et Bruno-Pasina 2020). This renewed interest for plants in anthropology has been largely stimulated by philosophy and biology, as new researches pointed out quite new aspects of the life of plants and especially its chemistry. Anthropologists like Myers (Hustak and Myers 2013) have opened the door to other kinds of narratives (involution), highlighting the isolation to which the naturalistic approach had previously reduced plants. In some works, there is an aim to "restore" the connections that bind plants to other beings (Haraway 2015, Myers 2020), to enter a new era that Myers calls the planthropocene. Drawing from my own research on the in situ conservation of Andean landraces of potatoes (Hall 2018, 2022), I propose to discuss how this proposal both stimulates and frames the ethnographic study of plants. What kind of choices it entails in terms of research subjects, methodologies or even bibliographic corpus one decides to refer to or not (especially ethnobiology) ? My wonder is, do we leave enough space to take seriously the way people conceive and engage with their plants, especially small farmers like Andean ones? Presenter: Ingrid Hall (Université de Montréal)

Huibana: cultivating Runa and forest animal relations of mutual obligation and care: Runa women living along the Bobonaza river in the Ecuadorian Amazon raise captured forest animals, in a practice called huibana, to act as semiotic mediators between Runa and the forest. Runa women are attentive to the particular ways the huiba (raised) animals interface with the world, and learn the huibas' semiotic repertoires in order to 'read' what huibas sense in the forest, including dangerous beings. Empirical research into embodied-semiotic practices such as huibana is an entry point into dimensions of ontology that crosscut typical ontological concerns such as discursive, supernatural, and cosmological. I move beyond the two predominant frameworks traditionally used to theorize Amazonian

sociality, the neostructuralist paradigm of predation and the conviviality approach, I draw upon scholarship of biosemiotic relationality as well as Indigenous scholars' theorizing of relationality to analyze the huiba—Runa relationship within a more-than-human collective kin network based on intersubjective relations of mutual obligation and care. Presenter: James Beveridge (University of Texas, Austin, Department of Anthropology)

3-655

Narratives and Temporalities of Infrastructure: The Canadian Experience

4:15 PM - 6:00 PM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Giuseppe Amatulli (Carleton University, School of Public Policy and Administration)

CHAIR:

Philipp Budka (University of Vienna, Department of Social and Cultural Anthropology), Giuseppe Amatulli (Carleton University, School of Public Policy and Administration)

PRESENTER:

Giuseppe Amatulli (Carleton University, School of Public Policy and Administration), Philipp Budka (University of Vienna, Department of Social and Cultural Anthropology), Katrin Schmid, Kaylia Little (University of Waterloo)

DESCRIPTION:

Narratives of change intertwined with sustainable development opportunities permeate the current debate around the need for better infrastructures in rural and remote Canada, where communities often face a shortage of jobs, which translates into fewer opportunities for local residents to stay and build a future in their hometowns. To counter this situation, major projects have been planned and developed in the last decades (such as the Coastal Gas Link -CGL- pipeline project in British Columbia, the Iqaluit deep sea port in Nunavut, the renovation of the Hudson Bay Railway in Manitoba, or the Inuvik–Tuktoyaktuk Highway in NWT). Infrastructures are at the core of many social transformations, sociopolitical developments, and creative processes of innovation. They have become important indicators of an ongoing transition towards a

preferable future; signs of economic development, technological advancement, and 'modernization'. Infrastructures are planned, approved, built, and operationalized with the hope that they will create economic growth while improving the socioeconomic well-being of people and making them want to live in areas that would otherwise offer far fewer economic possibilities. As argued by Larkin (2013), infrastructure holds 'promises of emancipatory modernity' – such as speed, connectivity, and economic prosperity; they 'enchant' the hopes and dreams of development (Harvey & Knox, 2012). They are used to create imaginaries of better futures, which however, cannot be defined (Koselleck, 2004). In the Canadian context, pipelines and LNG facilities, new power grids for small and isolated communities, and better transport infrastructures to enhance economic opportunities while opening new trade routes have been used to shape a narrative around better futures that can only be achieved through development; nowadays depicted with sustainable and green adjectives (i.e., supporting the green transition). Whereas infrastructures that allow resource exploitation have been promoted and generously funded, other fundamental infrastructures, such as housing, have often been neglected (Graneau, 2022). This situation creates an interesting dichotomy between infrastructures necessary to ensure the flow of goods, resources, and, therefore money, in contrast to infrastructures needed to ensure community well-being. As a matter of fact, infrastructures are transitional and their realization is usually surrounded by uncertainties. This transitional feature leads us to consider infrastructure approval, construction, and operationalization as open-ended processes, as they are never truly finished but rather in an ongoing completion process in which maintenance, replacement, and restoration play an important role (Gupta, 2016). Drawing on the research expertise and fieldwork experience conducted by the panelists in several provinces and territories of Canada (BC, Manitoba, Nunavut), this panel proposes to explore how locals perceive infrastructures, as for the feelings, expectations, and hopes infrastructures generate. It investigates the ideas of possible better futures that infrastructures shape among the population as well as the impact they have on people after their dismissal - how people live with their ruins.

Development, promises and a better future in British Columbia: Reflections on the current situation: The lure of economic development, intertwined with job opportunities and greater well-being, has had a vital role in shaping British Columbia's development projects

in the last decades. BC is a province extremely rich in natural resources, with oil and gas reservoirs that abound in the Northeast of the province, ore deposits, relevant forestry resources and expanding shipping opportunities provided by two major Canadian ports, such as Vancouver and Prince Rupert, with the latter often advertised as the shortest route to link Asia to North America. In such a context, major pipelines such as the Coastal Gas Link Pipeline (CGL) have been approved and are under construction in North-eastern BC in connection to the construction of the LNG liquified facility in Kitimat (expected to be put in operation by 2025). In the same area, another liquified floating facility (the Cedar LNG Project) proposed by the Haisla Nation has recently obtained the green light from the Federal Government to go into environmental assessment. The massive development BC has been experiencing has been supported by a narrative that has promoted economic well-being as the driver of people's desires. Thus, future expectations have been shaped by this narrative, with little space left for other possible ways to envision the future. Expanding on the theoretical framework of atemporal modernity that I developed in my PhD thesis and drawing from my fieldwork experience in Fort St. John (2019-2020 and 2022) and Prince Rupert (2022), in this presentation, I'd like to highlight how people perceive development in these areas, what they define as development, what they believe to be important for their social well-being and how they envision the future. Presenter: Giuseppe Amatulli (Carleton University, School of Public Policy and Administration)

Infrastructural disruption, entanglement, and change in Northern Manitoba, Canada: This paper explores transport infrastructures in the Subarctic town of Churchill, Canada. The community of 870 people in Northern Manitoba, which is not accessible via roads, is unique in terms of transport infrastructures. It is home to the only deep-water port on the Arctic Ocean that is directly linked to the North American railway system. And due to the former presence of US and Canadian military the community has a big airport, which has become key for the growing tourism industry in the "Polar Bear Capital of the World". Churchill only exists because of these infrastructures and it has been changing together with them. This entanglement becomes particularly visible and tangible when infrastructure gets disrupted, when infrastructure fails. As in 2017, when a flooding destroyed the tracks of the Hudson Bay Railway and Churchill was without land connection for 18 months because nobody wanted to pay for repair. Five years later, however, and in the light

of recent geopolitical developments, the federal and the provincial governments agreed to invest up to CA\$ 133 million in the Hudson Bay Railway and the port. By discussing ethnographic findings, gathered within the ERC project InfraNorth, this paper focuses on the role of transport infrastructures in sustaining and transforming the community of Churchill. Presenter: Philipp Budka (University of Vienna, Department of Social and Cultural Anthropology)

Gravel, asphalt and concrete. Canada's northernmost runways: Temporality of infrastructure in Nunavut: In Canada's largest, youngest, and northern-most Territory, gravel, asphalt and concrete determine much of daily life. Airport runways' materialities dictate the types of aircraft that can land in each of the 25 fly-in communities and with them the cargo carrying capacity, passenger mobility, and frequency of intercommunity connections. The last jet capable of landing on gravel was recently phased out, a move that further limited access to Cambridge Bay and works counter to desires voiced by residents of Pond Inlet to bring jet access to their community. Temporality, an immaterial concept, becomes intimately articulated through the physical realities of transport infrastructure in Nunavut. This paper examines the interplay of residents' imagined futures for their communities and the on the ground reality of development, operation, repair and maintenance of territorial transportation infrastructure (Hetherington 2016; Gupta 2018). By focussing on the role of airport runways in Nunavut communities, this paper explores the question of how transport infrastructures influence opportunities for socio-economic sustainability in the short and long term. Presenter: Katrin Schmid

Iqaluit infrastructure in a rapidly shifting environment: The permeance of infrastructure is being called into question with the current climate crisis. In a region like Nunavut, which has countless core community infrastructures nearing their end-of-life stages, we are seeing the combined impacts of decades of underfunding and rapidly increasing warming. In 2020, Nunavut Tunngavik Incorporated released the most comprehensive report on infrastructure in Nunavut to-date. This report highlighted what many Nunavummiut already knew, the quality of the territory's infrastructure was far below the Canadian national average and this gap was widening. The state of Iqaluit infrastructure has been highlighted in national news due to repeated water crises, but true long-term solutions are limited. The climate crisis is pushing us to collectively act in the face of an extensional threat, this can be felt through Federal policies that are pushing energy transitions in

the North. If we are interested in a just transition than our approach needs to intentionally understand and address the systemic issues embedded in our current systems. Largescale infrastructure projects imposed on communities are not benign and centring community narratives surrounding past, current, and future infrastructures is essential for shifting away from the interactional nature of infrastructure to more relational ways for sustainable community development. Presenter: Kaylia Little (University of Waterloo)

3-730

Navigating enclosure and implosion: pathways to biosocial collaboration?

4:15 PM - 6:00 PM

TMCC - 714 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Sahra Gibbon (University College London, Department of Anthropology)

CHAIR:

Taylor Riley (University College London, Department of Anthropology), Ann H. Kelly (King's College London)

PRESENTER:

Elizabeth Roberts (University of Michigan), Mike Anastario (Northern Arizona University), TATIANE MUNIZ (University College London, Department of Anthropology), Sahra Gibbon (University College London, Department of Anthropology)

DISCUSSANT:

Agustin Fuentes (Princeton University, Department of Anthropology), Carola Tize (University College London, Department of Anthropology)

DESCRIPTION:

In the post-genomic era, biomedical research has partially let more of the world in. At the same time life scientists' efforts to understand how the social world 'gets under the skin' remains reductionist with its continued focus on the individual human body. As Roberts argues within their research ecologies, 'life scientists can only keep cause small,' reinforcing causal enclosure (2022). Attempts to address health disparities leads to further causal enclosure that ignores structural inequities. While critical social scientists tend to focus on the structural forces and/or implode objects (Dumit 2014) it continues to be challenging to dislodge casual

enclosure within interdisciplinary collaboration across the life and social sciences. Can we chart a path that recognises both the need, at times, for reductionism, while also 'imploding' casual enclosure without destroying the necessary scaffolding for collaboration? In this roundtable we invite a range of anthropologists, both established and early career researchers, who work across the broad spectrum of disciplines and who engage with and/or examine emerging fields of biosocial research, to reflect further on how they have experienced and what they consider the major theoretical and methodological obstacles and opportunities for charting a path toward a more effective collaboration outside of anthropology. Together we will reflect on imploding the differences between the life and social sciences in navigating this terrain. How and where can situated and structural understandings of the 'social' in evolutionary and ecological theory become a resource for collaboration? How necessary and sufficient is the recognition of partial and provisional association in the movement towards a biosocial collaboration? What is the work of translation required at this interface? What forms of 'epistemic humility' can or should be undertaken? What does compromise do, how is it achieved and what are its consequences? roundtable participants will discuss one detailed concrete case study from their own work, that has helped them navigating better in doing biosocial collaboration.

3-660

Past and present mangrove-human relationships: insights from archaeology and anthropology

4:15 PM - 6:00 PM TMCC - 712

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Marie Kolbenstetter (Leiden University)

CHAIR:

Marie Kolbenstetter (Leiden University)

PRESENTER:

Sarah Barber (University of Central Florida, Department of Anthropology), Christine Beitzl (University of Maine), Marie Kolbenstetter (Leiden University), Victoria Ramenzoni (Rutgers University), Carlos Garcia-Quijano (University of Rhode Island, Department of Sociology & Anthropology)

DISCUSSANT:

Sarah Vaughn (University of California, Berkeley)

DESCRIPTION:

Mangrove forests constitute a unique ecosystem that covers up to 136,000 square kilometers of coastlines, estuaries and deltas worldwide. The biodiversity of this ecosystem has given it a central role in the life cycle of many plant and animal species, thereby also becoming central to the livelihoods of coastal communities in the subtropics since prehistoric times. While the ecological impact of mangrove destruction has been well publicized, the social impact of mangrove decline has remained little explored. To understand the social impact of mangrove ecosystem health, it is essential to examine the long-term human entanglements with these transitional ecologies. Unfolding over time, coastal communities worldwide developed adaptive practices to respond to and engage with mangrove forests. Such ways of working with mangrove environments ranged from near-coast and tidal fishing, mollusk collecting, and hunting, to the collecting of timber. Equally, religious practices, as part of communal views onto the world, often put particular emphasis on these fluid environments. The continued dependency on and interaction with mangrove ecosystems then resulted in deep connections, likely becoming part of communal identity. These deep connections are archaeologically, ethnographically, historically and even ecologically attested, through lines of evidence showing the long-term continuities of mangrove relationships to human communities. Ethnographic research provides an understanding of current involvements with mangrove landscapes, allowing for integrated perspectives of mangroves both as a driver for human action, as well as being dependent on the impact of human activity. Equal to in the present-day, in the past also the maintenance of mangrove ecosystems is marked by a delicate balance. Understanding how this balance is maintained over time and recognizing the importance of local ecological knowledge then holds the potential for future policy making for mangrove conservation at the intersection of anthropology, ecology and heritage. Covering topics ranging from subsistence practices, climate adaptation, governance, traditional knowledge, to multispecies relationships, this symposium aims to enable anthropological and archaeological referentials for the investigation of the multiple facets of human-mangrove relationships. Through these diverse methodologies, this symposium explores how mangroves forests have shaped human communities past and present.

Mapping the Roots of Mangrove-Human Ecology: Long-Term Perspectives on Lagoon Ecosystem Health : Modern mangrove forests and lagoons emerge from social and environmental processes operating at various chronological scales. These legacy effects have been well demonstrated in terrestrial ecosystems but have been tracked in only limited ways on coasts. With a unique ability to document the outcomes of long-term processes, archaeology is well positioned to provide insight into how climate and human decision-making create downstream effects on vital coastal ecosystems that people today and in the future must ameliorate. This paper focuses on the past millennium in the Indian River Lagoon (IRL) of Atlantic Florida (at the northern end of mangroves' range). Formerly home to coastal foragers with dense settlements on the barrier islands and mainland, the IRL is today a threatened ecosystem facing a range of challenges related to urban development and climate change. To characterize change within this ecosystem over the past 800 – 1000 years, we developed a novel, interdisciplinary approach to describing lagoon ecosystem conditions that deploys archaeological data within ecological network modeling. We contextualize changes to the aquatic community of the lagoon and mangrove forest in terms of human subsistence and governance. Recognizing that lagoons emerge from bundled relations among living beings, geological and atmospheric conditions, and human technologies, actions, and institutions, this paper offers a preliminary map of the entities that have, over time, generated the Indian River Lagoon of the 21st century. Presenter: Sarah Barber (University of Central Florida, Department of Anthropology)

Mangroves as a social-ecological system (SES) of diverse identities and dynamic interdependencies: Located throughout tropics and subtropical areas worldwide, mangroves refer to a complex social-ecological system and intertidal zone tree species that is uniquely adapted to anaerobic soils, tidal fluctuations, varying levels of salinity. These unique coastal systems evolved over millions of years to develop an “innate resilience” to extraordinary levels of stress, environmental variability, and extreme weather events. Now largely recognized as one of the world’s most threatened forest types, many studies of mangroves have focused on the biophysical dimensions of this system, considering human activity as an anthropogenic stressor. Fewer studies have examined human adaptations and the long history of human-ecological coevolution within these swampy, coastal forests. This paper explores how people have lived, shaped, and defended this unique system from global drivers of degradation by drawing on case studies from Ecuador and Bangladesh over the last several

centuries. We examine the dynamic interdependencies between diverse species and the livelihoods that depend on them to advance a framework for understanding mangroves as a social-ecological system. We present contemporary ethnographic data on mangrove associated small-scale fisheries and other livelihoods supported by these systems, and how they have changed over time. We further examine contemporary tensions between local and global interests underlying the governance of mangrove systems at multiple scales from local to global. Presenter: Christine Beitzl (University of Maine)

Mingle in the mangroves? Modernity and hydrosocial lifeworlds in the Gulf of Fonseca, Honduras: In this paper, we combine ethnographic observations from the past 50 years with recent archaeological data to examine the changing agency of mangrove wetlands in the construction of precolonial and contemporary social identities and socio-cultural landscapes in the Gulf of Fonseca, Honduras. Through everyday practices, island and coastal communities continually renew human engagement with these transitional environments. Since the introduction of commercial shrimp farming in the 1980s, mangrove forest cover is rapidly declining in southern Honduras (Dewalt et al. 1996; Chen et al. 2013). Along with anthropogenic landscape modifications, climate change and industrialization have changed the way local communities engage with mangrove forests. Exploring the variety of engagements that these environments have invited over time enables an assessment of the significance of mangroves in shaping and maintaining social networks and cultural memories. To this end, we approach mangrove forests of southern Honduras through the notion of ‘hydrosocial lifeworlds’ (sensu Krause 2018) – cultural landscapes with variable agency in relation to human identities among island and coastal communities. We use ethnographic interviews (n=30) with fishermen and mollusk collectors from two islands in the Gulf of Fonseca to explore how daily practices shape individual hydrosocial lifeworlds in mangrove environments. Using this concept, this paper aims to shed light on the fluid relationships between human imaginations, practices and the materialities of water past and present in the mangrove wetlands of the Gulf of Fonseca and address how climate changes and modernity are shifting hydrosocial lifeworlds away from the mangroves. Presenter: Marie Kolbenstetter (Leiden University)

Four centuries of mangrove and swamp cover change in Caguanes, Cuba.: Because of their transitional nature between aquatic and terrestrial environments,

mangrove and swamp forests perform key functions in coastal protection and provide essential resources to human communities. Mangroves in particular constitute buffers against intense wave activity, winds and hurricanes. In this presentation we explore changes in the cover of mangrove and swamp forests in Caguanes, National Park, Yaguajay, Cuba. Relying on historical ecology tools (analysis of sources, maps and spatial imagery), focus groups, and semi-structured interviews (n: 30) we identify anthropogenic and ecological processes over the past four centuries. Findings indicate the existence of four periods with varied levels of habitat use which include different types of environmental modification such as practices of slash and burn, ranching, deforestation, drainage, and intensive sugar cane agriculture. We also identify potential tipping points and recreate vegetational profiles. Results are of value to ongoing restoration and climate change mitigation efforts which seek to protect the 9% of remaining wetlands in Cuba. Presenter: Victoria Ramenzoni (Rutgers University)

Mangroves, Local Ecological Knowledge, and Human Well-being: The Mangrove Civilizations of Puerto Rico: Mangroves and associated coastal forests, including the coastal fisheries they support, are among the most biodiverse and productive ecosystems on Earth. AC Diegues (1995, 1999) has used the term “Mangrove civilizations” (civilizações do mangue) to describe human populations that have developed a close relationship of dependence with mangroves and mangrove resources in Brazil. This paper presents results of long-term research with the “mangrove civilizations” of Southern Puerto Rico (SPR): communities with traditions of Local Ecological Knowledge, subsistence, foodways, cultural identities, and cultural models of human well-being, based on their relationship with these ecosystems. Coastal policy that fails to protect productive mangrove landscapes or hinders community access to these resources runs the risk of degrading human well-being around the coast. We discuss the implication of our findings for coastal policy in mangrove forest dependent regions such as SPR. Presenter: Carlos Garcia-Quijano (University of Rhode Island, Department of Sociology & Anthropology)

3-665

Queer Transitions: Across Nations, Socio-Political Claims, and Life/Death

4:15 PM - 6:00 PM

TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Boni Richardson (*)

PRESENTER:

Nayan Prabha, Boni Richardson (*), Anton Blackburn (Duke University)

DISCUSSANT:

Jenny-louise Van der Aa (University of Amsterdam)

DESCRIPTION:

This panel takes up 'transition' as a queer processual movement. While centering 'trans' as identity, the papers also think about spatiotemporal movement that cross national and political boundaries and that involve changing narratives as a sort of queer 'subjectless' critique (Eng et al. 2005). The explorations on this panel of the unequal (economic) relationships between Haitian migrants and non-migrants, the demands for dignity in claiming rights to a home by transgender persons in Mumbai, familial networks and the politics of 'coming out' in Appalachian Pennsylvania, and the ongoing life and breath of a popular trans musician in the UK after her death mark different forms of transition. These manifold readings of change and movement make possible imaginaries of new queer politics and socialities. Eng, David L., Judith Halberstam, Jose Esteban Munoz. 2005. 'What's Queer About Queer Studies Now?' *Social Text* 23 (3-4, Fall-Winter): 1-17.

Transitioning to (wards) dignity? : An enquiry into citizenship claims and state projects of 'rehabilitation' for transgender persons in India: Post the legal recognition of the transgender identity by the Supreme Court of India in 2014, legislative discussions and policy formulation within state sites ensued with the aim of the 'inclusion' of transgender persons and communities into the 'mainstream'. In November 2020, following the Transgender Persons (Protection of Rights) Act 2019, the Ministry of Social Justice and Empowerment launched 'Garima Greh', a shelter home project for transgender persons, being run in collaboration with community-based organizations (CBOs) across 13 Indian cities, which seek to provide residence to transgender persons in need and impart skill development training and educational opportunities. While previously, the emphasis was primarily on recognition, in the contemporary context, Garima, literally meaning dignity, underpins the claims to and deployment of citizenship by both the transgender persons and the state. Greh, meaning home, on the other hand, succinctly brings to

the fore the question of housing which remains one of the central concerns for trans persons and communities in India. During the parliamentary discussions around the TG Bill, usage of the term 'rehabilitation' instead of 'housing rights' was questioned, however, it was retained. The policy frameworks of shelter homes in general are located in the rehabilitative discourse. In this paper, I attempt to move away from the larger discourse of rehabilitation to focus on the ideas of 'home' and 'housing' that emerge from these locations. Drawing on my fieldwork in Garima Greh in Patna, Bihar, and Baroda, Gujarat, I explore the everyday practices through which the experience and idea of dignity get framed and reframed in these 'rehabilitative' spaces. Citizenship and dignity in these institutions, I argue, are contingent on several intersecting factors, importantly including that of regionality and temporality, which I intend to examine. The geoeconomics in which these institutions are spatially embedded determines the nature and quality of access to spaces and resources. For instance, the Garima Greh in Gujarat which has close ties with the royal family of Baroda provides an important vantage point to explore the relationship between citizenship and patronage. Moreover, the meaning of the place itself changes for its residents owing to the nature of spaces that are allotted for the shelter home. In Bihar, Garima Greh, located in a government school building, adopts the nomenclature of being a hostel, while in Gujarat, located in an apartment building, it becomes home. Lastly, I focus on the temporally liminal nature of these spaces which evoke varied meanings for its residents, and what conditions of possibility it generates towards the making of a home, within and outside of the heteronormative conceptions of home and family. Presenter: Nayan Prabha

Queering in Appalachia: Communities, Transitions, and Reimagining: In this anthro-performance (Harrison, 1990), I share testimonios of queer/trans children, tweens and families in rural, Appalachian Pennsylvania. I do this to hold the contradistinctions of their anti-genderqueer, white supremacist Appalachian political climate, alongside their healing, hoped-for futures. Inspired by queer/trans storytelling traditions (e.g., Blaise & Taylor, 2012; Silin, 2017; Sullivan & Urraro, 2019). This performance-presentation aims to illustrate the transitions of our and other queer/trans families' stories in rural Appalachian communities. Through these stories, I explore and highlight transitions and engagements with school, church, and local formal and informal community networks (family networks) that carve out and disrupt barriers of hate to help shape the

lives and communities of the queering young children and their families as a new route is created that is more inclusive, sustainable and offers healing through education and activism. 'Coming out' impacts more than one individual. 'Coming out' impacts the family and the communities. Situated around my family and others in a central Pennsylvanian community, these stories are slices of living queer as a family in rurality. This liminal space fosters unique troubles and obstacles of daily living with pockets of support, love and acceptance hidden beneath the surface for local LGBTQ+ families and their co-conspirators. The stories fluctuate between moments of the joy and horror, giving glimpses to the double lives and lifeworlds of queer children, youth and families as they live and move among the white supremacist, heteronormative, evangelical, patriarchal structures. The shared stories aspire to illuminate the needs of the imagined lives and everyday realities of queering families in rural, Appalachian communities. These stories are important considering the limited scholarship focused on the LGBTQ+ children and youth in rural areas (Capello, 2021), with much of the available scholarship painting an overly deterministic image that overwhelmingly focuses on anti-genderqueer, white supremacist spaces. I aim to give recognition to the entire covert network of queering families working to improve resources, education, and communication between queer families and the community at large while taking note of the impact media can play in these 'tucked away in the mountain' spaces. This familial network offers support, belonging and safe places for those who may not be comfortable coming out to biological family or local community. I use the word 'family' not only to refer to one's lineage and ancestral belonging, but also families chosen and built through 'coming out'. In preliminary conversations with LGBTQ+ families, I learned these networks assist with the transitions of the political landscape and bring for the potential and resources for change through education, resources, and support in multiple forms. The shared stories aim to help blaze a new path bringing forth equity, belonging and life in Northern Appalachia. They provide springboards for further reflection of ourselves, our biases and our way of being as well as for expanding larger discussions about action to provide education, resources, and equity for queering children, youth and families living in rural, central Appalachia. Presenter: Boni Richardson (*)

Transaurality: Sophie's Breath, Afterlife and Afterdeath: This presentation thinks through breath as a threshold that makes uncertain the limits of the body, of life, and of death. 'Transaurality' is developed as a mode of

listening that is both relational, operating across and between, and beyond, on the other side of events. Such a mode of listening seeks to problematize a common-sense beginning and ending of life marked by breath. I argue that how we listen to, for, and with breath – for-itself and for-others – generates an inscription which resides, a ghostly flesh that continues to resound after-life and -death. It is often thought – in medical and vitalist anthropology – that breath brackets aerobic life, from the first breath one takes to the last. Are breaths, if this theorisation is sustainable, really the punctuating parentheses sounding the beginning and sealing the end of beings? Or does listening to, for, and with breath constitute a social career of breath, one which extends a 'being's' processes of becoming? I approach breath, life, and death through a consideration of the social lives of breaths in music, what happens to them in the 'afterlife' when a posthumous body's specters remain of this world, haunting our listening experiences across and beyond a here and now. In particular, the problematic of breath is acutely refined in this paper to focus on breath in a recorded popular song by the late Sophie Xeon, who was an influential figure in both the transgender community in the United Kingdom and, more broadly, contemporary popular music in the UK and US. Due to her centrality and visibility, Sophie's death sent the British LGBTQ+ community into collective grief and mourning. In my preliminary fieldwork within LGBTQ+ nightlife scenes in London, it became clear that Sophie does indeed 'live on,' and the breathiness of her sounds seems integral to this transmutation of the body beyond a life-death binary. Building on Lisa Stevenson's (2014, 2017) profoundly sonic work on care, death and mourning in Inuit communities of the Arctic Bay, I want to reflect on the relationship of breath sounds to the imagination of Sophie 'we hold in our mind's eye,' as well as 'the hold they both have over us' (Stevenson 2014, 40). Indeed, this paper will contend that a transaural listening to Sophie's breath sounds generates a worldly 'afterlife' for the trans community, one in which haunted listening – listening between grief and mourning – holds and connects us to a being which 'no longer exists' (Stevenson 2014, 41) and thus produces what Freud (2005, 204–205) termed 'hyper-investment.' How, when listening to breaths of the dead, does a communal hyper-investment sustain a mythopoetic encounter with Sophie's afterlife, one which conjures her within a transgender imaginary? How does recorded sound, finally, produce an interstitial gap between conventional separations of life and death? The life of death, beyond a metaphysics of presence and non-presence, might be most anthropologically challenging

in the realm of music. Presenter: Anton Blackburn (Duke University)

3-800

Restitution and its Vantage Points: Critically Examining the Transition from 'Preserving the Past' to 'Preserving the Museum'

4:15 PM - 6:00 PM Virtual - Room 3
Conversation/Debate - Virtual Live

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Banu Karaca

CHAIR:

Cicek Ilengiz

PRESENTER:

Regina Bendix (University of Göttingen), Banu Karaca, Maysam Taher (New York University), Cicek Ilengiz

DISCUSSANT:

Chiara De Cesari (University of Amsterdam)

DESCRIPTION:

The ongoing debates around decolonizing the museum have not only taken on dominant regimes of representation but have increasingly interrogated the material basis of the museum, that is the ways in which collections have been amassed, accumulated, and subsequently mobilized in the knowledge production on cultural heritage. The struggles for the restitution of artworks and historical objects have been pivotal in these developments, and, perhaps for the first time, in the wake of the global Black Lives Matter Movement/Movement for Black Lives have been able to galvanize broader publics in favor of acts of return. While some high profile restitutions from European institutions have been celebrated in the realm of diplomacy, the larger political conditions and legal frameworks within which current acts of return are conducted are still in need of critical examination. At the same time the idea of the universal or encyclopedic museum continues to retain its power, be it in national or international politics. It does so by trying to recuperate the language of decolonization and of diversity (often a used as a stand-in for social justice) in ways that seem to indicate a shift from the paradigm of 'preserving the past' (long a discursive bedrock of the museum) to one of 'preserving the museum' itself. Indeed, we are witnessing the simultaneous acceleration of restitution demands and the integration

of the terminology of decolonization into European cultural policies in ways that stabilize both geopolitical power relations and the institution of the museum in its modern form. Taking restitution as a vantage point to dismantle the workings of colonialism and imperialism in the field of cultural heritage, this panel examines this shift and explores how restitution debates hold the potential to transform the very ways of producing knowledge on cultural heritage and art. The contributors offer conceptual contemplations on dispossession, ownership, inheritance, inclusion, preservation, and protection. We ask what imaginations of different ways of knowledge-making in the museum as well as in the complex of cultural heritage might look like when we start questioning these concepts that are central to the field of cultural heritage from perspectives that are committed to decolonization. The speakers are drawing on their ethnographic case studies that examine how human remains can be honored through and throughout acts of return and the ways in which both repatriation initiatives and museum institutions are put in service of contemporary border regimes. Others have examined how cultural heritage continues to be mitigated through notions of legal possession, and how lost artworks have shaped the writing of art history. The interventions in this debate cover geographical locations ranging from Hawai'i to Germany, Turkey, Libya, and Palestine in dialogue with collections in North America, and especially Western Europe.

3-670

Revisiting Class in Religious Life: Tool of Oppression, Pathos of the Lumpenproletariat, or Something Else?

4:15 PM - 6:00 PM

TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Leanne Williams Green (University of Cambridge)

CHAIR:

Jordan Haug (Brigham Young University, Department of Anthropology)

PRESENTER:

Jordan Haug (Brigham Young University, Department of Anthropology), Clayton Van Woerkom (University of Michigan, Ann Arbor, Department of

Anthropology), Leanne Williams Green (University of Cambridge), Jacob Hickman (Brigham Young University)

DISCUSSANT:

Suma Ikeuchi (University of California, Santa Barbara)

DESCRIPTION:

Our panel questions the relative absence of discussions of class in recent works in the anthropology of religion, asking why anthropologists have been so silent about the class composition of the religious groups they study. We propose that the issue of class has always had an 'awkward' relationship in the anthropology of religion, but we suggest that it is time to revisit class power, struggles, and consciousness in the organization of religious life. Furthermore, we argue against reducing religious life to either tools of class antagonisms, false consciousness, or 'the sigh of the oppressed.' Instead, we consider ways in which religious categories may heighten the contradictions of contemporary capitalist realism or offer means to class critique. Does religion foreground or obscure class consciousness? How does class struggle intersect with religious affiliation? In what ways is it used to consolidate class power, heighten class antagonisms, or inspire renewed class consciousness? As anthropologists of religion, we seek to reinvigorate an anthropological sensitivity to class that does not reduce it to a caricature of populist movements. The papers in this panel take a more ethnographic approach, asking how class appears and why or when it matters to religious practitioners.

'Mining is a Trick,' and Other Lessons on Class Consciousness from Sunday School in Papua New Guinea: What if religion was not merely the sigh of the oppressed, the handmaiden of capital, or the imperialist's hammer? What if religion was a catalyst for workers' class consciousness? This paper argues that religion is not only epiphenomenal to the exogenous workings of capital but can heighten the contradictions of capital and awaken workers to their nature of their labor relations. In making this argument, I draw from the single case of a strike action organized by mine workers on the island of Misima, Papua New Guinea, during the Misima Gold Mine's operation. The impetus for this singular event was that the mining company refused to hold Pentecostal worship at the mining site during work hours. Because the mine refused to sanction what they understood as wages without work, Misiman mine workers organized a strike demanding the mine embrace Christian values. In the days that followed, a robust public debate began over the nature of previous agreements with landowners, the nature of the alienated labor of mine workers, and the analogous

extraction of gold to the extraction of surplus value from mine workers. This awareness of mine workers' class interests, the emergence of a new petite bourgeoisie, and the extractive nature of mining activities led to a politics centered on class conflict that is alive and well on the island today, long after the closure of the Misima Gold Mine. Presenter: Jordan Haug (Brigham Young University, Department of Anthropology)

Upwardly Mobile French Muslims Critiquing the Moral Consequences of Consumerism: I examine the ways practicing members of a Muslim community in a small town in France engage in religiously rooted critiques of capitalism. The community I study is made up primarily of Turkish, North-African, and West-African immigrants who came to France seeking improved economic opportunities, as well as their descendants who continue to pursue upward economic mobility through entrepreneurship, education, and skilled labor. This upward mobility has contributed to an emergent class consciousness through transnational interactions with kin and others in their countries of origin, as well as through broader French society's rejection of the full integration of Muslims. In addition to the development of class consciousness, I argue that my Muslim interlocutors' pursuit of a better life in France has also made them particularly aware of certain ill-effects of capitalism. Specifically, my interlocutors criticize members of French society (including other Muslims) who they say are unable to be properly moral because they are distracted by materialism and consumerism. I describe the various ways that my Muslim interlocutors in the first, second, third, and fourth generation since immigration critique capitalism in both discourse and practice, including religious speech linked indexically to Western anti-capitalist philosophy and the framing of waste avoidance as a religious act. Thus, I argue that juxtaposing the morality of a pious Muslim personhood against the immorality of a secular, capitalist personhood allows my interlocutors to seek recognition as moral persons in a broader society that has largely denied them full citizenship despite their upward economic mobility. Presenter: Clayton Van Woerkom (University of Michigan, Ann Arbor, Department of Anthropology)

The Religious Specificities of Class Consciousness: Being a middle-class Baptist in Harare, Zimbabwe: This paper is motivated by uneasy tensions around the relation between being middle-class and being a Baptist Christian in Zimbabwe's capital city, Harare. Among Zimbabwean urbanites, social inequality and relations of

material dependence take specific cultural forms, and are not viewed as inherently immoral. In recent decades, however, members of Zimbabwe's middle class have found themselves persistently facing downward mobility despite the privileges of material resources and social capital. For my Zimbabwean Baptist interlocutors this raises troubling questions about the apparent correspondence between being middle-class and being Baptist. Drawing on long-term ethnographic fieldwork, I suggest that the religious adherence of this group offers them a particular language in which to assess their own class positionality, social mobility, and their simultaneous identification with "Africanness" and "multiculturalism". If religion can, then, offer adherents a mode of class critique, does it also produce a distinctive class consciousness? The practices of reflexivity and critique fostered in Zimbabwean Baptist Christianity offer a set of discourses in which the anxieties of middle-class belonging are made available for evaluation, but I argue that it does so in the terms most valued by the group themselves. Treating class consciousness as both culturally and religiously distinctive continues a move away from viewing religion as epiphenomenal, and towards a renewed conversation about the complex relation between class and religion. Presenter: Leanne Williams Green (University of Cambridge)

What is deprivation, anyway?: On religion, class, and the End of the World: Millenarian activists face the problem of having to convince people not only that the world is not what it appears to be, but that a total transformation of the world as we know it is both inevitable and desirable. Outsiders commonly conclude that these activists and their outlooks are "irrational" and therefore discount the cosmological frameworks of these groups. Deprivation theory canonizes this understanding of millenarian movements—spanning apocalyptic and utopian cosmologies—asserting that these should be understood in terms of (or should even be reduced to) political and economic positionality. This view is most succinctly summarized in the title of Lanterari's classic, *The Religions of the Oppressed*. This pervasive framework underpins everything from academic to journalistic to law enforcement approaches to millenarian religious groups, reducing religion to class (among other dimensions of socio/economic/political positionality). There are good reasons to reject this reduction (Hickman and Webster, *In Press*; Hickman 2021); but this is not to say that class and positionality are not meaningful dimensions of millenarian theology and action. This paper draws on Hmong millenarian movements across the now-global diaspora (including

Southeast Asia and the United States and France) to pose the question of how one can account for sociopolitical and economic positionality in understanding these movements, without reducing their theologies and cosmologies to that positionality. A class-analysis of both leaders and acolytes in these Hmong religious movements reveals nuance that both questions deprivation-style reductionism, but also reveals how class consciousness factors meaningfully into millenarian cosmologies. Presenter: Jacob Hickman (Brigham Young University)

3-675

Sex, Desire and Power: New Directions in Language, Gender, and Political Economy

4:15 PM - 6:00 PM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Catherine Tebaldi (University of Luxembourg)

CHAIR:

Mi-Cha Flubacher ,Catherine Tebaldi (University of Luxembourg)

PRESENTER:

Mi-Cha Flubacher ,Joseph Comer ,Jennifer Delfino (University of Illinois, Urbana-Champaign, Department of Anthropology),Scott Burnett (Pennsylvania State University)

DISCUSSANT:

Dominika Baran (Duke University)

DESCRIPTION:

Nazi Sluts promising postwar affluence if we return to pearls, pies and the patriarchy; massage studios' postcolonial economies of desire; no-fap activists selling consultations in stoic masculinity... contemporary issues in language, gender and sexuality show how questions of sex(uality) and desire are always also ones of power, politics, and economy. In this panel we explore new directions in Language, Gender and Sexuality in taking up the call of recent feminist and critical race scholarship for an increased historicised and embedded intersectional research, which, as this panel argues, also means returning to work in language and political economy (Gal 1989) that moves beyond identity to understand language and gender in terms of power (Lakoff 1973) and oppression, and desire and desirability in terms of economy, agency and submission (Hall

1998), in order to find ways of understanding larger historical and tenacious structures and practices of oppression (Heller & McElhinny 2017). To do this, this panel has several aims. First, it brings together scholars who share an interest in desire and sexuality (i.e. its discourses, ideologies, semiotic practices) as ways to explore the intersections and articulations of language, gender, race and political economy. Thereby, it aims to bring together research on language and gender, race or sexuality which has traditionally primarily focused on identity, with broader questions of structures of power and political economy – conversely challenging the general lack of attention to gender, race, and sexuality within the current scholarship on language and political economy or on language and work. Secondly, in bringing political economy (back) to studies of language, gender, sexuality, it also brings together scholars from linguistic anthropology (especially in raciolinguistics and language and gender), with scholars from sociolinguistics (especially in language and political economy). In a similar vein, the panel aims to bring together trends in North American linguistic anthropological research with current sociolinguistic scholarship from other geographical, cultural and political contexts. In this intersectional paradigm, the contributions to this panel ask a set of different questions, which are related, e.g., to the role of sexuality and desire in/for racial capitalism (Robinson 1983), in colonial enterprises, and/or in gendered voice design. Then, if desire is deeply embedded in economic infrastructures, how might this show that economic activity has always been both a raced and gendered question, and a question of desire and embodied/voiced desirability? How might broader social phenomena – in particular colonialism – anchor explorations of race, gender, and sex in a political economic context? How, for example, was, and is, colonial exploitation cast as imperial desire? Finally, in this panel we ask how we might use linguistic research to articulate questions of desire, power, and oppression, with questions of race, gender, and political economy.

Discourses of Desire: Language, Labor and Racial Capitalism: In this paper, I will explore negotiations of affect and discourses of desire in the context of Thai Massage on the basis of a critical sociolinguistic ethnography, in which Thai massage therapists regularly recounted explicit formulations of (sexual) desire by clients and passers-by/callers enquiring about the nature of their massage services. In narrating these occurrences, strategies of rejection were discursively highlighted, which reactions ranging from resignation to crude humor, at times even insinuating physical violence. On the other hand, in conversations with me

male clients negotiated their confusion as to whether desire was an intended outcome of the embodied practice of massage. Such narrations and negotiations are treated as socially patterned and distributed (Wetherell 2011) – rather than individual expressions or experiences – and as embedded in a framework of racial capitalism (1983), which fundamentally understands race as labor distinction and in which “bodies are racially indexed for use” (Tran 2022). These patterns and indexes are enmeshed in discourses of desire and desirability that delineate ethnosexual frontiers (Nagel 2003) and are thus framed by post-colonial and capitalist power structures, which subjectifies the Asian-read body (i.e. the exoticized and eroticized Other; Said 1978) – to the male White gaze and, ultimately, its consumption (bell hooks 1992). As a result, these women find themselves in “sexually troubled workplaces” (Nagel 2003), which is exacerbated by language integration policies restricting access to regularized residence status and the labor market.

Presenter: Mi-Cha Flubacher

‘Capsule collections’ for a convivial collective: On the materialities of globalised LGBTQ pride: This paper aims both to expand upon sociolinguistic and anthropological research examining the imbrication of LGBTQ rights discourse with neoliberal political economy, and to further examine the production, and everyday circulation of ‘wearable texts’: the increasingly prominent (and valuable) marketplace for language inscribed on t-shirts, tote bags, and other apparel. The transitory, ‘trend-setting’ world of fashion is defined as much through globalised (and profoundly unequal) supply chains as by individualist styling. Recent commentary within the industry and elsewhere notes how fashion has (purportedly) become a more activist, socially-aware landscape, with a marked uptick of ‘positive vibes’ on display: adornment about ‘feeling good’ as well as ‘doing good’, including in clothing that is designed by/for marginalised LGBTQ communities. During pride season, crowds burst with colourful, prideful, playful slogans – hopeful affects on display through manufacturers’ ‘capsule collections’. In this paper, I use discourse-ethnographic, commodity-driven methodological approaches to describe the ideological aspects of the design and marketing of such ‘wearable pride’. Analysing advertising, social media, and interview data with prominent apparel producers, I argue that critical scholars must question the negative material consequences of this outpouring of feelgood affect – as environmental impact, but also as ideological achievement. What does the mediaised and market-driven circulation of prideful slogans do in the world?

What does it ignore? My paper thus seeks to chart new explorations of/for studying texts and/as commodities: exploring how desires to purchase and ‘perform’ altruistic personhood overlap with desires to celebrate identity and to inhabit a loving, more secure world.

Presenter: Joseph Comer

What’s in a Letter? Filipin(x), Gendered Postcolonialism, and Political Economies of Authenticity: This paper explores a Facebook thread in which discussants on the Facebook page Filipino American respond to a posted article titled, “‘Just use Filipinos: San Diego Comic-Con Page Draws Flak for Using Filipinx’ Term.” Similar to claims being made with regard to the identity label Latinx, participants in this thread debate the impact of colonialism on language, specifically whether the identity label Filipinx is LGBTQ-inclusive or an Anglophone imposition that has resulted from U.S. cultural imperialism. Participants who argue against everyday uses of Filipinx see themselves as making objective arguments about linguistic authenticity in relation to the Filipino nation-state, in which it is said that Filipino, as the so-called default or gender-neutral term for a Philippine national, properly reflects the “Hispanophone” roots of Filipino language (e.g., Tagalog). Others who insist on retaining the identity label Filipino to refer to Philippine nationals and to culture, language, etc. argue that “this [issue] has no affect on moving the needle in making a positive impact (economically and socially) to improving the lives of FILIPINOS in their country or anywhere else in the world.” Yet participants who contend with anti-Filipinx positioning note both the erasure of the impact of Spanish colonialism on Philippine language(s) and culture(s) and the denial of personhood to LGBTQ-identifying Filipina/x/os. As one discussant notes to anti-Filipinx proponents, “we are clearly not Filipino enough.” Using semiotic discourse analysis (Wortham and Reyes 2015, Gal and Irvine 2019), I analyze how the article and discussants on the thread link uses of Filipinx and Filipino to broader issues of (post)colonialism, gender, and sexuality (Stoler 1998). I argue that LGBTQ-centering language debates figure centrally in how participants make sense of, reproduce, and contest the gendered and sexualized political economy of postcolonialism and nation-making. Presenter: Jennifer Delfino (University of Illinois, Urbana-Champaign, Department of Anthropology)

Profiting from bad feeling: Affective entrepreneurship and the far right: Research on white and male supremacy online has highlighted the key role played by affect in affirming and stoking an in-group sense of

marginalization, disadvantage, and resentment. Adherents of far-right social movements adopt the interpretation of 'mainstream' news and culture offered by ideological entrepreneurs who both problematize the supposedly subaltern status of white men and offer masculinist and ethnonationalist political imaginaries as viable solutions. In digital media ecologies the logic of the attention economy places these reactionary influencers in direct competition with one another for likes, views, and follows. Online attention is in turn directly monetized on platforms such as YouTube to sell products from self-help guides and nutrition supplements to 'masculine' shower gel and 'right-wing' coffee. Affect is commodified, and ideologies elaborated in response to this affect, in search of profit. This paper analyses these process in the YouTube videos of The Golden One, a Swedish bodybuilder, masculinist, and neo-Nazi. Developing distinctive linguistic/semiotic styles is an important element of building an online following, and a sociocultural linguistic approach to 'affective entrepreneurship' is thus adopted. Linguistic and semiotic variation are intimately tied up in the production not only of social but also of material value. The Golden One's online businesses selling fitness advice and nutrition, leisure and sport apparel, coffee, and books deploy complex sequences of stylistic bricolage and enregisterment to valorize the consumption of the products he is selling as masculine, European, and "based". The analysis shows how the articulation of the 'right' way to be a white man – which involves a regimen of specific foods, exercises, and the practice of 'NoFap' (abstention from masturbation and pornography) – is circumscribed by neoliberal subjectivity, which in turn embraces wholesale the aestheticization of politics. Presenter: Scott Burnett (Pennsylvania State University)

3-735

Storying Otherwise: On the Possibilities of Creative Ethnographic Writing, Session 4 of 4.

4:15 PM - 6:00 PM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

CHAIR:

Laura Meek (University of British Columbia, Okanagan,

Department of Community, Culture, and Global Studies), Susan Frohlick (University of British Columbia, Okanagan, Department of Community, Culture and Global Studies)

PRESENTER:

Celia Tuchman-Rosta (Denison University), Jennifer Riggan (Arcadia University), Priya Chandrasekaran ,Derek Pardue (Aarhus University, School of Culture and Society), Tanzeen Doha ,Adrienne Lagman (University of Michigan, Department of Anthropology)

DISCUSSANT:

Alexandrine Boudreault-Fournier (University of Victoria, Department of Anthropology)

DESCRIPTION:

This roundtable will explore the burgeoning genre of creative ethnographic writing with a focus on storying otherwise. We take inspiration from McKittrick's (2021) insistence that stories are themselves interventions with world-making potential, prompting us to inquire if storying otherwise might create possibilities for telling different stories and thus for potentiating and enacting different worlds. This question requires us to first recognize the ways in which disciplinary norms around knowledge-making and dissemination are entangled with anthropology's colonial histories and presents; the academy's neoliberal orientation; the imperial impetus behind state investment and funding; racialized, gendered, and heteronormative department cultures; differential distributions of risks and harms; and the non-innocent ways in which all these inhere in our body-minds. It also means that the choice of which stories we tell and of how we tell them matters, with stakes that are at once political, epistemic, ethical, and ontological (Hunt 2014, Meek and Morales Fontanilla 2022). Through storying otherwise there lies the potential to disrupt long-guarded boundaries including those between scholarship, politics, and creative writing. Reworking disciplinary practices around writing, this roundtable will explore storytelling as a form of speculative thinking-with-care (Puig de la Bellacasa 2012) that is committed to feminist, anti-racist, queer, and anticolonial worldmaking. In today's neoliberal academy, we face increasing demands for 'data,' in the form of objectified, rationalized, disciplined facts (Harvey and Moten 2013). Yet the work we do-- as fieldworkers, activists, teacher-scholars, community collaborators, and co-thinkers with myriad others--often unfolds in ways that resist and refuse the dictates of data-making (Tuck and Yang 2014). Such excesses may reside as ellipses, questions, disconcertments, or half-thoughts that populate our fieldnotes but never make it

into the structuring form of journal articles (Frohlick 2022). A story, on the other hand, can remain open, unresolved, and unsettling. This roundtable thus experiments with storying otherwise to disrupt enclosure and to harness the creativity, willfulness, and possibilities of stories that, through their refusal of reductive and instrumentalizing logics, 'do' other things. This roundtable will engage with these possibilities in a wide variety of ways. Panelists will reflect upon excesses in our fieldwork and fieldnotes to ask what storying these moments might potentiate. We will offer a critique of writing conventions that is performed through storying otherwise-- such as reading a partially 'cooked' poem or a narrative that has been stitched across/between 'raw' fieldnotes. Our roundtable will also consider how storytelling reworks prevailing epistemological frameworks, ontological certainties, and disciplinary norms; how telling certain stories in certain ways (and perhaps, opting not to tell others) facilitates ethical, interpersonal, and community obligations; and the possibilities and limitations of deploying stories in various registers-- as knowledge making, public engagement, or worlding practices, to name a few. Together we explore how storying otherwise brings knowledge, entities, relations, worlds into being through its enactment and how this endeavor might move anthropological 'work' into public audiences and spheres beyond the academy.

3-680

Systems, Cells, and Sacred Objects: Discussions of Embodiment

4:15 PM - 6:00 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Nala Williams (Yale University, Department of Anthropology)

CHAIR:

Nala Williams (Yale University, Department of Anthropology), Manon Lefevre (Yale University, Department of Anthropology)

PRESENTER:

Samantha Archer (University of Connecticut), Samara Brock, Manon Lefevre (Yale University, Department of Anthropology), Nala Williams (Yale University, Department of Anthropology)

DESCRIPTION:

The disciplines of feminist anthropology and science and technology studies (STS) have long focused on the body as a site of meaning-making and power, and have theorized embodiment as a process through which the body comes into being in relation to others. Donna Haraway famously wrote that the body extends well 'beyond the skin' (Haraway 1990). Recognizing that this literature is vast, the scholars in this panel draw in particular on recent work on the body: as multiple (Livingston 2012; Mol 2003), knowing (Murphy 2017; Myers 2015), systems or assemblages (Agard-Jones 2013; Lock and Farquhar), material (Olsen et al. 2012), as well as discursive (Butler 2011), and non/human (Barad 2007; Bennett 2009; Franklin 2007; Haraway 2008; Jackson 2020). We build upon these scholars (along with many others) in our own works to consider how different kinds of bodies emerge through their intra-activity, simultaneously subject to yet resisting ongoing modes of power. The papers in this panel expand upon these scholarly conversations about the body/embodiment by bringing together perspectives in anthropology of science and reproduction, Black studies, gender studies and genetics, and systems studies. In particular, this session brings together four projects: Samantha Archer on how the historiography of feminist studies, feminist archaeology, and feminist anthropology might give us a new genealogy for a feminist science; Samara Brock on how bodies are differentially enacted by diverse actors working to transform the future of the global food system; Manon Lefèvre on how human embryos are enacted in the IVF lab and enter into relation with many non/human actors; and Nala Williams on archaeology as a case study to explore networks of care between Black women and artifacts. The stakes of this collective work are to illuminate the multitudinous ways in which bodies are disaggregated, mobilized, and enter into relationships with non/human others at multiple scales: from the microscopic worlds of the Petri dish and the DNA extraction lab, to the cemeteries of the African diaspora, to the macroscopic scale of food system visioning. The bodies with whom we think in this panel are im/material, non/living, and deeply politicized.

What in the Gayle Rubin?: Women's studies, queer studies, and anthropology have strained relationships with one another (Bolles 2016, Weiss 2016). To anyone familiar with all three disciplines this is well known, and yet there is still a persistent lack of understanding as to why this is so. In this paper, I argue that the specter of lesbian sex-radical feminist anthropologist Gayle Rubin is that which haunts the tense and strange relationship

between the three disciplines. Rubin's work, most specifically "The Traffic in Women" (1975) and "Thinking Sex: Notes for a Radical Theory of the Politics of Sexuality" (1984), is arguably the backbone of both feminist theory and sexuality studies. Rubin herself has reflected upon the enormous influence anthropology and anthropological thought had on her thinking in both articles (Rubin 2011), and yet while we claim the existence of feminist anthropology and queer anthropology within the AAA, there remains a sense that they are all somehow at odds with one another. If feminist theory, sexuality studies, and queer studies all have a genesis in lesbian feminist anthropological thought, how can it be that the three disciplines remain estranged from one another? What is it about "the stories we tell" (Hemmings 2011) that disallow an acknowledgement of the ways in which women's studies, queer studies, feminist anthropology, and queer anthropology are deeply indebted to lesbian feminist anthropological thought? And how does the endurance of the stories we tell obscure possibilities of a genealogy of a feminist (social and biological) science that, as I will argue, stretches back to the 1950s? I will suggest a new genealogy of the relationship between anthropology, archaeology, queer studies, and women's studies that will allow us to see anew how feminist theory, from the moment Simone de Beauvoir's *The Second Sex* hit American bookshelves in 1953 advertised as a biology textbook, has, from its inception, always been about science. Presenter: Samantha Archer (University of Connecticut)

"You are Either a Stakeholder or a Steak Eater": The role of bodies in food system transformation: Drawing from 24 months of fieldwork with foundations, NGOs, farmers, Indigenous groups, corporations, policymakers, and others engaged in transforming the future of the global food system, this paper highlights two distinct approaches to how the body is framed: body in the system and body of/as the system. These framings give rise to radically different approaches to transformation. Body in system leads to a focus on solutions such as dietary choice, education, and biohacking. In this view the body, though linked to the world, is ultimately an atomized individual to be disciplined/tricked/educated/hacked. Body of/as system, on the other hand sees the body as a set of relationships spanning space and time. This understanding leads to a focus on undoing colonial legacies as well as practices of dispossession and discrimination that manifest through bodies (Yates-Doerr 2015, Haraway 2016, Murphy 2016, Moran-Thomas 2019, Holmes 2013, Guthman 2011). Eating

has increasingly been theorized as central to how humans come to be in and of systems (Bennett 2010, Landecker 2011, Heldke 2018, Mol 2022). How do these theorizations of human-system match up or collide with how experts working to transform the future of food systems understand the role of bodies? How are bodies seen as sources of legitimate knowledge or not? What bodies are ignored? What bodies are targeted as a means to transformation? Finally, what does this mean for how bodies are enacted and subjectivities shaped through efforts to transform systems? Presenter: Samara Brock

Molecular embodiments and posthuman performances: How embryos come to 'matter' in the IVF lab: Human embryos have long been considered cultural icons (Morgan 2009) and microscopic political actors (Latour 1988). They have also been the subject of much scholarly attention within anthropology and STS (Cromer 2019, Ehrich et al. 2008, Franklin 2006, Landecker 2016, Svendsen 2011, Thompson 2013, van de Wiel 2016, Waldby and Squier 2003). Following the Supreme Court's 2022 decision to strike down Americans' right to abortion, it is perhaps more important than ever for anthropologists of reproduction and science to scrutinize not only how embryos are politicized and enculturated (Landecker 2007, Bharadwaj 2012), but how they come to 'matter' (Barad 2007). Accordingly, this paper locates two moments during which embryos are differently 'enacted' (Mol 2003) in the IVF lab, produced (as unborn children, potential life, or balls of living cells) through embodied/bodily relations with the non/humans with whom they are 'alongside' (Latimer 2013). I draw on 12 months of ethnographic research in an IVF lab and clinic in the northeast U.S. First, I trace embryologists' 'body-work' (Myers 2008, Helmreich 2009) as they monitor incubating human embryos, using their bodies to 'become-with' (Haraway 2008, Wright 2014) the embryos they grow and come to know in the lab, and speak of the cells under their care as lively, living entities (Myers 2015). Second, I describe the moment at which a five-day-old human embryo is transferred into an awaiting patient's uterus, and undergoes a profound ontological transformation from potential life growing in a Petri dish to an unborn child growing inside her—an embodied experience that reconfigures the body as "multiple" (Mol 2003). Together, these moments allow me to consider how embryos, patients, physicians, and embryologists perform shifting ontological choreographies (Thompson 2013) that extend from the cell outward. Presenter: Manon Lefevre (Yale University, Department of Anthropology)

“We could touch each other in the spirit if not in the flesh”: the Black Feminist (In)corporeal: In 1991, the discovery of the New York African Burial Ground marked an intense moment of conflict between the local descendant community, Black Americans from New York, and the federal government. The descendant community were critical of the excavation, the destruction of burials, and the U.S. General Service Administration’s response to their concerns (Blakey 2010; Harrington 1993). Clinton and Jackson (2021) argue that federal contractors were ignorant of African American spiritual traditions, which further alienated the Black community. These non-Christian African American spiritual traditions have been demonized. However, scholars across cultural anthropology (Fairley 2003), archaeology (Samford et al. 1999), art history (Frohne 2015), and religious studies (Coleman 1997) have demonstrated the endurance of West African practices of ancestor veneration in African American communities related to burials and objects associated with deceased kin. Throughout coverage of the New York African Burial Ground Black people, both in and outside of the academy express a connection between respect for their ancestors through the treatment of their remains and grave goods. This paper, grounded in discussions of the human/non-human in Black Studies, object-oriented ontologies in science and technology studies and archaeology, takes seriously Black women’s affective, discursive, and archaeological engagement with artifacts. I argue that Black archaeologists’ working largely in African diaspora cemetery contexts recognize the spiritual connection between artifacts and enslaved ancestors. Their archaeological methods enact Black seek to recognize the humanity of enslaved ancestors through the care of artifactual materials associated with their lives. Further, through analysis of ethnographic interviews conducted with Black women archaeologists over 13 months, I explore how care practices trouble Black women’s already fraught perception as valid knowledge producers. Presenter: Nala Williams (Yale University, Department of Anthropology)

3-805

The Creative Ethnographer’s Notebook: A Transdisciplinary Roundtable and Workshop

4:15 PM - 6:00 PM **Virtual - Room 2**
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Kristina Jacobsen (University of New Mexico)

CHAIR:

Kristina Jacobsen (University of New Mexico)

PRESENTER:

Peter Sutoris (University of York), Sara Hopkins (Western Carolina University), Jay Hammond (Georgetown University), Melisa (Misha) Cahnmann-Taylor (University of Georgia), Kwame Phillips

DISCUSSANT:

Debra Spitulnik Vidali (Emory University, Department of Anthropology), Fiona Murphy

DESCRIPTION:

How and when do anthropologists, educators, sociologists and other social scientists innovate with the arts and ethnography? How does one get started to think, write, draw, sing, photograph or perform with data? What is the result of these innovations? Ethnographers are often trained to understand theory, document keen observations and make sense of human patterns, yet they are not often trained in the arts of representation. Creative practices are usually left up to each individual social scientist who may be lucky enough to have an artistic practice they keep silent or on the side of more 'official' work. Yet these practices can make felt differences in the impact, depth, and reception of a piece of scholarship. Thus, a diversity in formats-and learning the art of each format-opens anthropology up to not only a broader set of voices, but broader and more effective and affective ways to interpret data itself. With contributions from emerging scholars as well as leading creative ethnographers working in various social science fields (e.g. anthropologists, educators, ethnomusicologists, political scientists, geographers, and others), this volume offers readers a variety of creative exercises that ethnographers have used in their own work and classrooms to deepen their ethnographic practice. The contributions foreground different approaches in creative practice, broadening the tools of multimodal and multisensory ethnography as one designs a study, works with collaborators and landscapes, and renders ethnographic findings. This roundtable features seven contributors from the forthcoming book, *The Creative Ethnographer's Notebook: Exercises for Writing, Visualizing, Sounding and Performing Data* (Routledge 2024; eds. Cahnmann-Taylor & Jacobsen), where we will present and teach our prompts as a hands-on session for attendees. Presenters are geographically and nationally diverse, and are at a wide range of stages in

their careers ranging from graduate students to full professors; presenters hail from the Czech Republic, Ireland, Britain, and across the continental United States. Each presenter, however, is both an artist and an anthropologist and teaches the integration of these fields in their respective classrooms. Prompts offered during the session will offer hands-on ways to integrate filmmaking, songwriting, bilingual poetry, sketching, deep listening, soundscape recording and ethnographic creative non-fiction into ethnographic practice and fieldwork methods. Contributors include Peter Sutoris (University of York, U.K.), Sara Snyder-Hopkins (Western Carolina University), Debra Vidali (Emory University), Fiona Murphy (Dublin City University, Ireland), Jay Hammond (Georgetown University), Organizer and Co-Chair, Kristina Jacobsen (University of New Mexico), and Co-Chair, Melisa Cahnmann-Taylor (University of Georgia). This roundtable focuses on the sense of experimentation and play that can emerge from the transitional space between the creative arts and anthropology. As such, it offers a present-based, sensory and experimental approach to public anthropology, challenging not only the historical privileging of theory over practice, but the division between what is considered 'art' and what is considered as 'ethnography.' Emphasizing transdisciplinarity, translanguaging and transliteration as a central part of ethnographic practice, we hope to open up a space for mindfulness and creative practice at the AAA 2023 meeting

3-685

The force of the river in the lives of humans: A discussion of Naveeda Khan's *River Life and the Upspring of Nature*

4:15 PM - 6:00 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Clara Han (Johns Hopkins University, Department of Anthropology)

CHAIR:

Clara Han (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Steven Caton (Harvard University), Jerry Zee (Princeton

University), Eleana Kim (University of California, Irvine, Department of Anthropology)

DISCUSSANT:

Danilyn Rutherford (Wenner-Gren Foundation), Naveeda Khan (Johns Hopkins University, Department of Anthropology)

DESCRIPTION:

In *River Life and the Upspring of Nature*, Naveeda Khan invites us to engage with the life of char dwellers who are inhabiting constantly shifting land amidst the forces of water, at the delta of the Jamuna River in Bangladesh. Chars erode and reappear. Houses move. Seeds are planted but with the knowledge that floods may move them and where they might end up. In this flux of river life, Khan asks us to reconsider the way in which nature is knitted into the social: 'Nature is not that which has to be overcome and mastered, or with which to be reconciled, but that which springs up within us and which we offer our attention and receptivity, and activity and passivity as a response' (15). How does Khan's description of the char dwellers' repositioning questions regarding the ways in which rocks, sand, silt, grasses, waters, the beating sun, and rains gain expression within and through humans? Khan writes of humans, not in terms of 'humanity', but as those concrete others who are embedded in kinship relations, contend with disputes over property and engage in local politics, and whose stories are continuously sedimented within the ever-changing river, such that histories and myths recess and sometimes become available. Recent literature on the anthropocene has asked anthropology to pay attention to 'more than human' worlds by tracking multispecies entanglements. Yet, by offering a different picture of the human, which is discovered and not defined in advance, *River Life* opens a description of the impersonal force of the river and the temporal depths of the lives of those for whom this force surges up in their lives. The papers on this panel all engage various threads in Khan's ethnography, including: the implications of temporal concepts for anthropological engagements with water worlds and environments; the mutual imbrication of imagination and nature that offers a description of flux as a counterpoint to calls for extreme adaptation in a context of global environmental catastrophe; the ways in which shifting sediments are caught within geopolitics and wealth generation; and finally, the implications that engaging nature has for anthropological method. By bringing scholars who work with ecological milieu in a range of political and intellectual contexts - such as water within the Arabian Peninsula, the ecologies of the Demilitarized Zone marking the two Koreas, weather systems in and across

China, and geopolitical violence of the Eurocene - this panel also seeks to bring connective and comparative perspectives on the ways in which the flux of a milieu gains expression within the social and presents core challenges to anthropological thinking. How has the challenge of describing the ways in which nature springs up in the lives of humans repositioned the study of regions and the ways in which anthropology engages problems of scale and relationality?

Of Time and the River: I take the title of my paper from a novel by the early twentieth century American author Thomas Wolf, and I intend it as a provocation for thinking about the place of time in Naveeda Khan's splendid book, *River Life and the Upspring of Nature*, not to mention thinking about time in relation to rivers and nature. First, what do I mean by time? I have in mind four temporal concepts: duration (as understood by Henri Bergson and drawing from my own work); event history (Marshall Sahlins); memory/forgetting (Paul Ricoeur); and the chronotope (Michael Bakhtin). This paper asks whether time in any or all of these four senses is apparent in Khan's book, and what difference it might make to her analysis if they were made more explicit. More ambitiously, the paper asks whether time is inherent to the "nature" of rivers (as Khan seems to understand the Jamuna) and whether it is an "upspring of Nature" as Khan understands this, drawing from Friedrich Schelling and Johann Wolfgang von Goethe. What might be the theoretical implications of answers to the second question for anthropologists interested in both time, water, and the environment? Presenter: Steven Caton (Harvard University)

Entrainment: The Generativity of Disappearing Landmass: This talk explores real estate development, money laundering, and the geopolitics of anxious Chinese money as they reshape the hydrology of islands across the Pacific Rim. Taking cues from Naveeda Khan's meditation on entrainment as a figure of life drawn into the traction of fluid water and earth, the talk poses Chinese-funded construction not only as a work of storing liquid and foreign wealth as concrete, but as part of the generative power of shifting patterns of sediment deposition in western Canada. In thinking with the disappearance of landmass not as a mode of vanishing, but as a mode of generation - of territory, of geopolitical relation, of land that yearns to be water - I suggest that Khan's work offers important reorientations for rethinking the relationship between history, landscape, and wealth. Presenter: Jerry Zee (Princeton University)

Reflections on Anthropological Knowledge Practices and the Upspring of Nature: This paper responds to Naveeda Khan's *River Life and the Upspring of Nature* with a focus on the methods by which anthropologists come to "know nature." What are the methodological and epistemological means by which anthropologists not only produce knowledge of nature, but also come to know it as experienced by our collaborators? Khan locates a shortcoming in contemporary theoretical approaches to naturecultures that "do not go far enough in making nature a felt reality both cognitively and existentially" (14). I reflect upon this provocation by drawing upon my own fieldwork practices and ethnographic writing that attempted to draw closer to the felt reality of nature among South Korean ecological researchers in the Korean Demilitarized Zone. Presenter: Eleana Kim (University of California, Irvine, Department of Anthropology) Discussion: Discussant: Danilyn Rutherford (Wenner-Gren Foundation)

3-690

The New Politics of Community Mobilization in Latin America

4:15 PM - 6:00 PM

TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Patrick Clark

CHAIR:

Patrick Clark

PRESENTER:

Susan Vincent, Rudi Colloredo-Mansfeld (University of North Carolina, Chapel Hill, Department of Anthropology), Patrick Clark

DESCRIPTION:

The New Politics of Community Mobilization in Latin America This double panel explores the legitimacy of 'the community' as a vehicle for political, sociocultural, and economic transformation in the current moment. When referring to rural Latin America, 'community' is a nearly ubiquitous, yet vague term. It is seldom examined to see how and why communities continue to be used as vehicles for achieving broader political change and meeting livelihood needs in particular moments. In the current moment of crisis and conflict in

Latin America, the media and official discourses often discount community political mobilization throughout the region (e.g., Ecuador, Peru, Bolivia, and Panama) with offhand statements such as 'they only participate in the protests because their communities will fine them.' By contrast, sympathetic analysts often presume that the pursuit of collective well-being is a cultural reflex characteristic of rural communities. Both positions (i.e., coercion by local elites or the cultural subordination of the individual to the collective) take for granted the active and changing production of communal legitimacy and the conditions of possibility for communal mobilizations. Thus, this panel will address a series of questions: (1) What do community structures and ideals look like today, particularly in the face of rural-urban migration and rapid cultural change? (2) What shapes contemporary commitments to those structures or ideals among rural peoples (e.g., material aims, like irrigation or tourism; social ties; or cultural identities; etc.)? (3) To what ends do people participate in communal mobilizations? In other words, where lies the legitimacy of the community as an institution and, in turn, a vehicle for change?

The changing role of a Peruvian *comunidad campesina*: From defense of livelihood to place of leisure?: Similar to other communities in the Peruvian central highlands, Allpachico became a legally recognized peasant community (*comunidad campesina*) in the 1930s on the basis of combined activities in small-scale farming and male waged labour in the mining sector. This joint identity prevailed over most of the 20th century and was the basis of vibrant political activism organized through the *comunidad* in the 1970s. However, as extractive industry moved to other areas of Peru, many Allpachiqueños migrated farther and more permanently in search of income. Currently, *comunidades* in regions close to the new mines have become more politically engaged, while Allpachico's political fervor and population have both declined. Allpachiqueño migrants' interest in the community is now more as a place to retire or have a second home, than a place to seek a livelihood. The *comunidad* structure has become strained, expected to meet the needs of a few who farm, a rising proportion of aging residents, and migrants who see Allpachico as a place for relaxation rather than work. In the context of decision-making over how to allocate state funds for local development, this paper examines the tensions between the legal polity of the *comunidad* and the competing iterations of "community" in the daily lives and life aspirations of the people. Presenter: Susan Vincent

REBELLION, REFUGE, AND RIVALRY: COMMUNITY FORCES IN ECUADOR'S NATIONAL UPRISINGS, 2019-2023 : "Without community, Indigenous peoples would be the wayra apamushkas, those carried by the wind, without history and without future," writes the Indigenous scholar Dr. Luis Alberto Tuaza (2022). His and others' research has documented the threats of de-communalization, of the winds of social change now blowing in the rural Andes: the mass migration of young families to Ecuador's cities, youth rejection of family farming for a chance at formal jobs, and the emigration of men and women abroad. Yet, even as the list of threats they face grows, rural and Indigenous communities across Ecuador demonstrated remarkable tenacity in anti-government protests in 2019 and 2022. Under the leadership of the national Indigenous movement (CONAIE), community leaders mobilized their members to sustain general strikes for weeks, forcing the government into negotiations and concessions. In an era of migration and urbanization, what material interests, social ties, or cultural identities among rural peoples reinforce community commitments? To what ends do people reproduce the authority of the peasant *comuna* as an agent of change, not just in Indigenous lives but in the life of the nation? This research draws on fieldwork in three highland provinces realized from the June 2022 mobilization through July 2023. The authors analyze material gathered from ethnographic interviews, meetings with community councils, and observations of the results of recent local elections. New evidence reveals the ways councils reinforce their political relevance by giving voice to the specificity of one community's needs and interests in distinction from—and at times in competition with—neighboring communities. In addition, the recent experience with the COVID pandemic provided members with a period of closer engagement with their communities and an experience by which to calibrate the value of a rural home as place " Presenter: Rudi Colloredo-Mansfeld (University of North Carolina, Chapel Hill, Department of Anthropology)

'Community', Political Reform and Left Politics in the Andes: A Comparative Historical Approach: This paper considers the relationship between the concept of Andean indigenous/ peasant 'community', state power, social mobilization, and the practice of Left politics in the Andean countries of Bolivia, Peru and Ecuador in historical context. It begins by presenting a conceptual framework that contrasts different philosophical and analytical conceptions of 'community'. It then considers the way the concept has been instrumentalized by the

political Left in the three countries from the beginning of the twentieth century to the present. Here, the ideas of Peruvian Marxist theorist Jose Carlos Mariategui, his idea of Andean indigenous community as an embryonic form of socialism, have cast a long shadow over the theory and practice of Left politics in the region. Andean community has indeed been an important ideational and material force in Ecuador and Bolivia in the cycles of anti-neoliberal mobilization that were led by the Indigenous movement in Ecuador in the late 1990s and early 2000s as well as the mass protests in Bolivia that preceded the election of Evo Morales to the Presidency in 2005. The ouster of Pedro Castillo from Peru's Presidency in December 2022 catalyzed national-level protests, many of which have been rooted in communal social organization, and in this regard parallel the forementioned historical episodes in Ecuador and Bolivia. However, I contend that the comparative historical lessons from the cycles of popular mobilization that helped catalyze the political reforms implemented by the Pink Tide governments in Ecuador and Bolivia suggest the prospects for political reform in Peru, such as a constituent assembly, a more unlikely outcome. Here, I emphasize the comparative differences between Peru and the other two cases, in particular the legacies of the 1980s civil conflict and the destruction of national-level popular social and peasant organizations in the 1990s during the authoritarian transition to a neoliberal political economy under Alberto Sendero: Patrick Clark

3-740

The Role of Affect in Language and Social Justice Engagement: Transitions across Reflexivity and Action

4:15 PM - 6:00 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Netta Avineri

CHAIR:

Patricia Baquedano-Lopez (University of California, Berkeley)

PRESENTER:

Robin Riner ,Patricia Baquedano-Lopez (University of California, Berkeley),Netta Avineri ,Laura Graham (University of Iowa, Department of

Anthropology),Inmaculada García Sánchez (University of California, Los Angeles)

DISCUSSANT:

Bernard Perley (University of British Columbia),Ana Celia Zentella (University of California, San Diego)

DESCRIPTION:

Over the past few decades, there has been a significant body of work in the anthropology of emotions (Lutz & White 1986; Rosaldo 1984; Schweder & Levine 1984) and the linguistic anthropology of affect (Besnier, 1990; Goodwin, Cekaite, & Goodwin, 2012; Irvine 1993; Ochs 1986) In *Towards an Anthropology of Self and Feelings* Michelle Rosaldo invites us to consider how anthropological work draws from and engages with emotions. Blurring the lines between thought and feeling (and as a critique of rationality, cartesian dualism) Rosaldo notes: Emotions are the 'embodied thoughts, thoughts seeped with the apprehension that 'I am involved'' (p. 143) -- that is, a sense of being engaged and implicated. A parallel line of inquiry and action in linguistic anthropology has focused on the connections between language and social justice (Avineri, Graham, Johnson, Conley Riner, and Rosa, 2019; Garcia-Sanchez, Riley, & Perley, forthcoming), challenging scholars and researchers to transition from reflexivity and observation to critique and action (Avineri & Baquedano-Lopez, forthcoming) within politicized contexts of inequality and oppression. In this roundtable, we will build on the notion of emotion as engagement as a lens to situate LSJ methods as both driven by and generating embodied emotion, for example, the empathy or rage when noticing and responding to language and social justice issues (LSJIs) (Avineri & Baquedano-Lopez, forthcoming). This roundtable convenes scholars whose work has been shaping an applied linguistic anthropology of language and social justice (Avineri & Baquedano-Lopez, forthcoming), its theorizations and its methods, around this core question: What possibilities emerge when we recognize affect as part of our language and social justice engagement? We will explore the ways that emotional responses to LSJIs are private and public expressions of one's recognition of engagement and implication in one's social world. Though emotion and affect are at the core of many language and social justice engagements (e.g., addressing the denigration of Indigenous people in sports team mascot names, humanizing immigrants through work with media organizations moving away from the word 'Illegal', counteracting deficit ideologies of youth and parent language as embodied in the 'language gap' discourse), they have not been as overt or explicit in our theories

and methods. How, for example, is outrage part of noticing and observation - and also part of action, embedded in the histories of racialized and marginalized individuals and groups? In this way, we will explore how LSJ engagements humanize the experience (case studies, issues) and the researcher. We will unearth multiple affective modalities, including emotional, sensorial, ideological and semiotic, taking into account the practices of individuals and also their participation in collective activities. Roundtable participants will discuss specific examples of the affect/language and social justice interface through their research, pedagogy, advocacy, and activism with Latinx and Indigenous communities, language reclamation contexts, legal settings, youth and adult language socialization, and immigration in the Global South, the Americas, & Canada. This roundtable is therefore an invitation to expand the conceptual and methodological boundaries of affect as well as language and social justice by fostering dialogue and imagining collective possibilities.

3-595

Transforming Structural Vulnerability Research: Integrating Ethnographic and Biocultural Approaches

4:15 PM - 6:00 PM **TMCC - Hall G - MI**
Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Meredith Marten (University of West Florida, Department of Anthropology)

CHAIR:

Katie Miller Wolf (University of West Florida, Department of Anthropology), Allysha Winburn

PRESENTER:

Jason De Leon (University of California - Los Angeles (UCLA), Department of Anthropology), Benjamin Burgen (University of West Florida, Department of Anthropology), Iván Sandoval Cervantes (University of Nevada, Las Vegas, Department of Anthropology), James Quesada (San Francisco State University), Paula Tallman, Jennifer Byrnes (University of Nevada, Las Vegas, Department of Anthropology), Jaymelee Kim (Wayne State University, Department of Anthropology)

DESCRIPTION:

The COVID-19 pandemic and the 2020 murder of George Floyd can be envisioned as the kind of transformative, 'exceptional episodes' (Klenk 2019) that inspire ethical reckoning across many domains of public and academic life regarding racism, injustice, and social marginalization. The discipline of anthropology has a long history of investigating links among race, racism, and the structural determinants of health. Yet, in the wake of these exceptional episodes, emphasis on the forms and mechanisms of structural vulnerability experienced among marginalized populations has sharpened among biological anthropologists and particularly forensic anthropologists-the latter of whom have traditionally been slow to interrogate their own disciplinary histories and often-implicitly deterministic approaches. Recently, works by Byrnes and Sandoval-Cervantes (2022), Moore and Kim (2022), and Winburn, Miller Wolf, and Marten (2022) have advocated for strengthened interdisciplinarity in biocultural investigations of structural vulnerability, advocating for increased engagement with cultural anthropology and ethnographic methodologies to better understand and identify the structural causes of excess morbidity and mortality among individuals who disproportionately become forensic cases. We propose this roundtable to interrogate emergent biocultural linkages among forensic anthropology, bioarchaeology, and cultural and medical anthropology to better identify and understand structural vulnerability and the embodiment of social inequality. Rooted in the conference theme of transitions, we welcome the opportunity to take time-sensu Adams, Burke, and Whitmarsh's (2014) 'slow research'-to pause, reflect, and constructively think through the opportunities and challenges ahead as these collaborations emerge. Gathering a group of scholars from subdisciplines across anthropology, we aim to discover shared goals and avenues of opportunity and partnership, focused on questions including: What are some ways in which inter-subdisciplinary approaches have been successfully used in contemporary research, and what can we learn from those experiences? What new ideas can these collaborations illuminate, and how can we use that knowledge for more impactful public practice? What might cultural and medical anthropologists learn from these explorations in forensic anthropology, and how can cultural anthropologists' expertise be better integrated into these discussions? How might we work against the institutional pressures that prioritize scientific over humanistic research questions and approaches? What challenges can we anticipate in applying structural vulnerability perspectives to diverse

contexts, including medicolegal death investigations and report-making to the State? How might we correct for them? What examples-such as structural competency training-can we envision as possible outcomes? And above all, how can we translate these works into meaningful and tangible action intended for the broader public? As Cabana et al. (2022) describe, the promise inherent in the 'big tent' of anthropology is exciting and aspirational, but nature/culture 'boundary crossing' presents numerous challenges: methodological, epistemological, and institutional. Within the larger conference theme of transitions, we anticipate working through these challenges and highlighting opportunities centering the unique capabilities of our discipline toward creating a more just and humane future.

3-745

Transforming The Role of the Fieldworker For Environmental Justice

4:15 PM - 6:00 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Rasmus Rodineliussen (Stockholm University)

CHAIR:

Camelia Dewan (University of Oslo, Department of Social Anthropology)

PRESENTER:

Sophie Chao ,Rasmus Rodineliussen (Stockholm University),David Bond ,Carole McGranahan (University of Colorado, Boulder, Department of Anthropology),Camelia Dewan (University of Oslo, Department of Social Anthropology),Lukas Ley (Max Planck Institute for Social Anthropology)

DESCRIPTION:

The participants of this Roundtable will focus on the question: Who is the fieldworker in the field today? This is done in a time when anthropology as a discipline is transforming its involvement in the world; acting as policy advisors, activists, and more. Following trends of 'Fieldwork Activism' (Harmanşah 2020), we seek to understand transitioning modalities of fieldwork that hope to do 'some good,' rather than simply avoiding to 'do harm' to those among whom we work (Podjed and Gorup 2021: 7). Acknowledging that different fields and contexts allow for different types and extents of involvement, the participants will dive head down into a

discussion of how the role of the fieldworker can, and perhaps should, be changing. We seek to explore the 'what' and 'how' of fieldwork in the current era of climatic changes, extractivism, the multispecies violence of plantations, pollution, land grabbing, and biodiversity. Environmental anthropologists are increasingly entangled in the politics of contestation arising from capitalist natures. How do we as 'theoretical storytellers' (McGranahan 2015), also ensure that we can give back to our fields? To what extent is it even possible, and what strategies can we adopt? This roundtable will seek to discuss the complexities of transforming the role of the anthropological fieldworker for environmental [multispecies] justice. This includes contesting oil refinery pollution in the Caribbean (Bond 2022), flooding in Indonesia (Ley 2021) and the violent multispecies entanglements of oil palm plantations in West Papua (Chao 2022). To efforts towards achieving multispecies justice (Chao, Bolender, Kirksey 2022), and how to address the health-damaging effects of the same toxic shipbreaking in Bangladesh that local workers depend on (Dewan 2022), and citizen-led efforts to clean Swedish lakes from toxicants through diving (Rodineliussen 2021).

3-695

Transitioning Capitalisms/ Capitalisms in Transition

4:15 PM - 6:00 PM

TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Laurel Zwissler (Central Michigan University)

CHAIR:

Laura Cochrane (Central Michigan University, Department of Philosophy, Anthropology, and Religion),Laurel Zwissler (Central Michigan University)

PRESENTER:

Laura Cochrane (Central Michigan University, Department of Philosophy, Anthropology, and Religion),Alejandra Gonzalez Jimenez ,Laurel Zwissler (Central Michigan University),Sarah King (University of Ottawa),Rachel Smith (University of Aberdeen),Farah Qureshi (Colby College, Department of Anthropology)

DISCUSSANT:

Nora Haenn (North Carolina State University, Department of Sociology & Anthropology)

DESCRIPTION:

How do people resist, adapt, and leverage colonially imposed forms of capitalism to their own ends? Economic anthropology has long demonstrated that capitalism is not a single, hegemonic thing, often understood to be imposed on communities, rather than developed (eg Rofel and Yanagisako 2019; Naylor 2019). Approaching capitalism as a coherent whole leaves room only for questions about the morality of the imposition and the success of its adaptation within specific contexts. This panel investigates ways that specific communities reposition themselves in the face of global economics, their transitions, and their consequences. Following calls to incorporate material culture, micro-level practices, embodied performance, and indigenous language sources in analyses of economy (eg Covington-Ward 2016; Lesorogol 2022; Ngom 2016; Brodtkin 2000) panelists complicate the notion that 'capitalism' means any one particular thing and refocus on individual and community negotiations with capitalist systems, adaptations to their own values, needs, and relational expectations. Drawing together scholars working in diverse geographic and cultural contexts, we explore examples of capitalisms in transition. We share an interest in afterlives of colonial economic models and their relationships to broader value systems, including religions and kinship responsibilities, categories that are themselves often intertwined. Looking beyond analyses of resistance to and accommodation of economic systems allows for more nuanced pictures of resilience and creativity than such theoretical dichotomies provide. In each of our cases, communities' responses to challenges, including climate change, imposed state systems, and global economic forces, reveal locally developed ingenuities.

Works Cited
Brodtkin, Karen. 2000. 'Global Capitalism: What's Race Got to Do With It?' *American Ethnologist* 27(2): 236–56.
Covington-Ward, Yolanda. 2016. *Gesture and Power: Religion, Nationalism, and Everyday Performance in Congo*. Duke.
Lesorogol, Carolyn. 2022. *Conservation and Community in Kenya: Milking the Elephant*. Lexington.
Naylor, Lindsay. 2019. *Fair Trade Rebels: Coffee Production and Struggles for Autonomy in Chiapas*. University of Minnesota.
Ngom, Fallou. 2016. *Muslims Beyond the Arab World: The Odyssey of 'Ajami and the Muridiyya*. Oxford.
Rofel, Lisa and Silvia Junko Yanagisako. 2019. *Fabricating Transnational Capitalism: A Collaborative Ethnography of Italian-Chinese Global Fashion*. Duke.

Integrating ancestral heritages and economic strategies in Senegal: In Senegal's delta region, people have faced enormous, and often destructive, external pressures

while making decisions about agricultural land use. In the nineteenth century, the French colonial occupation forced not only the peanut cash crop, but also a cash economy tied to European exports. Fully adopting this colonial form of capitalism threatened land management systems that had sustained semi-arid agricultural land for centuries. Instead of adopting the cash crop completely, delta region farmers integrated it into their own systems of land management, under the direction of both customary authorities and ancestral spirit guidance. This strategy buffered the eventual environmental and economic crises that neighboring regions faced (Fall and Ngaido 2016; Richard 2019). The delta region continues to draw on this history of mediating capitalisms, as local collectives negotiate challenges that come from the effects of climate change and the impositions of a global market. This paper will combine recent historical research and ethnographic interviews with farmers, fishermen, and women's groups. While participating in regional and global capitalisms, they design their economic ventures with principles drawn from their ethnic and religious heritages. Following scholars who focus on local collectives that practice indigenous strategies within capitalist contexts (such as Antrosio and Colloredo-Mansfeld 2015; Masquelier 2019; and Lesorogol 2022), the paper will argue that heritage-based strategies are both a means of community organizing and economically effective. Presenter: Laura Cochrane (Central Michigan University, Department of Philosophy, Anthropology, and Religion)

Cultures of Work: Colonial Legacies in Transnational Car Production: In an era of standardized production, people, values, and know-how circulate back and forth between factories owned by the same transnational corporation. Drawing on fieldwork at Volkswagen in Puebla, 130 kilometers south of Mexico City, this paper focuses on how Mexican engineers transform themselves into 'bridges' (puentes)—mediators and translators between different "cultures of work." These Mexican engineers are sent to Germany for short periods of time for the explicit purpose of cultivating a "German work culture"—supposedly characterized by discipline, efficiency, teamwork, and punctuality—to overcome a "Mexican work culture"—supposedly characterized by wasting time, idleness, non-cooperativeness, sentimentality, and carelessness. By focusing on such processes of becoming, the aim of this paper is two-fold. First, it situates "cultures of work" within the repertoire of Othering regimes that ascribe qualities and characteristics to people and that are central to capitalist and colonial projects of labor-force

creation (Amrute 2016; Brodtkin 2000; Fanon 2008; Lowe 2015; Stoler 2002). Second, it explores the ways in which the embodiment of cultural capital—education at a German university, skills and habits, German and English language competence—are an asset in, and central to belonging to, a market- and technology-driven world and how they are vehicles for social mobility (Bourdieu 1986; Rofel and Yanagisako 2019). By examining both aspects of this form of global circulation, this paper illuminates how cultural differences are being mobilized today to reproduce racialized Others (Stolcke 2021) and, at the same time, how overcoming these differences open forms of inclusion in a market economy. Thus, this paper shows the ways in which legacies of colonial capitalism are reproduced and simultaneously appropriated and reconfigured. Presenter: Alejandra Gonzalez Jimenez

Good Enough: Fair Trade Certification as Cultural Transliteration: What stories become obfuscated by a “fair trade” label? Advocates of fair trade emphasize the movement’s potential to ameliorate the risks of global capitalism for small-scale producers (Jaffee 2014, Lyon and Moberg 2010). Fair-trade projects rhetorically inject moral responsibilities into global economic transactions and attempt to redeploy capitalism in the service of social justice, rather than further reinforcing historical wealth inequalities. Much important work on fair-trade relationships highlights ways that pragmatic challenges in supplier communities sometimes undermine Western partners’ project goals, for example for increased gender equality or housing parity (Lyon 2006, Besky 2014, Naylor 2019), or ways that Western marketing projects for fair trade items can perpetuate the same stereotypes that drive economic imperialism (Berlan 2008, Zwissler 2017). In conversation with these crucial critiques, this paper conversely focuses on ways that the fair trade concept sometimes fails to capture the fullness of supplier accomplishments. Here I consider negotiations that a supplier group must engage in order to fit their diverse, community-care projects - often related to climate-change disaster recovery - into fair trade model offered by Western distributors. Drawing on multi-sited fieldwork with an artisan group that supplies hand-knotted rugs from Pakistan to the retailer, Ten Thousand Villages, this paper explores the overlapping but divergent meanings that fair trade may carry for customers, retailers, and suppliers. This analysis demonstrates that the term serves as a kind of cultural transliteration, making multifaceted mediations of capitalism legible within the North American marketplace, but also collapsing divergent projects into

a single model. Presenter: Laurel Zwissler (Central Michigan University)

Just Transitions and the Ghosts of Colonial Economies: In the face of unprecedented global environmental change, many international actors argue for a ‘just transition’ towards sustainable jobs and economies (ILO.org; UNIPCC). Despite the rhetorical emphasis on collaboration, for many local communities such a transition is externally imposed and driven. For example, The language of ‘just transition’ comes from global economic actors – International Labour Organization/trade unions, whose ideas were taken up and imbedded in the preamble to the Paris Agreement at the United Nations Intergovernmental Panel on Climate Change (COP-21). Therefore, in some ways, the just transition model can be seen as global capitalism seeking an afterlife, the ghost of the colonial economy. On the other hand, the just transition framework comes out of very real assessments of the social and ecological impacts of our globalized (post)colonial economies. This paper explores the challenges and opportunities that rural and remote Canadian First Nations communities navigate in the just transition model. Drawing on the existing wealth of ethnographic research on Indigenous peoples that centers Indigenous perspectives, the author interrogates: 1) discourses around ‘social values’ in the creation of sustainable jobs/just transition; 2) impacts of broad, national rhetorics in which Indigenous peoples have been constructed largely either as models for traditional resource management or recalcitrant obstacles to economic progress (King 2014); and 3) the ways in which Indigenous communities both negotiate with this discourse and make it their own, using Indigenous foodways as an example (Robidoux and Mason 2017, Borish et al 2022, King 2011 & 2015, Kimmerer 2013). Presenter: Sarah King (University of Ottawa)

Kava Futures: Vernaculars of Investment in the Vanuatu’s ‘Green Gold’: A literature on ‘vernacular capitalism(s)’ (or ‘indigenous’ capitalisms) have highlighted how regional and local economic practices deviate from abstract economic theory and, and remain at least partially embedded in localized or informal practices, including corporate kinship relations (e.g. Birla, 2013, 2009; Upadhya, 2020; cf. Preda 2004). This article builds on this literature to focus on —what is termed here – Ni-Vanuatu ‘vernaculars of investment’, which surround the production and distribution of kava (a root crop consumed as a soporific beverage across the Pacific islands). Burgeoning international markets means demand for this commodity has soared, and kava

is now widely spoken of as 'green gold' by rural farmers in the small island nation of Vanuatu, where it has recently become the main export commodity. Even rural farmers with little formal education, and often no bank account, speak of it as an 'investment' and come up with innovative ways of marketing kava 'futures'. Drawing on 6 months' multi-sited ethnographic fieldwork and interviews with kava growers, vendors and exporters across Vanuatu, I show how vernaculars of investment like these may diverge from, and sometimes challenge, prevailing assumptions about the desirability of foreign investment and 'financial inclusion' for economic development. Presenter: Rachel Smith (University of Aberdeen)

Navigating Uncertain Business: Financial Technology Entrepreneurship in Kenya: This paper explores the difficulty and risk faced by entrepreneurs navigating financial technology cultures and expectations in Kenya today, responding to both macro- and micro- political and economic pressures to innovate. Peterson (2014) describes this concept as "derivative life", where people are forced to navigate multiple and often unexpected dimensions of infrastructural development. As Simone (2011) explains, "everyday life becomes intensely experimental" in entrepreneurial life. Ethnographic work has revealed how technology entrepreneurs face continuous resistance from investors, in line with ill-defined neoliberal economic growth expectations. In a world of aggressive judgment from fickle investors, where business proposals are often shot down, these entrepreneurs consistently reconsider what forms of platforms would receive greater recognition and success. Counter to these expectations, research suggests that applying universally accepted logics and discussions of entrepreneurship paradoxically diminishes the navigational logics of business creation. Instead, I argue that diverse forms of "hustle" adopted by entrepreneurs are an additional attempt at value creation. By attempting to create a business which can be liquidated as wealth through investment and sale, entrepreneurship in Kenya offers an insight into how citizens are navigating the constantly changing pressures of "neoliberal" economic markets. Presenter: Farah Qureshi (Colby College, Department of Anthropology)

3-700

Transitions in Cultural Exchange: Problems, Possibilities, Potentialities

4:15 PM - 6:00 PM TMCC - 202 D

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Jane Goodman

CHAIR:

Michelle Bigenho (Colgate University)

PRESENTER:

Michelle Bigenho (Colgate University), Gabriela Vargas-Cetina, Jane Goodman, Elliot Leffler, Jill Carter

DESCRIPTION:

This panel envisions new models of cultural exchange through the arts. Past and existing models, often state-driven and/or state-funded, carry with them the structures of inequality that characterize such polities and their internal organization of differences. Countering these well-worn yet problematic initiatives, this panel considers alternatives through which the arts may become a vehicle to generate intercultural dialogue, collaborate more equitably, and build new, dare we say restorative or reparative alliances. Historically, cultural exchange programs have entailed performers from one country or subculture producing their traditions for consumption by audiences from another. This model of exchange, rooted in the world exhibitions of the 19th century, has informed US-based initiatives from the 'Good Neighbor Policy' of the 1930s to today's Center Stage program. At the domestic level, cultural differences continue to play out in unequal ways at points of purported artistic exchange. However well-intentioned, such programs bear the traces of their colonial underpinnings. Our panel seeks to envision new ways of imagining cultural exchange through the arts with an eye toward mutuality, reciprocity, and respect. We ask: How can we imagine more collaborative forms of artistic exchange? What might such engagements look like? We take inspiration from the work of contemporary scholar-artists engaged in cross-cultural creative encounters such as devising new plays or stories, composing songs, or staging other kinds of collaborative artistic events. The panel critiques neocolonial legacies of international orders and on-going settler colonialism within nation-states, considering how both have used cultural exchange to reinforce rather than eliminate hierarchies and exclusions. The panel itself instantiates experimentation and exchange, as we bring together scholars and scholar-artists from institutions based in Mexico, Canada and the United States and experiment with new presentational forms. All panelists foreground new forms of relationality and partnership through the arts.

Bigenho, an anthropologist-musician who has long performed with Bolivian troupes, draws on those relationships to team-teach a course in playing Bolivian music that foregrounds new forms of collaboration and learning. Vargas-Cetina develops a co-ethnography of the fiesta-based soundscape in the Spanish city of Seville via an innovative audio-postcard dialogue with her Spanish interlocutors. Leffler takes up process-based theater making to explore how theater facilitates intercultural dialogue between Black Baptist and Reform Jewish youth in the Chicago suburbs. Goodman considers an experiment in bilingual co-production by French and Algerian theater troupes in which actors stage a play together while performing in their own languages without translation, as they seek possibilities for meaning making that transcend the linguistic. Carter reflects on a devised form of theater to explore how shared stories between Canada's Indigenous and non-Indigenous peoples can open new, more equitable possibilities of relationship building and intercultural collaboration. As a whole, the panel explores how the arts can anchor and inspire collaborative work that aims to restore justice and right historical imbalances. We have intentionally structured the panel with five rather than six presenters to allow additional time for discussion.

From Consumption to Relationality: Performing and Teaching Bolivian Music : In international encounters, Bolivian musicians' performances are received as folklore and as stagings of cultural difference, even as performers resist this cultural cornering. This paper explores an alternative form of cultural exchange, not based on the idea of touring Bolivians performing for consuming foreign audiences, but on a model of musicians who, in an intensive course, teach US college students how to play Andean panpipes. "Performing Bolivian Music," is unique in its aperture to any student--not just music students--, and in its bilingual teaching, even though the course carries no Spanish language requirement. Through the course, students learn what it means to work in inextricable interdependence with others—an ethos that contrasts with what one finds in many US college classrooms. I team-teach this course with Bolivian musicians and our social contract rests on multi-decade relationalities between an anthropologist/musician and the founder/director of a Bolivian music ensemble. Taking cues from Native American and Indigenous Studies' and feminist scholars' focus on the concept of relationality (Cattellino and Simpson 2022), I suggest that such a course moves out of a consumptionist model of cultural exchange and towards a model that emphasizes relationality--among

the instructors, among the students who become involved in playing Bolivian music, and also--perhaps most significantly--in relation to the new values assigned to the knowledge of performing Bolivian music. Knowledge of playing Bolivian music gains distinct value as it assumes a place within a credit-bearing course of the university's curriculum. Presenter: Michelle Bigenho (Colgate University)

Audio Postcards from the Seville Soundscape: A Co-Ethnography: I have been doing fieldwork in Seville, Spain, on and off, since 2017, and in 2022 my husband (also an anthropologist) and I took our sabbatical at the University of Seville as visiting professors. This longer stay helped us strengthen our relations with older acquaintances and make new ones. In 2023, while teaching a course on the Anthropology of Sound at the Autonomous University of Yucatan, I created three audio postcards with short descriptions of the sources they featured. I then sent them to local people in Seville who are involved in what I have been researching: Seville's festivities, including the annual Feria (local Fair), Catholic processions and the music accompanying them, as well as to friends in academia and in the fashion world. Several of my local friends made immediate observations, while others asked to let them think a bit longer to give me more nuanced feedback. Through their responses, I learned what local people in Seville thought about my understanding of the local soundscape, and particularly those sound textures, words, and phrasing used to describe what goes on through Seville's "Fiestas". Through their comments and my revisions in the sound compositions and textual descriptions, I expect that my ethnographic notes would better represent audible and describable Seville, from their point(s) of view. Here I focus on my co-ethnography regarding my Seville data, and especially the data related to Seville's soundscape. I am writing up my research data with the guidance and help of my local friends in Seville. Presenter: Gabriela Vargas-Cetina

Intercultural Play: Experimenting with Bilingual Theatrical Performance: In 2016, the Algerian theater troupe Istijmam toured the United States with Center Stage, a cultural exchange program of the US State Department, performing the Algerian play "Apples" in English for US audiences. They left a few lines in Arabic, wanting the sounds of the language to resonate into the performance space to create what they called a bilingual production. The Istijmam troupe is now building on this effort, working with the French theater collective GENA to produce the Algerian play "El Ajouad/Les Généreux/The Generous Ones" (by

playwright Abdelkader Alloula) in a bilingual manner in which some characters speak French and other characters speak Arabic, without translation. Their hope is that spectators – many of whom will not understand both languages – will produce meaning from sound, rhythm, gesture, vocal color, mise-en-scène, and perhaps most importantly, their own imaginations. Among the actors' motives is the desire to open up the meaning-making process, going beyond textual semantics to see what they can convey through affective or visceral dimensions of the play. Yet the same time, the actors attend with great care to their translation of Algerian Arabic into French, hewing closely to their understanding of the playwright's intentions while also creating the play as an entirely novel production. This paper takes up their "bilingual" translation process as a site that opens new possibilities for cultural exchange, as the actors experiment with how to make meaning across and between languages. Whereas translation has long been a vital component of cultural exchange, this paper focuses on what kinds of exchanges can open up in the absence of translation. Presenter: Jane Goodman

Bibliodramatic Encounters Among Black Baptists and Reform Jews: This presentation examines how process-based theatre-making – that is to say, theatre-making with very little emphasis on performance in front of an audience – can facilitate intercultural dialogue, assessing both the unique opportunities and limitations. It examines a group of Black Baptists and Reform Jews in the Chicago suburbs, who engaged creatively and critically with one another in the context of a nine-month artistic project organized by their houses of worship. They used an artistic process called Bibliodrama – a method of studying Biblical texts by enacting them. By engaging with one another in this Bibliodramatic context, these groups were able to nurture a unique intimacy with one another, and also to explore divergent perspectives on high-stakes topics, such as racial inequity, patriarchy, and generational trauma. In so doing, I argue that they managed to move beyond what I call the "choreography of consonance:" the social norms that often limit intercultural contact to polite but superficial engagement. However, only rarely did these participants manage to acknowledge their own relative positions of power in their society. Thus, even while theatre-making seems to have promoted intimacy, it seems to have deferred reflexivity. While this presentation does not argue that all theatre-making processes necessarily share these assets or limitations, it does suggest that these kinds of outcomes may be common ones. Presenter: Elliot Leffler

'Playing' in (the Eighth) Fire without Getting Burned : Encounters at the Edge of the Woods (2019) is a devised show—commissioned by Hart House Theatre to open its centenary and to mark one century of theatre-making on Indigenous land while excluding Indigenous voice. The creation of Encounters necessitated the curation of fluid spaces in which Indigenous participants and non-Indigenous allies would be able to address the history of ongoing colonial predation and consider a tangled and delicate project of relational repair. This paper considers the process of relationship-building and intercultural collaboration in the wake of many valiant (albeit, infelicitous) attempts to forge efficacious Eighth Fire productions—attempts that predate Encounters by as much as four decades (see Yvette Nolan's 2015 *Medicine Shows: Indigenous Performance Culture* published by Playwrights Canada Press). In this paper, I hope to contribute to existing scholarship around such collaborations and to begin to address Melissa Poll's call for "studies that articulate and compare protocols within Indigenous-settler rehearsal processes" on Turtle Island ("Towards an Eighth Fire Approach: Developing Modes of Indigenous-Settler Performance-Making on Turtle Island," *Contemporary Theatre Review* 31:4 July 2021, p. 394). Presenter: Jill Carter

3-810

Transitions in Residency

4:15 PM - 6:00 PM

Virtual - Room 1

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Aaron Thornburg

CHAIR:

Graham Pruss (National Vehicle Residency Collective), Aaron Thornburg

PRESENTER:

Ellie Cleasby ,Graham Pruss (National Vehicle Residency Collective), Aaron Thornburg ,Vanessa Vanzielegem (Carleton University, Department of Sociology & Anthropology)

DISCUSSANT:

Katie Kilroy-Marac

DESCRIPTION:

This Roundtable event will explore recent transitions in trends of residency in the United States from an anthropological and interdisciplinary perspective. In line

with the conference's theme, 'Transitions,' the participants will detail trends in residency that deviate from habitation in the increasingly large single-family homes considered to be part and parcel of the 'American Dream.' Topics to be addressed by participants will include the Tiny Home Movement (and applications of tiny homes as a form of temporary shelter), Van Life, and Vehicle Residency (including increasingly common parking programs being initiated around the country). The session will provide a venue to question whether these forms of alternative residency are disrupting standard housing markets and practices, serving as an intervention to homelessness, questioning current cultural norms and expectations regarding housing and 'the American Dream,' and more. Participants might also question whether these increasingly common forms of residency may at times serve to reinforce existing hierarchies and inequalities that are already present in the particular communities in which they are found? Can living in tiny homes, vans, and/or other vehicles constitute an anti-hegemonic 'movement,' or do these practices more often reify social marginalization that is inherent in late-Capitalist America. What are people's, perhaps varied and multiple, motivations for practicing these forms of residency? The use of tiny houses, van living, and vehicle residence as transitional housing will also be explored. Presenters and discussants will include graduate students as well as junior and more-senior faculty in the fields of anthropology, design, and geography for a holistic and varied survey of the topic.

3-705

Work in Transition through Policy and Pandemic

4:15 PM - 6:00 PM TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Michaela Knot

PRESENTER:

**Michaela Knot ,Matthew Keracher ,Kathleen Inglis
(University of Victoria)**

DESCRIPTION:

This session explores the complex nature of contemporary employment and labor, looking at shifts in labor due to advancing technologies, global pandemic, and complex national policy. These ethnographic examples demonstrate the breadth of disruptions, transitions, and risks involved in both the

local and global processes seen re/structuring work. Examples include: authorship and peer review in US anthropology as in/visible forms of labor disrupted by the COVID-19 pandemic; shifts to remote working in rural Norway, concomitant with the transition to Web 3.0; Canadian federal accessibility legislation and workers experiences of career transition; and the necessary and imposed risk of working as a personal shopper in Canada during the COVID-19 pandemic.

CoDesigning Sustainable Career Transitions for Individuals with Sensory Disabilities in Canada: In 2019, Canada inaugurated its first federal accessibility legislation. Canada is considered to be an early adopter of a human-rights based approach to employment equity. Nevertheless, employment rates for persons with disabilities. In 2019, Canada inaugurated its first federal accessibility legislation Bill C-81. Despite being a forerunner in taking a human-rights based approach to employment equity, the situation for persons with disability has not witnessed the same progress, protections and research interest as other equity seeking groups in Canada. The employment realities for persons with disability are shaped by multiple intersecting forces and dynamics, such as age of onset, severity of disability, type of disability as well as socioeconomic characteristics. As part of a larger project related to the development of universal design in employment, we will examine the career transition in relationship to the context of sensory disability and implications for sustainable career journeys and employment trajectories. Two co-design sessions were held virtually along with one-to-one interviews. We will explore how different forces and choices individuals negotiate during this period in their life, seeking to identify what supports and barriers emerge. We will explore how technology, organizational change, personal capacities alongside other factors shape individuals' experiences of career transitions and job change. Our work shows that understandings of meaningful employment and sustainable careers are shaped by access to equal opportunity, ideas of scarcity, uncertainty and competition. remain lower to their able-bodied traditionally, and highly impacted by intersectional factors as well as external factors. Canada is lacking national infrastructure for disaggregated data to understand the longitudinal and life course career trajectory for individuals with disabilities. As part of a larger project related to the development of universal design in the employment life cycle, we will examine the career transition in relationship to the context of disability and implications for sustainable career journeys and employment histories. The project is

based on 2 co-design sessions, held virtually and one-to-one interviews. We will explore how different forces that impact movement in employment and the job market, as well as the barriers individuals encounter in Canada. We will explore how technology, organizational change, personal capacities alongside other dynamics shape individuals experiences of career transitions and job change. Project Team: Dr. Mahadeo Sukhai, Ainsley Latour, Markku Laamanen, Ahsan Zaman and Opneet Sandhu. Presenter: Michaela Knot

Working Remotely in a Norwegian Village: Making things with code in Web 3.0: The transition to Web 3.0 has captured the imaginations of multiple publics. Understood as a generational rupture in how the internet happens, there is considerable disagreement over what it means. For some, Web 3.0 is a shift in how social relations are mediated and data is recorded; that is, away from centralised platforms and towards innovative decentralised alternatives - most notably the blockchain. At the same time, social actors like Mark Zuckerberg or Elon Musk, who owe their central positions within Web 2.0 to a certain set of relations between users, developers, content and data, make rhetorical moves to hold onto their power. But beyond the 'metaverse' or the 'digital town square,' their rhetorical ambitions attempt to maintain their powerful position over developers as well as users. With the redistribution of institutional competencies across decentralised networks, new ways of remote working with people and of making things with code are emerging around the world. At the same time as Elon Musk is elevating 'hardcore' workers, a generation of young professionals who make things with code, but who are also trying to make a stable life for themselves and their families, are refusing these terms, and other conditions. Remote working is often seen as antagonistic to physical workspaces and local scales in favour of virtual workflow environments that connect people between their homes at a global level. Based on preliminary fieldwork in a rural Norwegian village, this paper explores how the shift to remote working, concomitant with the transition to Web 3.0, has enabled a generation of software developers to make a life for themselves by returning to the remote places they grew up in. But in Sogn og Fjordane, new community offices are places where neighbours work for global companies but from a Norwegian place. These new ways to return home hold open the promise of, but also problematise, the reproduction of Norwegian village life in the 21C. Presenter: Matthew Keracher

Gendered disruptions in academic publishing during COVID-19: Uncovering invisible labor at an anthropology journal: Jelena Golubović (co-presenter, author), Kathleen Inglis (co-presenter, author), and Cheyanne Connell (author). The COVID-19 pandemic severely disrupted work patterns in academia. There is mounting evidence across disciplines that men's publishing productivity increased while women's decreased, but there is very little systematic research on the gender dynamics of publishing in anthropology during the pandemic. This is particularly important given that anthropology is a feminized discipline with gendered professional hierarchies, where questions of gender inequity matter all the more. In other disciplines, most studies of this phenomenon have analyzed authorship and peer review data separately, without considering their interrelationship. We conceptualize authorship and peer review together as visible and invisible forms of labor, a lens that connects service work to other forms of gendered unpaid labor. We explore how COVID-19 disrupted the gender dynamics of academic publishing at *American Ethnologist* by analyzing the journal's editorial data from 2014 to 2021. We blend quantitative analysis with qualitative insights from our positions as the journal's editorial assistants during the pandemic. From the close-up perspective of our day-to-day editorial work, none of us could have foreseen the trends that emerged in our quantitative analysis. We find that in 2020 women performed staggeringly more service work than men relative to their rates of manuscript submission. Our findings disrupt the discourse of 'a return to normal,' which ignores the differential effects of our collective pandemic experience. Our findings also provide actionable insights for other peer reviewed journals, as we found that a major source of gender inequity during the pandemic stemmed not from external factors beyond our control, but from our own undetected editorial practices. We hope that our paper can be used by precarious and women-identifying scholars to advocate for themselves by making visible their invisible labor. And, we hope it sparks a broader conversation about gendered professional hierarchies and invisible service burdens in our discipline and beyond. Presenter: Kathleen Inglis (University of Victoria)

AAA Annual Business Meeting

6:15:00 PM - 7:30:00 PM

TMCC - Hall F

Plenary

DESCRIPTION:

The Business Meeting provides an opportunity for AAA members to present resolutions or make motions for

consideration and potential adoption by the Association. Resolutions are written statements of position or action, typically dealing with matters of substance and/or complexity. The meeting also provides an opportunity to hear reports from the President,

Officers, and different Committee Chairs on actions the association has discussed during the previous year. The AAA by-laws require that a quorum of 250 members in good standing be present to transact official business at the Meeting.

Saturday, November 18

4-150

“Betwixt and Between”: Suspended Transitions in the Lives and Languages of Newcomers

8:00 AM - 9:45 AM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Paul Hansen (Akita University)

CHAIR:

Susanne Klien (Hokkaido University)

PRESENTER:

Paul Hansen (Akita University), Hiroaki Kawamura (University of Findlay), Susanne Klien (Hokkaido University), Judit Kroo

DISCUSSANT:

Nancy Rosenberger (Oregon State University)

DESCRIPTION:

The title of this panel is an obvious nod to Victor Turner (1967). As the call for papers to the conference highlights, theories of liminality have focused on aspects of 'structured, ritualized, and signaled moments of communal transition'-from adolescence to adulthood or from civilian to soldier for example-with the key notion being the crossing of a known and shared community threshold. But what happens when this moment of transition, the crossing, the *communitas*, continues on; when new a new normative community does not form but fragmentation results, with some members returning to their former status, others becoming part of a new community, while still others opt or are forced to remain in a liminal state indefinitely. This panel focuses on what has been called, at least tentatively, 'liminal liminality' (Hansen 2020; Klien 2020) a condition whereby transitions are sustained for an unforeseen and unknown duration. Paul Hansen focuses on a

community in Hokkaido, Japan and the often suspended transition for newcomers to decide whether they will leave or to remain. Hiroaki Kawamura focuses on 'third space' as an embodiment of liminality in Japanese rural tourism. Susanne Klien discusses the reluctance of her interlocutors to adapt to local social surroundings, remaining more bound to other locations and relations via social media despite where they reside. Finally Judit Kroo examines lexicon as a site of sustained transition as young Tohoku newcomers develop language that is precariously or tentatively local while remaining bound to roots outside the community.

“Should I stay or Should I Go now?: Liminal Limbo in a Rural Community”: After three decades of population decline, the rural central Hokkaido community I call ‘Gensan’ seems to be rebounding, with a modest net growth of registered residents since the onset of the Covid 19 crisis. However, many of the migrants into the area, old and new, are uncertain, even decades into their life in the location, if they will or want to stay. This paper maps an assemblage of people I have come to call “lo-siders”, individuals who are not considered insiders or outsiders in the district, but remain in perennial transition on the periphery of the community. While they have low levels of involvement in local affairs, often with no or few local friends, family or affiliations, they concomitantly have no plans to leave or inexorably waffle between staying and going. They remain, I suggest, in transition, in a suspended or liminal liminality, for a broad spectrum of idiosyncratic reasons—personal, ideological, or environmental. One individual residing in Gensan may be driven by the affective draw of the landscape while for another it might be the idea of freedom or independence. In many such cases, transition is not a simple move from one point to another or from one set of relations to another, but a perpetual state; a condition of feeling and being ever between people and places. This paper, rooted in an emerging research project on One Health and rural well-being, is an attempt to understand how perpetual ambiguity and contingent belonging are central for

some individuals. Presenter: Paul Hansen (Akita University)

'Rural Communities as Third Space in Japanese Tourism': Many rural communities in Japan are facing grave challenges. In addition to the persistent population decrease, rapidly progressing ageing adds even more urgency. Many rural communities are forced to redefine themselves in terms of basic services (e.g., transportation, trash sorting and collection) and community life (e.g., religious festival, funerals). They are desperately trying to find ways to revitalize their communities. One of the strategies many rural communities are exploring is tourism. Analysis of tourism in a rural setting reveals interesting features of liminalities. Tourism requires a certain level of comfort and convenience for visitors who mostly come from the urban areas. At the same time, visitors from urban areas expect something they do not have in their urban living environment. These conflicting expectations create what Bhabha (2004) calls "third space" in the tourism industry of rural communities in Japan. Bhabha theorizes Turner's (1992) "liminality" as "third space" in the context of postcolonialism. Postcolonialism provides a useful framework to examine the ways rural communities define themselves in relation to the powerful urban marketing industry. Rural communities constantly go through complex branding processes as hybrid places. This presentation will use Fukui prefecture as a case study. Fukui presents a timely case since the Hokuriku Shinkansen (bullet train in the Hokuriku region) is scheduled to connect Fukui to the Kanto region in 2024. Anticipating an influx of tourists from the Tokyo metropolitan area, Fukui is currently going through rebranding processes with many different agencies competing for the ability to define "Fukui." Fukui is clearly "third space." Presenter: Hiroaki Kawamura (University of Findlay)

'Belonging on the go?: Lifestyle migrants and returnees in Japan Between Adaptation and Disconnect' : In this paper, I explore lifestyle migrants who have spent several years in their new places of relocation; their narratives suggest that on the one hand, they feel that they have blended in and become members of the community. However, on the other hand, they also sense a feeling of not quite belonging there. Drawing on Hansen's concept of "liminal liminality" (2020), I examine the factors contributing to this condition between integration and disconnect and the moments of tension between them. I am particularly interested in teasing out the moments of oscillation between these poles from their daily lives and narratives. I introduce lifestyle migrants in the northern part of Japan

(Hokkaido) who I have followed for five years or more who portray the challenges of being accepted in a small rural town as single males. Engaging in several jobs and often working regardless of weekday or weekend, these mobile individuals indicate that they feel a sense of loneliness, yet struggle to establish social networks with locals, especially individuals of a similar age. Their lack of local friends often comes hand in hand with heavy reliance on social media through which they maintain relations with friends from their places of origin or other locations or other forms of digital entertainment. What emerges from their narratives is a multilayered picture of simultaneous adaptation to and rejection of their new place of residence. Another group of individuals I wish to examine are Japanese returnees who feel somewhat estranged after living overseas; having a sense of being out of place seems a permanent condition. I argue that these two diverse groups share common features that afford insights into the dynamics of belonging and disconnect in contemporary Japanese and global societies. Presenter: Susanne Klien (Hokkaido University)

'Our Crazy Language': Focusing on rural communities in the Tohoku region of northern Japan, this paper explores the potential for zones of social and ecological instability to be productive of sociolinguistic change. Data comes from ongoing ethnography-informed linguistic analysis of the speaking styles of diverse groups of 'newcomers' to the Tohoku prefectures of Akita and Fukushima. Even as these areas are confronting multipronged crises of depopulation and economic instability that exacerbate extant socioeconomic and socioecological precarities, they are loci of multiple forms of migration including migration of younger adults from urban cores. Analysis of the narratives and linguistic styles of these newcomers suggests that they are active participants in re-constituting extant linguistic styles, incorporating local dialect forms and intonational patterns but in ways that remain distinct from long term residents. While the newcomer rural communities analyzed here are monolingual, newcomers described their initial experiences of local linguistic styles as the gradual comprehension of what had been completely 'foreign': "when I got here, I didn't understand what people were saying at all". Integrating these styles into their speech, newcomers' speech is marked by overlapping use of non-dialect and dialect styles in ways that mimic the translanguaging (Otheguy, Garcia, and Reid 2015) practices of bilinguals. I show how what one informant refers to as this 'crazy mix' speaks to newcomers' emphasis on the construction of alternative

communities that are built from the people who constitute it, which is to say communities without a sense of a standard against which alternatives are defined. I argue that just as practices of the new community emerge from whoever constitutes the new community, so too do its linguistic practices resulting in a stylistic mix that absorbs and remakes the social meaning of the linguistic elements from which it is constituted. Presenter: Judit Kroo

4-015

Between Revolution and Stagnation: Empirical Examinations of Innovation and Knowledge Growth in Anthropology and Adjacent Sciences

8:00 AM - 9:45 AM TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Anthropological Sciences

ORGANIZER:

Werner Hertzog (University of Zurich)

CHAIR:

Luke Matthews (Rand Corporation), Werner Hertzog (University of Zurich)

PRESENTER:

Luke Matthews (Rand Corporation), Dmitry Arzyutov (Ohio State University)

DISCUSSANT:

Werner Hertzog (University of Zurich), Luke Matthews (Rand Corporation)

DESCRIPTION:

Anthropology, we all know, is unique in its openness to diverse ideas. Positioned between the humanities and the sciences, the discipline has, historically, tackled a far wider breadth of topics than other fields.

Anthropologists are frequently ahead of the curve, developing innovative research methods and studying societies and problems neglected by other social scientists. While this lack of standardization has helped us to remain creative, it may have also inhibited anthropology's ability to build a cumulative body of knowledge as compared to adjacent social sciences. Do the continuing anthropological 'turns' act as processes of intellectual renewal, or do they only result in what Eric Wolf (2001, 387) called 'intellectual deforestation'-the continuous slashing and replacement of paradigms? How do we foster knowledge accumulation in the scientific sense while avoiding theoretical over-specialization and groupthink? What is the balance of

theory, methods, and data acquisition that produces the greatest gains in knowledge growth? This panel seeks papers that will take an empirical approach to examine how the social sciences-anthropology in particular-balance these at times competing goals to achieve scientific progress. The papers here include, but are not limited to, the topics below: - Drivers of disruption and knowledge growth in anthropology and other sciences. - How theory, method, and data collection do or do not drive scientific progress. -

Social factors that promote or inhibit scientific innovation. - The role of evolutionary, cognitive, materialist, or other scientific theories to knowledge accumulation in anthropology. - Bibliometric analyses of publishing trends in the social sciences. -

Teaching structured data collection methods in anthropology departments. - The effects of collaboration versus independent research on scientific discovery. - Conducting scientific research at a time of increasing polarization between groups that mistrust or are overconfident in science. - Historical approaches to ethnographic methods and evidence-making in anthropology - Indigenous groups and indigenous rights in relation to the broader project of anthropology - The idea of 'progress' References: Wolf, Eric R. Pathways of power: building an anthropology of the modern world. Univ of California Press, 2001.

The Importance of Magicians, Cranks, and Crackpots to Scientific Progress: Magic and science share in common a goal of manipulating observable reality to practical ends. While scientists purport to understand the causal mechanisms of these manipulations, practitioners of magic expressly purport not to understand them. Science, however, also seeks new understandings that, by definition, must be outside known causal machinery. Perhaps for this reason, interest by scientists in magical, occult, paranormal, anomalistic, and strange phenomena historically are well-documented sources of scientific discovery. Recent quantitative analyses have suggested that scientific innovation is slowing. Is this the result of a finite reality in which there is less to discover, or the result of social processes that are disincentivizing magical and anomalistic thinking by scientists? This paper presents a new thematic analysis of 150 years of scientific publications to empirically document patterns of magical and anomalistic reporting in context with major scientific discoveries. Presenter: Luke Matthews (Rand Corporation)

Thinking with Formulae and Charts: Visual/Algebraic Exposition of Ethnicity in Eurasian Anthropology: The present paper deals with the role that diagrams, charts, and formulae played in forging the theory of ethnos in

the late Russian Imperial and Chinese émigré anthropology. Based on the works of anthropologist Sergei Shirokogoroff (1887-1939) and theoretical takes from the history of science (Nasim 2014) and anthropological critique (Candea 2019), we aim to contextualize the illusiveness of race which as a rigid biopolitical notion gained its currency in world anthropology at that time. As we show, such theoreticians as Sergei Shirokogoroff constructed an alternative visual and algebraic language of describing the relations between dynamic physical characteristics and ethnic migrations. By blending multiple properties of the social and the biological, he drew by hand and tried to mathematically prove what we call the race “nebulae”, an imagined space which was able to respond to multiple theoretical questions within that-day anthropology and to be read as highly plastic and relativistic metaphor of identity and also as a metonymy of race and racialization in Eurasia. Presenter: Dmitry Arzyutov (Ohio State University)

4-020

Bodies, Borders, and Boundaries: Transitional Terrains and Matter in Motion

8:00 AM - 9:45 AM TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Calvin Edward (CUNY, Graduate Center)

CHAIR:

Calvin Edward (CUNY, Graduate Center)

PRESENTER:

Calvin Edward (CUNY, Graduate Center), Elan Abrell (Wesleyan University), Lindsay Parme, Maya Latif, noor dughri

DESCRIPTION:

Above all, the COVID-19 pandemic has highlighted the necessity of thinking through issues of multispecies relationalities, health, migration, and the overt and covert forms of violence that take root within prolonged conditions of crisis. At the core of these issues are bodies - how they navigate shifting terrains, the forms of control they are subjected to, and the ways in which their movements across state borders and taken-for-granted boundaries challenge entrenched structures and hierarchies of power. Bringing together a series of investigations around the materiality of various human

and nonhuman bodies, we ask how bodies are involved in transitional pivots within the liminal spacetimes that characterize periods of uncertainty. More specifically, the papers presented on this panel aim to interrogate how, in various ways, bodies in motion threaten territorial distinctions, and profoundly disrupt material and conceptual boundaries - those between natural and artificial, host and pathogen, human and animal, democracies and dictatorships, as well as sovereignty and self-determination. We trace the pathways through which the bodies of refugees come to be configured as threats to the body politic, and the ways that forced migrations undermine social relationships, catalyzing both communal forms of violence but also the creation of new modalities of care. We further explore how transformations in animal consumption obfuscate the political-economic drivers of environmental crises, and how the protected movements of certain animals impede anthropocentric dominion over life and land. Drawing on work that spans sites in Chile, Uganda, the Middle East, and the United States, we more broadly engage with ongoing explorations surrounding political agency, resistance, and struggle, trying to tease apart the nuances, specificities, and potentialities found in both reactionary and revolutionary political projects. Central to our analyses, then, is also a curiosity about the different visions of futurities that are being imagined – and fought for – within the messy, contingent, and transitional entanglements of everyday life.

No Country for New Wolves: Gray Wolf Reintroduction and Right Wing Mobilization in Rural Oregon: This proposed paper aims to examine Oregon’s longstanding political antagonisms surrounding gray wolf reintroduction and conservation programs. Throughout the last 20-years, wolf conservation has been a keystone culture war issue across Oregon as the state’s predominantly rural right wing has fervently opposed ‘elitist urbanite and big government agendas’ to ‘destroy rural lifestyles’ through ‘rampant’ predator populations. As reintroduced wolves cull ungulate populations and depredate livestock, a minority coalition of right wing cowboys, farmers, and hunters have accused the state government of overseeing economic and environmental degradation in rural sectors of the state. As this paper shows, the reintroduction of wolves into Oregon has triggered a certain kind of existential response by the state’s rural right wing. For them, the very existence of wolves directly challenges the hegemonic modes of relationship that have been foundational for settler colonial monopolizations of land and life throughout the state’s history. In this way, anti-wolf rightists actively

recognize the species' agentic capacities as a threat to their private property, potentialities for perpetual capitalistic growth, and dictatorial oversight of environmental stewardship. The fact that the wolves are protected by the liberal state further drives a deep-seated political animosity toward 'urban elitist utopians' and 'big government'. The bodies of wolves, then, become catalysts for ideological and material contests which are fought through local, state, and national politics. Engaging with political anthropological and nonhuman geographical frameworks, this paper asserts that these wolves, as unbounded and entangled subjects, have become crucial political actors in reconfiguring anthropocentric and capitalistic territorializations which, in response, triggers reactionary political mobilizations around politics of resentment. Presenter: Calvin Edward (CUNY, Graduate Center)

Effective Altruist Paradox: Political Economies of Vegan Activism & Empty Promises of Cultured Meat: Extensive media coverage and industry hype has led to billions of dollars of investment in over 50 cell-cultured meat startups, stoking hope among many activists in vegan and animal protection circles that cultured meat could facilitate a rapid transition away from the global food system's increasing reliance on animal farming. However, other than one small pilot program in Singapore, cultured meat is not available for sale anywhere in the world, and it's not clear when it ever will be. Indeed, a recent techno-economic analysis of the industry concluded that without a substantial increase in funding for research and development well beyond the over \$3 billion in private equity and corporate funds already invested in these companies, they'll be incapable of effecting a significant transition within the next 20 years. Yet, driven by "effective altruism," a utilitarian movement with an outsized influence on animal charity funding, cultured meat has been positioned as a grand solution to the problem of animal agriculture's disastrous impacts on animal wellbeing, human health, and the environment. This has reconfigured the financial and strategic landscape of vegan activism, channeling significant funding streams away from vegan outreach and other strategies and into investment in these companies. Informed by four years of fieldwork on the cultured meat industry, this paper argues that the prioritization of market solutions has effectively transformed a broad segment of vegan activism into an engine for venture capitalist fundraising. Further, this strategy reinforces the same capitalist system that produced the current crises of mutually intensifying ecological and social disasters in

the first place, raising the question of whether it is essentially an activism Ponzi scheme, funneling wealth and resources into market- and consumption-oriented "solutions" that actually serve to sustain the political-economic system that drives the very crises it seeks to solve. Presenter: Elan Abrell (Wesleyan University)

"Sujetos no Objetos": Animals in the Chilean Constitutional Struggle: As a result of widespread protests against social inequality in the country, on October 25th, 2020, Chileans overwhelmingly voted to replace the current constitution, written under the Pinochet dictatorship, with a new constitution that would be drafted by a publicly elected constitutional convention. Following trends in Latin America that view nature as a legal subject, as has happened in Bolivia and Ecuador, a coalition of animal rights groups in Chile formed to advocate for the inclusion of animals in the new constitution. As the law stands, there is no possibility of an animal entering a constitutional discussion because of their status as "movable property." However, Chilean legal scholars have argued that a "mere declaration" on the rights of animals would be more than just a symbolic act and could "permeate the entire national legal system" (Beroiz Díaz and Briones Rodríguez 2019). Based on ethnographic fieldwork conducted in Santiago, Chile, this paper focuses on how activists mobilized to change the status of animals from property to sentient beings with constitutionally protected rights. The efforts of these activists resulted in the passage of an article declaring that animals are "subject to special protection measures...with the right to live a life free of mistreatment." This vote was highly contested among right wing factions of Chilean society. Chilean cowboys, known as huasos, descended on Santiago with their horses to oppose this measure, resulting in direct confrontations with animal rights activists. This paper further analyzes how the inclusion of legal protections for animals contributed to the rejection of the proposed constitution in a national plebiscite on September 4, 2022. Presenter: Lindsay Parme

Transformations of Violence: HIV, Violence, and the Sacred: Circulating in the spheres of multiple refugee crises around the world, violence, disease, and the meanings to which they are attached are intertwined with notions of purity and contamination, host and pathogen, and, ultimately, deservingness and disposability. In this paper, I trace the connections between HIV transmission and violence, exploring how both are inextricably related to historical, social, and political economic forces in refugee settlements in

Uganda. In contrast to prevailing discourses in global health and development research that identify a paucity of “local knowledge” as a significant barrier to HIV prevention and treatment, residents in these settlements seem well-informed about HIV. What people find more concerning is a lack of control over their risk of HIV exposure due to the frequent occurrence of sexual and gender-based violence against young women, emphasizing longstanding questions about why violence converges on certain groups at certain times, and how it becomes folded into the relations of everyday life. Taking seriously the contention that our current era of racial capitalism constitutes “The Age of Human Sacrifice” (Gilmore 2022), I revisit eminent theories of sacrifice in anthropology and beyond, re-reading them through the lens of Black radical feminist scholarship and abolitionist frameworks to put forth the tentative suggestion that women emerge as “sacrificial victims” amidst the militarized transitions and crises that occur in conflict and post-conflict zones. Finally, by way of conclusions, I consider how political agency and resistance are configured in settlements, exploring the ways that, rather than relying on and reproducing carceral logics of policing and punishment, the practices of care organized and enacted by residents are oriented instead towards a transformation of the very systems and structures of power that perpetuate harm and violence in the first place. Presenter: Maya Latif

Drag Dictatorships: Drawing on feminist theory, queer theory, and visual analysis, “Drag Dictatorships” is a paper that contends with pinkwashing migratory policies and interrelated conceptions of queer imperialism within Western humanitarian apparatuses. Specifically, I aim to illustrate and interrogate how such refugee policies are ‘dragging’ queer migrants from one set of ‘drag dictatorships’ that are conceptualized as being located in the Middle East to another one that, as I argue, is operating in the United States. This piece will examine the mechanisms through which the perception that queer migrants’ sexual and gender identities and practices are “better” protected in the United States, the U.K. and Canada is generated, in spite of the fact that homophobic and transphobic perspectives and policies are noticeably gaining momentum across in each of these areas. Finally, this piece will also explore how the political performances of conservative and reactionary politicians who support and promote homophobic and anti-trans legislation and policies can be construed as themselves enacting a form of political drag, as well as the reasons why power is being concealed within the performance of drag and how this

all, in turn, contributes to global expressions of homo- and transphobia, Islamophobia, and xenophobia.

Presenter: noor dughri

4-025

Capturing the transition 1: anthropological critiques of sustainable finance and impact investing

8:00 AM - 9:45 AM TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Marc Brightman

CHAIR:

Marc Brightman

PRESENTER:

Claudia Campisano ,Anna-Riikka Kauppinen (Geneva Graduate Institute),Riccardo De Cristano (University of Bologna),Wei Gan (Princeton University, Department of Anthropology),Gebhard Keny (Rice University, Department of Anthropology)

DISCUSSANT:

James Mizes

DESCRIPTION:

Capitalism has been widely blamed for both the global environmental crisis and widening social and economic inequality, yet the belief that capital can be harnessed to provide innovative solutions remains established in political and business circles, where, instead of the invisible hand of the market, the 'visible hand' of innovative finance is invoked in the name of the common good. Cross-sectoral partnerships increasingly use capital markets to pursue social and environmental goals, in line with an intergovernmental mandate for promoting socially inclusive green growth. If the exploitation of finite natural resources and human labour gave rise to the present predicament, the narrative goes, then the financial sector should stimulate socially and environmentally responsible enterprise to offer ways out of it. As growing numbers of successful investors and business consultants claim to have experienced 'awakenings' to the possibilities of investing in public, social and environmental goods, leading business schools worldwide have launched impact investment programmes, and top business school graduates are

aspiring to work in the growing 'impact' sector. Underscoring this moral turn in finance (Dal Maso, Tripathy and Brightman 2022), religious organizations are openly promoting impact investing, especially since religious leaders have begun to extend their moral concerns to ecological problems. The business-friendly, socially and ecologically progressive moral thrust of 'sustainable' finance appears broadly in line with a liberal mainstream challenged by multiple social movements. Yet it is also an expression of the emerging network economy, of South-South collaboration, and of devolved, decentralized approaches to change. Experts in global social and economic inequality and in environmental studies argue that radical political and material changes are necessary for a global transition to sustainability, such as degrowth, community energy production and the fostering of social and biological diversity. Impact and 'responsible' investing have emerged out of an overwhelming recognition of the unsustainability of today's global economic system, but are only partially or superficially aligned with other social and ecological movements. Are they merely opening new frontiers for financialization and deepening the political crisis of the developed world, or can some of their iterations support radical transitions? We invite papers that explore the human dimensions of sustainable finance and impact investment across the spectrum of relationships between risk and ethical action, and more-than-human ecologies, thus approaching financial instruments as devices for ordering and re-ordering the world. Which different actors are brought together through impact bonds and what kind of relationships do bonds produce between them? How are different actors' visions of sustainability encoded and enacted through financial instruments? To what extent is finance amenable to contributing towards social and environmental sustainability? Themes may include (but are not limited to) ecological and financial temporalities, ethics and responsibility, critical accounting and accountability, indicator literacy, value, political ecology, the anthropology of the 'good', elite capture, climate and environmental justice, multispecies, decolonial, feminist and queer ecologies.

Transitioning to value+s: the uses of time in social and impact investment : This paper aims to shed light on the ways time and timeframes are mobilized within socio-technical arrangements engendered by social and impact investments – investments aimed at pairing financial and non-financial outcomes – by symmetrically considering discourses and practices of investors and investees. If time, particularly future, plays a central role in financial understandings and

operational logics, in impact and social investments promoters' discourses the 'time of impact' seems to be ethereal and ever shifting between present and differently located futures. However, the 'calendrics of repayment' (Guyer 2007) of credit/debt, set dates anchoring imaginaries and discourses to the production of outcomes and the rules of capital movements. In such processes time and timeframes come to be mobilized by planners (investors and investees) of impact interventions to make sense of both their roles, and of 'impact' itself. I will unpack such processes through the analysis of investors' discourses and through the case study of a social enterprise, SustAgric-Africa (SSA), whose aim is to lift smallholder farmers in rural Ghana out of poverty through sustainable agriculture. In following temporal horizons in their journey from discourses to project implementation, I will show how, in a sinusoidal movement, the urgency to act 'now' to tame what are framed as 'crises' constantly transitions in the transposition of impact generation in undefined futures, potentially adumbrating uncertain attainments of social and environmental outcomes. Presenter: Claudia Campisano

Sustainable finance from the south: hierarchies of expertise in Ghana's emergent "alternative" bond: Sustainable finance has become a global industry of expertise and knowledge production. From finance consultancies advising companies on alternative asset classes to think tanks and universities in the Global North setting up research teams on measuring impact, the global "sustainable finance assemblage" (cf. Schwittay 2011) has emerged as an aspirational space to harness financial capital for a more sustainable future. This paper approaches the sustainable finance assemblage from the perspective of global hierarchies of expertise, drawing on fieldwork on initiatives to establish green and social bond markets in Ghana. The reports, public debates, and experiences of private sector finance professionals in training sessions on green bond markets organized by Ghana's Securities and Exchange Commission reveal the contests of value over rightful expertise. Ghanaian government agencies approach "alternative" bond markets as innovative mechanisms for development financing, while sustainability is framed as a value emanating from the global north – hence, expertise on sustainability becomes the exclusive attribute of foreign financial institutions. Ghanaian private banks are assigned the role of intermediating partners that must receive requisite training in order to participate in these markets. From debates of German consultancies contracted to conduct feasibility studies to frustrations

of Ghanaian finance professionals over their government's lack of respect for their expertise, this paper sheds light on the discordances between public and private stakeholders in making sense of sustainability as both a value and subject of expertise. These tensions point towards emergent anti-imperial political visions of expertise that the global sustainable finance assemblage engenders. Presenter: Anna-Riikka Kauppinen (Geneva Graduate Institute)

Carbon (un)chained. Blockchain, Voluntary Carbon Markets and the pursuit of responsibility: Despite continued criticisms of Proof-of-Work's energy consumption and money laundering, international organizations at COP21 endorsed blockchain-based solutions as tools for achieving carbon neutrality. Blockchain and cryptocurrencies, which were initially conceived as libertarian tools, are also designed to lower transaction costs and increase transparency, making them suitable for use in green finance. In fact, these markets continue to lack transparency and trust, particularly the unregulated ones like the VCM (voluntary carbon market). One of the pioneers in this market is KlimaDAO, a decentralized autonomous organization that issues a token backed by 'bridged' carbon offsets, or credits that have been digitally transformed and added to a blockchain. The required technology framework is provided by Toucan Protocol. This ecosystem was launched during October 2021 but the token crashed after a dramatic soar, leaving suspicions on the founders. Journalistic investigations also questioned KlimaDAO's environmental impact because questionable carbon credits ended up offsetting off fresh emissions. A dispute erupted between Klima/Toucan and Verra, one of the top VCM certificate issuers. In a back-and-forth exchange, the former accused the latter of engaging in shady business while the latter asserted that it was not their job to evaluate the quality of a carbon credit. None of them, however, questioned the reliability of the present market systems. Moving on from this episode, we will demonstrate in this paper how blockchain technology, rather than enforcing transparency and trust or funneling suspicious funds, is simply enforcing Arendt's bureaucratic 'rule of nobody' and fits mainstream market approaches that leave untouched climate change's underlying causes. Presenter: Riccardo De Cristiano (University of Bologna)

Funding racial justice: philanthroactivism in Asian America: Since the onset of the COVID-19 pandemic, Asian American nonprofit and community-based organizations have mobilized to speak out for the Asian

American community — first against the anti-Asian hate spurred by the pejorative “China virus” and then, increasingly, toward race-based political empowerment. One key angle that Asian American activists take is highlighting and addressing the imbalance in philanthropic funding that supports Asian American wellbeing. In this paper, I explore what I call Asian American philanthroactivism, which I conceptualize to be a complex, dynamical system that seeks to achieve racial justice via the redistribution of capital. While studies of philanthropy and its relationship to humanitarianism and social movements have tended to be critical, either focusing on philanthropy as a laundry for wealth amassed through exploitation or the nonprofit sector as a willing participant in the so-called nonprofit-industrial complex, I argue for a processual approach that centers the immanence of the operations that capital performs within the activism context, as well as the operations performed upon capital. With ethnographic data from fieldwork with nonprofits, community organizers, and their grant-makers, I discuss the material, political, and affective dimensions of philanthropic capital, both on the scale of its circulation as quanta of value and on the level of tedium and mundane encounters. Thinking in philanthroactivist terms reframes the analysis of social finance and other capitalist tools by refusing to uphold particular ethico-political commitments as “good” (e.g., anti-capitalist) and others bad (e.g., “greenwashing”), attending instead to the agonistic unfolding, through and from capital, of sometimes incompatible visions of a better world. Presenter: Wei Gan (Princeton University, Department of Anthropology)

Budgeted Harm: Wetland Restoration and the Politics of Harmful Algal Bloom Mitigation in Lake Erie: Each summer, several hundred square miles of Lake Erie's southwest basin are covered in a living toxic pea-green slime that threatens drinking water supplies and wildlife. These increasingly common and disruptive events are referred to as harmful algal blooms (HABs) and have been historically associated with the leaching of nutrient fertilizers applied to farm fields in northwest Ohio. Today, HAB events in Lake Erie are compounded by both nutrient run-off from increasingly intensive farm operations as well as dwindling wetlands throughout the region. This talk details recent investments by the state of Ohio to develop a sustainable nutrient monitoring program of Lake Erie's watershed that policy makers argue is necessary to assess the cost effectiveness of various HAB mitigation strategies, notably wetland restoration. Wetland ecosystems have been observed to remove nutrients

from waterways and retain such nutrients within vegetation and sediment at scales amenable to HAB mitigation, however, little is understood about how specific material arrangements within wetlands impact nutrient retention. This talk details how wetland ecologists account for such unknowns in their nutrient monitoring efforts and the political consequences of a budgetary conceptualization of wetlands in Ohio more broadly. More specifically, it details how competing wetland management interests and more-than-human temporalities get folded into individual wetland nutrient budgets through the use of algorithms and watershed-scale modeling. The talk considers such budgetary logics, and the data that animates them, as emergent inscriptions of state power within a landscape long-haunted by legacies of settler colonial terraforming and environmental degradation. Presenter: Gebhard Keny (Rice University, Department of Anthropology)

4-030

Carceral Escapes: Carceralities inherent in escapes from, into and across life transitions

8:00 AM - 9:45 AM TMCC - Hall F

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Naseem Jivraj

CHAIR:

Naseem Jivraj

PRESENTER:

Taku Suzuki (Denison University), Tobin Hansen (Oregon State University), Naseem Jivraj, Emma Backe (George Washington University), Hatim Rachdi (Northwestern University in Qatar), Kenneth MacLeish (Vanderbilt University), Jennifer Long (MacEwan University, Department of Anthropology)

DESCRIPTION:

Carceral Escapes: Carceralities inherent in escapes from, into and across life transitions How can we interrogate the carceral in people's complex lived experiences and their escapes into, from and across life transitions, institutions, and geo-political spaces? Scholarly engagement with the carceral conventionally studied penal systems. By contrast, this panel understands the carceral more broadly: as the subjective lived experiences of detriment and harm, including the confiscation or loss of opportunity or potentiality, felt by the subject. Carcerality requires an analysis of intent –

the agent(s)' (be it legal, state, family, employer, medical, or otherwise) intentions to cause harm and restriction. Moreover, the carceral requires an examination of spatiality – spaces where carcerality is achieved (the city, country, street, home, institution, detention centre, borders, body, imaginations), at any scale. It also requires investigation of the diverse (im)material techniques and technologies through which detriment is experienced, contested, and resisted. The framework of 'Carceral Escapes' extends the analytical gaze, foregrounding the ways in which the carceral is embedded in people's complex lives to consider what happens when they (attempt to) escape. All too often, an apparent 'escape' from the carceral can actually involve being subjected to new regimes of carcerality. The concept of 'Carceral Escapes' illuminates the way in which the carceral is seeped into the fabric of escapes whereby repercussions of the preceding carceral context are carried into the next. It allows us to think through the carceral as embedded and experienced in and across temporalities spanning multiple geo-political, institutional, familial, social, economic, medical, and legal spaces and across life transitions. Using the framework of 'Carceral Escapes' this panel will interrogate the carceral across a range of different contexts, such as familial and intimate relationships, legal and social institutions, immigration, asylum, and transnational border controls, as well as within concepts like Whiteness and Cis heteronormativity. It will illuminate the carceral practices, meanings and subjectivities that are articulated in legal, social, medical, and economic institutions that people repeatedly live in, escape from, escape into, and escape across. It will question the effects of such carceral experiences and escapes on people's everyday subjectivities and quality of life. Importantly also, it will shine light on the implications these insights can have for our own conceptual understandings, as well as policy and practice.

Prison without walls: Provisionally released asylum seekers in Japan and their spatiotemporal tactic: The paper examines how asylum seekers in Japan, whose applications for refugee recognition have been denied or are pending, survive while being prohibited from working, accessing healthcare, or moving outside of the municipality of their residence. After providing a brief overview of Japan's asylum policies that uphold the principle of incarcerating all asylum seekers, it portrays the acute challenges faced by those asylum seekers who are "provisionally released" from the migrant detention centers. With the ever-present threat of incarceration and deportation, indefinitely temporary legal status, and

severely restricted spatial and socioeconomic mobilities, many of these asylum seekers describe their situations as living in “a prison without walls.” Based on my ethnographic fieldwork conducted in 2021-22, during which I interviewed provisionally released asylum seekers and their Japanese supporters, the paper portrays how those provisionally released asylum seekers manage to survive, sometimes for decades, in Japan. It argues that while they don’t entirely escape from the Japanese state’s spatiotemporal control over their lives, they can and do create their individual and communal spaces and personal timelines by cultivating a network of support and aspiring for their futures. If a state’s primary means of control over its vulnerable subjects, such as rejected asylum seekers and undocumented migrants, is subjecting them to indefinite waiting and threat of incarceration, I argue that surviving one day at a time, trusting strangers who are willing to help, and maintaining hope for a better future, in themselves, are radically subversive acts against the state’s spatiotemporal violence. Presenter: Taku Suzuki (Denison University)

“Deportation to Mexico from U.S. Prisons: Socialities and (Post-)Carceral Escapes”: What influence does the crafting of socialities after prison and deportation have on post-carceral transitions? This paper examines ways in which men deported over the northern Mexico border remake intimate social lives and seek to make place in the aftermath of release from prison. It draws on the notion of subjective experience, or detriment (Moran et al. 2018, 677), to examine the portability of carceral socialities—from inside prison walls, out to local communities, and across national boundaries. In post-prison and post-deportation contexts, forcible displacement to countries of formal citizenship—places of political and legal belonging—may engender multiple forms of out-of-placeness: social, economic, and psychological. Forging ties of interpersonal intimacy provides one resource for achieving contingent stability. Based on ethnographic research in the city of Nogales, on Mexico’s northern border, this paper illuminates traces of the carceral in placemaking projects of long-time U.S. residents who migrated from Mexico as children and, years later as adults, were incarcerated in U.S. prisons and expelled to Mexico to encounter other deported pintos [formerly incarcerated people]. Making use of U.S. national and prison identifications and ways-of-being to identify interpersonal affinity facilitates social connections and the circulation of information, material goods, and affective care. While forcible return signifies rupture as well as discontinuity, emergent socialities inflected with carceral experiences made

subsequently provide possibilities as social organizers, symbols of alliance, material repositories, and sources of contingent interpersonal belonging. Presenter: Tobin Hansen (Oregon State University)

‘Carceral Escapes’ recurring confinements experienced by UK South Asian brides in broken transnational marriages: The framework of “Carceral Escapes” offers important new perspectives on the multiple challenges faced by transnational brides, ranging from arranged marriages back home, and delays in spousal visas, to experiences of domestic abuse and stringent immigration rules in host countries post-marital breakdown. Moving away for the conventional use of the carceral which studied penal systems, it follows anthropologists and geographers who employ a broader understanding of the carceral as an intent by agent(s) (legal, state, family, employer, medical, or otherwise) to cause detriment, harm, or restrictions, and to confiscate or cause damage of opportunity or potentiality, within specific spaces, across life events. As well, it opens vistas to see how all too often, an apparent ‘escape’ from one challenging context can involve subjection to new regimes of carcerality. It illuminates the carceral seeped into the fabric of escapes and how the repercussions of the preceding carceral context can be carried into the next. This paper applies the carceral escapes framework to person-centred ethnography of South Asian Muslim women living in the UK. It reveals new anthropological insights on gender, migration, broken transnational marriages and stringent immigration policies by illuminates the repeating carcerality embedded across temporalities spanning multiple geo-political, institutional, familial, social, economic, medical, and legal spaces and across life events experienced by spouses in broken transnational marriages, both back home and in the UK, in interconnecting ways. Presenter: Naseem Jivraj

“You Putting Yourself in Jail”: The Intimate Carceral of Domestic Violence : Adopting a more capacious understanding of the carceral (Moran et al. 2018), this paper considers the experiences of “capture,” “imprisonment” and “bondage” that survivors of intimate partner violence (IPV) articulate in their intimate relationships in Cape Town, South Africa. The feelings of entrapment and “intimate terrorism” (Johnson 2008) that can accompany IPV results in some survivors articulating abusive relationships in carceral terms likened to “putting yourself in jail.” Yet in the broader carceral landscape of gender-based violence (GBV) “justice” in South Africa, survivors attempting to exit abusive relationships must often go through the

criminal justice system, risking the arrest and imprisonment of partners with whom they share children, or on whom they depend for housing and financial support. Even President Cyril Ramaphosa's declarations around fighting the "scourge" of GBV primarily focuses on punitive models of prevention and response, emphasizing longer and harsher prison sentences for perpetrators as a "deterrent" to violence. Within these overlapping carceral circles, I consider how survivors articulate the kinds of surveillance, coercive control, and entrapment exhibited by current or former intimate partners, and how the limited modes of "escape" are accompanied by different carceral logics rarely align with the social, material and structural needs of survivors. These different kinds of carcerality are also attendant to broader debates over the limits and problematics of carceral feminism, which invest the state and criminal justice system with the task of "policing" gender-based violence, begging the question of what an alternative justice and freedom might look like for survivors. Presenter: Emma Backe (George Washington University)

"iiala Mataa" : Cis-heteronormativity and The Everyday Production of 'The Carceral Continuum': The "carceral continuum" (Moran et al., 2017) has been recently explored as a useful analytic to account for the enmeshment of mobility and immobility in migration studies, yet its "epistemological cisheteronormativity" (Ritholtz, 2022) goes unchallenged. In this paper, I explore how gender and sexuality shape the "carceral continuum" in the context of migration between the Middle East and Europe. I suggest that queer refugees enact what I refer to as 'intensified gender and sexual performance' - that is, deliberately and strategically exaggerating normative gender and sexual expression - in their attempts to navigate "confinement in motion" (Balaguera, 2018). Relying on three months ethnographic field work in Athens, I analyze the impact of Iraq-Greece's cis-heteronormative carceral geographies on the life of Ziri, an Iraqi trans woman stuck in limbo. While tracing her (im)mobility trajectories through time-space, I focus on her relational encounters with (1) border police and flight attendants at the airport-prison, (2) humanitarian workers and refugees at the camp and NGO accommodations, and (3) smugglers at borders. I argue that Ziri futilely mobilizes masculinity and/or femininity as "carceral escapes", which in turn shape her gender subjectivity. My study thus brings together and contributes further knowledge to debates on carcerality in geography and queer migration, by queering the carceral continuum as both a gendered and relational experience that is not

necessarily bound to place. 1Translates to "until when" which is an expression that Ziri used when describing her experiences. It is also the title of a song by an Iraqi poet, Kadem al Saher, dealing with the economic precarity in Iraq and youth 's political resistance. Presenter: Hatim Rachdi (Northwestern University in Qatar)

Race, Empire, and the "Criminal Veteran": The law-breaking US military veteran is a figure of both sympathy and fear in US public discourse. This figure is firmly embedded in a moral economy of civilian "support" for veterans and a presumed causal linkage between military service, psychological trauma and mental illness, and law-breaking behavior. Programs from treatment courts that support veteran rehabilitation to Veterans Administration outreach services have emerged over the course of the US's post-9/11 wars. But efforts to mitigate criminological punitiveness for veterans are largely detached from broader critiques of carcerality. Veteran offenders instead are cast as exceptional figures: vulnerable, sympathetic, and deserving within a carceral system where they are presumed not to belong. Veteran exceptionalism thus offers an escape from carcerality and its simultaneous reinscription. Drawing on ethnographic fieldwork with the participants and staff of a veteran treatment court in a military community, this paper explores how veteran offenders do not escape carcerality, but come to inhabit a veteran status defined in the wake, and even the anticipation of, disordered behavior and criminological involvement. Veterans are obliged to embody a continuous racial logic of domestic carcerality and global empire, but also become critics of the coercions and contradictions of these dynamics. The paper tracks the instability of normative racialized citizenship across veteran justice literature and advocacy and in the experiences of veterans themselves, identifying moments in which the exceptional power of military whiteness and exalted citizenship is affirmed, contested, or loses coherence under the coercions and humiliations of judicial supervision. Presenter: Kenneth MacLeish (Vanderbilt University)

The Carcerality of Whiteness: Exploring how White folks address the 'active entity' of whiteness: Whiteness stumps White folks as a lived experience due to its normative and relational (rather than corporeal) nature. After three years of participant observation and over 80 interviews with White Albertans on the topic of whiteness and white racial identity, it became apparent that my participants struggled to identify and reflect on

past and present examples of White privilege and 'whiteness at work' in their everyday lives. The 'carceral escape' framework provides a unique conceptual lens to view participants' "imprisonment" in whiteness and their reflective attempts to unearth and come to terms with their own racial advantage with the ultimate goal of escaping 'the whiteness project'. In this presentation, I describe what I understand to be the 'golden handcuffs' of whiteness with its sticky and recalcitrant nature that resists reflection on one's privileged existence. In this analysis, I will explore the 'conditions' of whiteness as a carceral mechanism to identify its work as a detriment, an intention, and as a spatial framework. Whiteness can only function as a carceral mechanism due to the superior positioning of white racial identity in the hierarchical framing of Canada's multicultural context. This presentation reveals how my participants experienced whiteness and explores the possibility of 'escape' to gain insight into whiteness at work in social, economic, legal, medical, and state spaces and, to address colourblind (white liberal) approaches that maintain the racial status quo.
Presenter: Jennifer Long (MacEwan University, Department of Anthropology)

4-035

Communities of Consumers, Structures of Consumption

8:00 AM - 9:45 AM TMCC - 713 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Ariana Gunderson (Indiana University, Bloomington, Department of Anthropology)

PRESENTER:

Rachel Kingsley (University of South Florida, Department of Anthropology), Ariana Gunderson (Indiana University, Bloomington, Department of Anthropology), Carolyn Mason (Southern Methodist University, Department of Anthropology), Yu Han, Miguel Pastor

DESCRIPTION:

The rules regulating how we eat, what we eat, and why we eat are framed by the communities we belong to. This session tackles the nature of these structural engagements in shaping food consumption within 'communities' whether those are conceived of as academic, legal, racial, national, or medical. The papers

here seek to uncover how these community structures shape how undergraduates learn about food, how recipe circulation is managed to produce value, how food access is shaped in minority communities, and how growth standards interact with cultural ideas about children's bodies.

Community-Engaged Learning: Centering Anthropology in Undergraduate Education: Community-engaged learning (CEL) is a 'hands-on' approach to introducing undergraduate students to anthropological methods and theory in local contexts. CEL bridges academic theory and real-world practice by 'promoting student's academic learning and civic development while simultaneously addressing real-world problems, community needs, and interests' (Boyer, 1990). This presentation will discuss how community-engaged learning was utilized in an undergraduate anthropology class at the University of South Florida in the summer of 2022 and 2023. By applying anthropological methods and theory, students examined food insecurity and inequity in the Tampa Bay area. In addition, this presentation will also discuss the process of creating community partnerships for CEL, student feedback and reflection about their CEL experiences, lessons learned from students and instructors, and future recommendations for integrating community-engaged learning into undergraduate anthropology courses. Community-engaged learning (CEL) is one way to introduce undergraduate students to social inequities and inequalities in a local-context. Community-engaged learning is broadly defined as a 'structured learning experiences within the context of a community' (Rosenstock et al., 2011). CEL bridges academic theory and real-world practice by 'promoting student's academic learning and civic development while simultaneously addressing real-world problems, community needs, and interests (Boyer, 1990). In addition, CEL emphasizes collaboration between students, stakeholders, and their communities. Studies have highlighted the benefits of CEL in undergraduate education, including developing critical thinking skills, communication and problem-solving skills, cultural awareness and competency, and increased interpersonal skills (O'Connor et al., 2011). The Tampa Bay area faces significant social and structural barriers that contribute to food insecurity, including a lack of reliable transportation, cost of living increases and inflation, unemployment, and low wages (O'Donnell, 2020). In predominantly Black neighborhoods in Tampa, almost 40% of children are living in poverty and are unsure where their next meal will come from (O'Donnell, 2020). Working in a community food garden

and neighborhood food distribution, students examined a variety of social, economic, and environmental conditions in the Tampa Bay Area that influence food insecurity and inequity. For example, students examined how living in a 'food desert' with a lack of reliable and affordable public transportation creates a lack of healthy and affordable food options, which increases the risk for a variety of health conditions, such as diabetes, childhood obesity, and high blood pressure. There were several learning outcomes for the students' CEL experience, such as increasing the understanding of social issues through participation in the community, understanding the importance of offering culturally appropriate food at the neighborhood food distribution, examining how food insecurity is created and perpetuated by structural, social, and racial barriers in the community, and using participant observation, interviews, and their CEL experiences to create 'mini ethnographies' Finally, students were required to attempt to create possible solutions to food insecurity in the Tampa Bay Area. This presentation will also discuss a future recommendations in an attempt to provide the best possible CEL experiences. Presenter: Rachel Kingsley (University of South Florida, Department of Anthropology)

IP Law and Honor Codes: How to Prevent Recipe Theft: A recipe captures in neat prose a method of cooking, fixing a particular way of food preparation into text. People often grow fond or even possessive of a particular recipe, claiming it as theirs after tinkering with and perfecting it, and companies like Coke claim profitable recipes as proprietary. When a person or company identifies strongly with a recipe, they might take action to control its circulation and protect it from theft. Drawing on fieldwork conducted in the US and in Germany, in this paper I will outline and analyze common strategies for preventing recipe theft: Coca-Cola employs rigorous security to protect its recipe from would-be copycats; cookbook publishers copyright books and factory foods are produced under patents; freelance recipe developers on deadline follow an 'honor code' to walk the narrow line between finding inspiration for their next SEO recipe and pilfering another's work. These strategies manage a recipe's circulation to produce value: perhaps by profiting from cookbook sales (in the case of high circulation) or by burnishing a reputation for having the best chili that no one else can seem to make quite as well (in the case of no circulation). The legal and institutional apparatus arranged to prevent recipe theft speaks to the immense value to be wrung from these words about food, as recipes are transformed from common knowledge into

private property. Presenter: Ariana Gunderson (Indiana University, Bloomington, Department of Anthropology)

The Change We Wish To See: How Food and Community Are Intertwined: Food deserts, or areas without reliable or close access to grocery stores and fresh produce, are phenomena that occur across the United States, with significance to medical anthropology and food studies. These areas are constrained by the lack of healthy foods available to them, which also affects the health and nutrition of these communities. The lack of self-sufficiency in local food systems, part of the global movement toward a capitalist world food economy, has exacerbated this situation (Friedmann 1992). Areas without these industrialized food sources are left without other options for food under this new system, leaving the individuals within them vulnerable to the health effects of lack of access to quality food such as malnutrition and diabetes (Borras and Mohamed 2020). This is especially true for minority communities, which often overlap with identified food deserts because of historical and social processes that economically disadvantaged them (Reese 2019; Li and Yuan 2022). The effects of these situations, including negative health outcomes, have sparked national initiatives to address food deserts. However, these efforts often focus on policy rather than existing community initiatives. Purely policy-based interventions ignore how minority families and communities, especially in African American neighborhoods, often rely on each other for food and monetary aid to maintain their health, not only as individuals but as a whole (Stack 2008; Reese 2020). I will observe two locally run organizations that rely on community support to address food deserts in South Dallas, identifying and sampling community stakeholders for interviews. These interviews will ask about methods of supporting their community and how they relate that to community health. This paper acknowledges the reliance on community as strength, rather than a constraint on Black people, in order to understand the transitional work done as communities affected by food deserts shift how they can access food and perceptions about the capabilities of Black community organizations. Citations: Borras, Arnel M., and Faisal Ali Mohamed. 2020. 'Health Inequities and the Shifting Paradigms of Food Security, Food Insecurity, and Food Sovereignty.' *International Journal of Health Services* 50 (3): 299–313. Friedmann, Harriet. 1992. 'Distance and Durability: Shaky Foundations of the World Food Economy.' *Third World Quarterly* 13 (2): 371–83. Li, Min, and Faxi Yuan. 2022. 'Historical Redlining and Food Environments: A Study of 102 Urban Areas in the United States.' *Health & Place* 75: 1-10.

Reese, Ashanté. 2019. *Black Food Geographies: Race, Self-Reliance, and Food Access in Washington, D.C.* --. 2020. 'In the Food Justice World but Not of It: Everyday Black Food Entrepreneurship.' In *Black Food Matters: Racial Justice in the Wake of Food Justice*. Stack, Carol. 2008. *All Our Kin: Strategies For Survival In A Black Community*. Presenter: Carolyn Mason (Southern Methodist University, Department of Anthropology)

Constructed or Perceived? Sensory Ethnographic Approaches to Understand Urban Consumers' Evaluation of Food and Waste: While sensory ethnography has been utilized in recent sociological and anthropological studies of everyday life, it remains relatively new in the study of food consumption and waste issues. This project investigates the complex relationships between urban consumers' perceptions of food value, edibility, and the generation of food waste during consumption stages, with a focus on Kunming, a bustling and ethnically diverse city in China. The research uses participants-generated photographic diaries to gather visual information about food, as well as walking interviews conducted in the year 2022 at various Kunming middle-class neighborhoods and food consumption locations, such as homes, canteens, and wet markets. The fieldwork with around 31 households reveals that Kunming consumers' perceptions of food are shaped not only by scientific communication but also by national, regional, and ethnic cultures. It resonates with Mary Douglas' concepts of waste as a valueless by-product of social ordering. However, configurations of senses in food also play a crucial role in influencing consumers' evaluation of food products as zero-value food waste, either independently or in coordination with socio-cultural dimensions. For instance, participants' reluctance to consume leftovers due to concerns about bad taste, undesirable textures, or hygienic conditions reinforces their beliefs on the socially given information on products' packaging and labelings. Moreover, sensory experiences help build up consumers' agency in recognizing the values and edibility of food, creating tensions between the laypersons' (i.e. consumers') knowledge and experts' (e.g. advertisers and suppliers') claimed values of food. Overall, this project contributes to the anthropological definition of waste, arguing against the constructivist approach by which food waste is purely socio-culturally defined, but instead recognizes the importance of physical properties and consumers' subjectivity in identifying food waste. Meanwhile, it advances the use of sensory ethnography by combining visual diaries and in-situ interviewing. It highlights the importance of sensory experiences in understanding food waste in

urban food consumption practices, providing insights into how waste management interventions can be tailored to specific contexts, especially during the COVID-19 pandemic. Presenter: Yu Han

Beyond Physical Metrics: a Cultural Approach of the Biomedical Categories of Child Growth Standards: The World Health Organization's Child Growth Standards (CGSs) are tools to measure child development through the biomedical gaze. They provide biomedical evidence that young children from different regions experience, on average, similar growth patterns when their nutritional needs are met. Nevertheless, the concept of the body in Indigenous communities is influenced by the cultural values and categories of the social environment in which children are born and grow. This suggests in other words, the bodies of children cannot be exclusively contained explained or understood in terms of biomedical categories used to measure growth and nutritional status. This article compares, contrasts, and discusses the biomedical conceptualization of the bodies of children with their cultural conceptualization among a specific Maya group in Guatemala. Through a case study that investigates the Indigenous Maya language K'iche' in a sociolinguistic approach, I argue that the categories of the bodies of Maya children are based on cultural concepts and pragmatic language that do not align with the nutrition-centered biomedical gaze. This analysis seeks to understand how cultural values come to shape body concepts of children, and demonstrates that the biomedical gaze of the CGSs neither sufficiently nor accurately accounts for the range of culture-oriented concepts of children's bodies. Presenter: Miguel Pastor

4-040

Community-collaborative archaeology and countering colonial legacies

8:00 AM - 9:45 AM TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Archaeology Division

ORGANIZER:

Dawn M. Rutecki (Grand Valley State University)

CHAIR:

PRESENTER:

Dawn M. Rutecki (Grand Valley State University),Lisa

Overholtzer (McGill University), Maxime Lamoureux St-Hilaire (Mount Royal University)

DESCRIPTION:

Archaeology in the 21st century is increasingly focused on countering the legacies of colonialism, moving away from extractive, exclusionary projects and toward collaboration with Indigenous and other descendant communities. Talks in this session demonstrate various ways in which this is being done, from returning control over archaeological heritage and ensuring that the benefits of archaeological research reach descendants, to repatriation, restitutive justice, and the protection of Indigenous lands and livelihoods.

Restitutive Justice in Archaeology: Moving past metaphor: This paper is co-authored by Dawn M. Rutecki and K. Anne Pyburn. Postcolonial calls to action have limited direct impact on 'business-as-usual' archaeological research. Even as community-engaged and community-based work is emphasized in impact statements and memoranda of agreement, these changes do not address the centuries of harm wrought directly and indirectly on communities. Drawing on the critical work of Tuck and Yang (2012), this paper highlights the disparities in archaeology between inclusion in archaeological rhetoric versus the practice required for restitutive justice. The future of the discipline of archaeology depends on our ability to move beyond acknowledging past errors to working actively and politically for a just future. Presenter: Dawn M. Rutecki (Grand Valley State University)

Drawing a Crowd: Community-Collaborative Archaeology through Children's Literature at Tepeticpac, Mexico: Since 2017, the community-collaborative PACT project has worked to reconstruct ancestral history and everyday lived experience at Tepeticpac, Tlaxcala, Mexico. The project aims to address seven themes identified by the descendant community: community history and social identity; their ancestors' relations with other communities, including the Aztec empire; ancestral foodways and cuisine; how they made pottery and other goods; how they built their houses; changing ritual practice; and the meaning of settlement on the hilltops. This talk will describe the first community outreach targeted at children—the creation of coloring and story books, inspired by the work of Sonya Atalay, John Swogger, and others, and in collaboration with Tepeticpac artist, educator, and expert in sustainable tourism, Ormuzd Ivings Méndez Rivera. The talk will discuss our approach, tailored to the specific needs of the community; our collaborative process and the use of

excavated artifacts; and challenges and lessons learned. Presenter: Lisa Overholtzer (McGill University)

Slow Archaeology and Collaborative Knowledge Production in the Maya World: Paper by Maxime Lamoureux-St-Hilaire (Mount Royal University) and Rubén Morales-Forte (Tulane University) **Abstract:** Traditional (or 'fast') archaeology begins work quickly without much concern for the history of heritage communities or involving them in research design. In contrast, slow archaeology deemphasizes efficient data collection & deliberately creates time to study the human landscape of archaeological sites while promoting a shared production of knowledge & heritage preservation. In this paper we present the results of our first season of ethnographic work with the heritage community of Dolores, Guatemala. We investigate the rapport between Doloreños & archaeology by studying their rich history of involvement in ancient Maya research, their relationship with academics, & their interest in developing a local archaeological project. By slowing down the pace of archaeology, we are laying down foundations to build a sustainable & community-engaged project. Through this process, we hope to make a small contribution towards decolonizing the field of anthropological archaeology. Presenter: Maxime Lamoureux St-Hilaire (Mount Royal University)

4-045

Cradles to Graves: Anthropology of Life Cycles

8:00 AM - 9:45 AM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Anne Aronsson (Yale University), Jocie Osika (Wayne State University, Department of Anthropology)

DESCRIPTION:

From elder care in Japan to adoption 'marketplace' to aging out of child welfare in the US to death rituals in India, this panel examines transitional moments in life cycles.

Professional Women and Elder Care in Contemporary Japan: Anxiety and the Move Toward Technocare: The elder population in Japan is increasing drastically, causing a number of issues that have not yet surfaced in most Western countries. Demographic data from Japan reveal that the Japanese have the longest lifespan globally, resulting in the world's highest population of older adults. Concurrently, the country has a rapidly

declining birth rate. As the population ages, the workforce is shrinking and leaving a high number of elders with fewer caregivers to meet their needs. At present, the Japanese government is developing robotic care solutions to overcome the elder care labor shortage and implementing a new agenda to introduce social robots into the field. This presentation discusses professional women in Japan and their burden of caring for aging relatives and how introducing robotic care devices might reduce current anxieties regarding the provision of elder care. It analyzes the elder care strategies of 12 white-collar professional women in their forties and fifties and examines the extent to which gendered, expected at-home caregiving affects their professional commitments and associated anxieties. The findings provide crucial insight into the most effective strategies that can be used by Japanese women to balance their careers with responsibilities to care for older relatives, particularly when it is impossible to predict the intensity of caregiving in the future. Presenter: Anne Aronsson (Yale University)

Reframing the Adoption “Marketplace” and Surfacing Symbolic Hierarchy: A 'marketplace' metaphor is commonly used to selectively frame domestic and international adoption discourse in terms of adoption costs, adoption rates, and differential adoption costs and rates as they correlate with culturally marked child characteristics (Raleigh 2012; Raleigh 2016:506; Skidmore, Anderson, & Eiswerth 2016). For example, lower adoption costs of Black children are sometimes attributed to the overrepresentation of Black children in the system and the higher demand for white children (Bell et al. 2021). While this metaphor frames adoption well in terms of costs and rates, it problematically submerges the social and moral while dehumanizing and commodifying children. A deeper interrogation of the sources of differential costs and rates, inequalities, and hierarchical structures performed in and reified through the adoption system is needed. In this paper, I work to denaturalize the adoption 'marketplace' metaphor through exploration of the descriptive categorization of children, implicated social hierarchies, and the symbolic attachments between the two. Focusing on transracial adoptions (Mariner 2019), qualitative analysis of interviews with adoptive parents and social workers and virtual ethnographic observations of discussion threads in online adoption forums was conducted. Four key themes emerged. Major themes included: (1) acceptance and rejection of the system as a marketplace, (2) how child characteristics are hierarchized within and between characteristic categories of abledness, age, and race, (3)

how parents go from seeking 'the perfect child' to accepting 'any child,' and (4) how social and cultural capital are employed to circumvent the boundaries of the hierarchy. This denaturalization of the 'marketplace' metaphor and exploration of alternatives is valuable in creating a dynamic foundation upon which stakeholders can build conversations regarding child and family rights and safety. A final discussion will explore how research on adoption might change under a new non-market framework. References Bell, Sarah Beth, Rachel Farr, Eugene Ofose, Eric Hehman, and C. Nathan DeWall. 2021. 'Implicit bias predicts less willingness and less frequent adoption of Black children more than explicit bias.' *The Journal of Social Psychology*: 1-12 Mariner, Kathryn A. 2019. 'White Parents, Black Care: Entanglements of Race and Kinship in American Transracial Adoption.' *American Anthropologist* 121(4): 845-56. doi: 10.1111/aman.13312 Raleigh, Elizabeth. 2012. 'Are same-sex and single adoptive parents more likely to adopt transracially? A national analysis of race, family structure, and the adoption marketplace.' *Sociological Perspectives* 55 (3): 449-471. Raleigh, Elizabeth. 2016. 'An assortative adoption marketplace: Foster care, domestic, and transnational adoptions.' *Sociology Compass* 10 (6): 506-517. Skidmore, Mark, Gary Anderson, and Mark Eiswerth. 2016. 'The child adoption marketplace: Parental preferences and adoption outcomes.' *Public Finance Review* 44 (2): 163-196. Presenter: Jocie Osika (Wayne State University, Department of Anthropology)

4-160

Curating transformative experiences from research to pedagogy: consciousness, embodiment and transitions

8:00 AM - 9:45 AM TMCC - 202 D
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Nicholas Long (London School of Economics)

CHAIR:

Nicholas Long (London School of Economics)

PRESENTER:

Samuele Collu (McGill University), Meghan Rose Donnelly, Nicholas Long (London School of Economics), Leslie Sabiston (McGill University, Department of Anthropology), Aidan Seale-Feldman

(University of Notre Dame, Department of Anthropology)

DISCUSSANT:

A. George Bajalia (Wesleyan University, Anthropology Department)

DESCRIPTION:

This roundtable brings together scholars working at the interface of psychological anthropology, the anthropology of consciousness, and performance ethnography to discuss how transitions – more specifically, transformative experiences – can be curated. People in our fieldsites often seek to induce particular kinds of experience in others (and sometimes themselves) with a view to changing how they inhabit and act in the world. As educators, anthropologists often hope that our students will find their studies similarly transformative, and may attempt to foster transformative experiences in the classroom. How can such transitions be 'successfully' curated? What dangers surround attempts to elicit transformative experiences in others, and how can they best be navigated? What concepts and theories are most helpful for understanding how transformative experiences are effected (theories of ritual? Play? Consciousness? (De)subjectification?) How might the outcomes of experiential experiments be used to refine and develop such theories? How does what we observe during fieldwork shape our understanding of what we might do in the classroom, and how do pedagogical experiments open up new research possibilities? Roundtable participants will address these issues by drawing on their own research and teaching, and by curating experiences for the audience, inviting collective reflection and discussion. Collu will draw from his research on the affective experience of binge-scrolling on TikTok to explore the tensions between hypnotic forms of experience and algorithmic curation. Mobilizing the anthropology of rituals and spirit possession, Collu proposes a 'cybernetic exorcism' to address the contemporary curation of the user's non-conscious life. Long will share how Indonesian hypnotic teachers manipulate 'brain waves' to make pupils 'better learners' and 'better people', examining how and when how experiments in curating transitions empower, and when they lead to forms of deception, misunderstanding and non-understanding. Seale-Feldman will address psychedelic technologies of self-transformation and the limits and possibilities of psychedelic identity shift in the clinic and beyond. She will also discuss how teaching about multiple models of mind and modes of desubjectification becomes an opportunity to curate experiences of openness,

reflection, and transformation. Sabiston will examine the classroom as a ritual space where we can not only repetitively analyze social arrangements intellectually, but strive for creating new sensibilities in which we can interrupt existing modes of relationship and, hopefully, generate new (re-cathect?) repertoires and possibilities of relation in our discipline and beyond. Following Dumit's call to 'wake up to not noticing', Bajalia will discuss new modes of sensory, experiential ethnography, grounded in non-extractive storytelling. Calling attention to the classroom as a space but also a time of transformation, he will explore how anthropology can learn from approaches to sensorial attentiveness and transformative ritual in contemporary art, curation, and performance. Finally, Donnelly will play with performance ethnography's capacity to unlock aspects of embodied consciousness unfolding between people. Building on experiments conducted alongside Catholic nuns in Indonesia, she will explore how performative curation can catch us in communal moments of personal transformation.

4-050

Decolonizing the Teaching Profession and the Multilingual Classroom: Power and Possibilities

8:00 AM - 9:45 AM TMCC - 715 B

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Patricia Venegas-Weber

PRESENTER:

Enrique Sepúlveda ,Ryan Lafferty (Northern Burlington County Regional Middle School),Brian Tausel (University of Washington),Cory Buckband

DESCRIPTION:

These five papers examine power dynamics in teacher education programs and/or the classroom and attempts to decolonize the teaching profession. The first paper, Critical Witnessing in Teacher Education, advocates for decolonizing Whiteness in teacher education programs. By acknowledging power issues and engaging in shared dialogue about these issues among White and BIPOC, the goal is to create vulnerable spaces for counternarratives, inclusive of multilingual language awareness of teacher educators. The second paper, The Rise of Mexican Farmworker Children to Liberal Institutional Power in a California City and the Education of a Chicano Teacher, takes a critical look at the advent

of Chicana/os as the new face of Western forms of liberal capitalist representation and governance in Woodland, California. This paper interprets the racial, ethnic, and cultural integration of public schools and other liberal institutions as both the outcome of attempts of communities of color to humanize themselves while lessening the harsh reality of white supremacy. The third paper, *Middle School Teacher Methods for Cultivating Student Autonomy*, captures the transitional teaching experiences to hybrid, remote and ultimately in-person teaching of middle school teachers during the COVID-19 pandemic to document their experiences on how autonomy shifted throughout these transitions. Themes include performativity, teacher authenticity, social and emotional learning, professional learning communities as professional development, motivation, constructivism, metacognition, among others. The fourth paper, *From Deliberation to Dialogue*, explores a dialogue-based program of teacher professional development, aimed at enhancing teacher capacity for culturally relevant civics instruction with immigrant youth to democratize discourse and re-distribute power in the multilingual civics classroom. In the process, opportunities for critical a transnational curriculum are examined. The last paper, *Being 'Poch@' in an Elite Trilingual School*, reveals the strategic agency of a Latinx English Language Arts teacher in a K-6 trilingual immersion charter school. In the context of a monoglossic language policy that separates languages into distinct classrooms and content areas, the teacher asserts her agency, while reaffirming her own hybridized racial-ethnic and language identities as 'poch@' and welcomes children's fluid language use in ways that transgress the school's language policy.

The Rise of Mexican Farmworker Children to Liberal Institutional Power in a California City & the Education of a Chicano Teacher: A Critical Reflection: For much of the 20th century the education of Mexican children has been a key site in the struggle for social justice for many Chicana/o activists. Many of these activists either became teachers or deeply influenced generations to become educators in important numbers throughout the southwest on the heels of the Chicano movement of the 1960's-70's. In many places like Woodland, CA., they arrived demanding reform and their rightful place in decision making processes. And, in no small measure, Chicana/os came armed with their own radical pedagogies, sociopolitical critiques and an understanding of history outside of Euro-American frameworks. After many decades of organizing against an exclusionary racial order, the Chicana/o community

in Woodland, CA. has finally achieved significant political victories and advances within white mainstream institutional spaces in terms of political power, representation and key programmatic offerings and services such as bilingual education and the hiring of bilingual personnel of color. The community's ongoing political pressure for most of the 20th century opened-up institutions; and once impenetrable obstacles to institutional reform have now been overcome. Chicana/os are now the mayors, city council people, school board members, superintendents, community college presidents, and school principals. A common electoral contest within the city these days is between two or more Chicana/os of various political persuasions. This paper asserts that the advent of Chicana/os as the new face of Western forms of liberal representation and governance is not a completely new radical break but a continuation and simultaneous presence of neo-colonial structures undergirded by capitalism. A new configuration of power has indeed replaced an older form of state power, at least at local levels of political governance, under the guise of liberal discourses of diversity and progress, but there is also a high degree of continuity in the exercise of power. Breaking with past liberal capitalist forms of governmentality isn't new phenomena in western modernity. In shifting the terrain from previous forms of liberal capitalist power and control (racial apartheid) to newer ones (multicultural liberalism and inclusion), gives way on the form but allows for a new neo-colonial arrangement to ensure the substance of its power & configuration. My work here interprets the racial, ethnic and cultural integration of public schools and other liberal institutions as both the outcome of communities of color attempts at humanizing themselves and lessening the harsh reality of white supremacy from the ground up as well as the strategic attempt by reformers of white liberal society from the top echelons of power to shift the political terrain away from a racial order once marked by blatant, violent and coercive forms of total assimilation toward softer forms of accommodation, recognition and inclusion of its racialized and culturally different minoritized subjects. In this paper I intend to offer a critical reflection at this historical conjunctural moment to interrogate the possible implications of Chicana/os becoming the new face of liberal capitalist power and governance. Presenter: Enrique Sepúlveda

Middle School Teacher Methods for Cultivating Student Autonomy: A PLC Case Study During COVID-19: The purpose of this PLC-informed qualitative interview case study was to explore middle school teacher methods for

cultivating student autonomy and the rationale behind their instructional choices. Here, student autonomy was defined as learners taking ownership of their academic performance and scholastic responsibilities (Holec, 1981). The unforeseen emergence of COVID-19 impacted the study format and provided a rare opportunity for a six week, nine-member professional learning community (PLC) comprised of middle school teachers discussing the topic of student autonomy and how it changed during the transitions between remote, hybrid, and the ultimate return to in-person instruction. A survey questionnaire, PLC transcripts, and 30-minute semi-structured qualitative exit interviews underwent thematic coding analysis to place teacher responses in the context of predominant voices found in academia today. Themes are examined from a leadership perspective, through the social justice lens of critical pedagogy (Freire, 1970; Giroux, 2011; McLaren, 2015). This study evolved to capture the teachers' lived experiences during the pandemic in order to gain their perspectives on how autonomy shifted along with the traditional means of instruction during this time of seismic change. Discussed are themes of performativity, teacher authenticity, social and emotional learning (SEL), PLCs as professional development (PD), motivation, constructivism, adaptive expertise, and metacognition, along with several others, nesting teachers' practical experience in the rich context of pedagogical theory, specifically when navigating new roles in remote and hybrid instruction. This study was originally conducted and presented as a doctoral dissertation at Rowan University's Educational Leadership Ed.D Program. Presenter: Ryan Lafferty (Northern Burlington County Regional Middle School)

From Deliberation to Dialogue: Examining Discourses in U.S.-based Democratic Education with Transnational Youth: Recent scholarship on civic discourse in secondary classrooms focuses largely on deliberative pedagogies: approaches aimed at instructing students in consensus-based decision-making. The field is particularly concentrated on critically re-examining classical deliberation, and developing alternate models for socializing youth into collective decision-making. However, the overwhelming focus on deliberative pedagogies, even critical pedagogies, obscures patterns of disparity facing many multilingual immigrant and refugee youth in civics classrooms. I contend these patterns will continue raising chronic equity issues until the field attends to dialogic pedagogies with the same interest it pays to deliberative pedagogies. In this study, I explore a dialogue-based program of teacher professional development, aimed at enhancing teacher

capacity for culturally relevant civics instruction with immigrant youth. Dialogues with students surfaced rich moments of learning, for the teacher and student alike. Cognitive dissonance, puzzlement, and heightened curiosity – akin to Jaffee-Walter's 'breakdowns' in researcher understanding of participants' social worlds (2020) – stretched the teacher's notions about valuable classroom discourse, raising two key questions in the process: In what ways do dialogue-focused activities democratize discourse and re-distribute power in the context of a multilingual civics classroom? And what do dialogues with immigrant youth reveal about opportunities for a critical transnational curriculum (Bajaj & Bartlett, 2017), centered on controversies, power arrangements, and funds of knowledge that would sustain students' transnational memberships and aspirations? Using community nomination and phased-selection criteria, I partnered with an early-career civics teacher in a six-month practitioner inquiry project. Nine day-long observations provided a continuum sampling of her teaching practice with diverse immigrant and refugee youth. In fourteen interviews, totaling 11.5 hours, we discussed aims for instruction, students' funds of knowledge, and surprises in the dialogues. We recorded six seminar-style after-school group dialogues, totaling 8.5 hours, with seven newcomer student volunteers. Data were analyzed through an inductive coding scheme focused on moments of teacher reflexivity, which mirrored high-interest passages of group meaning-making. Through a lens of Discursive Positioning and philosophical communities of inquiry, four key findings emerged. First is that dialogue sparked the teacher's attention around students' language use, negotiation of meaning, and concept attainment. Data also revealed qualitative and quantitative differences in student comments during dialogue activities versus other moments of classroom discourse, with clear implications for elevating students' voices. Third, linkages between the teacher's aims, biography, and conceptions of successful classroom discourse came together in ways that influenced her instructional repertoires, impacting students' opportunities to speak and be heard in class. Finally, dialoguing with students expanded the teacher's understanding of transnational funds of knowledge. It deepened her ability to envision how dialogic practices could be taken up across her practice, re-calibrating power and social locations in her civics classroom, with students setting the agenda for how civic and political issues are framed, and which topics merit community attention. Presenter: Brian Tausel (University of Washington)

Being a “Poch@” in an Elite Trilingual School: A Critically Conscious Latinx Teacher’s Trilingual Border Pedagogy: Derived from a larger critical ethnographic study with a K-6 trilingual immersion charter school in Arizona (Spanish, Mandarin, English), this presentation will illuminate the strategic agency of one Latinx English Language Arts teacher whose translanguing instruction transgresses a policy of language separation that (re)produces the spatial, symbolic, and geopolitical borders demarcated between the school's three instructional languages. In this school space, borders or boundaries are drawn around multiple languages through a monoglossic language policy that separates languages into distinct classrooms and content areas. Informed by the pedagogy of border thinking (Cervantes-Soon and Carrillo, 2016), this paper highlights how the teacher reaffirms her own hybridized racial-ethnic, sociocultural, and linguistic identities and practices as a 'poch@', a derogatory term for second generation Mexican-Americans who embody cultural hybridity and 'speak Spanish with anglicisms' (Zentella, 2016, p. 336). Data for this paper are gathered from 10 months of classroom observations, two semi-structured interviews with the teacher, and written responses to a translanguaging journal activity with her 3rd and 6th grade students. Guided by a pedagogy that builds on teachers' and children's subaltern knowledges, this critically conscious multilingual educator (Palmer et al., 2019) rejects the liminal positioning of racially and linguistically minoritized bi/multilinguals and embraces their flexible language practices. As a result, her instructional approaches and language use challenge the rigid definitions of multilingualism that undergird the school's separative and monoglossic language policy. The teacher reasserts her agency and takes on the role of language policy arbiter (Johnson & Johnson, 2015) in her classroom to model and welcome children's fluid language use in ways that may transgress the school's language policy of separation. In doing so, she counters local and global language ideologies that reproduce the symbolic dominance of English and that devalue not only Spanish and Mandarin, but also children's other minoritized heritage languages such as Diné/Navajo, Cantonese, Arabic, and African American Language. This paper extends Cervantes-Soon and Carrillo's (2016) pedagogy of border thinking to the unique context of a trilingual school in the U.S. Southwest borderlands that is shaped by colonizing and neoliberal ideologies which marginalize the language practices of racially and linguistically minoritized teachers, students, and families. By illuminating this teacher's resistive language policymaking in her classroom, this paper highlights how her identity as a

'poch@' guides her to integrate translanguaging (Ossa Parra & Proctor, 2022) into her pedagogy. A translanguaging pedagogy embraces the users' full linguistic repertoire and does not endeavor to separate languages into distinct spaces, functions, or domains (Wei, 2022). This mode of languaging is very much aligned with the centering of 'critical, hybrid identities' and 'straddling' or 'navigating multiple cultural worlds' which are cornerstones of a border thinking pedagogy (Cervantes-Soon & Carrillo, 2016, p. 287). In these ways, the teacher's own embodiment of translanguaging, her integration of it into her instruction (the journal activity), and her expression of a critical, hybrid identity are visible and important components of her own trilingual pedagogy of border thinking. Presenter: Cory Buckband

4-055

Education and Mobility: Transitions, Possibilities, and Inequalities- Part 1

8:00 AM - 9:45 AM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Erica Larson (National University of Singapore)

CHAIR:

Jennifer Estes (National University of Singapore)

PRESENTER:

Michelle Bellino (University of Michigan, Ann Arbor), Erica Larson (National University of Singapore), Sarah Gallo (Rutgers University), Jinting Wu (SUNY, University at Buffalo)

DISCUSSANT:

Andrea Flores (Brown University), Gabrielle Oliveira (Boston College)

DESCRIPTION:

This two-part panel examines how education figures into young people's projects of social and spatial mobility across a variety of contexts. Our papers center the perspectives and experiences of students as they transition between institutions, across borders, and through conjunctures in their lives as they pursue aspirations for class mobility, citizenship status, and social recognition via education. Building on scholarship within the anthropology of education on class and on migration, we ask questions such as: How do youth conceptualize mobility as it relates to narratives of

educational opportunity? What discourses and resources do they draw on to make sense of and navigate the transitions that occur as they move through education systems? How do they develop and act upon critiques of institutions and policies that reproduce inequalities? How do students' various positionalities differentially shape their trajectories? Educational trajectories are the outcome of complex negotiations that require young people and their families to make various kinds of evaluations about the feasibility of their aspirations and the possibilities to achieve them. They also require individuals and those supporting them calculate suitable investments to make in education in consideration of potential returns, weighing the worth and value of different credentials, or even figuring their own self-worth. We consider how mobility is intertwined in evaluations about possible futures and their feasibility, and how youth and their families value the potential benefits. In particular, we explore young people's ambivalence about education and mobility. While many of the youth we worked with expressed optimism that education can open up possibilities for them in the future, some of them simultaneously recognized that structural inequalities embedded into education systems can foreclose opportunities to young people based on their class positions, histories of migration, and other intertwined factors. In various ways, our papers examine how students experience this ambivalence in regards to education and mobility. It can elicit feelings of anxiety if they are concerned that their investments into education may not lead to desired results. Yet students may also develop a critical consciousness that encourages them to challenge oppressive structures. Part 1 of this two-part panel is explicitly focused on youth who move across national borders, working to understand how spatial mobility in relation to education is embedded within various national hierarchies and shaped by class aspirations. Specifically, our concern is on the ways in which youth themselves understand and experience this transnationalism and the possibilities and pitfalls it offers. The case studies explore the experiences of Central and South American migrant youth in US schools, elite Indonesians seeking higher education in Singapore, Mexico-US transborder youth, and Chinese immigrant families in Luxembourg.

Toeing the Line: Migrant Youth Educational Experiences in the United States: This paper, co-authored with Gabrielle Oliveira, contributes to the growing literature on migrant youth, transnationalism, and anthropology of education. We focus on the experiences of youth from Central and South America who have migrated to

the United States with their families. As young people undergo transitions across geographic spaces and citizenship status, we ask how youth conceptualize their im/mobility as it relates to narratives of educational opportunities, honing in youth's paradoxical elaborations of education as promise and peril in the US. To do that we draw from two ethnographic projects focusing on: 1) Migrant families from Brazil who were detained and or separated at the border in 2018 as part of the 'zero-tolerance family separation' policy and then released 2) Honduran young people and their families who endured 18-24 months in transit, as part of the Migrant Protections Protocol (MPP) policy, and were granted entry to the US in 2022. Together, these data capture young people's experiences in transit and in several states in the US, as they reflect on life in their countries of origin and through cross-border movement. We center youth's experiences in schools, their narratives about migration, (dis)placement, and their articulations of the possibilities that open and foreclose through mobility. While caregivers hold youth as the beneficiaries of their sacrifice, youth provide a multidimensional understanding of their role in the migratory process. They elaborate on the active roles they play in seeking asylum, their understanding of transnational inequality, and the dominant unidimensional label of English Language Learners (ELLs) in US schools. Young people position their future transitions to adulthood and full citizenship as contingent on their access to and experiences in schools. However, they complicate the straightforward notion of linear success and assimilation by critiquing what opportunities actually mean for them in the US. Presenter: Michelle Bellino (University of Michigan, Ann Arbor)

Indonesian Students in a Singaporean University and Their Lessons in Evaluating Self-Worth: Most Indonesian students attending the National University of Singapore declare that they couldn't have hoped for a better opportunity: gaining admission into what they cite as the number one-ranked university in Asia is a celebrated achievement for them and their families. The majority of these students come from Jakarta and typically have advantaged class backgrounds which have positioned them well through competitive secondary education in working toward their university, and eventually professional, aspirations. However, students feel that the transition from high school in Indonesia to university in Singapore is a difficult one which requires them to evaluate and often question their own self-worth. Upon arriving in Singapore, many young people experience a difficult transition period that makes them

question their own intelligence and reassess their priorities. This case study, in its focus on intra-Asian educational migration, sheds light on how this educational mobility subjects students to various hierarchies and focuses on the ways that young people respond to them. Indonesian university students in Singapore report feeling inadequate both in relation to other Indonesians on campus (assumed to be only the best and brightest from Indonesia) and Singaporean students, whose world-class educational system presumably prepares them well to attend university there. Students deal with their experiences of a high-pressure academic environment in various ways. Some decide to re-evaluate their expectations in the name of mental health, and others intensify or shift their study strategies to continue aiming for maximum possible achievement. Among these religiously diverse students, some also cite a strategy of deepening religious engagement as a way to both thank God for their opportunity and manage the pressure they experience in this transition. Presenter: Erica Larson (National University of Singapore)

Undocumented Status and Youths' Critical Consciousness Across Borders : This presentation draws from two ethnographic studies with transborder students from mixed-status families, one conducted in Mexico and one in the United States, to center the perspectives and experiences of high-school seniors whose lives and learning were shaped by immigration experiences. Transborderness is a decolonizing approach that normalizes the multidirectional mobility of life across borders that seeks to center youths' subaltern knowledges for navigating misaligned institutions, borders, and hierarchies that typically exclude them and their ways of knowing. In this talk I focus on the experiences of transborder youth whose lives and schooling intersect with the realities of undocumentedness on both sides of the Mexico-U.S. border to theorize critical consciousness formation for and with students from families with mixed documentation status. Through careful attention to how young people recognize inequity, critique it, and engage in a range of actions to counteract it, I argue that transborder youth draw upon personal experiences with undocumentedness to critique and take action in ways that differ from the political engagement centered in most development-oriented critical consciousness scholarship. I demonstrate how transborder youth engage in interpersonal (eg. interrupting discriminatory talk), communal (eg. planning for potential deportations, joining organizations to advise teachers on how to respond to inequities) and political (eg.

extending citizenship rights) action to change oppressive realities locally and across imposed borders. Presenter: Sarah Gallo (Rutgers University)

A Hierarchy of Educational Aspirations and the Unequal Futures of Chinese Immigrants in Luxembourg: How immigrants frame their futures through enacting differential aspirations is undertheorised in migration and diasporic studies. This ethnographic study presents three groups of Chinese immigrants in Luxembourg and their differential engagements with education as part of the aspirational project of future making: second-generation youth born into upper-middle-class professional families, second-generation youth with blue-collar restaurant parents, and 1.5-generation youth who arrived during childhood or adolescence. Building on Appadurai's (2013) notion of the 'capacity to aspire' and Bourdieu's (1977) theorisation of capital and habitus, the paper examines the divergent ways immigrant youth and families negotiate an unequal terrain of educational possibilities and articulate future aspirations. While upper-middle-class professional families are compelled to pursue a future around individual distinction, those of working-class backgrounds engage in less risky credentialing strategies to secure social mobility. 1.5-generation youth and their families, on the other hand, exhibit immigrant pragmatism to obtain stable future livelihoods. Chinese immigrants' divergent aspirations are intertwined with class, race, transnational connections, and family strategies to shape the possibilities of future. The study contributes to the understanding of educational mobilities of Chinese immigrants, and illustrates the multiple aspirations, negotiations, and educational futures within a rapidly stratifying Chinese diaspora. Presenter: Jinting Wu (SUNY, University at Buffalo)

4-060

Elements in Agriculture (Part I): Chemical Symbols

8:00 AM - 9:45 AM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Janita Van Dyk (University of Toronto, Department of Anthropology)

CHAIR:

Alyssa A. James (Columbia University, Department of

Anthropology), Janita Van Dyk (University of Toronto, Department of Anthropology)

PRESENTER:

Mythri Jegathesan (Santa Clara University, Department of Anthropology), Jayson Maurice Porter, Alyssa Paredes (University of Michigan), Cameron Butler (York University, Department of Anthropology)

DESCRIPTION:

What is agriculture for? The answers to this question are in transition. From foodstuffs to carbon capture, from biofuels to financial derivatives, elements in agriculture and landscape become a crucible of action and problem-solving. This panel examines the way agricultural elements, chemicals, and matters contribute to the transformations of relationships among people, the state, landscape, and history. We see these elements as matter or forces, simple or foundational substances formally or informally regarded as constituting the material universe. Elements encroach on or are repurposed in agricultural practices and sites, including fire, water, fertilizers, minerals, pesticides, DNA, and many others. Our efforts to think through the elements in agriculture are not in service of theorizing the elemental itself, but rather to imagine how thought in reality spaces itself out into the world (Glissant 1997). The elements may de-familiarize thought associated with agriculture as solely a site of reproducing lively relations-or life itself. Thus, turning to elements means deferring and thinking through the material and meaningful ways that agriculture may not only be in service of life itself, but a myriad of other kinds of social, political, and environmental projects. This panel owes its orientation to the work of Vanessa Agard-Jones (2012), who examines how sand-from its microscopic particles, its composition and mixture, its changes and traces, and its movement through space and time-can be a repository for reading the traces of history on landscapes. We invite authors to engage Agard-Jones' work and consider how grappling with an element in their sites, practices, and histories of agricultural landscapes can crystallize new methodological and theoretical orientations. Such orientations might further commit the work of conceiving the agricultural landscape with Black and Indigenous environmentalisms. This panel queries: How does one write a story through elements? How do such elements link time and place? In what ways do the elements in agriculture allow people to narrate material and social histories and/or struggle? Unpacking the polysemy of the element, this panel will speak not only to the valuable chemical substances that constitute matter, but also how wind, rain, and fire can make and unmake the

land, food, sovereignty, and meaning. To explore this further, we invite contributors to explicate an element related to their work. We will ask that authors take inspiration from these elements and explore what we might learn or unlearn about the land, farming, production, cultivation, and food. The authors in this series should follow Agard-Jones' lead and expand on anthropological and Black feminist efforts to take inspiration from the world, rather than produce reflections about the world. What transformations/transitions for theory or method can we cultivate through the materiality of such agricultural elements? What might our attention to such elements foreclose?

Beyond the Sluice and in the Soil: Finding Water in Sri Lanka's Northern Province: Between 1956 and 1986, Malaiyaka ("Hill Country") Tamils from Sri Lanka's South-Central tea and rubber plantations migrated and resettled in the island's Northern Province in search of land and life beyond the plantation. Multiply displaced over a twenty-six-year-long civil war and decades of majoritarian rule and ethnonationalist violence, most Northern Hill Country Tamils in Northern Province today live without land deeds but cultivate home gardens as daily wage agricultural workers. Following Vanessa Agard-Jones' call to "pay equal attention to the rooted" (2012), this paper asks how water, in the ground's sands and soil, reveals Northern Hill Country Tamils' struggles for livelihood and undocumented histories of land attachment. Ground and surface water are coveted elements of Sri Lanka's agricultural landscape. They are diverted and controlled by sluices and infused with agrochemicals. On the plantation, their capacities to contain disease and waste produce intimate technologies of surveillance within workers' living spaces to ensure the industry's profits. In Northern Province, groundwater runs deep below in and through sands and soil, while surface water collects within tank bunds fed by international funding and fantasies of militarized development. This paper uses archival and ethnographic evidence to explore water's scarcity, uneven distribution, and unknown qualities alongside Northern Hill Country Tamils' experiences of debt and landlessness in Northern Province. In doing so, I suggest that desiring water beyond the plantation's shapeshifting tactics demands methods and narratives of rootedness that trouble the spatiotemporal politics of transitional justice in postwar Sri Lanka. Presenter: Mythri Jegathesan (Santa Clara University, Department of Anthropology)

White Arsenic, White Violence: Race, Toxicity, and Agricultural Expansion in the US and Mexico: Arsenic (As) is one of the most recurrent elements on this planet. It is about as common as the word “as” is in the English language. Thirty-three on the periodic table, between phosphorus and antimony, is where arsenic is situated in the nitrogen group that is so essential to plant evolution and growth. Before agricultural formation thousands of years ago, arsenic influenced geological, geo-biochemical, and even biological changes on earth for millions of years. Geologic time has weathered arsenic from the earth’s crust into our oceans, atmospheres, plants, and bodies. Many plants and animals would not exist and could not survive without it. However, humans associate arsenic with death rather than life. Since its “discovery” in 1250, people have consistently used arsenic’s acute potency to poison and hurt each other. Moreover, the elusive nature of arsenic as odorless and tasteless has allowed people to hurt each other in secret. Nineteenth-century mining and plantations changed the scale of arsenic use. It also changed the color of arsenic. As a byproduct of mining and smelting, especially in Mexico, white arsenic became an important input for plantation economies struggling with the pest problems associated with monoculture. Without forcibly enslaved Black people to pick and kill every insect or clear new lands after an infestation, white planters came to rely on white arsenic to maintain power in cotton-growing regions. Coupled with monoculture and whiteness, white arsenic was a very different poison than naturally occurring arsenic. This paper will discuss how white arsenic became toxic through its chronic and racialized relations with white supremacy, capitalism, extraction, and the early industrialization of agriculture. Presenter: jayson maurice porter

Sucrose and the Search for Non-Fungible Life in Highland Mindanao: Japan is the only place in the world where bananas are sold and priced by cultivation altitude. In the late 1980s, Japanese plantation management operating in Philippine Mindanao discovered a correlation between plantation altitude and sucrose content. The higher up one grew, the sweeter the bananas became. The farther one’s plantation was up Mindanao’s mountainsides, the closer one could recreate the desired sweetness of colonial Taiwanese bananas, a taste lost in the transition to Philippine supply in 1963. I recount this history as the transformation of a “fungible” commodity into a “non-fungible” product. Tiffany Lethabo King, engaging Hortense Spillers, Saidiya Hartman, and I argued that fungibility was the central organizing

relationship between the human and the natural world, setting the planter’s purchase over captive bodies by rendering them abstract and empty vessels. This paper argues that with the introduction of non-fungibility in the Philippine-Japan banana industry, what we see is not the reversal of fungible life on the plantation but rather its continuation. Alongside retailers’ marketing of the highlands as a commercial idea, agriculturalists physiologically produced sweetness through new temporalities of extraction. These strategies emptied out the Mindanao highlands, the ancestral domain of the Indigenous Lumad, of their sacred meaning, and imposed an industrial agricultural vision no different from the settler-dominated lowlands. Taken this way, this paper reframes an otherwise unusual development, easily attributed to Japanese gustatory particularities, as a reflection on how tensions between fungibility and non-fungibility lie at the heart of a broad swathe of commodity production today. Presenter: Alyssa Paredes (University of Michigan)

Managed Geologies: Phosphate Fertilizers and Runoff in Southern Ontario: This paper traces the element phosphorus around southern Ontario farms to consider how industrial agriculture creates wider worlds of extractive management through spatiotemporalities of excess and deficit. Based on multi-sited fieldwork in southern Ontario at a proposed phosphorus wastewater recycling facility and a fertilizer production plant, I consider how the management of phosphorus within the wider agribusiness value chain produces distinct geographies of material and social relations in Ontario in order to sustain farm production. On one side, the depletion of soil phosphorus from intensive agriculture is addressed through fertilizers that are sourced from phosphate rock reserves outside of Canada. Concentrated phosphorus “excesses” elsewhere flow into Ontario soils to create “ideal” levels for maximum production. On the other side, phosphorus is lost from the farms in the form of runoff which results in eutrophication, a phenomenon where excessive phosphorus levels in water systems result in explosive algal growth that kills other aquatic life. The recycling facility has been proposed to address this increasing issue of excess phosphorus in the Lake Simcoe watershed, by capturing dissolved phosphates to recycle back into fertilizers. In thinking about these two sites in relation to each other and the farms around which they are oriented, I argue that southern Ontario farms produce global racialized capitalist geologies through localized concerns around phosphorus management. The farms draw the world into themselves, and extend themselves out into the world, through webs of transnational labor regimes that attempt to subsume

phosphorus mineral cycles into capitalist cycles of production. Presenter: Cameron Butler (York University, Department of Anthropology)

4-065

Engineering Equity: The New Pragmatics of Global Health Innovation

8:00 AM - 9:45 AM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Ann H. Kelly (King's College London)

CHAIR:

Alice Street (University of Edinburgh)

PRESENTER:

Ann H. Kelly (King's College London), Ramah McKay, Alice Street (University of Edinburgh), Emilia Sanabria (National Centre for Scientific Research (CNRS)), Manjari Mahajan, Alex Nading (Cornell University, Department of Anthropology)

DISCUSSANT:

Peter Redfield (University of Southern California, Department of Anthropology)

DESCRIPTION:

This panel explores alternative models of global health innovation that seek to engineer equity into the development, design, material sourcing, quality management, manufacturing, and regulation of global health goods. As a normative project and humanitarian enterprise, Global Health emerged out the ravages of the HIV pandemic and the scandal of pharmaceutical exclusion (Hardon and Sanabria 2017; Tousignant 2013). The rearticulation of health as a right of access to life-saving technologies, prompted major shifts in the funding of international development, mobilizing new public private partnerships and market-based financing strategies, which have radically altered the political ecology and institutional architecture of international health assistance (Ruckert and Labonté 2013; McKay 2018). The COVID-19 pandemic exposed the structural vulnerabilities of the global economy, and in so doing, the radical inadequacy of an approach to health provision dependent upon philanthropic sentiment, corporate social responsibility, and North-South technology flows. In the wake of supply chain breakdown, resource shortages and stockpiling, 'equitable access' to life-saving technologies was no

longer merely a problem of political will, but a feature of a geographically constrained and uneven research and development (R&D) ecosystem (Kelly, Lezaun & Street 2022). Could global health equity be imagined as something more than access? This panel seeks to explore efforts to redistribute, reimagine and reroute global health interventions, embedding technological, organisational and social innovation in local infrastructure. These efforts, summed up by John Nkenengasong as a 'new public health order' (Nkengasong 2022), shift attention away from the integrated, self-contained, and mobile 'commodity-device', with its humanitarian and developmental claims (Collier, Cross, Redfield & Street 2017), to emphasize the processes, relationships and geographies through which a variety of forms of innovation are done. In contrast to 'delivery', 'roll out' or 'scaling up' of commodities (e.g., Biehl 2016; Cross and Street 2021; Redfield 2016), papers will consider how access could be more concretely levelled through situated processes of product design, manufacturing, collective ownership, and regulation (e.g., Gil 2022; Jensen, Barry & Kelly 2022; Nading and Fisher 2018) and through investments in people as infrastructure (Simone 2021). Moving beyond calls for 'global health solidarity', this panel examines the key actors, normative techniques, socio technical assemblages and forms of labor through which equity can be done and, critically, made differently. Collectively, we explore the promise of a global health value chain that could ultimately be decentralized rather than distributed and measured not merely in 'lives saved' but in infrastructures extended, institutions strengthened, and public assets generated: a model of innovation that may ultimately give way to more radically democratic public health projects.

The Humble Brick: Firing New Foundations for Global Health : What kind of global health solution is a brick? The most common building material in the world, earthen structures are cheap, durable, reusable and low-maintenance, providing thermal resistance. Brickwork operations also come with a heavy environmental and health costs, emitting toxic fumes and leading to top-soil loss and degradation. This paper describes a collaborative effort to re-engineer the 'humble' brick as a tool for global health. With architects at the Universities of Dar es Salaam and North Carolina at Charlotte, and in collaboration with researchers at the Ifakara Health Institute in Tanzania, an institution renowned for its frontier work on mosquito control, we have developed a series of prototype bricks, designed to provide comfort and protection throughout the highly-incremental processes

that characterises local household construction. Rather than a self-contained solution, the brick acts as a scaffolding: a locally sourced, affordable and aesthetically pleasing material that can be removed and re-fitted as the home comes into being. Following the brick's trajectory from studio drawings into the masons' firing pits and semi-field laboratory settings, we weigh its shifting value as both commodity and infrastructure, raw material and health technology, and the epistemic burdens those transitions entail. The legibility of the brick as a disease control intervention raises a more fundamental set of questions about how aspirations for development becomes articulated within the global health enterprise, and the degree to which a market-based model of innovation circumscribed by a humanitarian commitments can effectively lead to social progress. Presenter: Ann H. Kelly (King's College London)

Engineering origins: place, safety, and regulation in and beyond "access to medicine": How are place, safety, and regulatory practice brought together in the making and selling of pharmaceuticals? Situated at the intersection of intellectual property regimes, geopolitics, chemical constitution, and practices of prescription, consumption, and caregiving, pharmaceuticals are key objects of anthropological analysis. Thinking across two examples – the use of digital technologies through which global health claims to and about drug safety are made visible and reproductive rights campaigns promoting access to misoprostol and mifepristone – the paper asks how efforts to facilitate pharmaceutical access and pharmaceutical regulation become sites for debating, engineering, and materializing medical safety. Drawing from fieldwork with manufacturers, importers, and distributors moving medicines between Indian factories and East African markets, the paper suggests that digital practices of drug regulation, inspection, and surveillance offer important sites for understanding what access to safe medicine means in and beyond global health contexts. Practices of selling and regulating pharmaceuticals, these sites show, entail the production not only of medicines but also narratives of safety, risk, trust, and essentialized notions of industrial origin. Promising transparency, these technologies also build on situated knowledge of institutional and industrial relations in ways that build histories of place, race, and national origin in to pharmaceuticals. In so doing, they shape a variegated landscape of drug quality while also redistributing industrial harms. Yet this landscape of regulation is also dynamic. Thinking efforts to engineer drug safety beyond and outside of the state, this paper asks what these examples can reveal about

the limits of "access to medicine" and the potential for new health solidarities? Presenter: Ramah McKay

After access: designing diagnostics and rethinking relations for global health equity: The portable, affordable, point-of-care diagnostic test is an archetype of device-focused global health innovation frameworks that are driven by an overriding concern with enabling access to life-saving technologies in under-resourced settings. The Covid-19 pandemic exposed the many inequities built into this innovation model, from the precariousness of supply chains that are predicated on North-South technology flows to the absence of extended-producer-responsibility for the huge volumes of diagnostic waste that remain in places of use once the pandemic is over. This paper explores the efforts by two biomedical engineers, one based in the USA and one in Scotland, to build greater equity into engineering practices through a radical rethinking of the relationships involved in innovation, the reimagining of diagnostic infrastructure, and the re-spatialization of education, design and manufacturing. From the development of modular, non-proprietary, tests to the design of assay-preparation platforms that can be locally manufactured; from collaborations with laboratory technicians in Honduras to visits to maker-labs in Senegal; and from efforts to democratize engineering education to the building of a truly global 'frugal diagnostics network', this paper charts the emergence and challenges of a new paradigm of equitable engineering in the universities of the Global North, reflects on the nature of anthropological 'critical participation' (Downey 2009) in engineering practices, and experiments with conceptual vocabularies to describe the development of near-equitable materialities. Presenter: Alice Street (University of Edinburgh)

Brazil – A Psychedelic Nation? (with Pietro Benedito, CNRS): A new spate of studies on the therapeutic potential of psychedelic substances has garnered spectacular international attention. Most of this highlights work carried out in the USA, Canada or Western Europe. Brazil has been a major contributor to the psychedelic renaissance, conducting the first ever double blind randomized controlled clinical trial with the Amazonian herbal brew ayahuasca, for example. Brazilian research into psychedelics spans botany, neuroscience, pharmacology, and research on animal models, and includes a vibrant social science research community with longstanding ties to communities of psychedelic practice and expertise. This paper draws on ethnographic work conducted alongside actors of

Brazilian psychedelic science and explores the importance of public funding for universities, (made evident by their termination under the Temer and Bolsonaro administrations), the role Brazilian community mental health played in shaping Brazilian psychedelic science and the specificities induced by extra-university alliances with drug policy reform social movements which all contributed to pushing Brazil to the forefront. It dwells on how Brazilian psychedelic scientists see the dominance of North American and Western European agendas, framings and citation practices as simultaneously shaping and invisibilizing their own research. It reflects on how questions of equity and access are diffracted across nation states that do or do not have systems of public health in place and concludes with some of the results of a series of speculative exercises conducted to collaboratively imagine #PsicodelicosNoSUS (psychedelics in the public health system). Presenter: Emilia Sanabria (National Centre for Scientific Research (CNRS))

Nursing Democracy: The Gates Foundation and Building Public Health Systems in India : Equity, like democracy, does not have a universal, self-evident conceptualization. It can be defined, enacted and produced in ways that can be deeply unsettling, contested and contradictory. This paper explores some of the complexity inherent in engineering equity by examining a nurse mentoring program, Amanat, that was implemented over the last decade in the state of Bihar, India. Amanat was funded by the Gates Foundation, and conceptualized and implemented through a close collaboration between the Bihar state government and the international NGO CARE. Its goal was to build capacity within one of one of the poorest states in India which has among the highest rates of maternal mortality in the world. In its design, the program sought to address what have been familiar critiques of global health programs – instead of simply delivering quick-fix technologies, its intention was to strengthen public health systems; instead of focusing on doctors and urban, tertiary hospitals, most of the efforts were targeted at nurses, midwives and community health workers in primary health care centers and district hospitals in rural, often isolated, locations; rather than fixating on new technologies, the emphasis was on training workers in everyday practices of hygiene, diagnosis, and respectful care. Amanat produced some positive impacts in the near term, as measured by CARE and the Gates Foundation. And yet, those initial results have been difficult to sustain over the years. The experience of Amanat raises a set of questions of the work involved in building equitable

public health systems and more fundamentally, how to conceptualize and produce democracy Presenter: Manjari Mahajan

Commoning and co-becoming in two Nicaraguan cooperatives (with Joshua Fisher, Western Washington) : Cooperatives produce commons, but how they do so—and what kinds of commons they produce—cannot be known in advance. Two cooperatives in Ciudad Sandino, Nicaragua illustrate how distinct cooperative assemblages actually take shape through particular patterns of commoning. First, members of a women’s sewing cooperative called the Fair Trade Zone refuse open-membership. Claiming kinship as the logic of their membership, they describe the cooperative as “like their child”. Second, members of Ciudad Sandino’s Recycling Cooperative defy cooperative principles for rules-in-use, maintain a flexible and fluid membership, and refer to their collective organization as their “ant-hill” (hormiguero), reflecting its adaptability to changing conditions. These two case studies highlight the diverse subjects, practices, socioecological relations, political-ethical reasonings, and other resources from which cooperatives and commons are assembled. They also illustrate the multiplicity of organizational forms that communing can produce. Ultimately, the two case studies show that cooperative models are not recipes but historically generated and immanent projects that shape particular cooperativisms. Institutional approaches to commons and cooperatives fail when they impose a single form. We do not know what commoning and cooperating will become. In order to develop a language for expressing diverse modes of cooperating, then, we must start not with the recipe but with the concerns that particular cooperators find relevant. Presenter: Alex Nading (Cornell University, Department of Anthropology)

4-070

Experimenting with the Visual– Pushing the boundaries

8:00 AM - 9:45 AM TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Andrea Bordoli

PRESENTER:

Andrea Bordoli ,Aneta Kopczacka ,Camilo Leon-Quijano (National Centre for Scientific Research (CNRS))

DESCRIPTION:

This session brings together a discussion of various new methods and ways of utilizing objects, websites, audiovisual methods to expand and experiment with fieldwork methodology. These papers give an interesting look at current methods – photo elicitation and vernacular photography to looking at manipulated images and meaning making. This session offers insights into multimodal and experimental ways of approaching ethnography.

Lichens, Dust and Iron : Audiovisual explorations of extractivism in Schefferville and Matimekush – Lac John, QC: 'It matters what matters we use to think other matters with; it matters what stories we tell to tell other stories with; it matters what knots knot knots, what thoughts think thoughts, what descriptions describe descriptions, what ties tie ties.' Donna Haraway, *Staying with the Trouble: Making Kin in the Chthulucene*, 2016

This paper explores of the extractive landscape surrounding the mining town of Schefferville and the adjacent Innu community of Matimekush – Lac John, located at the northern provincial border between Québec and Labrador, Canada. One of the primary goals of this proposition is to convey a sense of how extractive operations have impacted and continue to impact this complex territory simultaneously inscribed by histories of indigeneity and colonialism. To do so, this paper draws on the concept of extractivism to define the 500-year-old colonial and imperialist history of a mode of accumulation whereby raw materials were removed from colonized landscapes to enrich the centres of the world economy. As some researchers have recently stressed (Yusuff, 2019; Povinelli, 2016; Tsing, 2015) working in and on extractive landscapes often requires experimenting with a renewed perception and unconventional methodologies, as well as prioritizing local indigenous knowledges, and engaging with creative thinking. In this paper I will employ these approaches and strategies to access the submerged and silenced histories that lie underneath what Macarena Gomez-Barris calls the 'extractive zone' (2017). Following these lines of investigation, this paper will present a multimedia methodology built on images, sound, and text that narrate a sensory and imaginative engagement with the landscape itself and with some of its human and nonhuman inhabitants. This intervention will focus on three entities composing Schefferville's landscape – lichens, dust, and iron. Together, these function as an entry point to discuss the diverse impact of the extractive operations, especially by re-establishing the complex web of relations that the latter often silence and threaten. In a broader sense,

however, this paper also proposes an expanded reflection that aims to question settler capitalist representations of landscapes. More particularly, it proposes to critically engage with the processes of visual extractivism employed to mark out territories and reduce life to capitalist resource conversation. Thus, by proposing a critical reflection on the constant re-making of the extractive zone - largely operated through the work performed by the science of geology and its visual regimens - and by foregrounding a submerged vision of the landscape informed by multispecies attentiveness and indigenous knowledges, this paper aims to narrate Schefferville's territory against the grain of geology and the other instruments employed in the creation and maintenance of its extractive nature. Presenter: Andrea Bordoli

The Mirror of Society - Examining the Role of Public Institutions in Integrating Vernacular Photography into Polish Culture and Identity: At the time when the discussion about the value of vernacular photography and its place in art museums was being started in the United States, Polish society was undergoing a comprehensive transformation – political, economic, cultural, and identity-related. A country whose social structure was transformed by World War II and 45 years of communism and Soviet influence had to redefine its identity and rewrite its history. Today, artists, academics, and museologists are increasingly willing to explore this new history, looking for what has been left out and who has been excluded from it. Vernacular photography, which seems to be a handy tool for emancipation, is also becoming increasingly popular. The popularity of community archives and the awareness of the value of grassroots stories are increasing. Polish museums do collect vernacular photographs, but they are only just starting to explore them as counter-images, as images of emancipation, and as territories for confronting the difficult past. In my work, I examine whether and how vernacular photographic collections are being incorporated into mainstream Polish history and the history of Polish photography by public institutions and what kind of institutions are incorporating them. In my presentation, I will present the most interesting recent Polish projects that use vernacular photography. Presenter: Aneta Kopczacka

Transmedia ethnography of tourism in Lisbon: a multimodal website: This presentation proceeds from a main suggestion: multimodal approaches allow us to reconsider the relation to ethnographic experiences by reflecting on the narrative construction of public anthropology. Drawing on the example of the São José website <https://saojose.huma-num.fr/>, this proposal

explores the boundaries of visual and sensitive ethnography through the notion of transmedia. In cultural studies, this concept has been invoked to examine fictional media objects, with the idea that a new narrative experience can be crafted by articulating an original story through different media (Jenkins 2012). Following this lead, this presentation describes the multiple forms of narrative engagement that unfold within a multimodal ethnography (Collins, Durnington, and Gill 2017) to explore the numerous citizen experiences of tourism in Sao José, a Lisbon neighborhood. Emerging from the EU project COESO, this experiment uses citizen sciences tools to explore visual practices' performativity in urban settings. Doing so, it explores the forms of presentation and creative arrangement of images in anthropological multimodal digital narratives. More concretely, I will introduce sound, photographic, and film experiments deployed within the transmedia website to explore the frontiers of transmedia storytelling in an open-access platform for the publicization of anthropological knowledge. Presenter: Camilo Leon-Quijano (National Centre for Scientific Research (CNRS))

4-075

Financial Frontiers: Predatory Inclusion and Fiscal Geographies

8:00 AM - 9:45 AM TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Amiel Bize (Cornell University)

CHAIR:

Amiel Bize (Cornell University), Kevin Donovan (University of Edinburgh)

PRESENTER:

Andrew Moon (The New School for Social Research, Department of Anthropology), Maia Green (University of North Carolina, Asheville, Department of Sociology and Anthropology), Daniel Mwesigwa (Cornell University)

DISCUSSANT:

Kevin Donovan (University of Edinburgh)

DESCRIPTION:

The logics of finance are now deeply entangled with the global development agenda (Johnson 2022). Under the banner of 'financial inclusion,' a wide variety of products

and programs have emerged offering 'micro' banking, credit, and risk management services to marginalized populations. These projects range from more explicitly entrepreneurial ventures based in Silicon Valley to social protection programs with their roots in development and academic institutions. They often mobilize an idea of the social that both justifies a need for them (development finance products are described as playing the role of a social safety net) and explains why they will be profitable (for instance, the distribution of microloans through social networks is supposed to guarantee their repayment). Yet this social is often more imagined than described, a fact which is reflected in the broader literature on such projects: scholarly assessments often focus more on the ideas and practices of financiers and development practitioners and less on how users and others engage with the products 'on the ground.' In response, this panel examines how such projects hit the ground. Speaking to the diverse locations and products that constitute finance at its margins, the papers reveal the ways that financialized development becomes entangled with already existing social and financial-economic projects (Ballesterio et. al. 2023). They consider financial inclusion, development finance, and popular finance from multiple perspectives, 1) recognizing that the 'clients' or 'target populations' of financial inclusion are already engaged in financial practices; 2) showing how new technologies and knowledges build on older ones; and 3) considering how power asymmetries shape the way that financial products are introduced and appropriated (Yamahtta-Taylor 2019). We thus ask not just how these products are being mobilized but how they encounter existing forms of knowledge, risk management, social relationality, and regulation: what forms of social and work relationships pre-exist and emerge in relation to these products and their financial entanglements? What kinds of temporal and spatial imaginaries shape and are shaped by these products? What sorts of personal and political projects do they enable or disable?

When Scientists Do Financial Work Andrew Moon, New School for Social Research: The paper explores the proximity of earth science to reinsurance (i.e., insurance for insurers). Drawing on field research across sites in Indonesia and Singapore, it asks: how does earth science inform the design of reinsurance services and technologies that create and transfer risk? What relations and boundaries of liability and insurability are set in motion? And how do these engagements rework and establish techniques to observe and value environments as transforming concerns? More

reflexively, how does the paper's focus on services expand anthropological inquiry in ways that loosen the efficiency of social science assessments of commodities, data, infrastructure, and assets? In place of locating this paper as an example of financial inclusion in the global South, I demonstrate how the earth sciences in Southeast Asia have become central to the interoperability of emerging risk transfer financial service networks. The paper intervenes at a time when the design and utility of social safety nets, such as reinsurance, are being reexamined due to extreme environmental and climate change, shifts in credit reporting standards, and an unrelenting search by institutional investors for novel sites to allocate capital and extract yield. Presenter: Andrew Moon (The New School for Social Research, Department of Anthropology)

'Building a Life' in the Urban Economy: Exploitative Proximity in Expanding Dar es Salaam: Formalization of the economy and promotion of financial services are core to national development strategies across East Africa. The everyday social arrangements through which most people earn their livelihoods, however, present different models of agency and market subjectivity than those promoted by development policy makers. On the ground, financialization driven by global capital confronts the dynamic systems of accumulation and differentiation through which people situate their engagement with each other and the economy. This paper investigates the intimate relations driving low-income urbanization in Tanzania, a country with high economic and urban growth. Conceptualizations of economic agency oriented towards 'building a life' center on houses built over many years without recourse to formal sector financial institutions. Residential housing has become a platform for diverse enterprises, including rental accommodation, which fuel further urban expansion. Densification also prompts diversification in urban enterprise, from birthday cakes to pedicures, as small traders strive to supply new products and services. Innovation in financial services equally takes place at the micro scale rather than through large providers: small companies providing "blood drying" loans requiring daily repayment adapt organizational models from micro credit and savings groups to provide new ways of financing everyday survival in Tanzania's growing cities. These types of loans are enabled through the relations of exploitative proximity that characterize Tanzania's low-income housing economy. An abundance of cheap labor for construction and other enterprises and the supply of rents from casual laborers facilitates ongoing

investment. The paper thus argues that intimacies of proximity and relations of interpersonal exploitation create spaces in which new financial forms can flourish. Presenter: Maia Green

Moving Through Indebted Empires: Mutual Aid Financing for Eritrean Asylum Seeking: This talk focuses on Eritrean forms of collective fundraising through voluntary mutual aid networks called equb/mahber to understand the ways that debt transfer is used to finance the movement of Eritrean asylum seekers toward asylum granting countries. Hawala debt transfers that facilitate the movement of money in equb and mahber fundraising networks have been criminalized by European states as financing human trafficking when indebtedness is understood as an indicator of coercive exploitation. Meanwhile, European states end up exposing migrants to coercive exploitation when they enact border externalization and financially support migration management in former colonies like Libya and Sudan. Interrogating the neocolonial registers of border externalization in the Friendship Treaty between Libya and Italy through the language of reparations for colonial wrongs is also to think through the registers of Tendayi Achiume's political claim for migration as decolonization through an economic lens. This talk thus considers how community-based fundraising enables asylum seeking and how financial support for externalized borders succeeds in exposing Eritrean asylum seekers to increased risk by foreclosing their movement to asylum granting countries. Presenter: Carla Hung (University of North Carolina, Asheville, Department of Sociology and Anthropology)

The dialectics of appropriation: a case of airtime exchange and mobile money in Africa: Against the ubiquity of mobile money in Africa, it is easy to overlook the legacy of informal practices such as airtime exchange where mobile telephony users traded airtime and made settlements in cash. This informal practice varied in name and significance, but its enclosure into mobile money has been lauded by telcos, governments, development entities, and other dominant groups in the financial inclusion circuit as a natural if not inevitable progression. This paper advances a dialectics of appropriation to challenge this teleological 'just-so story' of progress. By documenting the unfolding of mobile money across ecologies of mobile telecommunications in Africa, we argue that this progression was one set of possibilities against many others. We first show that the emergence of the mobile telecommunications sector in Africa constituted an act of 'appropriation,' as telcos retrofitted a global system

of mobile communications (the GSM standard) that was never designed for Africa in the first place. The GSM's rapid and phenomenal uptake in Africa has been described as an 'unintended consequence.' We next propose the concept of 're-appropriation' to show the unique and creative ways users have appropriated mobile telecommunications infrastructure. Finally, we show how telcos engage in 'reverse appropriation,' leading to the enclosure of informal practices and relations to develop products such as mobile money. In articulating this dialectics of appropriation, we affirm the maxim in Marx's Grundrisse that production is simultaneously consumption as consumption is simultaneously production. In other words, production and consumption are co-constitutive, and they are not reified ontological orders; telcos are consumers just as users are producers. Importantly, we account for power asymmetries in mobile money orbits. In revealing these asymmetries, we may then begin to carefully map policy and design implications appropriate to mobile money histories and futures. Presenter: Daniel Mwesigwa (Cornell University)

4-080

From Ruptures to Openings: Rethinking Transitions on the Riviera Maya

8:00 AM - 9:45 AM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Catherine Whittaker

CHAIR:

Laura Otto

PRESENTER:

Catherine Whittaker ,Laura Otto ,Brandon Hunter-Pazzara (Georgetown University, Department of Anthropology),Sarah Taylor (California State University, Dominguez Hills, Anthropology Department)

DISCUSSANT:

Juan Castillo-Cocom

DESCRIPTION:

This panel interrogates whether there might be ways of conceptualizing touristification beyond its negative effects. The extraordinary extent to which the Riviera Maya has been commodified for and through mass tourism (Pi-Sunyer/Daltabuit 1990) makes the region

particularly suitable for an anthropological analysis of transitions. Previous studies have argued that such 'touristification' constitutes a point of rupture in history: a transition from imagined 'pristine' to 'developed' spaces (Azcárate 2020), altered nature-culture relations (Latour 1993), and increased contact between Indigenous populations and (inter-)national travelers. Under the 'tourist gaze', the area has been transformed into a 'tourist paradise' (Urry 1990). From this perspective, the cultural history of the Maya and the beauty of biodiverse Caribbean beaches has been upstaged by commercially curated tourist experiences (Leatherman/Goodman 2005). These developments are far from being 'completed' or 'finished.' They are constantly evolving, permanently undergoing phases of stabilization and destabilization, accompanied by shifting power relations, social allocations, and re-configuring economic sectors. This begs the question: If transitions are never actually finished, are they only marked by rupture and destruction? Following Lazar (2014), people position themselves within a collectively constructed historical time, through which they may retrospectively define a time before or after a transition—rather than transition representing an objective reality. In many cases, change and continuity are inseparable in the experiences of those experiencing struggles. Thus, touristification is both an event and a process, defined as much by moments of rupture as by the potential for openings. We will discuss which 'openings' tourism generates, and ask: Who is defining and shaping transitions, how and to what end? Which roles does tourism play in the dynamics we observe? Which practices are (de-)normalized, what is constituted as an event and why, who and what is (not) considered normal? We perceive transitions as processual, shaped by different actors against the backdrop of climate change, political unrest and shifting local and global interests. We argue that while transitions often occur in response to destabilization, it is all the more important to shed light on how transitions are performed to maintain stability. By shedding light on these dynamics, we can understand transitions as nuanced, ongoing processes. The panel, thus, focuses on changes in the region and the creative ways of dealing with them or of bringing them about, illustrating that transitions are actively shaped by different actors. Azcárate, M. C. 2020. Stuck with tourism. Space, power, and labor in contemporary Yucatán. Oakland: University of California Press. Latour, B. 1993. We have never been modern. Cambridge: Harvard University Press. Lazar, S. 2014. Historical narrative, mundane political time, and revolutionary moments: coexisting temporalities in the lived experience of social movements. The Journal of

the Royal Anthropological Institute. 91–108.

Leatherman, T./Goodman, A. 2005. Coco-colonization of diets in the Yucatan. *Soc Sci Med* 61(4): 833–846. Pi-Sunyer, O./Daltabuit, M. 1990. Tourism development in Quintana Roo, Mexico. *Cultural Survival* 14(1): 9–13. Urry, J. 1990. *The tourist gaze: Leisure and travel in contemporary societies*. New York, SAGE.

For the Tourists, Or For Our Kin? Transitions in the Politics of a Mesoamerican Ballgame Tournament: Recently, the Mesoamerican hip ballgame (pok-ta-pok in Yucatec Maya; ulamalitzli in Nahuatl), is being revitalized across Mesoamerica and the American Southwest. This presentation will discuss how an international tournament at Playa del Carmen, Quintana Roo, Mexico, marked a transition: from a touristic spectacle towards an everyday sport. The founders of an international ballgame league, themselves Maya, cultivate a highly aesthetic and athletic performance for the daily consumption of large audiences at the Xcaret theme park, which claims to represent the ballgame authentically. Some performer-athletes also play and revere the ballgame as a sacred sport. When the league had the opportunity to hold their international tournament at Xcaret in November 2022, the organizers faced a difficult choice: Should they play in the spectacular, custom-built Maya-style ballgame court? Or should they switch to a regular sports location, the Poliforum, and play on basketball courts, to make the tournament accessible to everyone, including their families? This example shows that the spectacular does not exclude the normal, the sacred, or the authentic; however, this requires prioritizing the honoring of one's relations. Indigenous actors can harness tourists' appetite for the spectacular presentation of their ancestral heritage to advance their own goals, including to gather resources and publicity. However, realizing their goals means opening towards routinized everydayness—towards their kin. This research is part of an ongoing ethnographic project. Presenter: Catherine Whittaker

Beyond Spectacle: How Mexico's Tourism Industry Seeks to Redefine Paradise in the Anthropocene: The Mexican Caribbean is often viewed as 'paradise'. Massive landings of brownish Sargassum algae, a form of anthropogenic environmental change, have begun changing the long-established imaginary. That has entailed massive transformations – both ecological and economical – since 2015. The latter is exacerbated by how tourists communicate about these transformations: They warn others against vacationing in the Mexican Caribbean on social media, and some cancel their

vacations. They post photos of brownish-looking beaches, of suffocated fish, of brown tide. These dynamics represent an economic threat for a region whose economic performance depends significantly on tourism. Based on ethnographic fieldwork carried out in Mexico (2019-ongoing), I demonstrate how the arrival of Sargassum was initially understood as a spectacle and treated as a one-time event by the tourism industry. Gradually, however, it appears that Sargassum is being accepted as the 'new normal'. The algae are increasingly viewed and communicated as being part of the Riviera Maya, with, for example, signs installed on beaches informing travelers about Sargassum, or the mascot Sargazin approaching travelers and educating them about climate change. My presentation demonstrates how local actors, such as hotel operators or tour guides, appropriate this transformation of the coast and reclaim ownership over what is said and shown about the Riviera Maya. In de-spectacularizing the algae and recognizing its normality along the coast, the consequences of climate change become discussable, posing the question of what constitutes paradise in the Anthropocene. Presenter: Laura Otto

Extracting Value from Tourists in the Maya Riviera: In Mexico's tourism zones, scholars have developed the concept of extraction to describe how processes of capitalist value creation come at the expense of environmental transformation and destruction, the expropriation and commodification of local indigenous cultures, and the exploitation of workers. This essay describes a fourth site of extraction, visiting tourists. In the Maya Riviera, local residents and transnational corporations have become adept at extracting value from tourists. Foreign and national vacationers are overcharged for services, tricked by large and small companies into spending frivolously, nicked and dined by vendors, scammed, stolen from, and sometimes even coerced into paying bribes. While on occasion scandalous accounts of tourist abuse are reported by the domestic and international press and complaints from tourists identifying these extractive practices can be found across travel websites and social media pages, tourist arrival numbers continue to grow. This essay argues that the normalization of tourist extraction practices at various parts in the tourism value chain explains this outcome, suggesting that local policymakers' and business leaders' warnings that widespread abuse of tourists will drive them to vacation elsewhere may be misguided or rest on outdated assumptions about the amount of consumer choice tourists possess. In concluding, I compare extractive practices in the Maya Riviera to Jovan Scott Lewis's

thesis that Jamaican call scams should be interpreted as a form of reparations. Extracting wealth from residents of the global north may be compensatory, I claim, but as a form of reparative justice, it raises more questions than answers. Presenter: Brandon Hunter-Pazzara (Georgetown University, Department of Anthropology)

“Ya viene el tren”: Rising and Receding Tides of Tourism in the Maya Riviera’s Periphery: In 2004, Yucatan opened a new road between State Highway 295 and the archaeological zone of Ek’Balam. The opening of the new road meant that the entrance to the archaeological site was also moved, making the previous route that meandered through the village of the same name obsolete. The ramifications of this rupture were felt in the community for years as they strategized to recapture the promise of tourists—and their economic activities—for local benefit. By 2010, in preparation for the impending end of the Maya calendar in 2012, Cultural and Tourism Services of Yucatán (CULTUR) invested in a beautiful new entrance to the zone and hope of revitalizing the “old road” and opening a second entrance to the site faded. Since then, Ek’Balam has become the second most visited archaeological zone in the state, after Chichen Itza. A decade later, as the completion of the Maya Train project draws near, the community of Ek’Balam finds itself in negotiations with CULTUR and the National Institute of Anthropology and History (INAH) on opening a second entrance to the archaeological zone, accessed via the “old road.” While conversations about the closure of the “old road” dominated conversations in the summer of 2004, visits in the summer of 2022 began with “ya viene el tren” (“the train is coming”). This paper discusses these iterations of new roads and revitalizations of old roads that serve as pathways for tourists, labor, cultural trends, and resources to flow between the Maya Riviera and its periphery. Presenter: Sarah Taylor (California State University, Dominguez Hills, Anthropology Department)

4-085

Future Forests//Ghost Forests (I)

8:00 AM - 9:45 AM TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Kevin Burke (University of Pennsylvania)

CHAIR:

Rebecca Zarger (University of South Florida)

PRESENTER:

Courtney Addison (Victoria University of Wellington), Jeongsu Shin, Elliott Reichardt (Stanford University), Sasha Tycko (Emory University, Department of Anthropology), Rebecca Zarger (University of South Florida)

DESCRIPTION:

This panel is about the relationship between the speculative and the spectral in the making, unmaking, and transitions of forest worlds. It asks about the ways that speculative forests of modernist programs of perpetual development coincide with spectral ruination. Attending to future forests and ghost forests requires that we notice the ways that absences shape the present and the ways that dispersed sets of relations are made in and remake particular places. It requires that we attune to the various, nonlinear, and entangled durations of human and more-than-human infrastructures (Mathews 2018), the polyphonies of life cycles (Tsing 2015), and the silences of extinctions (Chao 2022). Tracing the speculative and the spectral in forest worlds foregrounds the simultaneous generation of markets and ghosts and the generations of kin. It demonstrates the ways that the booms and busts of forests industries, the promises of emerging markets, and the limited horizons of financial returns endure in the form and composition of forest landscapes. It also highlights the affective ecologies (Hustak and Myers 2012) of hope that sustain these projects or the dread that follows in their wake. Studying the co-production of futures and ghosts also points to the ways that forest projects are always spaces of cosmopolitical contestation over what forest relations endure (see Stengers 2004). That is, studies of ghosts always entail questions about justice (see Derrida 1993). This panel is in conversation with the growing literature on 'haunted landscapes of the Anthropocene' (Gan, et al. 2017; Toso, et al. 2020) and the 'anthropology of being haunted' (Good, et al. 2022). Drawing on Mathew's (2018) studies of 'ghostly forms' in forest worlds, these papers demonstrate multiple, overlapping Anthropocenes embodied in forests. What is the relationship between the biopolitical and necropolitical in future forests? That is, how does the speculation and accumulation return as the spectral and decay? The forest landscapes discussed in this double session range from urban forests to industrial timber plantations, from abandoned landscapes to sites of biodiversity conservation. In these panels, we see projects of mapping and counter mapping, movements of trees and

people and capital, contestations over land use, memory, and violence.

Mapping the multispecies sensorium of Aotearoa's native forests: The multispecies order of Aotearoa New Zealand is held in place by a fragile necropolitical regime of species management (Addison 2023). Conservation workers around the country set trap lines and fill bait stations to snare or poison introduced predators like possums, stoats, and rats. These species predate upon vulnerable native birds and eat the forests' canopy cover and seed matter, generating ghostly echoes of species already extinct, and those that may soon follow. Indeed, the trees in these forests, like the New Zealand lancewood, stand as cenotaphs to species like the megafaunal moa that evolved to browse them before being made extinct (McCorristine and Adams 2020). One of the most important but controversial tools used to control pests in Aotearoa is a poison called 1080, which is tucked into bait stations or scattered from helicopters across swathes of inaccessible country. Opponents of 1080 will tell you that after a drop the bush falls silent; proponents, that a 1080 operation brings the bush back to life, resplendent with birdsong. This paper explores the multispecies sensorium (Chao and Enari 2021, see also Myers 2017) in Aotearoa, in which people appeal to and mobilise sound and silence, and visual markers of forest health, in affect-laden debates over 1080 and conservation more widely. Amateur audiovisual footage and technical bioacoustic monitoring all enter an evidentiary fray over the state of native fauna and flora species; in doing so, they come to summon possible forest futures as well as the spectres of multispecies forests past. Presenter: Courtney Addison (Victoria University of Wellington)

Social Lives of a Camelia Forest: Reconstituting Identity and Memories: This paper delves into the natural and social history of the Giving Forest, which is the largest evergreen forest of South Korea. The forest has become a nature preserve since the 1960s and is part of UNESCO Natural Heritage, Geopark, and Ramsar wetland. In October 1948 – at the beginning of the Cold War -the village's communal forest became the site of massacres of more than 250 village members as part of anti-Communist government repression targeting Jeju Island. I focus on the narratives of lived history of survivors and families of victims of the massacre are articulated as part of entangled history of the forest. While hiking, the affective materiality of the evergreen Giving Forest provides the ghostly field of suppressed memories. In this way, Giving Forest project became the preservation and interpretation of memories. This paper will

demonstrate how Giving Forest relations carry the politics of memory and the inheritance of in/justice of the past, present, and future in conservation efforts. Presenter: Jeongsu Shin

Reconciliation Capitalism: relations between Indigenous Peoples, loggers, and forests in Canada: Around the world, many colonial states are attempting reconciliation processes with Indigenous Peoples harmed by colonization. Colonial states, like Canada, have implemented top-down approaches that mandate or incentivize consultation or collaboration between resource extractive firms and the Indigenous stewards of the land. The sawmills of Northern British Columbia—the most powerful branch of the timber supply chain—now preferentially hire and pay logging firms with Indigenous ownership or partnerships. Drawing upon 12 months of ethnographic fieldwork with logging contractors, First Nations, and forestry officers, my work examines how medium sized settler-owned logging contractors attempt to improvise new shared ventures with the First Nations whom they had previously ignored. Central to these firms' efforts to secure these partnerships with First Nations is trust based on shared values. These logging firms are altering how the forest is cut down (at greater cost) and insist their values have changed. These firms assert that these sustainable practices will generate healthier future forests, that will nurture and sustain generations to come. They argue that these practices make them stewards of the land and hence viable First Nations partners. Yet, the First Nations they are attempting to profit-share with interpret these interactions with skepticism and ambivalence, as it neglects their deep relationships with specific forests and not abstract future forests. I argue that these novel contracts, altered forest practices, and relationships between the First Nations and the logging contractors constitute an important site where "reconciliation" is vernacularized and locally implemented. By studying shifts in forest harvesting practices, contracts, and relationships anthropologists can examine how these new formations are co-produced and how abstract concepts like "reconciliation" are made relevant in daily life. Presenter: Elliott Reichardt (Stanford University)

Abandoned Landscapes: Desire Paths, a Prison Farm, and a Protest Camp in the Atlanta Forest: In 2021, political opposition to a city government plan to clear-cut an urban forest for a new police training academy in Atlanta led to a two-year occupation of the forest (still ongoing), with activists living in treehouses and tents, under the slogan, "Defend the Atlanta Forest." The 400-

acre early successional forest grows on the abandoned site of a 20th-century prison farm. Before the prison farm, the land held an antebellum plantation. The forest flourished in the wake of abandoned agricultural fields, becoming an unofficial refuge from the city for walkers, bikers, drinkers, amateur naturalists, and many others. These feral subjects left their trace in the many desire paths that cut through the forest. The landscape that archives these layered histories now harbors a forest defense movement that opposes both ecological devastation and the expansion of urban policing. Representatives of the city government and police foundation deploy a disputed conservationist framework (Hall 2005) to stress the young age and weedy ecology of the forest as a justification for its destruction. This paper poses the question, what does it mean to value and defend a “weedy” landscape (Tsing 2017)? In this paper, I work with a notion of the landscape as a record of past dwellings (Ingold 1993) to argue that the abandoned landscape of the Atlanta forest is valuable, not simply as an ecological phenomenon, but as the record of a social history of transformation in the relations of bondage and freedom in the American South. This paper draws on nearly two years of ethnographic fieldwork in the forest, including a landscape study with ecologists, participant-observation with activists occupying the forest, and oral history with longtime neighbors. Presenter: Sasha Tycko (Emory University, Department of Anthropology)

Live Oaks and Dead Oaks: Pasts/futures of Urban Forest Worlds in Florida: Co-authors: Kira Rib and Shawn Landry This paper considers the ways urban forests are being simultaneously remembered, lost, and re-envisioned in a coastal city as city-dwellers, planners and foresters confront a changing climate and intensifying risks, as well as possible futures that include trees. Drawing insights from a forest ethnography of tree canopy loss in Tampa, Florida, we trace recent and rapid loss of urban trees, due to intensifying housing development, reflecting historic red-lining and infrastructural injustices, as well as how that intersects with speculative futures for our coastal city. We consider how city dwellers remember and continue to mourn a variety of “ghost” tree — narrating the voids left behind as hundred-year-old live oak trees and other trees are removed from the city. We ask in what ways ‘ecologies of hope and dread’ emerge from living with trees in a city with rising temperatures and intensifying severe storms, and how that is shaping urban forest projects across different city neighborhoods. Analyzing the ways varying practices of (dis)investment, inequity, neglect, and care for trees over time and plans for the

future allows us to consider the ways urban forests may or may not constitute “forest worlds.” Presenter: Rebecca Zarger (University of South Florida)

4-090

Language at the Boundary of the Human

8:00 AM - 9:45 AM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Eve Danziger (University of Virginia, Department of Anthropology)

CHAIR:

Lise Dobrin (University of Virginia, Department of Anthropology)

PRESENTER:

Lise Dobrin (University of Virginia, Department of Anthropology), Nicholas Harkness (Harvard University, Department of Anthropology), Martin Schoenhals (Appalachian State University, Department of Anthropology), Courtney Handman (University of Texas at Austin), Webb Keane (University of Michigan, Ann Arbor, Department of Anthropology), Lydia Rodriguez (SUNY, Potsdam, Department of Anthropology)

DISCUSSANT:

Eve Danziger (University of Virginia, Department of Anthropology)

DESCRIPTION:

Eve Danziger and Lise Dobrin, co-organizers. Anthropologists routinely appeal to language as one of the most important factors differentiating humans from other animals, including our immediate evolutionary ancestors. But this view is not a cultural universal. How then is language construed across cultures in relation to understandings of the human? What categories emerge if we shift our focus to sharedness of language and away from commonality of species as a diagnostic criterion? Each paper in this panel explores how language troubles the boundary between human and non-human. For example, that boundary becomes a seat of anxiety when the capacity for language is ideologically extended beyond our biological species. We see this in recent moral panics over the idea that artificial intelligences which ‘speak’ have come too close to being human, or when Arapesh people of Papua New Guinea express disappointment in their dogs, who fail to live up to the promise suggested by the fact that speech with them

resembles speech with people who speak a foreign language. In colonial attitudes to New Guinea pidgin, in the glossolalia of Korean Protestants, in the powers conceded to Mayan forest-spirits when one engages in conversation with them, and in secrets ostensibly kept by chatbots, our authors extract and examine some of the criterial features that give speech its humanizing quality. The boundary of the human is also unsettled by beings who have the appearance of humans, including full language capacity, but who are denied fully human status. From dehumanizing attitudes across ethnic boundaries in Southwest China, to the demonization of non-Christians over historical time in the Mayan rainforest, we trace in these cases the criterial aspects of humanity which for each individual case are taken as diagnostic, sometimes in contradiction to the evidence of language. Taken together, the papers ethnographically explore the role of language in demarcating fundamental categories of sociality and alterity across a wide variety of cultural contexts. In so doing they expand our understanding of language and of humanity itself.

“This is the Road that the Dog Made”: Acquiring New Interlocutors on the Arapesh Coast. : In the Coastal Arapesh villages of northern Papua New Guinea, humans frequently express disappointment in their dogs, noting that the animals are lazy, not good hunters, or otherwise should be better helpmeets. However, in Arapesh narratives both traditional and emergent, dogs frequently appear as superbly helpful friends to their human owners. The narratives also reveal the semiotic source of the high expectations placed on dogs: although dogs cannot use human speech, they often communicate using bodily signs and movements that signal a desire to connect. This mode of communication aligns dogs with the exciting category of newly encountered foreigners who may become ‘road friends’ (Mead 1938), trading partners, and even eventually kin. But although the humans with whom one communicates by signs eventually move into these highly-valued roles as one learns their languages and they one’s own, dogs never make this transition. The many Arapesh narratives that dramatize human-dog communication covertly underline a thoroughgoing cultural anticipation that with those who are new, foreign, or ‘not (yet) quite like us’, a fuller, more rewarding sociality may yet come. Presenter: Lise Dobrin (University of Virginia, Department of Anthropology)

Reflexive Animacy, Thresholds of Language, and the Limits of the Human: Raymond Williams’s smooth adage

that “A definition of language is always, implicitly or explicitly, a definition of human beings in the world’ has thorny analytical, hence methodological, corollaries. At the highest level: the boundaries of the human and the boundaries of language are jointly drawn; evidence of the faculty of language is central to defining the category of the human and its limits (and vice versa); and definitions both of humans and of language are produced via language and thus uttered by speaking humans. One significant problem is the fact that both “speech/language” and “human” constitute highly specific semantic categories across languages that are expressed morphosyntactically. So we can expect the category of “speech/language” to be expressed through reported speech forms and the metapragmatic calibration of deixis between clauses (e.g., as in tense or evidential systems). Likewise, we can expect “humanness” to be expressed linguistically through word order, case marking (or dropping), and other syntactic features specific to animate agents that are sufficiently human or humanoid. This paper addresses the intersection of speech and the human through linguistic and ethnographic data on glossolalia, a.k.a. “speaking in tongues,” from South Korea, where it is practiced widely across Protestant denominations and congregations. Glossolalia is an especially generative site for addressing this intersection, because (a) it is speech behavior practiced at the limits of language, (b) its purported range of possible agents include animate agents that regularly cross and complicate the threshold between human and non-human, (c) it anchors a broader semiotics of reflexive animacy that shape theological boundaries and other explanatory paradigms for defining the human. Presenter: Nicholas Harkness (Harvard University, Department of Anthropology)

The Real and the Fake: Language, Sincerity and Self-definition among the Yi of China : The Yi, an ethnic minority group of around nine million people in the mountains of southwest China, understand themselves as ontologically distinct from the Han Chinese, who fall outside the Yi caste system. There is a biological distinction between the two ethnic groups in that the Yi are made of one set of bones (the word used for heritage), while the Han, whom the Yi formerly enslaved, are of a completely different set of bones. Yet the notion of bones is not absolute; the Han are recognized as human and not a different species derived from a remote separate ancestor. What does radically distinguish the two groups has to do with language. Yi people say that while they themselves are candid (tanshuai) and truthful, the Han – who will smilingly

praise you while secretly undermining you – are fake (jade). The value Yi people place on speaking sincerely follows from ambiguities of caste. It is not always clear who is fully a member of the aristocratic Black Yi caste and who is White Yi, a caste whose heritage is impure due to previous liaisons with Han or due to descent from Han who were enslaved in the past by Yi slave owners. Hence being who you say you are, while a Yi virtue, is not easily attained. Defining the Han as ‘fake’ symbolically constructs them as the antithesis of the Yi, clarifying the boundary between the two ethnic groups by dehumanizing the Han. Analysis of the Yi case allows for a wider perspective on sincerity as a topic of ethnographic interest. Sincerity is not an exclusively Western value, and the Yi case makes for an interesting comparison between the genesis of Yi sincerity and the origins of an emphasis on sincerity in the West.

Presenter: Martin Schoenhals (Appalachian State University, Department of Anthropology)

Language at the Limits of the Human: Deceit, Invention, and the Unshared Symbol: Both the theories coming out of the linguistic turn and those moving away from it have placed special emphasis on human language as a matter of shared meanings. Yet there are other histories that link language and humanness through invention, deceit, and secrecy rather than through shared meaning and publicness. These alternate models have been used as diagnostic of humanness in a range of contexts, from the colonial past into the technologized present. I examine here the ways in which the unshared, non-public symbol has stood at the center of different contexts in which the humanness of speakers of novel languages are put in question. Both older, colonial racial discourses about plantation pidgin and creole languages on the one hand and contemporary panics about AI chatbots like GPT-4 or Chat-GPT on the other share a similar sense of doubt about whether speakers are speaking a language as such, and, if so, whether that language can be analyzed and understood like other human languages are. For popular commenters across these contexts, the diagnostic moment at which observers deem the speakers of these languages as properly moral or sentient agents is the moment when observers start to worry that those speakers are keeping secrets. I look at the discourse around secret registers of Tok Pisin, an English-based pidgin of 20th century Papua New Guinea, and compare that with the discourse around discoveries of potential secret languages used by current AI chatbots and image models. Observers only start to recognize in these speakers a sense of subjective depth when they feel that symbols are being kept from them, rather than shared with them.

Presenter: Courtney Handman (University of Texas at Austin)

AI and Spirit Possession: The Semiotic Ideology of Moral Panic: Social media, robots, algorithms, and other manifestations of AI are drawing people into new forms of social relations with their devices, with other people, and, arguably, with themselves. What are the ethical consequences? This talk reviews some of the claims that have been made about the ethical effects of people's relations with, and by means, of new technology, and the moral panic those claims often express. Ethical questions about life with devices probe the edges of the human. Do personal devices and social media estrange us from ourselves, from others, or in other ways alter our ethical sensibilities? Can the robot become an ethical subject or a proper object of ethical concern? Do algorithms distort our capacity for self-knowledge, rob us of agency, alienate us from our moral intuitions, or undermine the very meaning of the ethical? What moral obligations do algorithms impose on the humans who benefit or suffer from their effects? What vision of human flourishing does life with algorithms propose? Empirical research on how people live with new technology tempers some of the worries and claims these questions raise. The ubiquitous human propensity to project agency onto both inanimate things and transcendental subjects has very deep roots, as does the associated fear--and hope--that these entities will displace human self-mastery. As with other boundary figures like spirit mediums, automatons, and domesticated animals, problematizing the places adjacent to what seemed to be securely 'human' can be a source of ethical discovery. Presenter: Webb Keane (University of Michigan, Ann Arbor, Department of Anthropology)

Talking to Monsters in the Maya Rainforest: Language and Personhood in Mopan and Chol Narratives: Co-authors Eve Danziger and Lydia Rodríguez. The Chol and Mopan Maya speak distinct Mayan languages but have been in close contact with one another for over a millennium. At the end of the 17th century, the two groups underwent a common experience of Spanish missionization by Dominican friars originating in Guatemala City. As elsewhere in Latin America, Indigenous converts were re-settled into nucleated villages, while those who rejected Christianity remained in scattered forest settlements. Over time, these forest-dwellers were seen more rarely by Christian villagers, and a semantic shift took place such that today the borrowed Spanish word *cristiano* (“Christian”) denotes simply ‘human being’ in both Chol and Mopan. The

word is used without reflection on its origins to cover all humans of any faith. It is routinely used, for example, to contrast humans with dogs or other animals. Meanwhile however, the non-Christian 'beings of the forest' remain vividly present in the narratives of both communities. Mopan and Chol believe that humans who venture into the forest risk encountering dangerous cannibal creatures. (In colonial times, cannibalism was frequently attributed to non-Christianized Indigenous people). Mopan stories explain that the cannibal che'il ('forest-beings') speak the Mopan language. This observation allows us to trace through 17th c. Spanish documents the historical transformation of the che'il from non-Christian humans into non-human monsters. In Chol accounts, the non-humanity of forest-dwellers is signalled by the fact that engaging in conversation with them (whether in fluent or broken Chol) brings humans under their power and into grave danger. The stories make clear that for both Mopan and Chol, the forest retains its status as a space in opposition to the "Christian" village. As the word cristiano has changed its meaning, the forest has shifted accordingly: from a place inhabited by non-Christians to a place inhabited by non-humans. Presenter: Lydia Rodriguez (SUNY, Potsdam, Department of Anthropology)

4-095

Living Uncertainty: Frameworks of Agency, Possibility, and Injury

8:00 AM - 9:45 AM TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Gorkem Aydemir-Kundakci (University of Calgary, Department of Anthropology & Archaeology)

CHAIR:

Veronica Sousa ,Sarah Richardson

PRESENTER:

Gorkem Aydemir-Kundakci (University of Calgary, Department of Anthropology & Archaeology),Alexandra Schwell ,Courtney Wittekind (Yale University),Eugenia Kisin (New York University),Marcos Mendoza (University of Mississippi, Department of Sociology & Anthropology)

DISCUSSANT:

Daniel Knight (University of St Andrews)

DESCRIPTION:

In a time of pandemics, unending wars, and the climate crisis, 'uncertainty' has become an ever-present if ambivalent term in our lives. But what does it mean to live in 'uncertain times'? Is uncertainty experienced in the same way everywhere, by everyone? What are the consequences of experiencing and navigating uncertainty as a routinized, protracted condition? Uncertainty has long been part of anthropological narratives characterizing various situations and contexts, or our 'lifestyle' conditioned by indeterminacy and a steady stream of declared crises. It has described the experiences of 'critical events' (Das 1995) such as wars, disasters, and regime changes, and analytically has been aligned with risk, danger, and crisis. The question of uncertainty has also addressed contexts in which states of instability, violence, and unpredictability have gained ordinariness, and generated particular forms of experience and governance. Concepts of slow violence (Nixon 2013), slow death (Berlant 2007), abandonment (Biehl 2013), quasi-events (Povinelli 2011), and social disappearance (Gatti 2020) have captured the everyday workings and insidiousness of protracted uncertainty and precarity. They have shown that uncertainty is not only a feature characterizing certain contexts of instability but also a perpetrator of violence and tool of governance (Jusionyte 2015). Anthropology has also approached uncertainty as a generative space in which 'alternative social projects' (Povinelli 2011) and modes of resistance can flourish. Such an approach has shown us, for example, how people develop skills and tactics to navigate the uncertain terrains of war zones where violence has become part of the everyday (Khayyat 2022; Lubkemann 2008; Stamatopoulou-Robbins 2020; Vigh 2006); and how they anticipate (Bryant and Knight 2019) the erratic rhythms of uncertainty (Archambault 2015) and struggle for predictability when their lives are trapped 'in the meantime' (Jansen 2015). They have demonstrated that people are not passive, depleted receivers of violence and precarity; on the contrary, they are creative agents and improvisators even under debilitating conditions or collective inertia. As an analytical lens, how does uncertainty intersect, counterpose, extend, or offer balance among frameworks of suffering (Han 2013; Robbins 2013), damage (Tuck 2009), and agentic efforts of living (Povinelli 2012) that have perplexed social research methods and representations? In this panel, we seek to explore uncertainty, and its consequences, in various situations from decades-long conflicts and state violence to narco-power and cancer 'previvorship.' If we live in 'uncertain times,' what kind of uncertainties do we live in? What are the cumulative effects of living

uncertain lives? What might certainty look and feel like? What can uncertainty reveal as an analytical and ethnographic lens? How is it different from precarity, crisis, risk, and contingency? By asking these questions, we bring together anthropologists who consider the question of uncertainty in different contexts and stimulate a discussion on one of the most common keywords of our 'transitory' time.

Freezing the Conflict: Protracted Uncertainty and Un/eventfulness in Georgia's Disputed Borderland: This paper examines a decades-long struggle for uneventful lives in a zone of "frozen" conflict. Scholars and policy makers have categorized the series of conflicts in the space of the former USSR as "frozen," by which they mean characterized by a situation of stalemate and protracted uncertainty. The Georgia-Abkhazia conflict is one of them. It is a conflict that materializes as an unrecognized yet militarized borderland where a community of displaced Georgians from the Gali region have constructed mobile lives by navigating the conflict and its turbulent landscapes. Focusing on the cross-border mobility of the Gali population, this paper shows that the Georgia-Abkhazia conflict zone is anything but "frozen." It is animated by the continuous movement of people and things, and by contingent events generated by arbitrary military towers, unannounced border closures, or unpredictable water levels of the river as well as occasional crises caused by a range of actors, from a Russian delegation in Abkhazia to a stinkbug infestation. In such a context of pervasive and exhausting uncertainty, uneventfulness is more than an insidious perpetrator of "slow violence" or political invisibility as often problematized in situations of long-term uncertainty and precarity. In the disputed Georgia-Abkhazia borderland, uneventfulness is a fragile state of living and a political condition that the people of Gali actively maintain by tempering, or "freezing," a capricious conflict on daily basis. Presenter: Gorkem Aydemir-Kundakci (University of Calgary, Department of Anthropology & Archaeology)

Darkness Everywhere: Urgency Politics and the Blackout: The paper explores how Austrian state agencies create a sense of urgency about the threat of a Europe-wide blackout – "when the lights go out." A blackout, experts and politicians warn, will bring society to the brink of collapse within a few days due to supply, communication, traffic, and other failures. For security scholars, urgency is a key yet so far under-researched concept. Urgency is an essential element of (in)securitization processes that present imagined threats as imminent. As a political practice, it is crucial to mobilize insecurities and fears. Blackout

preparedness campaigns provide an illustrative case of (in)securitization and the emotional mobilization for a disaster that is politically powerful simply by being invoked and imagined. As an integral element of popular culture, the Blackout is flexible and adaptable for emotional mobilization. It is the paradigmatic event that embodies failure in complex, networked societies. The Blackout functions as a litmus test for the social bonds of society. It is imagined as the ultimate endpoint of a flawed present, ending the current urban-industrial hubris and enabling a potentially better future. Against this background, I argue that the imagined future Blackout scenario in Austria has acquired cultural relevance in political and public discourse; it has become a social phenomenon that permeates specialized organizations, state agencies, and everyday life worlds. It invokes a national community, the imagination of which is embedded in a larger cultural discourse revolving around an anti-modernist, anti-elitist vision characterized by deep mistrust, unease, and uncertainty about the future, change, and urbanity. Presenter: Alexandra Schwell

Betting on the Future: Spatial Fluidity and Temporal Marginalization in Southwest Yangon's New City: This paper examines the challenges of planning for the future in Southwest Yangon, Myanmar, where a proposal to transform 20,000 acres of peri-urban farmland into an ambitious "new city" has produced profound uncertainty for the region's agrarian population. Ambiguity as to whether and when the new city will be built makes planning for the future a difficult task in Yangon's margins—and one not uniformly accomplished by those residents impacted by the faltering urban expansion plan. Successive crises—including a global pandemic and Myanmar's 2021 military coup—have sparked repeated construction delays, upending residents' attempts to speculate on the project's eventual completion. In extending timelines for compensation processes, resettlement programs, and pending land sales, such delays threaten to produce disastrous results, especially for those most invested in the "exceptional" time and space of a city in transition. Foregrounding interlinkages between political transition, everyday future-making, and the new forms of marginalization produced when promised futures repeatedly go unrealized, this paper argues that spatial and temporal exclusions jointly impact the way that transition is navigated by those living in the shadow of a city yet-to-come. This argument raises important questions about who benefits from large-scale infrastructural projects, who loses when dreams of development dissipate, and how much. As such, this

paper highlights the risks and rewards of planning amid instability and illuminates the complex relationship between deferral and uncertainty in shaping perceptions of political and economic change. Presenter: Courtney Wittekind (Yale University)

Vulnerable Makers: Repairing Cancer's Vital Forms: In a time of colliding ecological and social crises, much is made of curation's roots in "cure" and "care"—a lineage that casts curatorial practice in a reparative mode. Such care-based approaches have been extraordinarily generative for both practice and theory, emphasizing shared and uneven vulnerabilities as they tend to, contest, and remediate forms of slow violence and the toxic residues that accrete in human (and nonhuman) bodies. Proceeding from site-specific, immersive, and experiential forms of "slow curating," what does curating-as-repair illuminate, and what might it obscure? This talk approaches these questions of care in art through a work of contemporary bio-art and its material demands: artist Lyndsey Walsh's *Self-Care* (2021), a queer wearable that houses and feeds BRCA1 mutant cancer cells as autoethnographic response to the risks, uncertainties, and knowledge of cancer "previvorship" in the United States. Foregrounding the role of genre in illness narratives, and specifically the potential of feminist horror tropes to render uncertainty and dread, this talk will consider what it means to metaphorize cancer in writing ethnographies of risk. Moving from critical to practical and ethical considerations of bio-art—how to feed and care for these vital forms—I consider how this work and its materiality might contribute to discussions of freedom and accountability in contemporary art and autoethnography. Presenter: Eugenia Kisin (New York University)

Political Aesthetics, Territorial Reclamation, and Narco-Power in Mexico: This paper considers the difficulties of living with uncertainty and insecurity for rural communities in Mexico affected by the war on drugs, narco-power, and the crime-state nexus. The scholarship on narco-aesthetics has largely focused on political messaging between criminal groups (narco-mantas, propaganda videos, and public violence), culture industry products related to organized crime (films, music, television), consumer lifestyles that draw upon narco-styling, and tourism venues selling proximity to narco-spectacle. What has rarely received close attention is how populations have developed their own everyday aesthetic responses to organized crime and the drug trade that highlight the territorial politics of reclamation. Based on ethnographic research in the

Mexican state of Michoacán, this study investigates a rural community's efforts to develop territorial reclamation projects articulated in the face of indeterminacy and uneven fields of risk exposure. Focusing on the mountain village of Ucareo, I highlight the agency of Ucarenses (the people of Ucareo) in: 1) building religious shrines that articulate themes of crime prevention and liberation that memorialize a popular uprising in 2015; and 2) creating a *pueblo sin policía* (a community without police) to assert communal authority over internal security. I argue that Ucareo's struggle is indicative of a wider strategy of enclave self-rule in which Mexican pueblos have erected barriers—material, semiotic, imaginative—that separate them from surrounding exclusion zones. Ultimately, enclaves of self-rule reflect vibrant experiments in constituent power that have emerged to contend with widespread public insecurity. Presenter: Marcos Mendoza (University of Mississippi, Department of Sociology & Anthropology)

4-100

Making the Invisible Visible: Using Digital Technologies, Counter-Discourses, & Multispecies Ethnography to "See" Agriculture Differently

8:00 AM - 9:45 AM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Culture and Agriculture

ORGANIZER:

Megan Styles (University of Illinois Springfield)

PRESENTER:

Xiyao Fu , Ana Badue

DESCRIPTION:

The papers in this panel explore the ways that digital technologies (e.g., drones and digital satellites), counter-accounting methods, and state discourses are used to make specific aspects of agriculture legible while obscuring others.

Biodiverse 'chaos' as an agriculture of resistance: a multispecies ethnography from the field to the kitchen with Dai people in Menglian, Yunnan: In Southwest China, 71.8% of regional crop varieties has been lost from 1956 to 2014. Although Yunnan is home to Asia's largest seed bank and numerous community seed banks, legal and policy measures for in situ agrobiodiversity conservation are largely absent in

China. With a humid subtropical climate and wide elevation range, Menglian Dai, Lahu, Va Autonomous County in Yunnan, bordering Burma's Shan State, is documented to have over a thousand medicinal plants, diverse wild fruits, high forest cover, and a tradition of foraging among its 28 ethnic minorities. Inhabiting the river valley and lowland, Dai people distinguish themselves from the hill ethnic groups by their long history of irrigated rice cultivation and elaborate culinary traditions. My research challenges Scott's dichotomy between irrigated rice as 'obedience agriculture' and root crops as 'escape agriculture' by suggesting that that rice farming in the mountainous region of Southwest China and Southeast Asia shares similar logics with swidden agriculture: maximizing yield per unit of labor through agrobiodiversity. Based on in-depth interviews and on-site observation with Dai cultivators and culinary artisans from the field to the forests, from the market to the kitchen, I will analyze an agriculture of resistance in the context of expanding state-sponsored plantations and high-yielding modern varieties, framed in part in terms of the biodiverse 'chaos' of minority Dai gardens versus the geometric aesthetics of the majority Han fields. Presenter: Xiyao Fu

Seeing farms from above: how drones and satellites digitize industrial agriculture in Brazil: Agricultural startups, also known as agtechs, develop technologies that can be applied in different steps in the food and agricultural commodity chains, from seeds and inputs to retail and consumption, passing through farm operations, commodity trade and logistics. In each of these steps, agtechs digitize existing objects and processes. With ethnographic data from Brazilian startups that develop remote sensing technologies using satellites and drones, this paper examines the algorithmic devices that digitize the work that nature does in springing seeds and producing sugarcane and soy plants. I observe how these technologies codify the sprouting of crops into data points. The lenses of satellites and drones, associated to statistic models, use time, weather, temperature, color of leaves, and soil coverage as variables to measure the productivity of farms. Although these variables have been widely used in agricultural sciences for decades, digital technologies take a step further. When they enable seeing farms from above, they produce massive amounts of data, and convert such data into binary digits. Based on 24 months of ethnographic fieldwork with startup founders, tech developers, agtech investors and agricultural corporations in Piracicaba, Brazil, my research found that tech creators promise that digital

tools promote a full legibility of crops. This presentation, then, asks: how do they proceed when expecting to remove plants from their imperfect material realities, and perfect them through electronic devices? What kind of capitalist fantasies do digitized crops engender? This paper argues that digitization is a set of technological and epistemic processes that attempt to erase from crops anything that exceeds its existence qua object of exchange, transforming everything like plant variation and flaws in the soil, into potentially quantifiable data. When startups propose to digitize a crop, they promise to scan every single object or process that happens in the space and over time, converting them all into digital information that can both generate information to accelerate industrial farming processes, or be sold to corporations. The consequence is that digital technologies create more than a commoditization of data, but instead produce a datafication of the commodity form. When drones and satellites see the farms through digital lenses, they (re)create monocrops as a computational universe. In this universe, when everything becomes digital, any relation and any process entailed in a farm could be finally reduced to an empty, quantifiable and exchangeable form. This paper contributes to critical agrarian studies, scholarship on plantation, and STS, by suggesting that drones, satellites and similar algorithmic technologies further the extractivist model that predominates in Brazilian agricultural landscape. Startups and the entire innovation ecosystem that works alongside them promise to resituate agricultural landscapes within screens, in which all the work that humans and nature do to cultivate the land are digitally legible through the grammar of exchange, taking the taming of nature to a next level. Presenter: Ana Badue

4-105

Misconceiving Misconceptions: Reproductive health beyond "myths"

8:00 AM - 9:45 AM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Corinne Hale (University of Wisconsin, Madison)

CHAIR:

Corinne Hale (University of Wisconsin, Madison), Taryn Valley

PRESENTER:

Taryn Valley ,Corinne Hale (University of Wisconsin, Madison),Allie Reichert (Vanderbilt University, Department of Anthropology),Lynn Selby

DISCUSSANT:

Nicole Berry ,Elyse Singer (University of Oklahoma, Department of Anthropology)

DESCRIPTION:

Panel Abstract: This panel will explore the contradictions and misconceptions that arise in the pursuit of reproductive health care within historically marginalized communities. This panel offers fresh perspectives on age-old webs of entanglement that trace the complex paths people take in creating meaning within the context of reproduction in Latin America and the Caribbean. Handwringing around health-related misconceptions and 'myths,' particularly about biomedical care, clutters global health literature and pervades globalized health policies (Berry 2010). But anthropologists have the methodological and analytical tools to dig beyond individual responsabilization to understand the structural violence (alongside and within structures of care) that underlie people's reproductive opinions, beliefs, and actions (Farmer 2006). In this panel, scholars will challenge reductive attitudes regarding 'myths' to engage with programmatic realities, family matters, and women's understandings of their own reproductive well-being and priorities. Papers should focus on sexual and reproductive health in Latin America and the Caribbean, or related diaspora, and may focus on any aspect of reproductive health including menstruation, pregnancy, contraception, gender-affirming care, menopause, abortion, sterilization, or infertility. This panel will discuss questions of subjectivity, choice, and behavior to better understand the contradictions enmeshed in reproductive health care. References: Berry, Nicole S. 2010. *Unsafe Motherhood: Mayan Maternal Mortality and Subjectivity in Post-War Guatemala*. Berghahn Books.

https://play.google.com/store/books/details?id=V__8GHTNaxC. Farmer, Paul E., Bruce Nizeye, Sara Stulac, and Salmaan Keshavjee. 2006. 'Structural Violence and Clinical Medicine.' *PloS Medicine* 3 (10): e449. <https://doi.org/10.1371/journal.pmed.0030449>.

Reproductive coercion, violence, and hope in Indigenous Guatemala: My research in one Kaqchikel Maya community in highlands Guatemala details women's reproductive health decisions within a healthcare system built on a foundation of systemic reproductive coercion and family-based violence. Since

the formal end of Guatemala's civil war in 1996, ethnographers have documented the ongoing violence undergirding women's everyday lives. This violence results from, and perpetuates, post-genocide divestment, neoliberal reform, and economic crisis, in healthcare and nationwide. I draw from over 50 interviews with women and men, healthcare workers and lay community members, leaders and young people as well as participant observation in multiple health systems serving Indigenous communities in highland Guatemala. Within a failed state with few healthcare options, women and families navigate poverty, sexism, and racism. Many who wish to use biomedical contraception struggle to find it; those who do often hide their contraception use, and underlying family-building goals, from their husband and in-laws. The incentive structures of global health funding push hesitant women towards long acting or permanent reproductive control. Racist ideas of development and progress weave across Indigenous, Ladino, gringo, and government approaches to reproductive healthcare (and lack thereof). Where then do women and families find hope to regain control of their futures? My work spools from the medical anthropology of reproduction, gender, and power, but hinges on questions of agency and hope. I ask Kaqchikel community members not only what constrains them but what they yearn for. Neither redemption nor suffering on their own, despite these narratives' widespread use, sufficiently explain the enacted, provisional, shifting assemblages that Guatemalan women and families negotiate. My work explores how Indigenous families interweave Christian and Indigenous ideas of love to "lucharse siempre" to imagine and reproduce hybrid and dynamic "ideal" families. Presenter: Taryn Valley

Birthing Realities Among Haitian Women in the Bahamas: Haitian women in the Bahamas are experiencing increasing rates of poor maternal health outcomes. Haitians arriving on Bahamian shores without documentation are at particular risk. The Commonwealth of the Bahamas is one of the many popular landing spots for Haitians fleeing social injustice, financial precarity, and economic instability. Haitians have been landing on Bahamian islands for decades but continue to deal with xenophobia, stigma, and biases. Through semi-structured interviews, group gatherings, and observations, this paper presents birth narratives of young Haitian mothers in Nassau, New Providence Island of the Bahamas as they articulate the challenges of bearing children in their non-native country. Data collected during a two-month fieldwork stint in 2022 suggests misunderstandings between

Bahamian healthcare providers and Haitian patients seeking maternal care may prevent Haitians from receiving timely support. Mutual misconceptions rooted in diverging ideas of fear perpetuate frictions between Bahamian providers and Haitian patients, which may lead to Haitian women receiving less than optimal reproductive care at local hospitals. This analysis seeks to elucidate the social significance of displacement coupled with the harsh realities of pursuing reproductive health care as a migrant. Presenter: Corinne Hale (University of Wisconsin, Madison)

“Communal Pushing” as “Minga”: How Kichwa Midwives Generate Allyu-Centric Intersubjectivities: This paper will explore how Kichwa midwives in the Ecuadorian Amazon create spaces for birth that generate new subjectivities in the face of obstetric violence. Looking to Cohen Shabot (2021) and La Change Adams and Burcher (2014), I consider how “communal pushing” and “intersubjectivity” become redefined in the Amazonian Kichwa birth context. Drawing on the Kichwa community model, or “allyu,” alongside community work, “minga,” Kichwa midwives generate new forms of communal pushing rooted in Kichwa ideals of togetherness, Pachamama, and resilience in the face of biomedical initiatives designed to make their work obsolete. State-funded biomedical programs termed “intercultural,” create the conditions for obstetric violence to occur by medicalizing birth spaces and denying room for the multispecies collaboration, interdependence, and community that Kichwa birth demands. In this context, I argue that this situation challenges traditional understandings of obstetric violence as a rightsbased attack on the autonomous individual and rather, as a moment where intersubjectivity is denied and interdependence destroyed. In the Ecuadorian Kichwa context, I articulate how obstetric violence should be understood not only as an attack on the individual, but rather, as a lack of access to birth spaces that center the multispecies, allyu-centric community. And further, in the face of this, I demonstrate how midwives, both in rebellion to the state and separate from it, create space for intersubjectivity to be generated. In doing so, they draw on concepts of “minga,” “allyu,” and “Pachamama” to bring multispecies communities together as subjects in the co-creation of birth. Presenter: Allie Reichert (Vanderbilt University, Department of Anthropology)

Political transitions and the location of Haitian traditional birth attendants in global health: 'Where are my fellow matwòns?' asked a member of a traditional birth attendant popular organization during a two-day

meeting in 2008. She and other members were critiquing the different ways their maternal health labor, spiritual work, and community roles were engaged, vilified, or ignored by progressive local doctors, a nearby medical humanitarian project, and the Haitian state. This paper takes its point of departure in their experiences in the upper reaches of Martissant in the Port-au-Prince metropolitan area during a period of democratic transition. To provide further context, I mobilize a transdisciplinary textual analysis of sources from the 1970s to the present to address the following questions, 'What has historically been the role of matwòns in difficult to access urban neighborhoods? How have local doctors engaged with these healers? What position has the Haitian state taken vis-à-vis the cultural patrimony of traditional maternal medicine? How have global health projects interacted with matwòns in their efforts to reduce maternal mortality?' In a time- and place-bounded response to Margaret MacDonald's intervention regarding the waxing and waning role of traditional birth attendants in maternal health, I elaborate how Haitian political transitions and ideological shifts among medical professionals and their allies in global health have located matwòns in relationship to larger maternal health systems. I interrogate the contradictions and inherent extractive quality of valorizing and applying traditional medical knowledge and practices to contemporary maternal health care and further elucidate the conditions of possibility for a decolonial alternative. Presenter: Lynn Selby

4-110

On Voids, Ruins and Other Spaces of Absence: Part 1

8:00 AM - 9:45 AM TMCC - 604

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Melanie Ford (Rice University)

CHAIR:

Pablo Aguilera Del Castillo (University of Pennsylvania, Department of Anthropology)

PRESENTER:

Lee Cabatingan (University of California, Irvine), David Divita (Pomona College), Melanie Ford (Rice University), Elisa López (KTH Royal Institute of

Technology), Genese Sodikoff (Rutgers University, Newark, Department of Sociology & Anthropology)

DESCRIPTION:

Reexamining negative space as heterogeneous spaces (Foucault 1986), this two-part panel foregrounds ethnographic research that frames voids, ruins, and other spaces of absence as explicitly produced locations with incomplete or hidden histories, and seeks papers that will ethnographically sharpen the analysis of these spaces as strategies for political elucidation. Voids are often characterized in ambiguous spatial contexts, as negative space, whose boundaries remain unclear and location uncertain. Yet, voids are common spatial forms, whose emergence can be traced to contemporary practices of territoriality and to particular political projects (Gordillo 2014). Similarly, ruins (Stoetzer 2018) bring various types of decay to the center of our analysis, forcing us to reexamine how different processes of destruction are capable of producing unique spatial formations with historic particularity. The spatial components of voids, ruins, and other patterns are produced in juxtaposition to their own material non appearance. They materialize in metaphors and atmospheres that indirectly narrate absences through quotidian and common receptions of space (Schwenkel 2017). Both voids and ruins signal a shift toward the development of 'negative methodologies' with which to interrogate the aftermath of violence (Navaro 2020). As pretended absence, they exist in spite of total accounts of a place and as evidence and traces of history that are to be expected in the aftermath of violence and destruction (Weizman 2017). This session invites papers that present accounts of voids, ruins, and other spaces of absence by analyzing the histories, politics, and the design of their constitutive elements to reconsider the possibility of undoing the silences of the past (Trouillot 1995). Together, this submission of essays examines voids, ruins, and other spaces of absence as a way of interrogating the practices that make these spaces materially possible, discursively potent, and politically significant. Collectively we ask: What kind of designs, patterns, or logics do we encounter in these spaces of absence? How do particular aesthetics and politics animate each other? In what ways does absence determine the boundaries or edges of a given site? How do these places resist fixation, delimitation and even erasure, expanding into their own kinds of excess? And finally, what histories emerge when absences are encountered and resignified through 'negative methodologies of research'? What theoretical affordances does the space of absence offer us?

Ruins as a Resource: Decay and the Constitution of Communal Ownership in Barbuda: The dry, rugged landscape of Barbuda is speckled with ruins: a corroding shipping container off the cliff of Spanish Point; a rusty remnant of a fence buried in the bush; and crumbling homes, overgrown foundations, and front doorsteps that lead to no door at all. There are "historical" ruins, too. The Codrington family, who leased the entire island to use as a plantation, left the remains of their home in the highlands, and the Government House that served as the residence for "island wardens" following the Codrington's departure, sits eroding in the middle of town. In this paper, I consider these ruins as resources that Barbudans and others enroll to assert different claims of landownership. Drawing from legal geographer Nicholas Blomley, I show how these ruins find renewed life through their conscription into performances of property. Take the rusty remnant of the barbed wire fence that once divided Barbuda into three zones: agricultural, pastoral, and residential. This barely-there fence, I was told, provides valuable evidence that the whole island had been used by Barbudans communally across time; it was proof that communal landownership exists. Unfinished foundations, taken over by vines and seemingly abandoned, on the other hand, have been enrolled by proponents of a private property regime. They represent, I was told, dashed hopes and unfulfilled dreams—a Lockean nightmare of inefficient and unproductive land use. These ruins, therefore, do less to unsilence the past of Barbuda than they do to shape the politically-charged present for those who live there. Presenter: Lee Cabatingan (University of California, Irvine)

Unmaking a mausoleum: Resignification and the material remains of Spain's authoritarian past: The Valley of Cuelgamuros, until recently known as the Valley of the Fallen, lies about 30 miles outside of Madrid. Inaugurated by the dictator Francisco Franco in 1959, this landmark comprises a vast underground basilica and houses the mostly anonymous remains of 34,000 Spaniards who died during the civil war (1936-1939) and its repressive aftermath. Since the early 2000s, the Valley has been a political lightning rod in a country that has long struggled with how to address the legacies of its authoritarian past. Ongoing debates among politicians, scholars, and journalists have revolved around the possibility of the Valley's "resignification"—a process exemplified in 2019 by the exhumation of Franco's body from a tomb behind the basilica's main altar. In this paper, I perform critical discourse analysis on public texts that have emerged in these debates to distill the notion of resignification and

to highlight its entanglement with conflicting historicities about Franco's regime. Drawing on social-semiotic theory in linguistic anthropology, I shed insight on the complexities of recent efforts to transform the landmark through material and linguistic interventions. I also present ethnographic data collected at the Valley since 2018 to trace the multiple meanings generated by the monument's ongoing resignification that now circulate among members of the general public. My analysis suggests that the calculated creation of absence at a site of "negative heritage" (Meskell, 2022) can serve to unsettle dominant historiography from the past, even as its proponents wrestle with the temptation of a totalizing narrative themselves. Presenter: David Divita (Pomona College)

Properties of the Void: Land reclamation and urban ecologies in Guatemala City: In response to Gordillo's (2013) argument that voids are expressions of the limits of territoriality, this essay seeks to ethnographically sharpen the spatial properties of voids as well clarify them as spatial patterns consequential of property-making politics. In Guatemala City, "voids" (vacíos) are more than sunken terrain or emptied space in the pastoral landscape. They are verbal shorthand for gaps in the legal record that generate opportunistic ambiguity in important territorial matters. While voids are encountered in all parts of Guatemala City's mosaic development, they are most often found within the city's ravines. Consisting of nearly forty-two percent of city territory, ravines are grand, forested canyons whose varied topography has historically held low economic value. However, at the turn of the century, a public revaluation of ravines as sites of ecological importance returned attention to their geography, recentering the demand for private property in urban conservation initiatives. In this essay, I intervene in the history of urban development characteristic to studies of Latin America, and more closely Guatemala. By responding to legal scholars' call for explicit attention to property's obvious volumetric dimensions (Babie 2013), I argue that voids are not arbitrary or spontaneous spaces but rather political patterns of place that emerge in long relation to colonial histories of land tenure. I examine the current socio-political tensions that concern the urban conservation of Guatemala City's ravines through a case study of one particular void: the management of a public park on unknown and—at the same time—occupied ravine land. Presenter: Melanie Ford (Rice University)

Living With "The Pit": On the Production/Destruction of Space in Kiruna, Sweden: In 2004, the Swedish state-

owned mining company LKAB announced that mining deformations in Kiruna – Sweden's northernmost city and home to the world's largest underground iron mine – were gradually destroying the city center, necessitating the displacement of 6,000 inhabitants, the demolition of the city center, and relocation of most businesses, schools, and other services. Resettlement of residents has since been ongoing, and in September 2022, the New Kiruna City Center and resettlement area officially opened to the public. Based on a decade of ethnographic fieldwork in Kiruna, most recently during New Kiruna's inauguration and in January-February 2023, this paper examines diverse ways residents negotiate living alongside a growing sinkhole (in Swedish, *gropen*, or "the pit") caused by continued deep mining, razed former neighborhoods, ruination of inhabited neighborhoods, and ongoing demolition, while also forging links between the "Old City" and the New. Noting that space, following sociologist Henri Lefebvre (1974), is a social product, I show how local socio-spatial representations, concepts, and practices are central to sustaining residents and their ties to the city amid large-scale demolition and ruin. Furthermore, I argue Kiruna's "urban" or "societal transformation" – the term LKAB uses to describe this local form of mining-based displacement and resettlement – exemplifies a glimpse into a process anthropologist Gastón Gordillo (2014) terms "destructive production": a negative form of capitalist space production through destruction of social, cultural, and physical space. Presenter: Elisa López (KTH Royal Institute of Technology)

The Cornerstone of the House of the Dead: Plague and Absent Ancestors in Madagascar: In Madagascar's central highlands, families inter their dead in subterranean tombs oriented by a sacred astrological system. Tomb interment for the deceased ensures the cohesion and reproduction of descent groups. When bodies that should be entombed cannot be, the family will erect an upright stone (*vato fehizoro*) engraved with the names of the missing ancestors. It is a "cornerstone" that establishes the frame of a symbolic house. The use of the *vato fehizoro* is common for families who have lost relatives to bubonic plague outbreaks. Since the colonial period, the state has prohibited the plague dead from being interred in the tomb for at least seven years. This policy, though meant to protect the public health, continues to cause turmoil for families because it disrupts Malagasy understandings of kinship obligation and the moral universe. In conjuring a house, the *vato fehizoro* resonates with Claude Lévi-Strauss' formulation of the "house society," a model that has

inspired studies of the material house and kinship, including investigations of the “multispecies house” in the context of zoonosis. By marking the absence of plague victims from the tomb, the presence of the vato fehizoro makes a political statement as it links the physical house, the locus of zoonotic infection, to the representational house of the Lévi-Straussian type, a symbol of the descent group refracting through various scales in Madagascar, all the way up to the heavens. It is this latter type that explains why plague policy has confronted fierce resistance by rural Malagasy.
Presenter: Genese Sodikoff (Rutgers University, Newark, Department of Sociology & Anthropology)

4-165

Permanently Polluted Worlds? Anthropological Engagements with Per- and Poly-fluoroalkyl Substances (PFAS)

8:00 AM - 9:45 AM TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Daniel Renfrew (West Virginia University, Department of Sociology and Anthropology)

CHAIR:

Thomas Pearson (University of Wisconsin, Stout, Department of Social Science)

PRESENTER:

William Alexander (University of North Carolina, Wilmington, Department of Anthropology), Thomas Pearson (University of Wisconsin, Stout, Department of Social Science), Darren Ranco, Colleen Linn (Wayne State University), Sonia Monet Saxon (University of Illinois, Chicago)

DISCUSSANT:

David Bond, Daniel Renfrew (West Virginia University, Department of Sociology and Anthropology)

DESCRIPTION:

After twenty years of regulatory inaction, and with decades of growing scientific knowledge about human exposure and severe health hazards, in 2023 the Environmental Protection Agency (EPA) finally took steps to address the widespread contamination of drinking water in the United States from per- and poly-fluoroalkyl substances (PFAS). Remarkably, this is the first time since the 1990s that the EPA has moved to regulate any new chemical in public water systems.

PFAS describes a class of several thousand synthetic chemicals commonly found in nonstick cookware, stain-resistant and water-proofed shoes, clothing, carpeting, and other fabrics, specialized firefighting foams, paper and packaging materials, personal care products and cosmetics, and a range of other consumer goods. PFAS, intriguingly, can be thought of as both 'legacy' and 'emergent' pollutants, originating in the 1940s but only drawing public health scrutiny in the 2000s. Dubbed 'forever chemicals' due to their capabilities to resist degradation and bioaccumulate in organisms, in recent years the discovery of groundwater contamination near industrial facilities and military installations has driven increasing media, scientific, and regulatory attention. Beyond localized contaminated communities, because of their persistence and mobility, PFAS are now routinely detected in groundwater and surface water, including the Great Lakes, and in soils, air, and food, and they are currently found in a majority of biological organisms across the planet, presenting significant risks and harms to human and more-than-human health and wellbeing. PFAS represents one of the most complicated environmental public health crises of the 21st century and embodies the dilemmas of life in the chemical Anthropocene. Research on the socio-cultural dimensions PFAS and their chemical harm are still in the early stages. Anthropologists and social scientists in recent years have begun critically examining the social life of PFAS, the history of scientific knowledge production related to PFAS, the decades-long social production of ignorance, uncertainty, and inaction regarding PFAS hazards, emerging public debates and controversies surrounding PFAS chemical exposures, the socio-cultural factors shaping perception of PFAS risks, the experience of PFAS contaminated communities, and new forms of community-based activism and public policy advocacy surrounding PFAS. In this roundtable, anthropologists working on PFAS in diverse forms and in various U.S.-based geographical contexts discuss the contributions of ethnography and social science in illuminating public debates over risk and harm, environmental justice, community activism, expert and lay knowledge production, and the roles and potentials of anthropological public advocacy.

4-115

Power, Body, and Beauty in China and South Korea

8:00 AM - 9:45 AM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Chun-Yi Sum (Boston University)

PRESENTER:

Ke Ma ,Seungmin Seol

DESCRIPTION:

This panel examines the intersections of power with bodily practices and concepts of beauty in China and South Korea. Racialized notions of beauty have led to a demand for white-looking foreigners who migrate to China as short-term laborers to work in the Chinese fashion industry. In South Korea, colonial, imperial, and sociopolitical forces shape the landscape of aesthetic norms and the practice of cosmetic surgery. In China, singleton daughters contemplating childbirth must consider the impact of the competitive educational system and the cost of raising children, as well as their general anxiety of an uncertain and risky world after the pandemic. In South Korea, atopic dermatitis patients deal with their negative self-images and experiences of the medical system through online community forums. Finally, in South Korea, Korean Medicine and biomedicine have collided due to differences in sources of knowledge and styles of knowing. This necessitates an understanding through a topography of Korean medicine.

Trading Beauty, Making Race: Whiteness in China's Fashion Modelling Industry: While racial politics in the fashion industry has been the subject of anthropological studies, the role of transnational mobility in such politics has thus far not received much scholarly attention. This article investigates the social enactments of race in China's fashion industry, where an increased demand for white-looking fashion models has created a thriving job market for white-looking foreigners to migrate to China as short-term laborers. Drawing on my ethnographic fieldwork conducted between 2021 and 2022 in Shanghai's modelling agencies, this article examines modeling agents' practices, such as selecting foreign models, facilitating models' migration to China, and selling their looks to local clients. I demonstrate that while a global racial hierarchy of beauty remains in its place in the China's modelling industry, this racialized labor is shaped by more than ideas about models' looks. The Chinese state's classist and racist border control during the COVID-19 pandemic and the changing popular perceptions of the Chinese Self vis-à-vis differentiated foreign Others also play indispensable roles in upholding and contesting white superiority

within this context. Finally, the article also proposes to move away from an essentialist approach to race by focusing on how race achieves its significance through various forms of relationships. Presenter: Ke Ma

The Body Multiple in East Asian Medicine: Enacting reality in Korean medical practices: Korean Medicine, as one of the range of East Asian medicines, has played an important role, along with biomedicine, in the South Korean dual health care system. However, Korean Medicine and biomedicine have ceaselessly collided, often due to misunderstandings, related to theoretical and terminological differences. More precisely, differences stem from sources of knowledge and styles of knowing. Philippe Descola's 'Plural Ontologies' provide a new account of the incommensurability of the two medicines regarding the ontological underpinnings each medicine relies on. To investigate East Asian ontology in medical practice, this study draws from my anthropological fieldwork, while applying Annemarie Mol's discussion in [i]The Body Multiple[/i] to Korean Medicine clinical sites. In Mol's delineation of the multiple body, disease and world, by unbracketing practicalities, anatomy, as an important topographical language, represents the 'specificities of practicalities'. Korean Medicine exhibits more blurred lines between bodily objects and enactments than in the case of biomedicine. For example, the innermost thing of the body, 'Five Organs(Ojang)' is not described as 'what it is'. Instead, it is explained by 'how it practices'. Materiality in East Asia does not exist in an exclusive status with fixed objects which precede surrounding enactments. Rather, it situates side by side with other enactments. As a result, the topography of Korean Medicine unfolds in a different way. Illustrating the enacting reality in Korean Medicine, this paper will exemplify East Asian understanding of objects and practices. Presenter: Seungmin Seol

4-170

Precariousness in times of uncertainty: thinking vulnerability and violence after a year of the full-scale invasion of Ukraine

8:00 AM - 9:45 AM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Dafna Rachok (Indiana University, Bloomington)

CHAIR:

Maryna Nading (Luther College, Department of Anthropology)

PRESENTER:

Jennifer Carroll (NC State University, Department of Sociology & Anthropology), Polina Vlasenko, Dafna Rachok (Indiana University, Bloomington), Emily Channell-Justice (Harvard University), Catherine Wanner (Pennsylvania State University)

DISCUSSANT:

Sarah Phillips, Maryna Nading (Luther College, Department of Anthropology)

DESCRIPTION:

The Russian full-scale invasion of Ukraine has brought destruction, displacement, disruption, and devastation. As a result of this illegal and unprovoked aggression, more than 13 million people have been displaced (UNHCR 2023) and one out of ten hospitals has been directly damaged (DeVos et al. 2023). The invasion of Ukraine has reverberated across the planet, exacerbating vulnerabilities within Ukraine and worldwide and damaging the very 'foundations of livelihood' (Petryna 2023). This experience of violence also led to sudden realizations of one's fragility and vulnerability and foregrounded the importance of mutuality and care, prompting creative adjustments and adaptations that reshape subjectivities and ways of healing and remake networks of solidarity and support. Building upon the theme of transitions, this roundtable seeks to explore how experiences of vulnerability and precariousness prompted new webs of care and solidarity in Ukraine during the time of uncertainty and unsettledness that is war. Ukrainian resilience inspired scholars to ponder the importance of self-organization (Channell-Justice 2022; Nading 2022) and ad hoc volunteer networks (Dunn and Kaliszewska 2023), rethink the notion of sovereignty (Carroll 2022) and the politics of who belongs (Wanner 2022), and document the stubborn 'refusal to die' (Phillips 2022) of the marginalized and the vulnerable. Building on Butler's notions of precariousness as human condition (2004; 2010), this roundtable brings together scholars of Ukraine to explore how the all-out war and violence facilitated the emergence of new subjectivities and networks of care and led to rethinking of solidarities and possibilities of collective action. Focusing on the experiences of disability, displacement, living with HIV, addiction and the topics of reproduction and care, this roundtable considers how vulnerability and precariousness facilitate political subjectivity and help create new networks of solidarity to resist violence and

oppression. Butler, Judith. 2004. Precarious life: the powers of mourning and violence. London: Verso
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Dunn, Elizabeth, and Kaliszewska, Iwona. 2023. 'Distributed humanitarianism.' American Ethnologist 50: 19–29
DeVos, Christian et al. 2023 'Destruction and Devastation: One Year of Russia's Assault on Ukraine's Health Care System.' Physicians for Human Rights
Nading, Maryna. 2022. 'Solidarity against Fear.' Cultural Anthropology Hot Spots, Fieldsights
Petryna, Adriana. 2023. 'De-occupation as planetary politics.' American Ethnologist 50: 10-18
Phillips, Sarah D. 2022. 'Refusal to Die.' Cultural Anthropology Hot Spots, Fieldsights
UNHCR. 2023. 'One year after the Russian invasion, insecurity clouds return intentions of displaced Ukrainians.'
<https://www.unhcr.org/news/press/2023/2/63f78c0a4/unhcr-year-russian-invasion-insecurity-clouds-return-intentions-displaced.html>
Wanner, Catherine. 2022. Everyday Religiosity and the Politics of Belonging in Ukraine. Ithaca, NY: Cornell University Press

4-121

Problematizing Psychiatric Diagnosis and Psychotherapy: From DSM-5 to Local and Non-Western Therapeutic Interventions

8:00 AM - 9:45 AM TMCC - 709

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Stephanie Leguichard (Florida Atlantic University), Joao Biehl (Princeton University, Department of Anthropology)

CHAIR:

Joao Biehl (Princeton University, Department of Anthropology), Nikhil Pandhi (Princeton University, Department of Anthropology)

PRESENTER:

Stephanie Leguichard (Florida Atlantic University), Christopher Chapman (University of Oxford), Emily Bailey, Nikhil Pandhi (Princeton University, Department of Anthropology), Angela

Garcia ,Joao Biehl (Princeton University, Department of Anthropology),Laurence Ralph (Princeton University),Lucas Bessire (University of Oklahoma)

DISCUSSANT:

Yana Stainova

DESCRIPTION:

This session offers critical analysis and ethnographic inquiries of both psychiatric diagnoses and therapeutic interventions. While the USA Diagnostic and Statistical Manual of Mental Disorders (DSM) added in its 5th edition (2013) a section titled 'Cultural Concepts of Distress' its interpretations of cultural influences on mental illness remain severely limited and replete with cultural bias. Further, we need to further problematize psychotherapy by looking into non-Western therapeutic interventions, including local adaptations of Western psychotherapies, its new applications, and its alternatives. The papers thus offer a Foucauldian critical reading of DSM-5's concept of 'culture;' how clinical psychology is applied in Japan and cross-cultural reshaping of care; the culture and politics of digital mental health through a case study of Know Yourself which serves as a platform of therapeutic culture in today's China: and, examining an adaptive workplace program for autistic youth using TEACCH (Treatment and Education of Autistic and Related Communication Handicapped Children) methods.

The DSM-5 and Western Psychiatry's Appropriation of Anthropological Discourse: A Critical Analysis: The field of anthropology has historically had a complex relationship with the biomedical model of Western psychiatry reflected in the American Psychiatric Association's (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM). Although Western psychological anthropologists have problematized the DSM's history of pathologizing 'normal' behavior and the biological essentialism and reductionism inherent to the biomedical model, some have nevertheless retained a Western psychiatric lens in examining mental illness in non-Western cultures. In accordance with anthropological and cultural critiques, the APA has revised their official perspectives, as reflected in updates to the DSM and the elimination of problematic diagnoses such as hysteria and homosexuality. However, the DSM-5, published in 2013, remains replete with cultural bias. The DSM-5 attempts to remedy the ethnocentrism of the biomedical model by incorporating a section titled 'Cultural Concepts of Distress' and discussing 'culture-bound syndromes,' but its interpretations of cultural influences on mental illness remain severely limited and overly simplistic. This

paper applies a Foucaultian lens to analyze the DSM-5's approach to culture-bound syndromes and cultural concepts of distress by applying the concepts of biopolitics and regimes of truth to determine how Western psychiatry has attempted to legitimize itself through the appropriation of anthropological discourse. It compares non-Western understandings of culture-bound disorders with the DSM-5's interpretations, problematizing Western psychiatric conceptions of mental illness through the lens of neurodiversity and cultural relativism. Finally, it argues that anthropologists have the ethical responsibility to challenge the imposition of reductionist Western 'truths' about mental illness and disability. Presenter: Stephanie Leguichard (Florida Atlantic University)

Yuri's Story: Innovation and (Self) Care in Japanese Clinical Child Psychology: Clinical psychology is a thriving health profession in Japan, and in recent years the field has seen further growth through national licensure. Transformations also come from the adoption of therapeutic interventions from the United States and United Kingdom. Through a yearlong, multi-sited study of child welfare in Japan, I engaged with mental health professionals to better understand the delivery and cross-cultural reshaping of care. In this paper, I explore how clinical psychologists working in child protective services envision innovation and employ new therapeutic tools like art therapy and trauma-focused cognitive behavioral therapy. Writing with a close, person-centered analysis on narrative and intersubjectivity, I discuss how the therapeutic process may not only be beneficial for patients, but healers. I argue that innovation and improvement may not be solely a matter of new psychotechnologies, but locally reshaped morals and affectations. Reflecting on these inner and interpersonal processes offers new insight into contextualizing care and the professional ethos of mental health care. Presenter: Christopher Chapman (University of Oxford)

'C'est nos vies': TEACCH mediated communication in an autistic workplace: The proposed paper is based on preliminary ethnographic fieldwork conducted at an adaptive workplace program for autistic youth using TEACCH (Treatment and Education of Autistic and Related Communication Handicapped Children) methods. Informed by Dorothy Holland et al.'s discussion of Vygotsky, I argue that the TEACCH artifacts employed by café participants serve as transition objects which allow participants to enter into a 'figured world.' Through ethnographic examples, I will demonstrate how entering into this figured world

produces a shift in perceptions and expectations of autistic communication which allows participants (autistic and non-autistic) to successfully understand each other, regardless of previously identified communication differences. Presenter: Emily Bailey

Dalit : Fugitive Pieces: Radical theory-making, Sylvia Wynter reminds us, takes place outside existing systems of knowledge. How do stories and storytelling compel us to carve, create and channel frequencies of these insurgent elsewhere? What is at stake in translating between the stories of radical lifeworlds of color, crossing geohistories of caste and race and summoning what Katherine McKittrick calls 'interhuman relationalities'? How do stories shore-up fugitive affinities between seemingly incommensurable worlds of debility by disrupting epistemological enclosures, allowing poetic socialities to proliferate as modes of collective action and accountability? How do stories that resist dispossession and dehumanization also intensify the transformative witnessing of collective suffering as liberation? Drawing on long-term ethnography in northern India with Dalit-feminist creatives and humanists who story caste pain and terror through literature – as also Dalit-Bahujan bodies dying of caste - this paper chronicles the ways in which literature lays the grounds for revitalizing caste into livingness and recalibrating the agonistic grammars of structural casteism into a planetary coda of affinity. As a queer of color anthropologist, my own storytelling praxis combines Dalit, Black and queer-feminist ways of knowing to issue a clarion call for anti-caste/anti-racial alliances in the capacious quest of theory-making through storytelling. At another level, I also call for humanistic co-presencing through reparative refiguring, breathing life into the term 'Dalit' (meaning 'broken' and 'ground down') using the aegis of what W.E.B. Du Bois calls 'fugitive pieces'. Presenter: Nikhil Pandhi (Princeton University, Department of Anthropology)

Writing the Sense of Life: According to Jean-Luc Nancy, writing should seek to "identify life with writing and writing with life." This paper considers the implications of Nancy's provocation for ethnography. Drawing on Clarice Lispector's *Água Viva*, it asks: what would it mean to write in a way where writing and life are inextricably intertwined? What words and forms best approximate themselves to the sense of the living present? To address these questions, I reflect on research conducted among marginalized youth in Mexico City who engage in a genre of storytelling known as *desagüe* (draining). I show how *desagüe* is profoundly connected to the mode of existing at the time of its

creation, and that it is aware of its own inadequacy to life. Nevertheless, this genre of storytelling (like Lispector's fiction) persists in the endeavor to write the sense of existence and, in doing so, fashions a critical space to address the unfolding relationship between writing and life. Presenter: Angela Garcia

The Poetry It Is Possible Not To Write: How can we excavate the in-betweenness of lives lived elsewhere and deaths deferred to elsewhere from the sediments that come to us through the figural? In this paper, I reckon with and seek to story the living, breathing archivings of my unlettered ancestors: from poor farmers' *viva voce* prayers and reminiscences to the nurturing of herbal gardens and usage of forest medicinal products to communal vital registries and home burials in Brazil's southern settler frontier. Forged against the specter of death, these homespun traces-of-what-one-does-not-know exceed the racialization and necropolitics conjured by the ruling classes and speak to people's emplotment in nature and relationships to the departed—"a secret [anti-colonial] order among syllables" (M. NourbeSe Philip)—which storytelling animates time and again. For the nonknowledge carried in language's brutal materiality has also been passed on with the trust that the visions and losses that preceded and followed its accompanying traces would be inherited in such a way that a possible justice could be imagined and a mysteriousness to existence sustained, then and now. Presenter: Joao Biehl (Princeton University, Department of Anthropology)

Black Cargo: This paper builds upon the work of social scientists and humanists, such as Michael Dawson and Elizabeth Alexander, who have explored the ways in which people who are racialized as Black feel their fate is bound up in a system of domination in which they carry the memory of state-sanctioned violence with them. Thinking through the way memories of Black victimization become embodied, disproportionately impacting the long-term health consequences of Black Americans, I build here a case for a collective memory that draws from the present moment, but that is constructed by historically informed storytelling in which highly publicized episodes of police violence become one's own actual experience. While the prevailing sociological scholarship of the 1980s once confidently predicted that African Americans' social identity would realign around the interests of the greater society, incidents of state violence continue to form the basis of group identification well into the new millennium. Still, when I refer to the experience of state violence, I am not just referring to the act of being

victimized by the police. I am including in this experience, the act of witnessing police violence and sharing the stories of what one has witnessed. On a deeper level, I am referring to watching a retelling of state violence, and then carrying the cultural memory of that retelling with you. This is the true energy of Black cargo. It is the human action behind social transformation—the catalyst that can help us understand how a larger movement that unites people around human dignity is cultivated. Presenter: Laurence Ralph (Princeton University)

The Plains Interior: Why do literary anthropologies matter today? What sort of genre can account for those domains whereby the traces of past destruction blur into present depletions and the affective force of absences to come? Can ethnographic narratives cross the contradictory entrenchments that continue to divide us from one another, ourselves and more inhabitable futures, in the context of the endless US culture wars? This essay explores those issues in reference to personal engagements with resource depletion on the southern High Plains. It experiments with narrative form in order to interrogate the conditions under which ethnographic genre experiments may convey, reproduce or disrupt hegemonic orthodoxies during an age of political, ecological and social delirium. Presenter: Lucas Bessire (University of Oklahoma)

4-120

Radical Literary Anthropology

8:00 AM - 9:45 AM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Stephanie Leguichard (Florida Atlantic University), Joao Biehl (Princeton University, Department of Anthropology)

CHAIR:

Joao Biehl (Princeton University, Department of Anthropology), Nikhil Pandhi (Princeton University, Department of Anthropology)

PRESENTER:

Stephanie Leguichard (Florida Atlantic University), Christopher Chapman (University of Oxford), Emily Bailey, Nikhil Pandhi (Princeton University, Department of Anthropology), Angela Garcia, Joao Biehl (Princeton University, Department of

Anthropology), Laurence Ralph (Princeton University), Lucas Bessire (University of Oklahoma)

DISCUSSANT:

Yana Stainova

DESCRIPTION:

Ever since the early twentieth century writings of Zora Neale Hurston and Ella Deloria, anthropology and its polyphonic ethnographic methods have been steeped in the possibilities of disrupting ordered hegemonies of knowledge, archiving insurgent subjectivities of Black, Indigenous and marginalized communities of color and affirming the capacious power of storytelling. Incorporating elements of folklore, mythology, ethno-poetics and novelistic sensibilities—whilst radically defining the political and aesthetic arc of what might be called literary anthropology—a range of feminist anthropologists were also radically experimenting with form, genre, technique and textuality even before the advent of Writing Culture. If the 'crisis' of representations of the 1980s questioned the discipline's objective truths, its interpretive rhetoric, and its narrative modes, anthropology remained glaringly silent about the work of feminist creatives and peripheral knowledge-making experiments and did not openly call attention to the complex matrices of coloniality, race, gender, and ableism that have inflected anthropological knowledge-making for more than a century. This panel seeks to revitalize the insurgent power of literary anthropology to offer reparative modes of witnessing, sensing, imagining, and storying everyday worldings—whilst keeping anthropology rooted in radical ideals of 'being human as praxis' (in Sylvia Wynter's words) and of social and environmental justice. Drawing from long-term engagement with historically marginalized communities in India, Brazil, Mexico, and the United States, our project of literary anthropology interrogates the intricate art of ethnographic storytelling alongside critical attempts to cross-pollinate diverse intellectual traditions and knowledges that emanate from myriad genres of human becomings. Together, we probe the myriad palimpsests of livingness revealed when literature becomes central to how our interlocutors story their vivid worlds and when stories become the most ethically insurgent rite of response against negation, subjection and abjection. Becoming custodians of stories nested and nurtured within reparative imaginaries of the literary transforms the anthropologist and praxis of anthropology itself. The panel thus also advances our ongoing praxis of theorizing through storytelling, capaciously forging aesthetic/poetic socialities and thereby creating pathways for a hearty anti-colonial anthropology.

The DSM-5 and Western Psychiatry's Appropriation of Anthropological Discourse: A Critical Analysis: The field of anthropology has historically had a complex relationship with the biomedical model of Western psychiatry reflected in the American Psychiatric Association's (APA) Diagnostic and Statistical Manual of Mental Disorders (DSM). Although Western psychological anthropologists have problematized the DSM's history of pathologizing 'normal' behavior and the biological essentialism and reductionism inherent to the biomedical model, some have nevertheless retained a Western psychiatric lens in examining mental illness in non-Western cultures. In accordance with anthropological and cultural critiques, the APA has revised their official perspectives, as reflected in updates to the DSM and the elimination of problematic diagnoses such as hysteria and homosexuality. However, the DSM-5, published in 2013, remains replete with cultural bias. The DSM-5 attempts to remedy the ethnocentrism of the biomedical model by incorporating a section titled 'Cultural Concepts of Distress' and discussing 'culture-bound syndromes,' but its interpretations of cultural influences on mental illness remain severely limited and overly simplistic. This paper applies a Foucaultian lens to analyze the DSM-5's approach to culture-bound syndromes and cultural concepts of distress by applying the concepts of biopolitics and regimes of truth to determine how Western psychiatry has attempted to legitimize itself through the appropriation of anthropological discourse. It compares non-Western understandings of culture-bound disorders with the DSM-5's interpretations, problematizing Western psychiatric conceptions of mental illness through the lens of neurodiversity and cultural relativism. Finally, it argues that anthropologists have the ethical responsibility to challenge the imposition of reductionist Western 'truths' about mental illness and disability. Presenter: Stephanie Leguichard (Florida Atlantic University)

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therapeutic tools like art therapy and trauma-focused cognitive behavioral therapy. Writing with a close, person-centered analysis on narrative and intersubjectivity, I discuss how the therapeutic process may not only be beneficial for patients, but healers. I argue that innovation and improvement may not be solely a matter of new psychotechnologies, but locally reshaped morals and affectations. Reflecting on these inner and interpersonal processes offers new insight into contextualizing care and the professional ethos of mental health care. Presenter: Christopher Chapman (University of Oxford)

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The Plains Interior: Why do literary anthropologies matter today? What sort of genre can account for those domains whereby the traces of past destruction blur into present depletions and the affective force of absences to come? Can ethnographic narratives cross the contradictory entrenchments that continue to divide us from one another, ourselves and more inhabitable futures, in the context of the endless US culture wars? This essay explores those issues in reference to personal engagements with resource depletion on the southern High Plains. It experiments with narrative form in order to interrogate the conditions under which ethnographic genre experiments may convey, reproduce or disrupt hegemonic orthodoxies during an age of political, ecological and social delirium. Presenter: Lucas Bessire (University of Oklahoma)

4-125

Reassessing Matters: Semiotic Approaches to Value and Commensuration, Part 1

8:00 AM - 9:45 AM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Kathryn Graber (Indiana University, Bloomington, Department of Anthropology)

CHAIR:

Steven Black (Georgia State University, Department of Anthropology)

PRESENTER:

Daniel Souleles (Copenhagen Business School), Shalini Shankar (Northwestern University), Alessandra Rosen (CUNY, Hunter College, Department of Anthropology), Matt Schneider (University of California, Los Angeles, Department of Anthropology), Kathryn Graber (Indiana University, Bloomington, Department of Anthropology)

DISCUSSANT:

Joshua Reno (SUNY, Binghamton University, Department of Anthropology)

DESCRIPTION:

Anthropologists have long approached value as fundamentally a question of semiosis, from early Saussurean-structuralist theories of linguistic value to Nancy Munn's Peircean analysis in *The Fame of Gawa* (1986). Recently, semiotic approaches to value have been extended as part of 'new materialism,' a reexamination of work by Munn and by David Graeber (2001), and a resurgence of interest in Peirce. Linguistic anthropologists in particular have focused on evaluation as a kind of semiotic-discursive project, examining the talk used in evaluating a good or a practice (e.g., Cavanaugh 2007; Chumley & Harkness 2013) or focusing on how semiotic mediation shapes circulation, such as by promoting and selecting for some qualities over others (e.g., Calvão 2013; Gal 2017). This double session interrogates what happens to value in transition. What happens when the 'same' stuff--a material good, an image, a practice, or a stretch of discourse--is subjected to different criteria and different regimes of value? How do people reconcile slippages and change criteria to suit new purposes? When one mode or system of evaluation 'wins out,' what are its political dimensions and its implications for power (Elyachar

2005)? Papers in this session consider cases in which 'value' is contested and the ways that people grapple with that apparent incommensurability, or force things to be commensurable. At the intersection of linguistic anthropology and economic anthropology, we consider the different conceptions of value that might be at play in a given ethnographic context, including use value, exchange value, moral value, and others. We ask what is at stake in forcing unlike things and unlike systems of evaluation into a commensurable system, or not, as an ethnographic question. Papers in Part 1 examine a global cashmere commodity chain in which the value regimes people are acting on are often at odds, but still they have to meet a threshold of commensurability across the chain to agree that it's more or less the same thing, 'cashmere;' the different ways U.S. political actors are evaluated as 'respectable' or not, via surface markers like their suits and hairstyles; the incommensurability of caste categories transposed from South Asia to U.S. legal understandings of racial categories and civil rights; the role of commensuration and reevaluation in the enactment of the International Labor Organization's Convention for the Decent Treatment of Domestic Workers in Mexico, contra the lived experience and affective ties of domestic workers with employer families; and the ways that the ethically-oriented concepts of 'stewardship' and 'engagement' complicate the economic values associated with asset manager capitalism. WORKS CITED: Calvão, Filipe. 2013. The Transporter, the Agitator, and the Kamanguista: Qualia and the In/Visible Materiality of Diamonds. *Anthropological Theory* 13(1/2):119–36. Cavanaugh, Jillian R. 2007. Making Salami, Producing Bergamo: The Transformation of Value. *Ethnos* 72(2):149–72. Chumley, Lily Hope, and Nicholas Harkness. 2013. Introduction: QUALIA. *Anthropological Theory* 13(1/2):1–11. Elyachar, Julia. 2005. Markets of Dispossession: NGOs, Economic Development, and the State in Cairo. Duke University Press. Gal, Susan. 2017. Qualia as Value and Knowledge: Histories of European Porcelain. *Signs and Society* 5(S1):S128–53. Graeber, David. 2001. *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*. Springer.

Bulger Two Suits and the Meaning of Respect: As a senator or representative, any chance you have of passing laws, affirming policies, and delivering for your constituents comes down to whether or not your colleagues respect you. The problem with respectability, though, is that it is a moving target. This paper will draw on nine months of fieldwork at the Massachusetts State House to illustrate two ways people recognize respect (clothing and hairstyle) in Massachusetts politics and

show how people expand what is respectable by shifting the meaning of a repertoire of iconic, embodied signs. Presenter: Daniel Souleles (Copenhagen Business School)

Transition, Transposition, and the Incommensurability of Caste: Intellectuals and activists such as W.E.B. Du Bois, B. R. Ambedkar, and more recently, journalist Isabel Wilkerson have analogized relationships of caste between South Asia and the United States, with Dalits (outcasts) and Black Americans occupying commensurate positions of oppression. Yet, in the current moment of U.S. migration and racialization, in which the semiotic mediation of “brownness” remains ambiguous, caste status may not transition so simply. Rather than analogize, I argue that understanding caste and its transition in the semiotic complexity of a post-9/11 security state requires a more finely calibrated scale of value and visibility. This paper examines the language materiality of caste and its semiotic mediation across geopolitical and historical contexts through the analytic of “transposition.” I show how, in historically situated instances of transposition—where the South Asian caste system intersects with U.S. white supremacy—the incommensurability of caste categories becomes apparent. In these moments of transposition, ontologies are challenged in ways that give rise to new values, as individuals transition from one geopolitical context to another. Drawing on ethnographic data, I illustrate the intra-ethnic complexities of recent caste-based lawsuits and legislation that seek to enshrine caste as a “civil right” in the United States, to be protected alongside language, race, gender, and religion. Yet, with so little understanding of the South Asian caste system, the piecemeal, localized ways in which such protections are applied create new semiotic values about the meaning of caste categories while also furthering particular types of American racialization. In these ways, the paper considers questions of value and ontology that come to the fore about race and commensurability in the United States. Presenter: Shalini Shankar (Northwestern University)

Signs of Care: Commensurating Domestic Work in Globalizing Mexico : In June of 2020, Mexico joined upwards of thirty member-states to recognize the rights of domestic workers by ratifying the International Labor Organization’s Convention for the Decent Treatment of Domestic Workers (C189). Guaranteeing clear terms of employment and social security for household servants, the law’s passing marked a joint effort by state and non-state actors to abandon remnants of a hacienda past and build a democratic (read market-fundamentalist)

future. In this paper, I explore the public facing discursive work that goes into making the terms of the C189 persuasive, and the future-conditional imaginary of Mexican nationhood – and womanhood --afforded by its logics. Analyzing media circulated by the Latin American member state of the International Domestic Workers Federation, I sketch a semiotics of commensuration and reevaluation (Carruthers 2017), whereby signs indexical of diverse scales—like “private” and “public,” “Global South” and “Global North,”— person-types, and labor, are made to appear in an equivalent relation of contrast. Once brought into a contrastive relationship, otherwise disparate national histories, persons, and domestic relations can seem equivalent, deserving of universal recognition and value (Povinelli 2002); yet not without remainder. Drawing on ethnographic fieldwork in Mexico, this paper concludes with a discussion of domestic labor’s incommensurabilities, from the positioned perspectives of laborers for whom abiding affective ties with employer families are felt to exceed new task-based labor standards. In so doing, it speculates on what a semiotic anthropology of value and commensuration might lend to theorizing international circulations of feminism and gendered labor in Latin America. Presenter: Alessandra Rosen (CUNY, Hunter College, Department of Anthropology)

The Asset Manager's Voice and the Values of Engagement: Out of the last global financial crisis emerged a new regime of corporate investment and governance: what political economist Benjamin Braun has dubbed “asset manager capitalism.” Led by BlackRock and Vanguard, five mega-firms now manage more than 4 trillion dollars’ worth of assets each, profiting from fees from client-investors rather than rising share prices of portfolio companies. Further distinguishing asset management is an explicit ethos of “stewardship” and “engagement” with investee companies, a (value adding?) stance of social and environmental responsibility rebuked from the right as “woke” and from the left as greenwashing and other kinds of fraud. Drawing from ongoing ethnographic research in the UK among sustainability-conscious financiers and their critics, I consider some semiotic means through which the financial, epistemological, and ethical values of asset manager engagement get promoted and called into question. This paper focuses attention on a panel at Oxford University’s inaugural Sustainable Finance Summit in 2022 during which three executives of asset management firms and one finance scholar offered contrasting evaluations of engagement qua interaction ritual. Reading A.O. Hirschman’s theory

of organizational relationships together with Bakhtin and his anthropological interpreters, I suggest that different construals of engagement's financial materiality and social meaningfulness reflect different semiotic ideologies of voice. In the Oxford scene, I reconstruct how the scholar disentangled asset managers' valorization of effort and naturalization of efficacy in their voicing-interactions with investees. The paper concludes with semiotic implications for evaluating capitalism's green transitions or lack thereof. Presenter: Matt Schneider (University of California, Los Angeles, Department of Anthropology)

Cashmerlon, Cashmilon, and Other Fuzzy Extensions: Commensurability in the Cashmere Commodity Chain: Cashmere fiber combed from goats in the Gobi travels from the hands of herders to brokers, textile factories, runways, and secondhand shops all over the world. Across nodes in this long transnational commodity chain, the material is evaluated by actors with very different stakes—the families of herders who comb goats together each spring, the brokers and buyers who weigh it and feel it to adjudicate it for fashion houses, the advertisers and marketers who decide what is desirable in global markets of end consumers, and so on—who often apply different, even incommensurable criteria. By the end of the chain, where consumers have little experience of the conditions of production, qualia like the sensation of softness and second-order indexicalities like luxury that have accrued to the term “cashmere” can be divorced from the fiber's gritty, stinky origins and capitalized on to market soap or perfume. Valuation in a transnational commodity chain like the cashmere chain depends on both exploiting semiotic gaps in the chain like this and nonetheless meeting a threshold of commensurability, such that everyone can agree they are exchanging more or less the “same thing”—“cashmere.” But aligning perception to make co-participants in a given interaction agree on what counts as “cashmere” and on how it should best be evaluated requires work. This paper examines this semiotic labor through an explicit example, a legal case over the extension of the term “cashmere” to contested textiles. As in any intellectual property case, the lawyers sought to fix both the intension and extension of terms, primarily by appealing to scientific expertise. Ironically, however, key qualia of cashmere were treated as uncapturable, outside the bounds of what could be made commensurate. I draw on ethnographic research across nodes in the commodity chain to show the alternative modes of evaluation that the lawyers systematically excluded but that leaked in around the

edges all the same. Presenter: Kathryn Graber (Indiana University, Bloomington, Department of Anthropology)

4-375

Reprovincializing Language: Voices of Modernity 20 Years On

8:00 AM - 9:45 AM TMCC - 718 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

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

CHAIR:

Charles Briggs (University of California, Berkeley, Department of Anthropology), Richard Bauman (Indiana University, Bloomington, Department of Anthropology)

PRESENTER:

Susan Gal (University of Chicago, Department of Anthropology), Bruce Mannheim (University of Michigan, Department of Anthropology), Alex Chavez (University of Notre Dame, Department of Anthropology), Kathryn Hardy, Louis Romer (Vassar College), Jan David Hauck (University of California - Los Angeles (UCLA), Department of Anthropology)

DISCUSSANT:

Becky Schulthies (Brigham Young University, Department of Anthropology), Randeep Hothi

DESCRIPTION:

Richard Bauman and Charles Briggs' *Voices of Modernity* was published in 2003. Discussing the making of language in the works of key thinkers of the Western intellectual tradition, the book details how structures of inequality were embedded in seemingly innocuous constructions of language through ideological purification (deprovincializing language as neutral, indexicality-free medium) and indexical hybridization (tying language to the discourse of white, male intellectual elites and national traditions). Thus it provides an analysis of the philosophical foundations of language ideologies that are operating wherever we see language being used as a tool for naturalizing power and social inequalities along the lines of class, gender, race, and ethnicity. Recognized widely as a foundational text in linguistic anthropology, the book won the Edward Sapir Prize in 2006. And yet, there has been little sustained engagement with its core arguments. While

there is no shortage of citations of the work, most of these are references in passing (especially in relation to Herderian nationalist language ideologies), and there has been little uptake of the core themes, such as the mechanisms of purification and hybridization or the broader call for reprovincializing language. One reason may be that the book is seen as providing a historical and philosophical backdrop to issues that critical scholars of language have already been grappling with from different angles. The other, perhaps more important reason, is found in the conclusion of the book itself. Here, the authors explicitly state that as 'two white middle-class North American men' it is not up to them to 'dictate what would constitute an enlightened position on language and tradition' that would avoid reproducing structures of inequality (p. 316). The apparent lack of 'textual success' of their project may have thus been by design. And yet, as part of contemporary efforts at intellectual decolonization, new critical scholarship has emerged in recent years, which is very much in line with the articulated goals of *Voices of Modernity*. Scholars in applied and sociolinguistics have issued calls for 'disinventing and reconstituting' language (Makoni & Pennycook 2007) and for focusing on practices of 'translanguaging' (García & Li 2014). Linguistic anthropologists have advanced scholarship in raciolinguistics to highlight powerful hybrids of language and race (Alim et al. 2016). Others have pushed the boundaries of language into the realm of the nonhuman (Kohn 2013; Pennycook 2018). Yet others have argued for the recognition of ontologies of language from the Global South (Hauck & Heurich 2018; Pennycook & Makoni 2020). In this roundtable, we take the 20th anniversary of the publication of *Voices of Modernity* as an opportunity to critically look at such efforts. Drawing on historical and ethnographic examples from Morocco, India, Siberia, Hungary, Germany, Paraguay, Mexico, and the US, we will discuss topics ranging from raciolinguistic identity-construction to plant-human communication. We will examine the processes of deprovincialization and reprovincialization, purification and hybridization that are exposed by different analytic practices and theoretical approaches, but which these themselves may also be engaged in in different ways.

4-130

Revisiting Algonquian Myths and Beyond: New Approaches and New Challenges for Indigenous Mythologies (1)

8:00 AM - 9:45 AM TMCC - 605

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Émile Duchesne (Université de Montréal)

CHAIR:

Laurent JÉRÔME ,Robert Crepeau (University of Montreal)

PRESENTER:

Marie-Pierre Bousquet (Universite de Montreal Bibliotheque LSH),Émile Duchesne (Université de Montréal),Clint Westman (University of Saskatchewan),Philippe Lévesque ,Robert Brightman (Reed College, Department of Anthropology)

DESCRIPTION:

Algonquian myths have been painstakingly collected and scrutinized by generations of anthropologists. Boasian and other culturalist anthropologists left us considerable and consistent description of Algonquian lifeways from the early 20th century, as well as an important corpus of myths. Algonquianist anthropology also gave birth, through Alfred Irving Hallowell's work, to the ontology concepts so present today in the discipline. In francophone anthropology, Lévi-straussian structuralism also left its mark on Algonquianist research through the work of the Laboratoire d'anthropologie amérindienne, which conducted intensive research among the Innu between the 1970s and 1990s. In the past few decades, anthropology of Indigenous cosmologies has again been revitalized by new approaches such as animism, perspectivism, semiotics and the so-called ontological turn. These analytical tools allow us to gain new understandings of the vast and dense cosmology of Algonquian peoples. In the first part, our panel seeks to renew anthropology's long engagement with Algonquian mythologies by addressing new topics and using new approaches. How can we envision perspectivist arrangements, which seem so present in Algonquian mythologies ? What is a good storyteller according to Algonquian standards and how are their speeches performative events ? How does Algonquian mythology engage with contemporary issues such as politics, economics and Christianity ? How do Algonquian mythologies echo other Indigenous mythologies in the Americas or elsewhere? In the second part, our panel will envision these questions under a comparative light by asking specialists of other cultural areas to engage with the Algonquian material presented in the first part. This comparative scope will enable a better understanding of the intertwined

influence of storytelling and experience in Indigenous cosmologies.

Does Being Called “White” Make You a Monster? An Intriguing Anicinape Story: Can the old work of anthropologists shed light on the contemporary understanding of myths? Since the last elders who knew semi-nomadism are no longer alive, and in a context where the meaning of symbols has been disrupted by Christianity and Pan-Indian spirituality, the Anicinabek sometimes go back to the historical social science literature or talk with social scientists to recover forgotten knowledge about their culture. It is in this context that I became aware of a story, found in written form in the archives of an elementary school in the community of Pikogan (Abitibi, Quebec). It is the story of a man who, at birth, is named Wapinesi by an old shaman, a term that means “white as snow”. The shaman soon realizes that she was mistaken and that she should not have called the baby this name because it destined him to become evil. Indeed, as he grows up, the man becomes monstrous, with characteristics that resembles the Windigo: for example, he is very difficult to kill and he has a heart of ice. This story does not seem to have any known variant and would be very old. It is considered by the Pikogan Anicinabek as a true story (tipatcimowin in Anicinabemowin). But since such events no longer occur today, I will explore which elements of the anthropological literature, most often pre-1950, are the most likely to shed light on the meaning of the story. I will thus focus on the elements within our reach, namely the power that was attributed to the naming of people, the meaning and power associated with the colour white, especially when it is abnormal (as in cases of albinism), and the ways of becoming monstrous. While one cannot help but wonder if the narrative makes veiled references to white people, the colonizers who may have behaved monstrously, the analysis will focus primarily on the notion of power and weirdness in order to better understand what the Anicinabek say made their ancestors strong and powerful. Presenter: Marie-Pierre Bousquet (Universite de Montreal Bibliotheque LSH)

The Acquisition of Christian and Shamanic Powers in Innu Myths: The Boy Covered with Lice is a central myth in the mythology of the Innu of Northeastern Quebec and Labrador. A child abandoned by his parents receives help from a benevolent giant whom the child apprehends as a grandfather. This character is none other than Mishtapeu (i.e. the great man), the auxiliary of Innu shamans. In the continuation of the myth, the child is reunited with his parents but is subsequently cut

off from Mishtapeu, who then offers him the power of the shaking tent, a key ritual in Innu shamanism, which will allow the child to communicate with Mishtapeu again. This is why commentaries on this story make it one about power acquisition. Another story in the Innu oral tradition, about the first man to convert to Catholicism, can also be considered to be a story about power acquisition. In this story, an ancestor, while crossing a frozen lake, is said to have met a man who was praying alone and who sprinkled him with holy water. The ancestor then fainted and when he woke up, he understood that he had to dedicate his life to God. A comparison of the structure of these two stories reveals not only an important homology but also that one, the conversion story, represent a strong version of the other. The joint analysis of these two narratives thus allows us to better understand the deep roots of an Innu discourse that makes shamanic powers morally ambiguous and Christian powers morally virtuous, hence the idea that the two narratives relate to each other as strong and weak versions of power acquisition. Presenter: Émile Duchesne (Université de Montréal)

Manitow kâ-matwêhikêt (Where the spirits drum): Ontology, ritual, and toponymy in Cree narrative: I draw on three versions of a story, manitow kâ-matwêhikêt (‘Where the spirits drum’), told by Sarah Whitecalf (1919-1991), a Plains Cree woman, in 1989-1990. The narratives were recorded in Cree (nêhiyawêwin) and appear in her 2021 book, mitoni niya nêhiyaw – nêhiyaw-iskwêw mitoni niya (Cree is who I truly am – me, I am truly a Cree woman), edited by H.C. Wolfart and Freda Ahenakew. Their book makes a significant contribution to Indigenous life history studies and is an outstanding example of its editors’ collective oeuvre, as well as Whitecalf’s skill as a raconteur. Part III of the book, “The spiritual life,” departs from Whitecalf’s life story to focus on mourning practices, the importance of both Roman Catholic and Cree rituals and prayers, as well as accounts of a woman being taken away underground by spirits, at a specific named place on the Sweetgrass reserve. The latter story is reproduced three times in the book based on different recordings that Ahenakew made with Whitecalf. This set of narratives marks an important contribution for scholars of Plains Cree sociolinguistic and ontological concerns. The story highlights the spiritual importance of Cree placenames in the Prairie Provinces incorporating the anthropologically significant term, manitow, as well as the association of spiritual drumming or music with such sacred places. This story is connected to broader ritual life as well as the ontological context of sacred places, dreaming, and spirit guardians. I begin my paper

with a brief review of Whitecalf's life, then provide a general summary of her story, "Where the spirits drum," before exploring the differences between each version. I then focus on specific Cree spiritual terminology in the narratives and the insights that can be derived from a fluent speaker and master storyteller such as Whitecalf. I conclude with a discussion of the Algonquian manitow concept and its importance in Cree placenames.

Presenter: Clint Westman (University of Saskatchewan)

Guardian spirits among the Innu. A literal and structuralist investigation of narratives: Relationships with guardian animal entities are widely attested in the ethnography of the Algonquians and other North America indigenous people. Established during a dream or a ritual fast that is commonly referred to as 'vision quest', these intimate and lasting relationships with a non-human entity grant the human person certain powers related to subsistence and survival. However, the nature of the tutelary entities among the Eastern Crees, Innus and Naskapis of Quebec and Labrador presents significant differences with other Algonquians. In the ethnography of these groups, animal guardian relationships are erased in favor of Mishtapeu, an anthropomorphic entity and master of the ritual of the shaking tent, who seems to reign hegemonically over the world of guardian relationships. The study presented here aims to detect, through certain traditional Innu narratives, clues to the presence of guardian animal entities, which could have played an important role at one time or another in the Innu history, as is the case with other Algonquian groups. The analyses of the narratives are based on two complementary approaches. The first is literalism, which consists in considering the facts recounted as being credible in the lived world. The second approach, syntagmatic structuralism, then allows us to match the chains of events conveyed in the narratives to concrete facts of lived world. We will focus on comparing the structure of Innu narratives of animal relationships with the vision quest experience among the Rock Cree in order to identify their similarities and disparities. A strong similarity would be a likely indication of the current or past presence of a guardian animal complex among the Innu. Presenter: Philippe Lévesque

Performing Perspectivism: The Innu Who Married a Caribou: Nowhere explicitly described in Lévi-Strauss' structural mythology, animist perspectivism is implicit in analysis of animal marriage myths, interpreted as mediations not only of nature/culture but au fond, of being/non-being. Briefly situating Lévi-Strauss' structuralism and later ontological turns relative to each

other, the paper identifies narrative, morpho-syntactic, and lexical means through which narrators communicate the shared anthropic subjectivities which perspectivism finds in members of the same kinds and the differentiated bodies that project from experience of other kinds. The exemplary Sheshatshiu version of Caribou Wife dates from 1967. Crypto-human practices are exemplified by the husband's (H) revelation that the herd lives in its own experience (and now in his) in a warm, Innu-like mitshuap. Canoes and other artifacts are also present. Initially denoted with caribou names, H's new affines are thereafter described as human: Thus reference to wife [W] as ne ishkieu 'that [human] woman' rather than ne ishkieuatiku 'that female caribou.' Most relevant to structural mythology is a qualified binarism exemplified not by perspectival difference between Innu and caribou but differences among the latter. In new animisms, differentiated inter-kind bodies have been signs of Indigenous "nature" and generalized human "souls" compose each kind's intra-kind 'culture. Caribou, have, however, an anthropomorphous physicality (particularized by caribou hexis) to which perhaps paradoxically corresponds as "soul" the theriomorphic caribou body known to Innu. If caribou live covertly like humans, they hunt caribou. Thus ordinarily anthropomorphous WF transiently and reversibly assumes the H. The verb shinakushit.- clarifies that H is killing WF in transiently assumed caribou form. This fantasy of trophic autonomy recalls Viveiros de Castro's observation that "the invisible dimension is the visible one, the soul of the soul is the body." Presenter: Robert Brightman (Reed College, Department of Anthropology)

4-775

Schooling, Racism, and the State: International Cases and Anthropological Engagement

8:00 AM - 9:45 AM Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Mary Hallin (University of Nebraska, Omaha)

CHAIR:

Virginia Dominguez (University of Illinois, Urbana-Champaign), Mary Hallin (University of Nebraska, Omaha)

PRESENTER:

Karine Vanthuyne (University of Ottawa), Mona Tolley (University of Ottawa), ANTONELLA TASSINARI (Universidade Federal de Santa Catarina), Soheila Shahshahani (Shahid Beheshti University), Subhadra Channa (University of Delhi), Mary Hallin (University of Nebraska, Omaha)

DISCUSSANT:

Jasmin Habib (University of Waterloo)

DESCRIPTION:

Colonial governments have a long history of denying the humanity and the richness of cultural practices and knowledge of the original inhabitants of a respective region in areas such as Africa, North America, South America, Australia or India. Aspects of the local culture such as symbols and rituals were rejected as 'pagan' and 'uncivilized.' Colonial rule and knowledge was used as a means to control and in an effort to assimilate the local people. Knowledge transfer was one directional, from the colonizers to the local people. It should be noted the degree of assimilation and colonial rule was not uniform throughout the globe. When colonial governments expanded into new territories, Christian missionaries followed. The missionaries viewed 'new' territories as sites of opportunity for the spread of their religious ideologies. The missionaries were not only involved in evangelization, but in transforming education and healthcare. They set up schools where Christianity was taught and local cultures/language were suppressed. In some sites, 'local charms' used in prayers to their ancestors were forbidden because they threatened Christian doctrine. In settler colonial societies like Canada, missionaries set up residential schools where children were forced to live in entirely new surroundings away from their families and communities. Despite such enormous external pressures, Indigenous Peoples continued to find ways to practice following their own political, economical, medical, and cultural beliefs. They had their own cultural systems and values and they were neither interested nor in need not of colonizers and missionaries imposing Euro-Christian values on them. We are making here a distinction between the effects of Residential Schools and the imposition of colonial education field from those communities wherein families and communities have chosen to send their children to boarding schools run by, for example, the Roman Catholic Church. In the belief they provide a better education. As we move to a post-colonial period, changes in education systems across the globe are occurring. The changes are uneven across the globe. As we move into a post colonial period and in the Canadian case, following the Truth and Reconciliation Report, a

period marked by reflection and recognition of genocidal practices of the Canadian state, this Roundtable will engage our audience by asking: what are some of the changes in education systems occurring across the globe that highlight the shift away from colonial to Indigenous-led practices? Can these transitions to a post-colonial education system help to restore proper more respectful relationships? What does the decolonization of education look like in practice? What are some of the challenges that communities face? What can we learn when we begin to consider decolonization in comparative terms? A global perspective to these questions about decolonization education and Indigenous practices will be explored with reference to and engagement with scholars with experiences from Brazil, Canada, Cameroon, India and Iran provided.

4-135

Scientific Perspectives in Human Transitions

8:00 AM - 9:45 AM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Society for Anthropological Sciences

ORGANIZER:

Ian Skoggard

CHAIR:

Ian Skoggard

PRESENTER:

Ian Skoggard ,Samantha King (Yale University, Human Relations Area Files),Cheng Liu (Emory University, Department of Anthropology),Brea McCauley (Simon Fraser University, Department of Archaeology)

DESCRIPTION:

The dialectic of practice and theory is still relevant today and crucial as humans navigate the quotidian transitions of human unfolding in face of unknown futures. Science offers anthropologists important tools in this venture by providing generalizable insights that enable knowledge production to guide effective practice. Science is a language that can speak across cultures, construct transcendent worldviews, enable interdisciplinary dialogue, and a common ground for trans-global connectivity and widespread collective action. In these papers, the authors use the tools of science, empirical observation and analysis, to gain perspective on cultural transitions in the archeological and ethnographic past, and argue its relevancy for the present. The anthropological record is a storehouse of rich

ethnographic data that can allow for the testing of theories, which can render important contributions to understanding and navigating the changing world around us. Topics of individual papers include behavioral and cultural responses to hazards, causes and effects of deference rituals, application of artificial intelligence to searching the ethnographic databases, acquisition and transmission of tool making skills, sustainability of rural livelihoods amidst climate change, and the practice of finger amputation.

Cause and Effects of Deference Rituals across Cultures: Deference ritual and demeanor has been a focus of social science research and theory. Some primate studies find that submissive behavior and rank ordering reduces in-group fighting, allowing larger group size, which may have adaptive advantages for group selection. In Confucian societies, deference ritual plays a vital role mediating social hierarchies. In this paper, we review deference theories in the social science literature. Looking at the ethnographic data, we examine how deference behavior is situated in social practices across different societies and test its relationship with group size and density, in-group violence, environmental stress, warfare, class, and hierarchy. Controlling for these and other factors, we determine to what extent deference influences and is influenced by exogenous and endogenous factors, and determine its overall significance as a principle of social organization. Presenter: Ian Skoggard

Investigating Climate Adaptation and Rural Livelihood Sustainability in the Ethnographic Record: Facilitating the sustainability of rural livelihoods is a growing global challenge within the context of climate change. But the struggle of rural people to achieve sustainable livelihoods is not new. Past societies have also experienced natural hazards and climate variability. This paper utilizes a global cross-cultural sample of nonindustrial societies to (1) understand how societies respond to disasters and (2) investigate the relationship between rural livelihoods and environmental instability. Results demonstrate the power of cross-cultural research to test contemporary assumptions of global development discourse and inform practical and sustainable approaches to support rural well-being and food security in response to growing climate threats. Presenter: Samantha King (Yale University, Human Relations Area Files)

A Cross-Cultural Analysis of Toolmaking Skill Acquisition in Non-Industrial Societies : Toolmaking, together with bipedalism and language, was once regarded as a

defining feature that makes humans distinct from other species. Although this notion of human uniqueness was challenged in the past decades by mounting evidence of toolmaking by non-human primates and corvids, it is undoubtedly still critical to human experience in the sense that a biocultural feedback loop is formed through toolmaking that shapes our minds and bodies. Yet the ability to make tools is not born with us, and we all need to learn either from others or through repeated trials and errors. To understand the diversity and universality in the process of human toolmaking skill acquisition, this ongoing project analyzed 169 non-industrial societies displaying varying subsistence strategies around the world using the eHRAF World Cultures database, with a particular focus on developmental contexts and transmission biases involved. Presenter: Cheng Liu (Emory University, Department of Anthropology)

Finger amputation: A transdisciplinary study: To many people, the idea that finger amputation would be carried out for non-medical reasons is unheard of. However, recent studies suggest that it may have been quite common in the past. The aim of this transdisciplinary study was to shed some light on the prevalence of finger amputation customs. To accomplish this, we examined textual and material evidence of finger amputation practices. We first recorded mentions of finger amputation customs in ethno-historic texts. A total of 181 ethno-historic groups were found to have engaged in such customs. Next, we searched for mentions of finger amputation in folktales. We found that folktales associated with 71 groups featured finger amputation. Thereafter, we reviewed six types of material evidence suggestive of finger amputation from 104 sites. The types of evidence we documented included isolated phalanges in contextually significant deposits, finger necklaces, skeletal individuals with missing phalanges and evidence of healed amputations, impressions of hands with amputated fingers, and incomplete hand images. Overall, we identified 250 cultures with either textual or material evidence for finger amputation. The results of our transdisciplinary study demonstrate that finger amputation has been a surprisingly common practice globally and for thousands of years. Presenter: Brea McCauley (Simon Fraser University, Department of Archaeology)

4-140

Social and Biological Reproduction: The Queer Making of Life

8:00 AM - 9:45 AM TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

SJ Dillon (Emory University)

PRESENTER:

SJ Dillon (Emory University), Sahar Sadjadi, Yuan Wei (Simon Fraser University, Department of Sociology and Anthropology), Taylor Riley (University College London, Department of Anthropology)

DISCUSSANT:

Joshua Liashenko (Chapman University)

DESCRIPTION:

In what ways might we imagine or make visible queer social reproduction? And what is the role of the biological within this reproduction? These are critical questions to queer futurity. The papers on this panel explore the legal, intimate, and epistemological dimensions of queer reproduction (both social and biological) through investigations of anti-trans laws in the U.S. that affect trans youth and their families, children activists involved in the 'women, life, freedom' revolts in Iran, Chinese activist mothers who advocate for their gay children, and queer biosocial readings of the UK's tradition of DNA biobanking.

Threats to Girlhood: Citizens and Criminals in Anti-Trans Laws: This presentation analyzes the gendering implications of two recent bills proposed within the Georgia General Assembly: Senate Bill 435 (2022) and Senate Bill 140 (2023). Both bills seek to curtail the ability of transgender youth to access transition care, or gender affirming care, in the state. In analyzing the texts of these bills and verbal debates in the Georgia General Assembly, it becomes clear that at the center of SB 435 and SB 140 is the belief that gender transition destabilizes womanhood to the point that the category must, in the views of legislators, be legally protected for girls to become proper women along an inevitable path. But whose womanhood is at stake according to these assumptions? By analyzing the racialized nexus of the citizen versus criminal binary which is foundational to most if not all juridical bills passed in 2022 and 2023 in the Georgia legislature, I contend that the safety (SB 435) and the fertility (SB 140) of 'women' under threat from transition related care is that of white women. White women and girls embody near transcendent vulnerability within the category of the citizen and are viewed as requiring protection by mainly white, cis men who also occupy the citizen category as politicians,

lobbyists, and doctors. I ultimately argue that these actors affirm the commonsense-ality of the American gendering system and their own genders by stepping in to protect those they understand as future-women-citizens from trans girl's desires for transition-related care and treatment as well as stepping in to regulate the medical care of non-girls potentially reclaimable as citizens who have desires of their own for transition outside of girlhood and/or womanhood. Presenter: SJ Dillon (Emory University)

Revolutionary Children, Gender and the State of Nature: Children and adolescents have been at the forefront of the 'women, life, freedom' revolt that has erupted in Iran since September 2022, aspiring to overthrow the state through the struggle for gender justice and liberation of ethnic minorities. Youth of all genders and ethnic backgrounds, including immigrants, have risked, and at times lost, their lives protesting on the streets while chanting 'life.' Defiant schoolgirls have taken off their headscarves, as well as desecrating other symbols of the state and even ousted government representatives from their school. Armed forces have raided schools in search of child dissidents. In these times of global rise of authoritarian ethnonationalisms, deeply invested in gender and sexual politics, when the figure of the vulnerable child has become a battleground for gender and sexual politics, from criminalizing medical care for gender transition in the United States to protests against 'gender ideology' in Europe, how could Iranian children's collective revolt against the state for gender justice expand, our 'collective imaginaries around gender and bodies' (Radi 2020)? This paper suggests that the revolutionary temporality that these child dissidents are living, could disrupt the persisting Rousseauian legacy of the child as the State of Nature, as well as the temporality of evolution, development or progress toward anything already existing. Presenter: Sahar Sadjadi

Activist mothering storytelling, maternal ethics, and the "borns as gay" rhetoric in China's gay and lesbian social movements: This paper studies gay and lesbian social movements in contemporary China, specifically focusing on a group of mother activists who aim to promote family and social acceptance of gay and lesbian people by resorting to the method of public storytelling. These mothers' stories usually unfolds as a melodramatic narrative that starts by the intra-family conflicts caused by the coming out of their gay and lesbian children and ends at their eventual parental acceptance of their children's queer sexuality. One pivotal thesis emerges at the end of the acceptance narrative is mothers'

recognition of gayness as something one is 'born into (in Chinese: tian sheng).' Rather than reading this 'born as gay' rhetoric as replicating a western bio-medical essentialist discourse of human sexuality, this paper argues that the persuasive force of the rhetoric should be understood along with the moral argument made in the stories concerning what constitute a 'good mother.' This paper traces the multi-layered meaning of the Chinese word 'tian (which can be translated as heaven, sky, or day)' and analyzes how throughout its different usages in the stories, the term both helps the storyteller to narrate the presence of gay identity in the family as a moral misfortune for the mother, as well as resolving this newly established moral dilemma by re-distributing maternal responsibilities and defining family happiness. The (mis)translation of 'born as gay' as 'tian sheng' thus places gayness within the local moral world of the mothers and meanwhile opens up the maternal subjectivity to new paths of moral career. Presenter: Yuan Wei (Simon Fraser University, Department of Sociology and Anthropology)

Birth cohort studies, hidden lives, and the fallacy of non-biological kinship: Queer perspectives on biosocial research: The UK has an established tradition of birth cohort studies spanning multiple generations. This longitudinal research has contributed to significant strides in DNA biobanking as well as it has been part of the social turn (Meloni 2014) in biomedical research that embraces post-genomic thinking. In the wake of eugenics and other fraught histories which 'birthed' the birth cohort, birth cohort studies and in particular researchers who use birth cohort data today increasingly focus on social-biological transitions (Blane et al 2013). Such studies of how the social becomes biological add to the growing literature on epigenetics, social determinants of health, and contemporary inequities. However, birth cohort studies are also entrenched in certain essentializing discourses of the body, the family, and health that are continually iterated in contemporary biomedical research, though these do not escape critical interrogation and also evolve. As a result, it's probable that queer, trans, and intersex participants in such studies have historically been hidden and disappeared in the data. Utilizing a queer anthropological perspective, this paper discusses how gender norms impact birth cohort research in multiple ways, from the paradigm of maternal blame to pathologizing queer parents. The poignant problem of an everyday fallacy, namely that kinship which is not genetic is essentially non-biological, illuminates some limitations of birth cohort studies that take epistemology for granted. Considering birth cohort

research today as biosocial, it stands to reason that anthropological thinking about the social construction of the body, cultural norms, and kinship has much to offer biosocial birth cohort research. Embracing not only social and cultural variables but social and cultural perspectives requires a deeper rethinking of biology than is often assumed within biomedical research, and arguably than is practiced in longitudinal birth cohort studies today. Presenter: Taylor Riley (University College London, Department of Anthropology)

4-175

Teaching and Learning in Transition: Anthropological Pedagogies in the Pandemic Era

8:00 AM - 9:45 AM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Angela Jenks

CHAIR:

Angela Jenks

PRESENTER:

Jose Santos (Metropolitan State University), Jennifer Trivedi (University of Delaware, Department of Anthropology), Abby Wightman (Mary Baldwin University, College of Arts and Sciences), Toni Copeland (The University of Alabama)

DESCRIPTION:

In summer 2021, Teaching and Learning Anthropology published a special issue on 'Teaching and Learning Anthropology in the Time of COVID-19.' The volume examined the experiences of instructors, students, and administrators in a variety of institutional contexts during the first year of the pandemic, exploring the rapid shift to remote teaching and learning through the lenses of critical pedagogy, disaster studies, and digital anthropology. At a time when higher education struggles to transition to a 'new normal,' this roundtable brings the special issue's authors and editors together to explore the ongoing, long-term impacts of the pandemic on anthropological teaching and learning. Just as the original volume emphasized that there was no simple 'COVID crisis' in 2020, but rather a pre-existing system of interconnected inequities that the pandemic laid bare and, in some cases, exacerbated, this roundtable suggests that there is no simple transition to a 'post-COVID' world. Presenters invite conversation about how the traumas of the last three

years – including pandemic losses, environmental catastrophe, racial injustice, and rising fascism – have impacted students and faculty and reshaped interactions in anthropology classrooms. What new or revised pedagogical tools and approaches are needed as we navigate these transitions? How might anthropologists in higher education respond to changing working conditions, enrollment declines, cuts and closures in higher education, shifting bureaucratic priorities, political restrictions on teaching and learning, and continuing transformations in students' lives? Through engagement with these and other issues, this roundtable seeks to facilitate ongoing, collaborative dialogue about the challenges and opportunities contemporary transitions present for teachers and learners of anthropology.

4-180

Teaching ethnography in troubled times

8:00 AM - 9:45 AM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Andrea Dyrness (University of Colorado, Boulder)

CHAIR:

Reva Jaffe-Walter (Montclair State University)

PRESENTER:

Ariana Mangual Figueroa (CUNY, Graduate Center), Kysa Nygreen, CINDY Cruz (University of Arizona), Andrea Dyrness (University of Colorado, Boulder), Sofia Villenas

DESCRIPTION:

The anthropology of education has a long history of activist and engaged ethnography and, more than many other subfields of anthropology, has embraced traditions of collaborative and participatory research (AEQ 2008; Villenas 2019) and explicitly antiracist and political goals for research (Villenas 2019). The Council on Anthropology & Education advocates for 'research that is responsive to oppressed groups,' and that 'promotes practices that bring anthropologists, scholars from other disciplines, and educators together to promote racial and social justice in all settings where learning takes place.' Many of us were trained in these traditions and optimistic about pursuing change through research. But having entered the academy, we find ourselves inhabiting (structurally, if reluctantly) the role of gatekeepers at a moment of profound political

change, facing challenges to ethnography from both the left and the right. The polarized nature of the times makes it challenging for new scholars/students to confront the complexity of the ethnographic endeavor and the inevitable contradictions of pursuing social justice from within the academy, of conceptualizing a social justice scholarship that is both rigorous and consequential, with limitations that must be described and addressed, but cannot be fully eradicated. This roundtable aims to explore dilemmas of teaching, supporting, and engaging in ethnographic research in education at this historical moment when the urgency of change challenges many of the conventions we have followed in the past. Some examples: How do we respond to claims that we cannot afford the time that careful ethnography requires? That observation and critical analysis of harmful dynamics, written up as critical ethnographies, cannot be justified? Can ethnography be salvaged from its colonial roots? What is lost in the rush to action or in the push for forms of public scholarship (e.g., blogs, Tweets, memoirs, public writing, etc.) without critical ethnographic writing for a scholarly community? How can we support the emancipatory possibilities of working in solidarity with youth, communities, and educators while insisting on conceptual analysis in doctoral work? How do we inhabit the both-and of being in the academy and working to change it? How do we model this duality for our students? Are there parallels/lessons we can draw from our hyphenated roles as participant-observers? The presenters, faculty members at research universities training doctoral students, have all engaged in diverse forms of collaborative, engaged, and/or activist ethnographic research throughout their careers. Each presenter will share a dilemma from their teaching/mentoring practice, followed by discussion of the above cross-cutting questions among the roundtable participants, before opening it up for discussion with the audience members. Our goal is to provide a space for dialogue, collective reflection, and support for educational anthropologists who continue to hold space for justice-oriented ethnographic praxis in the academy.

4-185

The Construction of Race in Educational Policy: A Cross-Contextual Exploration

8:00 AM - 9:45 AM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Rachel Silver (York University)

CHAIR:

Eujin Park (Stanford University)

PRESENTER:

Amelia Herbert (Rutgers University), Krystal Strong (Rutgers University), Casey Wong (Georgia State University), Eujin Park (Stanford University), Rachel Silver (York University)

DISCUSSANT:

Adrienne Lo (University of Waterloo)

DESCRIPTION:

For the past several decades, anthropologists have examined how race is constructed through intersecting social, cultural, and political-economic processes (e.g., Thomas & Clark 2013; Mullings 2005; Harrison 1995). Anthropological investigations of race often focus on the granular discourses and practices that make race (or, that racialize) and make it relevant to social outcomes, while paying less attention to the mediating policies that connect the two. At the same time, the anthropology of policy has not centered racialization processes in policy creation and enactment. This roundtable brings together anthropologists of education to explore new possibilities for applying an anthropology of policy framework to better understand how racial constructions are constituted, circulated, resisted, and transformed in and beyond schools. With roots in practice theory (e.g. Ortner 1995), anthropological approaches to policy conceive of policy as socio-cultural practice, made sense of and acted upon by diverse actors (Bartlett & Vavrus 2017; Levinson et al. 2018). Rather than something official to be instrumentalized and evaluated, policy from this perspective is a technique of governmentality that produces particular subjects and social relations in a field of shifting power (Shore, Wright, & Però 2011). Yet despite these important advances, the anthropology of policy (and/or of institutions) has only recently paid close attention to race and White supremacy, as called for by Beliso de-Jesús and Pierre (2019) (e.g., Herbert 2022; Rosa & Díaz 2019). In contrast, educational anthropologists have long examined how schools reproduce racial hierarchies through micro-processes and interactions (e.g., Lee, 2009; Valenzuela, 1999). More recently, critical ethnographers have investigated how schools racialize youth and maintain White supremacy through pedagogy, curriculum, tracking, assessment strategies, and district policies (e.g., Ewing 2018, Tyson 2011). Much of this work, however, is grounded in sociology.

This roundtable invites anthropologists of education to consider what it means to apply a specifically anthropological lens to understand how race and racial hierarchies are constructed in policy. Our conversation brings together panelists who live and work in diverse contexts including the US, Canada, South Africa, Malawi, and India. We take a comparative, transnational approach in recognition of both the globality of white supremacy (Beliso de-Jesús & Pierre 2019) and of policy borrowing (Steiner-Khamsi 2004). Through their scholarship, panelists address racial formation in policies that range from affirmative action in higher education, school marketization, raciolinguistics, citizenship education, and girl-focused international development interventions. They also explore multiscalar movements for racial justice. Together, panelists draw on their empirical work to consider (1) how racial categories are produced and resisted in and through education policy; (2) how race intersects with factors such as gender, migration, and language to shape educational outcomes; (3) what continuities and distinctions characterize racial formation in policy research across geographies; and (4) how anthropologists can further nuance education policy research and challenge global White supremacy. Through this conversation, we hope to highlight exciting, emerging theoretical developments and empirical knowledge in and beyond CAE.

4-010

The Space(s) Between: Transitioning Toward a Sideways Anthropology of Coevalness

8:00 AM - 9:45 AM TMCC - Hall G - MI

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Helena Wulff (Stockholm University)

CHAIR:

Deborah Reed-Danahay (SUNY University at Buffalo, Department of Anthropology)

PRESENTER:

Ulf Hannerz (Stockholm University), Deborah Reed-Danahay (SUNY University at Buffalo, Department of Anthropology), Tulasi Srinivas (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies), Helena Wulff (Stockholm University), Cristiana Bastos (University of Lisbon), Dominic Boyer (Rice University, Department of Anthropology)

DISCUSSANT:

Vered Amit (Concordia University, Department of Sociology & Anthropology)

DESCRIPTION:

Anthropology is in transition. This panel interrogates the binaries of we/they, fieldwork at home and away, as well as the tropes of insider vs outsider in order to explore the 'spaces' between anthropologists and their interlocutors. It also addresses the various temporalities at play in ethnographic encounters. Our panel responds to the AAA/CASCA 2023 Executive Committee's call for sessions that 'reflect upon our work as anthropologists' through a 'transition towards modes of knowledge building and exchange'. We reframe understandings of how social, physical, and temporal distances and proximities affect our theoretical and methodological approaches. Inspired by Hannerz's (1998, 2004) concept of 'studying sideways' we focus on ideas of coevalness in research – when we study people who we perceive to be quite similar to ourselves. This builds on Fabian's (1983) argument of coevalness and critique of anthropology for relegating interlocutors to live in a different timeframe than the contemporary one (see also Ramsey 2020). Another key inspiration is Bourdieu's (1984) concept of 'social space,' as we explore the power dynamics in the spatial metaphors of ethnographic research that shape our own positionings in the field as well as our writing styles and genres. We focus on similarities between fieldworker and interlocutor – not to disregard differences of status and power, but to move toward a recognition of coevalness. While some fieldsites are obvious for studying sideways, others may turn out to be just that when the fieldworker discovers having more in common with interlocutors than first expected. As Holmes and Marcus (2005) have suggested: interlocutors can be the anthropologist's colleagues and fellow intellectuals. We can consider their writing and other cultural productions as 'autoethnography' (Reed-Danahay 1997). A sideways anthropology of coevalness includes activities and sensibilities in the worlds of art and performance (Vargas-Cetina 2013; Wulff 2017). What outputs are required for a contemporary sideways anthropology? Academic publishing may not always be enough anymore, and is increasingly complemented with various forms of public anthropology ranging from textual to oral and visual, even aural in the form of podcasts. What happens when well-informed interlocutors read what anthropologists write about them, as discussed by Brettell (1993) some time ago, or listen to them? How is an equal and respectful relationship negotiated in the space(s) between

them? Is there an arc of certain phases that characterizes such relationships? How are conflicts solved? What transitions in our knowledge occur through encounters in the field? How can we develop our tools and techniques in the field to reach an inclusive imagining of this space? A sideways anthropology of coevalness considers relationships with our interlocutors within and beyond specific research contexts, and provokes questions about what constitutes 'the field' (Amit 1999; Coleman and Collins 2006). At stake are issues of equity in a decolonizing approach. Anthropologies of texts, literature and writing, as well as the idea of anthropologists collaborating and co-authoring with interlocutors, are highly relevant. This accentuates how methodological and conceptual transitions associated with a new understanding of studying sideways could help reorient the foundations of anthropology as a discipline.

Studying Sideways: Looking Back: This paper looks back over some of the development of notions of “studying sideways” over the past 25 years – in an article published in 1998, I dwelt on spies, missionaries, and foreign correspondents. Here I also give much attention to these. My own interest was primarily in newsmedia foreign correspondents. I chose field sites where they would be dealing with settings culturally unfamiliar to their home audiences, especially in feature stories. With regard to missionaries, their interests could seem to be in conflict with those of anthropologists – they want to turn the natives away from what we come to study. Yet it turns out that the relationships have often been ambiguous. Some missionaries have created hybrid faiths, others have indeed converted to anthropology. It is difficult to do a field study of real spies, but field working anthropologists easily become suspected of being spies – their research purposes may not be readily understandable to people around them. Then there have also repeatedly been concerns that anthropologists must not allow their research to be used against the people in their fields – turning them in effect into spies. Finally, the idea of being an anthropologist studying sideways can appeal to scholars in other disciplines. In 1973, an economist of Swedish background transplanted in American Academia imagined himself as an ethnographer and published an article titled “Life among the Econ”. This was indeed studying sideways in the mirror, playfully, looking at the economists as a tribe. Presenter: Ulf Hannerz (Stockholm University)

Looking Back to Look Forward: The Non-Linear History of Sideways Anthropology: This paper focuses on three

pioneering female anthropologists of the 20th century – Gladys Reichard, Hortense Powdermaker, and Zora Neale Hurston – to chart their attempts to create an anthropology of coevalness. How did they position themselves vis-à-vis their interlocutors in their writing? Reichard collaborated with her Native American interlocutors, learned to weave, and wrote both fictional and non-fiction works about Navajo life. Powdermaker, most famous for her book *Stranger and Friend*, conducted the first major ethnographic study of Hollywood in addition to her other ethnographic projects. Hurston, the first Black female cultural anthropologist, conducted research among African-Americans in Florida and Georgia (studying “across” rather than up or down), as well as in Haiti, although she is primarily known for her autobiographical and fiction writing. I will discuss the work and legacy of these women, and highlight the lessons we can learn from the changing reception of their work over time. With my attention to these ancestral figures in my discipline, I seek a sideways history of anthropology that looks across (sideways) to other women and also argues that a transition toward a more coeval stance to fieldwork should recognize the antecedents often ignored in histories of anthropology, as Lamphere (2018) has so cogently argued. They are, for example, missing from the discussion of coevalness in Fabian’s (1983) critique of anthropology’s allochronic discourses. Anthropology’s “transitions” regarding more contemporaneous viewpoints must be understood not as linear stories of progress, but of twists and turns that have brought key figures in and out of focus. Presenter: Deborah Reed-Danahay (SUNY University at Buffalo, Department of Anthropology)

Hymns to the Drowning: “Sideways” Anthropology, Repair and Grace in a Climate Apocalypse: Through an exploration of my hometown Bangalore’s riparian marsh ecology, and its destruction in the name of development, I consider the pivotal question that a “sideways anthropology” of co-evalness provokes--what constitutes “the field”? Today, as Bangalorean watery ecologies swing dangerously between drought and flood in a coming climate apocalypse, I ask what it means, not to have solid ground, but rather, a treacherous liquid flow under one’s ethnographic feet? ‘The form of water’ (Strang 2005) has, as Helmreich argues, shifted location in anthropological theorizing from an implicit part of social and cultural worlds to an explicit active element in these worlds (2011) with consequences for how we think about water, both materially and morally. What happens when water, and with it life itself, is at stake? Thinking of life in a post-human world, where Dalit well

builders and runaway water goddesses intertwine in a fluid field, I argue that urgent questions of methodological and conceptual re-formations sediment around repair as an act of grace. Grace as an analytical intervention allows us to think “sideways,” to ask; What transitions in our knowledge can occur through encounters with interlocutors in a doomed and drowning field? How can we develop our tools and techniques as ethnographers to reach interlocutors’ existential imaginings, their hymns to this fluid and ephemeral space? Finally, I suggest that an anthropology of grace allows for a repair of the anthropological field itself. Presenter: Tulasi Srinivas (Emerson College, Institute for Liberal Arts & Interdisciplinary Studies)

The Author as Ethnographer: Sharing Space in a Sideways Study of Migrant Writing in Sweden : Literature has been a source of inspiration for anthropologists almost for as long as the discipline has existed, more recently both as a way to acknowledge writing as a craft – and as ethnography. In this paper, I discuss my sideways study of migrant writing in Sweden where I take the authors as ethnographers seriously. Their work – novels and opinion pieces – have taught me about varieties of integration and prejudice, and what it means not to look traditionally Swedish and be treated like a foreigner in the country where you were born. When it comes to authors’ work practices, they are quite similar to those of anthropologists; long hours writing alternating with periods in public: for authors promotion, for anthropologists lecturing. We share a concern for the writing process, reputation, competition, and negotiations with publishers. Researching authors entails sharing a space where interlocutors are actively taking part not only by providing ethnographic materials but also, importantly, by reading and commenting on my writing which has had a major impact. They are well-informed about methodological and theoretical issues in academia and public debate, and not least political ones that they consider in their work. This is captured in two novels by authors who moved from Iran to Sweden when they were children: Pooneh Rohi’s *The Arab on being homeless in your heart*, and Marjaneh Bakhtiari’s *Infinitely Wonderful* on racist killings in Sweden. This transition toward an anthropology of coevalness can contribute to a commitment to equity and inclusion in the discipline. Presenter: Helena Wulff (Stockholm University)

The Subject that Shaped my Research and Brought me to the Other End of the World: In my work at the

confluence of history and anthropology, “them” generally means people that lived in the past, often over a century ago. Interactions are different from the shared and cherished moments of traditional fieldwork. Still, people materialize in our analytic and narrative work through multiple interactions that are shaped in a collaborative, coeval regime. I address the theme of this panel by exploring one case-study involving one particular character that was shaped in my research while also shaping my research. One birth registry of 1884 found circa 2000 in the Navy Archive in Lisbon plus a grave found in southwestern Angola in 2005 brought me to a speculative life that could illustrate a collective endeavor. Once this existence made it to an article as speculation, it became real through the feedback of actual descendants who contacted me from many corners of the world – South Africa, Brazil, Portugal, etc. Through the descendants I learned that the baby born on a ship traveling with settlers from Madeira to Angola already had two brothers born in Honolulu. Through the family I explored their Hawaiian connections – both the myths and beliefs of a particular branch of the family, and the actual connections of Madeiran migrants to Hawaii’s sugar plantations. After periods of dormancy, interactions resumed as exchanges and co-production of genealogical knowledge that is nothing other than sideways collaboration – with its rewards and challenges, including those of processing documents that dismiss cherished beliefs of what became dear friends and correspondents. Presenter: Cristiana Bastos (University of Lisbon)

Petroculture Sideways: Coeval, Coevil: The anthropological literature on experts and cultures of expertise has paid significant attention to the complex epistemic relations within fieldwork situations, how for example, intellectual partnerships mediated the interpretation of cultures and research partnerships with experts can overturn conventional divisions of labor between “theory” and “data.” This kind of reflexive attention is less common in the anthropological literature on energy, perhaps due to the extraordinarily urgent existential questions wound up in studying phenomena like climate change and energy transition. At times, it seems, energy anthropology does not believe it can afford the indulgence of reflexivity. And yet, fossil energy elicits its own unique epistemic challenges of “studying sideways” (Hannerz 1998), especially in the context of critical anthropological engagements with petroculture (e.g., Coronil 1997, Sawyer 2004, Appel 2019). In addition to the generally heavy carbon footprint of northern academic life—e.g., sprawling campuses and conference life—

anthropological research practice is arguably one of more routinely carbon heavy disciplines because of its pragmatic reliance on extensive translocal transportation and high energy data infrastructures. Critical reflexive attention to energy spotlights the ubiquity of petroculture as coeval socio-material-infrastructure context in which much field research unfolds. In this paper, I discuss what it means to practice critical energy anthropology in the shared sideways context of petroculture. And I ask what strategies exist, what reforms might be necessary, to avoid the coeval becoming coevil in a moral sense. Presenter: Dominic Boyer (Rice University, Department of Anthropology)

4-780

Thresholds and age transitions in contemporary European societies // Seuil et passages d'âge dans les sociétés européennes contemporaines

8:00 AM - 9:45 AM Virtual - Room 2

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Nicoletta Diasio (University of Strasbourg)

CHAIR:

Nicoletta Diasio (University of Strasbourg), VINEL Virginie

PRESENTER:

Marie-Pierre JULIEN ,Francesca Zaltron ,Eva Laiacona ,Stefania Fucci ,VERONIKA KUSHTANINA

DESCRIPTION:

The workshop proposes to question the institutions, practices and knowledge that help define, organize and regulate age transitions in contemporary European societies. Is the notion of 'passage' still relevant to describe the shifts from one age to another? How does one 'pass' today? Various analyses argue for a lesser importance of organized, ritualized or collectively signified passages in contemporary societies. At the same time, the 'succeeding' of transitions - between ages or within biographical paths - seems to take on more and more importance: passages are seen as moments of fragility to be controlled as well as social trials whose success validates the subject's experience. Panelists are invited to discuss the relevance of the concept of age transitions and how they have approached it in their own empirical research. ***
L'atelier se propose d'interroger les institutions, les

pratiques et les savoirs qui participent à définir et à encadrer les transitions d'âge dans les sociétés européennes contemporaines. Est-ce que la notion de « passage » est encore pertinente pour définir les moments de bascule d'un âge à l'autre ? Comment « passe-t-on » aujourd'hui ? Différentes analyses plaident pour une moindre importance de passages organisés, ritualisés ou collectivement signifiés dans les sociétés contemporaines. En même temps, le fait de « réussir » les transitions - entre les âges ou sein des parcours biographique - semble prendre de plus en plus d'importance : les passages sont vus tant comme des moments de fragilité à surveiller que comme des épreuves sociales dont la réussite valide l'expérience du sujet. Les panélistes sont invités à discuter la pertinence du concept de passage d'âge et la manière dont ils l'ont abordé dans leurs propres recherches empiriques.

4-785

Transition Studies: Reimagining Socioecological Change in an Uncertain Era

8:00 AM - 9:45 AM Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Anna Willow

CHAIR:

Burge Abiral (Johns Hopkins University, Department of Anthropology)

PRESENTER:

Hilary King (Emory University, Master's in Development Practice), Celina Scott-Buechler (Stanford University), Sarah O'Brien (University of St Andrews), Sourayan Mookerjee

DISCUSSANT:

Anna Willow , Mario Blaser

DESCRIPTION:

We live in a time of uncertainty. The climate is changing rapidly, bringing rising sea levels and extreme weather events. The sixth extinction is underway. With marginalized communities and future generations both disproportionately vulnerable to its effects and disproportionately innocent in its causation, climate/ecological disruption is inseparable from environmental justice and holistic human wellbeing. As the inevitable shift from the current fossil-fueled civilization to its less energy-intensive sequel proceeds,

some observers foresee the emergence of new relocalized cultures that differ dramatically from those dominant throughout the industrialized world. Whether we acknowledge it or not, dramatic changes are happening; it is up to us to create a future we desire rather than accepting one that is thrust upon us.

Transition is both a named movement and an array of independently unfolding processes that seek to cultivate resilient communities in response to climate change and impending energy descent. Arturo Escobar recently proposed the interdisciplinary field of Transition Studies to encompass scholarship and engagement surrounding a diverse array of transition discourses and frameworks. In the global Great Transition, all communities-wealthy and impoverished, privileged and marginalized, North and South-constitute sites from which new ways of existing might emerge. Whether it transpires in conjunction with the UK-based movement established in 2006 or less formally, Transition endeavors to cultivate a courageous new narrative about human trajectories and possibilities. Notably, Transition is not merely an environmental or technical process; it is a profoundly cultural undertaking intended to change the stories people tell about themselves, along with their core values and ways of life. Although the cultural transformations that comprise Transition may be difficult to discern in the moment, it is the job of Transition Studies to illuminate and amplify the future-creation processes that Transition participants hope will lead to a brighter future. This session explores Transition participants' motives and strategies, highlighting the common threads that weave their visions together as well as the elements that make each instantiation unique. Roundtable participants will consider how individuals and groups around the world are intentionally repairing the cultural and material flows that shape their lives as well as the relationships to the beyond-human world that guide them. Transition Studies ponders individuals' and communities' capacity to influence structural transformation, thereby shedding new light on old discussions about structure and agency. As we reflect on how change transpires, we also look to issues of scale, anthropological engagement, and possibilities for proactive future creation. How do invested actors around the world simultaneously recreate and challenge their own cultural and physical realities? How can local innovations be scaled-up and augmented? What roles might anthropologists and other social scientists play in advancing these processes? And how might we forge practical and conceptual connections across geographical distribution and cultural difference? Drawing on ethnographic examples from diverse communities in North and South

America, South Asia, Australia, Europe, and the Middle East, this session seeks to catalyze rich conversations about Transition's multiple possibilities and significance.

4-790

Transnational Dynamism of and Intercultural Dialogue on the Pop Culture of East Asia: Toward Constructing the History of the East Asian Region's Pop Culture

8:00 AM - 9:45 AM Virtual - Room 1
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Takayoshi Yamamura (Hokkaido University)

CHAIR:

Kyungjae Jang

PRESENTER:

Ryo Koarai (Hokkaido University),TING WANG ,Qian Jin (Hokkaido University)

DESCRIPTION:

Traditionally, East Asian pop culture has been analyzed in terms of country-specific economic, political, and cultural peculiarities, for example, K-pop, Chinese movies, and Japanese anime. Furthermore, such academic trends have mainly been reinforced as national policies, for example, through Japan's 'Cool Japan' and South Korea's 'Korean Wave' policies. Especially since the 2000s, with the spread of social networking services, economic development of each country and region, and dynamic movement and exchange of people through international tourism, each country's pop culture has developed with a strong mutual influence, transcending the country's political agenda. Thus, the purpose of this panel (roundtable/town hall) meeting is to discuss the dynamic flow of and intercultural dialogue on transnational pop culture, while focusing on the sociocultural history and current state of pop culture in East Asian countries and regions. With researchers from four East Asian countries and regions (Korea, China, Taiwan, and Japan) the panel will focus on multilateral and multilayered exchanges within the region, rather than simple bilateral exchanges. Moreover, the panel aims to construct and develop an academic framework to understand the sociocultural history of East Asian pop culture in terms of its dynamism through a borderless intercultural dialogue. Finally, this panel will attempt to

highlight how the pop cultures of East Asian countries and regions mutually influence each other, thus leading to intercultural dialogue and the creation of new cultures.

4-844

'Where have all the workers gone?' Ideological framings of post-pandemic labor regimes

8:00 AM - 9:45 AM TMCC - 801 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Agnieszka Pasieka (University of Bayreuth)

CHAIR:

Jelena Tosic, Agnieszka Pasieka (University of Bayreuth)

PRESENTER:

Nellie Chu, Sharryn Kasmir (Hofstra University, Department of Anthropology), Manos Spyridakis, Alena Kamenshchikova (Maastricht University), Marketa Dolezalova (University of Leeds)

DISCUSSANT:

Douglas Holmes (SUNY, Binghamton University, Department of Anthropology), Susana Narotzky

DESCRIPTION:

The title of this roundtable paraphrases a common question ethnographers encounter in the aftermath of the COVID-19 pandemic - a question that is being posed across economies, labor markets, populations and political ideologies. Be it the Austrian Monthly Profil trying to grasp developments in Austria, the US Chamber of Commerce identifying the most impacted industries, or small-scale tourism entrepreneurs at the Montenegrin coast puzzled by the difficulty finding seasonal workers, the post-pandemic labor shortage is urging us to look closer at the entanglement of processes, regimes, actors and ideological groundings of explanatory narratives. The multiscalar, comparative and mobile horizon of ethnographic approaches is best suited to engage with different 'genres' and elements of unfolding explanations of post-pandemic labor shortage and its effects, such as: an essential reassessment of (good) work and living; new labor mobilities; the impact of remote work infrastructures; the rise in early retirements; a turn to 'simply' working less; changes in work practices broadly understood. The aim of this roundtable is to shed light on all these different transitions of and within the labor market. In so doing, the roundtable brings together different anthropological perspectives (anthropology of work, migration, gender,

political anthropology) and scholars across the global North, South and East to exchange experiences from the field and zoom in on a set of interrelated questions. How have imaginaries and practices of work in different sectors and forms of labor changed due the Covid-19 pandemic? What are the cemented or new hierarchies of labor unfolding on regional and global scales? How do new dynamics of (il)liberalization in migration regimes impact novel entangled trajectories of labor mobilities (e.g. Global South to Southeastern Europe)? To what extent can changes of the labor market be indeed linked with the pandemic and when does the pandemic function as a (useful) explanation, overshadowing some long-term patterns? Do recent developments prompt us to imagine a transition to a labor-less/free future? And finally: What kind of implications do these post-pandemic processes and regimes have for anthropological engagements with labor, mobility and political ideology?

4-145

Witches, Butchers and Dreamers: Portraits of the Artisan in the Anthropological Imagination

8:00 AM - 9:45 AM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Marko Zivkovic (University of Alberta, Department of Anthropology)

CHAIR:

Jamin Pelkey (Toronto Metropolitan University, Department of Languages, Literatures and Cultures)

PRESENTER:

Steve Coleman (National University of Ireland Maynooth), Sara O'Rourke (National University of Ireland, Maynooth, Department of Anthropology), Lijing Peng (Trinity College Dublin), Mary Scoggin (Cal Poly Humboldt, Department of Anthropology), Marko Zivkovic (University of Alberta, Department of Anthropology)

DISCUSSANT:

John Leavitt (Université de Montréal)

DESCRIPTION:

In this panel we use the tools forged in the workshops of tropologists and linguistic anthropologists in order to highlight the social life of characters both among those we study and in our own anthropological practice. We

move from utterances, plots, and narratives as units of analysis to dramatis personae – the figures and characters, real, and fictional, individualized or general. The panelists see them as imaginative resources for people whose life-worlds we want to understand and for self-understanding. We interrogate them as archetypes in Rodney Needham's rather than Jung's sense, as synthetic images, of which the 'witch' is a paradigm, and as mediators between worlds: of immanence and transcendence, centers and peripheries, past and future, as well as mediating between bifurcated modalities of knowledge. While some of the papers focus on the social life of such charismatic figures as the Irish poet endowed with both craft and supernatural gifts, and the Tibetan Epic Singers taught in dreams by ancient deities, others explore fictional characters such as the awkward female character in a Chinese TV series, witches performed in contemporary Irish performance art, or the enigmatic figure of Zhuangzi's butcher. These characters are interrogated for what they can reveal about situations fraught with tensions and contradictions. In James Fernandez's terms, they are all predications upon a variety of inchoate situations and identities. This is why they tend to be oxymoronic figures, ambivalent and ambiguous, chiasmatic and ironic, even perhaps paradoxical. Engaging with this motley gallery of characters is meant to start us reflecting on the characters that have informed our own, often perplexed (agonizing, uneasy) reflections on our own practices. What are the characters that are good to think what ethnographers do? If what we do is an unspecifiable craft, resistant to premature standardizations of scientific method, are we then artisans? We have studied artisans and we can now use that detailed knowledge of craft to think of ourselves as verbal sculptors and wordsmiths, to ponder where we stand between bricoleurs and engineers, and what kind of skill is required in order to come close to 'cutting nature at its joints' and be mindful of what Sahlins describes as 'disfigurement.'

The Gift / An Bua: This paper investigates the social life of charismatic and enigmatic figures within Irish tradition, such as the poet Cearbhall Ó Dálaigh, whose talents are described as both supernatural "gifts" and as the product of craft and talent, a feature of Sahlins' (2022) cultures of immanence, in which human agency is enabled by cosmic "metapersons" and "enchancements" are part of everyday life. The Irish figures I discuss have the mode of existence of a Peircean symbol, the reality of which manifests in specific instances, which are discovered to be exemplars

of the archetype. Likewise, personal “gifts” are revealed as iconic indexical signs, evidence of Otherworld contact. Although Sahlins suggests that remnants or echoes of immanence are found in European “folk” culture, I would like to suggest that, rather than historical survivals on the margins of Europe, these qualities are aspects of the struggle between immanence and transcendence that Hardt and Negri (2000) identify “at the heart of European modernity” - also demanding a struggle against what Sahlins describes as cultural “disfigurement” on the part of social scientists. I propose to investigate Irish charismatic figures as counters to deritualization, who are animated by, and in turn, animate, performers, empowering them to create temporary spaces of immanence. Presenter: Steve Coleman (National University of Ireland Maynooth)

Witches Crossing: Ritual summoning in contemporary art and performance in Ireland : Ireland, in recent years, has seen a number of contemporary artists, writers and choreographers produce work exploring and defending ‘the witch’. In visual and performance art, work has pointed to ‘histories that hurt’ and cultures of misogyny, while also attempting to reclaim the word, or symbol, for contemporary society. Focusing particularly on multi-media installations and performances that function as ritual, this paper will offer a glimpse into fieldwork conducted as a performer in specific works, and will explore how the witch has become the character, or archetype, through which we both conjure and enter into social relations with newly imagined ancestors, something more than association with an amalgam of political and cultural tropes. In installations where the viewer steps into a dark, alternative world, one is never sure if one has stepped into the past or into an emergent radical futurity. Characters are not merely represented but are summoned through live ritual performance and incantatory scripts. In this placeworld of the installation, which could be ‘betwixt and between’, the uncanny presence of female bodies from the past is felt in the enchanted ritual atmosphere the artist creates. What if Marshall Sahlins and Margaret Alice Murray were in agreement? Do the spells cast by these works resonate with an immanentist tradition of belief in an Other world in Ireland? Is the witch we encounter more than a synthetic historical Hollywood image? Presenter: Sara O'Rourke (National University of Ireland, Maynooth, Department of Anthropology)

Pilgrimage and Epic Singers in Han-Tibetan Borderland in China: The Derge county in Kham Tibet has since the 15th century been a borderland and pilgrimage centre

between imperial China and ancient Tibetan kingdoms. Since the 20th century it remains an important borderland and pilgrimage centre between Han regions and the Tibetan Autonomous Region. Performance of Tibetan Epic Gesar is a UNESCO cultural heritage which features a pervasive system of practices involving the dissemination of religious and cultural knowledge. Besides the chanting of this mythic tale, prayers to King Gesar both as a part of performances and as everyday religious practices are inseparable from this epic tradition. With a study of epic performances, I look into the inner tension of value systems that belong to different authorities and to the individuals who perform the everyday religious practices. Epic singers are taught by ancient deities in dreams and distinguished by their singing skill. My paper specifically features them so as to present the fluid complexity of the intellectual process of epic performances in a complicated socio-political landscape. While people locate their pilgrimage rituals in various morphological units, and accordingly recognise and contest visible and invisible authorities and their relations to places, Epic singers are chanting with the language of gods and to the aesthetics of time. In a broader framework, I want to explore the learning and performance processes of epic singers, and connects these sensual experiences with the semiotic landscape of this pilgrimage centre and cultural borderland. Presenter: Lijing Peng (Trinity College Dublin)

Half baked drama: contortions and grace in Legend Series maintaining Chinese culture: Artistic productions are key to the maintenance of Chinese historical consciousness, which is in turn key to cultural identity as Chinese. Chinese television series have a particularly broad set of materials to mine in the form of histories, legends, and other forms of documentation and explications. The very richness of this body of evidence, and the academic, social and political stakes of interpreting this thick record promote attentiveness, and also challenge and obstruct success, whether considered in commercial, aesthetic or political pursuits. This paper explores the pleasures and problems of popular series through examination of one television series in particular, the Legend of Ban Shu, providing a perspective that highlights gender and ethnic misfitness of the eponymous character Ban Shu, frontier raised daughter of Han Dynasty historian/general Ban Chao. Implications in production, reception and their shared interfaces display struggles between attempts to tie and to build upon the “real,” in terms of cultural text, practice, historical evidence, and emotional

authenticity. Presenter: Mary Scoggin (Cal Poly Humboldt, Department of Anthropology)

Butchers, Carvers, and Other Artisans as Embodiments of Ethnographer's Craft: Michael Herzfeld proposed that ethnographers are artisans, their writing a verbal sculpture, its patches of roughness modelling "the epistemic imprecision of much of social knowledge, whether ethnographer's or of local people." Any systemic inquiry requires delimiting units of analysis. "Nature should be carved at its joints," Plato advised, but such carving is notoriously difficult in practice. That's why we may want to emulate such master carvers as the Fang judges described by James W. Fernandez, admired because they slice rather than break disputes. I will explore what the kindred figures of sculptors, carvers and butchers could teach us about slicing at the joints as a modality of flexible inquiry, or "elastic rigour" of which ethnographers may be exemplary practitioners. To cleave is "to split, especially along the grain." But as a contronym, cleaving also means the opposite, "to adhere firmly and closely or loyally and unwaveringly." It is this chiasmus of splitting while adhering and adhering while splitting that butchers and carvers know through their body and that can be taken as a guide for flexible inquiry. "The carver begins as a god and ends as slave; the carving begins as a slave and ends as a god" – so did the late master carver David Esterly formulate this carving chiasmus. Taking him and Zhuangzi's famous butcher as my main guides, I will explore the "elastic rigour" in all inquiry, but especially in that "militant middle ground" Herzfeld inhabits as an ethnographer. Presenter: Marko Zivkovic (University of Alberta, Department of Anthropology)

4-200

Aging while in Legal Limbo: Undocumented Migrants Transitioning to Old Age

10:15 AM - 12:00 PM TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Deniz Daser

CHAIR:

Deniz Daser

PRESENTER:

Allison Bloom (Moravian University, Department of

Sociology and Anthropology), Deniz Daser, Daniel Miranda, Nanneke Winters

DISCUSSANT:

Amelia Frank-Vitale (Princeton University)

DESCRIPTION:

For the past several decades global north countries have instituted a set of racialized policies aimed at maintaining exploitable pools of labor migrants who originate from the global south and migrate northward while also securitizing that flow (Besteman 2020; De Genova 2012). For many relief-seeking migrants who have arrived in their desired destinations in North America, however, settlement has not equaled legalization of their status. Instead, many migrants remain trapped in a legal limbo, with some access to the low-wage labor market yet without security regarding their status. As political solutions for legalization have failed or stagnated, a potential demographic crisis emerges as the largest group of informally authorized individuals in generations begins to enter middle age and beyond. As of yet an understudied topic in the discipline, in this panel we ask the following: what will happen to the millions of individuals who are approaching old age as they are unable to access the benefits of social security when they retire or support for eldercare after having paid into a public system via taxes? After almost sacrificing life and limb in their northward journeys and low-wage work, how do migrants access care in a system that doesn't recognize them? How do they help elderly parents in a country they can not travel to? Beyond the material effects, what are the affective and emotional repercussions of such protracted insecurity? Drawing on ethnographic and longitudinal research conducted with various migrant communities in North America, the papers in this panel explore how their aging experiences intersect with factors as diverse as intimate partner violence (IPV), vital materialism, cross-border care needs, and the long-term health effects of working in post-disaster reconstruction. We argue here that as researchers who commit long periods of time to their field site, anthropologists are uniquely positioned to examine the issues facing an aging population whose future remains precarious.

Aging into Precarity: Perspectives on Care for Aging Immigrant Survivors of Intimate Partner Violence: In the United States, survivors of Intimate Partner Violence (IPV) have few safety nets. For immigrant survivors with precarious documentation status, there are even fewer. Meanwhile, as survivors age and continue to deal with the effects of violence, precarity and the embodied

effects of violence become more debilitating with time. However, social services for IPV tend to focus on younger women of childbearing age, with less attentiveness to the needs of middle and older age women. As such, the lack of safety nets becomes even more dire and pronounced. Moreover, the population of female immigrants from Latin America with whom I've worked is often engaged in extremely physical forms of care-taking labor—such as cleaning, housekeeping, and childcare—while simultaneously responsible for caretaking of all kinds for their immediate and extended families in the U.S. and countries of origin. As they continue to age and require more care themselves, this combination of caretaking responsibilities, lack of safety nets, and no one to care for them contributes to their debilitation in many chronic forms. In my research with survivors of IPV from Latin America, I explore how this confluence of violence, aging, and lack of care leads to disabilities long before old age sets in, and how our aging population of immigrants in the U.S. necessitates a closer look at what happens to this population, particularly for practitioners of social services.
Presenter: Allison Bloom (Moravian University, Department of Sociology and Anthropology)

Aging while Undocumented: Honduran Migrants in New Orleans since Hurricane Katrina: For many of the undocumented Honduran migrants who worked in post-Hurricane Katrina reconstruction and have remained in the greater New Orleans area since 2005, settlement in the US has brought both some degree of security and even bounded upward mobility. Many of these individuals have started businesses, gotten married, had children and grandchildren, bought houses, and so on. At the same time, their legal status has made them more vulnerable to wage theft, work injury, and potential detainment and deportation by local and federal law enforcement. As recent follow-up research in 2022 highlighted, new forms of insecurity have also arisen. Interlocutors that I have known since I began my fieldwork in 2011 began to articulate new concerns including the dilemma of elderly parents back in Honduras whom they can't visit due to their legal status, worries over health issues long ignored due to lack of access to subsidized care, and concerns about what they will do when they can no longer work. In this paper, I explore how aging into middle age and beyond is presenting new challenges and dilemmas for a population who sacrificed their bodily health to the rebuilding of a city that they now have called home for decades. I argue that as immigration reform has faltered on the federal level and individuals face a precarious future without a feasible path to legalization, the

temporal dimensions of protracted “illegality”, i.e. aging while undocumented, deserve closer scrutiny.
Presenter: Deniz Daser

Coming of (Older) Age: A Vital Materialist Perspective on Aging Non-Citizens: What does it mean to age in the world today, as a noncitizen or unlawful presence? This question, dilemma, and particular experiential horizon has been acknowledged before, the tensions at its surface have been previously encountered. In what follows, we follow suit, only we do so differently, through a vital materialist orientation to attend to the ways in which the truth about others, as a function of power relations, is a means of establishing and concretizing the truth about oneself. The relational dimensions of sociality—in the restraint placed upon so many unviable social relations, in how we come not only to see, but to name, understand, and bestow the privilege of presence upon one another—are a critical space for understanding the nature of matter, as it is figured by social classification, via the production of values and identifiable, shared trajectories in social space. The coming of age is a universal experience, one shared distinctly by all living matter, but like all things human, aging, as a differentially and discriminately produced experience, begs the questions of what it really means to age today in the stranglehold of disciplinary actions that produce illegality or illegalization, and the abject notion or domain of undocumented status. With over 11 million undocumented individuals currently living in the United States, this work seeks to bring attention to the emergence of undocumented older persons as a demographic group deserving the solidarity of those at the forefront of social science research. Presenter: Daniel Miranda

A cross-border care perspective on migrant journeys : Migrant trajectory research has enabled an appreciation of migrant life beyond origin and destination countries, taking into account the weeks, months and even years of journeying that people undertake in order to seek better futures. However, one of the dimensions that often remains obscured in this scholarship, is the care migrants give and receive over time. As their journey unfolds, they require care themselves; they may extend care to those travelling alongside them; and they may expect others to care for their dependents, including children, siblings, and parents elsewhere. These care commitments take shape depending on specific limitations and opportunities as they travel and as they arrive in places they expect to stay more permanently. At the same time, given their complex legal status, their

living conditions may remain precarious and temporary, turning these places into building blocks of an ongoing journey. Yet their care commitments do not decline. Based on fieldwork with African migrants who travelled across Central America to the US and Canada, this paper aims to contribute a cross-border care perspective to migrant trajectory research by asking how care takes shape over time, across distance. How do dependents on migrant support fare during extended journeys when possibilities of communication, remittances or other care are severely limited? How do people on the move address their care needs, especially if their legal situation is not resolved? And how do those who have arrived but remain 'unsettled' view their evolving care commitments to their children and parents growing older elsewhere? Presenter: Nanneke Winters

4-205

Animality, Indigeneity, and Indigenous Resurgence in the Shadows of China and Japan

10:15 AM - 12:00 PM TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Scott Simon (University of Ottawa)

CHAIR:

Scott Simon (University of Ottawa), Brendan Galipeau (National Tsing Hua Univ)

PRESENTER:

Katherine Dimmery (University of Michigan, Ann Arbor), Marius Palz (University of Oslo), Chris Upton (Temple University, Department of Anthropology), Brendan Galipeau (National Tsing Hua Univ), Huatse Gyal (University of Michigan)

DISCUSSANT:

Dana Powell (Graduate Institute of Humanities, Taipei Medical University), Scott Simon (University of Ottawa)

DESCRIPTION:

What is an animal? What is a human? These perennial questions are increasingly important as anthropology's 'ontological turn' meets the challenges of decolonizing and indigenizing the discipline. So far, most of the debates have been based on ethnographic research done in the Americas, implicitly or explicitly contrasting Indigenous worlding practices with the 'naturalist' modern West. Yet, as China and Japan emerged as expansionist powers from the rule of the Qing Dynasty

Kangxi Emperor to the end of World War II, these two often competing states also seized control of territories and placed populations under their administration. In the post-war state system, these peoples now identify as Indigenous peoples, national minorities, and aspiring nation-states who seek to affirm sovereignty or cultural autonomy in their own ways. States, and even the United Nations with the Declaration on the Rights of Indigenous Peoples (UNDRIP), use legal mechanisms of indigeneity to manage potential Indigenous political claims in ways that do not challenge established state interests and national borders. States sometimes even actively deny claims to Indigenous status. Yet, Indigenous peoples often challenge the ontological premises of the state system through political and cultural movements of Indigenous resurgence. Intimately related to their ancestral lands and the animal lives that inhabit them, they often perceive animals to be important parts of their life-worlds. Their worlding projects sometimes even challenge ontological distinctions between culture and nature, and by extension, between human and animal. In this panel, we bring into dialogue research from different places where Indigenous peoples manage relations with animals in the context of Chinese and Japanese statehood. The Tibetans and the Naxi people of Yunnan are only two examples of peoples who continue to affirm their lifeworlds and particular human-animal relations while faced with assimilationist projects of the People's Republic of China. In the Ryūkyū Archipelago controlled by Japan, Okinawans affirm their sovereign interests against Japanese nationalism and American militarism through their relationship with the dugong. The Indigenous peoples of Taiwan affirm their sovereignty amidst a history of Japanese rule, the imposition of Republic of China law, and Taiwanese national aspirations. This session explores animality, humanity, and indigeneity in the shadows of Chinese and Japanese rule. How are animals, humans, and human-animal relations brought into being through their specific worlding practices? How do the proponents of Indigenous or other forms of cultural and political resurgence incorporate animals and human-animal relations into their projects?

Indigenous literacies of southwest China and the insurgent voice of human/animal relations: Much anthropological research documents how, since P.R. China's economic opening in the 1980s, various "ethnic" cultural revivals have emerged, especially in the southwest, where historically so many Indigenous groups (now deemed ethnic) have lived. But, as has been less examined, many aspects of these revivals are

directly and indirectly state-led, regulated through cultural heritage initiatives and training classes, which instruct Indigenous people on how to reproduce an idea of their culture. Addressing these state-led efforts as a form of metaculture (Urban 2001) that shapes the futures of Indigenous people, this paper considers how, in the Naxi ethnicity county of Sanba, an Indigenous tradition of writing involving the use of visually iconic script in ceremonial books has become a site of conflicting metacultural voices—of the state, and also, I argue, of longstanding human/animal relations. Drawing on ethnographic fieldwork and an apprenticeship to a Sanba ritualist, I show that literacy in this script is structured by negotiations with wild animals that occur as part of herding and hunting practices. For Sanba readers and writers, the visually iconic component of the script strengthens this connection by visually evoking the alpine world. In contrast, state-led research focuses on the script as “pictographic” and (by the logic of common stadial models) “backward,” while eliding its connections to the nonhuman. In Sanba, the ongoing, reflexive linkage across hunting, herding, and writing practices attests to an alternative and insurgent metacultural voice, which continues to shape Indigenous writing, even as state-led cultural “preservation” efforts work against it. Presenter: Katherine Dimmery (University of Michigan, Ann Arbor)

Multispecies Relations in the Ryūkyū Archipelago: The Role of the Dugong in Anti-Base Activism: Dugongs have played an important role for fishing villages around the Ryukyu Archipelago not only as a food resource, but also as an iconic figure featured in myths, tales and songs. In some of them, dugongs are referred to as messengers of the sea deities visiting from the world of the gods situated beyond the sea. Promising youth and longevity, its meat was offered to the court and served to ambassadors from China and Japan. With the incorporation of the Ryukyu Kingdom into the Japanese Empire and the introduction of modern fishing techniques as well as the spread of new conceptualisations of the sea the population dropped significantly. Today the dugong stands on the verge of regional extinction. However, this situation has given new meaning to the animal. As a symbol of protest against the construction of a new military base people not only use it to reconnect with the sea, it also helps them to bring past and present together forming important cultural capital to oppose the base. In my paper, I focus on the (re-)establishment of the dugong as a cultural reference point in Okinawa and how it contributes to a modern Okinawan identity, linked to the past of the Ryukyu Kingdom. I will look at the dugong as a marine mammal conveying new messages

of environmental protection and cultural uniqueness, which are embedded in a continuous struggle against assimilation politics by the Japanese central government and opposition to American militarism on the island. Presenter: Marius Palz (University of Oslo)

Indigenous Rights in the Balance: Contemporary Bunun Hunting and Human-Animal-Land Relations: This project explores contemporary Bunun understandings of human-animal-land relations through the lens of wildlife hunting. Like many Indigenous groups in Taiwan, Bunun people regard nature as a sacred land regulated by the ancestors and based on relations of respect with animals. The cultural meanings carried by hunting include local Indigenous law, knowledge of flora and fauna, natural resources, religious beliefs, social organization, and customary land use. Wildlife hunting is generally prohibited in Taiwan, but Bunun people, like other Indigenous groups, are permitted to hunt in special circumstances. In application, state authorities have used arbitrary and essentialist understandings of culture and tradition to limit the scope of Indigenous hunting rights, which has resulted in curtailing hunting activities and the arrests of hundreds of hunters. Through ethnographic research with Bunun hunters in two communities, Dili and Longquan, this project critically examines recent efforts to preserve customary wildlife hunting while also adapting it to address the ambiguities and inconsistencies of the state’s enforcement of Indigenous hunting rights. It asks: Why are hunting practices significant for the Bunun people? How do they reflect local understandings of human-animal-land relations that draw on the past but also look toward the future? How have hunting practices changed over time and how do Bunun hunters engage in hunting today? More broadly, what does hunting reveal about the state of settler-Indigenous relations in Taiwan and the possibilities for a stronger relationship in the future? Presenter: Chris Upton (Temple University, Department of Anthropology)

Changing Climates and Relations among Salmon and Indigenous Atayal Communities in Taiwan: I examine changing relations between indigenous Atayal communities and the Formosan Landlocked Salmon (*Oncorhynchus masou formosanus*) in Taiwan in the face of habitat loss, potential species extinction, and climate change. Once a major food source for the Atayal, the fish is now faced with extinction and has become a national symbol for conservation while serving as a bellwether for climate change. The salmon became land locked not because it cannot reach the ocean physically, but rather as temperatures warmed

after the last ice age, preventing it from returning to the ocean as downstream sections of rivers became too warm for it to live. Today as global climate change proceeds, the fish has become further threatened with extinction due to habitats shrinking with warming rivers and increasing severity of typhoon events. I proceed by acknowledging the notion in recent scholarship that perhaps the only way forward in a period of rapid human induced global environmental change is through the notion of a more-than-human anthropology and methodology of listening to non-humans in the ecosystems surrounding us. In doing so, herein I highlight historical and ethnographic analyses of indigenous Atayal perspectives regarding the fish. In local practice and belief, Atayal religious leaders today suggest that the fate of their people and the forests and watersheds within which they live is the same as the fish; should the fish disappear, so should the Atayal. This reflects longstanding relationships between Taiwan's indigenous peoples and non-human animals, and how paying attention to these relationships reveals new and important gaps in conservation science. This paper weaves histories together with contemporary ethnography among the Atayal on their perspectives about this aquatic ancestor, as this indigenous group has become involved in habitat restoration, monitoring, and fish recovery, hoping to strengthen and bring back the relations they once maintained with the fish. Presenter: Brendan Galipeau (National Tsing Hua Univ)

Revitalizing Indigenous Tibetan Pastoralists' Land-based Relationships in Eastern Tibet : Critical Indigenous Studies scholars see the revitalization of Indigenous ways of relating to land as essential to the mission of empowering Indigenous communities and unmaking settler colonialisms. However, contemporary definitions of culture as a process tend to overlook, or even dismiss (often in the name of essentialism) Indigenous people's understanding of their cultures and traditions as "something that can be damaged or lost" (Kirsch 2011). Based on long-term ethnographic research, alongside my own participation in land-based educational programs in eastern Tibet for three summers, which brought together Tibetan elders, youth, and college students with the aim of strengthening intergenerational collaborations to revitalize place-based relationships and action, this paper analytically centers Tibetan pastoralists' ways of theorizing and relating to their ancestral land jeopardized by Chinese state's large-scale rangeland fencing and resettlement policies. I argue that contemporary understanding of culture as something that cannot be reified is not a sufficient analytical framework to understand

Indigenous community leaders' efforts to revitalize and safeguard their land-based cultures and traditions in a fraught political context. Presenter: Huatse Gyal (University of Michigan)

4-155

Anthropology and Complexity Theory

10:15 AM - 12:00 PM TMCC - 718 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Anthropological Sciences

ORGANIZER:

Randeep Hothi

CHAIR:

David Henig ,Webb Keane (University of Michigan, Ann Arbor, Department of Anthropology)

PRESENTER:

Talia Dan-Cohen (Washington University in St. Louis, Department of Anthropology),Randeep Hothi ,Sarah Green (University of Helsinki),Kathryne Metcalf (University of California, San Diego)

DISCUSSANT:

Bjorn Thomassen

DESCRIPTION:

This roundtable seeks to stage a conversation between Anthropology and fields of study focused on the analysis of dynamism, specifically Complexity Theory, Chaos Theory, and Systems Theory. Since the mid-twentieth century, such studies of dynamism have compelled scholarship to acknowledge the relational, interdependent, processual, and unpredictable character of the world. Anthropology has long acknowledged the indeterminacy of socio-cultural life. However, we find that Anthropology and the sciences of dynamism still have more to learn from one another. Though, we are also all cautious about an all-too-easy analogical translation between these fields and Anthropology. How might Anthropology learn from these fields? How might the interdisciplinary encounter help us see old problems anew, call for theorization, and further sensitize us to ethnography? How might such considerations into dynamical processes already figure our inheritance of Anthropology? How might such an interdisciplinary encounter teach us about what we are doing when we do Anthropology, and for that matter, ethnography, fieldwork, and writing? From the early studies of social organisation, culture as a 'complex whole' to disentangling the global flows of capital,

commodities and people, anthropologists have used the ideas of complexity time and again. Yet, while the notions of 'complexity' and its derivatives are now indispensable part of the anthropological toolkit as a mode of problematising (Dan-Cohen 2017), we feel there has been only limited engagement with Complexity Theory proper. With the emerging runaway climatic, political, economic, and social crises worldwide, Complexity Theory and systems thinking are increasingly taking the central stage in underlining the complicated and sometimes unpredictable relations between otherwise intuitively distinct geographic, ecological, social, cultural, and technological domains; the need to think across the humanities and scientific disciplines, and the respective objects of inquiry; and the need to collaborate between theoreticians and practitioners. It would seem that contemporary anthropological theory is primed to engage with these developments. For instance, in locating four axioms of existence -- entanglement, the uneven power distributions, a decentering of the event, and the legacies of racial and colonial histories -- Povinelli (2021) describes an orientation which appears to be conducive to these findings. However, though Complexity Theory intervenes in Newtonianism for the natural sciences, to what extent its intervention can help Anthropology to reconfigure its own legacies of functionalism, structuralism, Marxism, and postmodernism (cf. Mosko 2005)? It is not obvious the degree to which such approaches have revealed structure-as-dynamics rather than more entrenched questions about the dynamics of structure (Handelman). However, as Dan-Cohen (2017) reminds us, complexity science can also become a new 'fantasy frontier' that can serve as an end-in-itself.

In this roundtable, while open to any intervention, we would like to interrogate in particular the ideas of teleology, non-linearity, causation, and emergence and their relevance for Anthropology.

4-210

Anthropology of therapeutic cultures

10:15 AM - 12:00 PM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Laura Eramian (Dalhousie University, Department of Sociology and Social Anthropology)

CHAIR:

Peter Mallory, Laura Eramian (Dalhousie University, Department of Sociology and Social Anthropology)

PRESENTER:

Meredith Evans (University of Toronto, Department of Anthropology), Susan MacDougall (University of Cambridge), Géraldine Mossière, Laura Eramian (Dalhousie University, Department of Sociology and Social Anthropology), Peter Mallory

DESCRIPTION:

The ideologies, precepts, and practices of therapy culture are increasingly blending into the common sense of contemporary societies and institutions the world over. By therapeutic culture, we mean the primacy of the psychological and the emotional realms in modern ways of choosing courses of action, interpreting what self and others do, and making sense of why the world looks the way it does. The papers in this panel offer critical interventions and ethnographic/qualitative analysis of the place of therapy culture in any social or cultural setting, practice, institution, or set of ideals. They look at how therapeutic precepts (which include but are not limited to open communication, self-knowledge, self-improvement, authenticity, emotional expression, 'self-care,' and 'healthy' rather than 'toxic' relationships), find expression, get contested, reworked, or encounter friction in concrete social worlds. What do therapeutic cultures make possible, and what courses of action do they rule out? How do ordinary people navigate the imperatives of therapeutic precepts directed at producing greater wellbeing, success, or life satisfaction? What do they value about therapeutic culture, and what do they reject? How does therapeutic culture intersect with other, non-therapeutic cultural repertoires, and with what implications? Ultimately, what does it mean that a therapeutic attitude increasingly shapes how people envision good and bad relationships, lives, and societies?

Musical Gift Exchange and Therapeutic Cultures of Care in the Clinic: Drawing from my ethnographic fieldwork with music therapists in Canadian and American hospitals, this paper asks: how do music therapists compose therapeutic cultures of care in biomedical contexts? In the clinic, music therapists struggle to assert their professional legitimacy, finance their programs, and advocate for music therapy as a valuable therapeutic modality for making better and more caring hospitals. Through the analysis of ordinary hospital music therapy sessions alongside interviews with music therapists and patients, I demonstrate how musical gift

exchange as a therapeutic precept affords meaningful moments of connection and affective intimacy in the clinic, especially with patients who are otherwise socially isolated. I argue that music therapists co-compose therapeutic cultures of care with hospital patients by building and sustaining relations of reciprocity through practices of musical gift exchange. Affective connections and attachments are forged and sustained through the exchange of music, facilitating opportunities for building and sustaining relationships, processing complex feelings, experiences, memories, and situations, and recognizing personhood beyond normative liberal subjectivity. At the same time, the complexities of intimate therapeutic relationships and lingering affective attachments across sites of social abandonment also reveal the limits of care in the clinic. I will situate my analysis of musical gift exchange and therapeutic cultures of care in a discussion of how music therapy encounters frictions within the social worlds of hospitals that are overdetermined by biomedical cultures. Presenter: Meredith Evans (University of Toronto, Department of Anthropology)

Coaching: A Mystical Therapeutic, or a Neoliberal One?: This paper reflects on the idea of 'coaching' as it exists in elite professional spaces, positing that it draws together psychology, New Age approaches, and corporate profit-driven reasoning in deeply contradictory and ambivalent ways. It draws on four years of participant observation with a global network of leadership development professionals to offer an emic definition of coaching and juxtaposes this definition with the definitions present in management literature. It points out a contrast between these two perspectives: while management scholarship treats coaching and other leadership development interventions as research-based and empirically verifiable (Spoelstra, Butler, and Delaney 2021), coaches in their practice tread a fine line between encouraging their clients to disregard positivism in favor of cultivating an intuitive and feeling-driven relationship with an inner self in a style reminiscent of the New Age (Heelas 1996) while drawing on claims to research-based effectiveness as a way of justifying their fees. Coaching exists in this triangle, between a belief in expertise, a quasi-religious commitment to self-actualization, and an ultimate obligation to growth and profit. As such, it represents a compelling puzzle that has the potential to shed light on elite subjectivity globally. It is perhaps banal at this point to claim that therapeutic cultures have shaped the way that people who are exposed to them see themselves (Rose 1998; Bondi 2005; Illouz 2019). It is also perhaps banal to

claim that the logics of the market have shaped everyday life in capitalist contexts (Carrier 1999; Rudnykyj and Osella 2017; Silver 1990). Reflecting on coaching, though, can bring to light how these much-analyzed social changes toward therapeutic and neoliberal logics rely on an attendant concept of spirituality, how they have not-unproblematically smuggled magic back in to a context dominated by reason. Presenter: Susan MacDougall (University of Cambridge)

Emotions, energy and awareness as the new virtuous circle for well-being: Core energetics practice: Holistic practices that have invaded the domain of healing and well-being draw on a specific semantics that include the power of emotions, energy and awareness to enhance well-being through personal transformation. This is the case of core energetics, a technique of self-development that was initiated in late 1960s by the psychiatrist Pierrakos as he combined Bioenergetics approach (which he developed himself with A Lowen, a student of the psychologist Reich) and the spiritual framework related to the Pathwork that he came across with as he met Eva Broch in 1971. Based on a fieldwork (observations and interviews) I have conducted among core energetics practitioners since early 2022, I will describe how the principles of this mindful-body technique unfold during the collective and individual sessions. As sensations, emotions and energies intersect to build a sense of personal release and awareness, I examine how these highly emotional and physical shared experiences are driven by embodied relationships to other participants and to the leader. I will then discuss how these experiences articulate spirituality and scientific thought through specific definitions of emotions, needs, energy and awareness. Presenter: Géraldine Mossière

Friendship, friendlessness, and therapy culture: Part 1: This paper focuses on how people who identify as having few or no friends make sense of their condition. Based on research with twenty men and women in an Atlantic Canadian city, our interest is in the range of interpretations people offer of their friendlessness, one of which draws on moral languages and conceptual resources of therapy culture. Interviewees turned to emotional or psychological factors, popular psychological categories like 'introversion'/'extroversion,' and 'love languages,' or negative formative experiences to explain their friendlessness. In so doing, they invoked the broader therapeutic attitude that traces social phenomena to individual childhoods, pathology, or problems with

'communication.' Our interest is how therapeutic ideas and narratives are one of the 'deeper stories' that underly accounts of friendlessness. We argue that as popular culture increasingly treats strong, intimate, supportive friendships as fundamental to a good life, our interviewees were rarely at ease with their relative friendlessness and were doing complex interpretive work to manage the dissonance between the friendship life they had and the one they wanted. Through attention to their interpretations, we show how friendship, far from being an escape from the pressures of relationships with romantic partners, co-workers, or family members, produces deep reflection and carries burdens of its own, including the question of whether friendship is becoming another relationship to scrutinize, optimize, or rationalize. Presenter: Laura Eramian (Dalhousie University, Department of Sociology and Social Anthropology)

Friendship, friendlessness, and therapy culture: Part 2: This presentation builds on part 1 of this paper by focusing on how our research participants in our friendlessness study thought about friendship's virtues and burdens in both therapeutic and non-therapeutic terms. For a long time, people valued friendship for its informality, ease, and escape from relationships that are widely recognized to take 'work,' yet it is increasingly becoming shaped by therapeutic principles and monitoring practices that are features of romantic or familial relationships, like the emphasis on 'open communication' in the pursuit of one's 'best self,' or discerning 'healthy' from 'toxic' relationships. Yet even as therapeutic culture increasingly shapes how people talk about, imagine, wish for, or practice their friendships, non-therapeutic friendship ideals, like practical help, impropriety/humour, or orienting outward to the wider world and its politics have not disappeared and still shape what people feel friendship is or ought to be. Our interest is in how therapeutic and non-therapeutic friendship ideals intersect, align, or encounter friction as people account for, interpret, or lament their friendship experiences. This presentation builds on and extends the rationalization and optimization argument of part 1 of this paper by showing how people's wishes for both therapeutic and non-therapeutic elements of friendship potentially put a lot of pressure on this relationship and may account for some of the difficulties our participants experienced in making or keeping friendships they found valuable. Presenter: Peter Mallory

4-355

Anthropology, Aesthetics, Politics: New Approaches

10:15 AM - 12:00 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Kyle Craig (Northwestern University, Department of Anthropology)

CHAIR:

Kyle Craig (Northwestern University, Department of Anthropology), Jessica Winegar

PRESENTER:

Krisztina Fehervary (University of Michigan), LaShandra Sullivan (Northwestern University), Jessica Winegar, Kyle Craig (Northwestern University, Department of Anthropology)

DISCUSSANT:

Nayanika Mookherjee, Natasha Raheja (Cornell University, Department of Anthropology)

DESCRIPTION:

This roundtable brings together interdisciplinary perspectives on how anthropology might fruitfully engage with theories of the aesthetic, in order to better grasp the lived experience of politics today. It assesses the contributions of aesthetic theory to anthropological knowledge production and, conversely, asks what new theoretical openings emerge from ethnographic encounters with the aesthetic, particularly in politically charged settings. Anthropology has long been suspicious of aesthetic theory, often associated with high art, elites, and classical humanities preoccupations with the formal qualities of artworks. At the same time, ethnographic attention to material and visual culture has long been central to challenging Western-centric ideas of the pure aesthetic. Anthropological perspectives helped demonstrate the ways that power in small-scale societies was expressed through aesthetic practices. Anthropology has also examined how the processes of valuation of art objects shape and are shaped by relations of capitalism and colonialism that are inextricably linked to the concept of modernity. This roundtable aims to update these discussions of the connections between the aesthetic and power for our contemporary era. In recent years, there has been an uptick in ethnographic inquiry into the aesthetic that moves beyond visual-centric frameworks, investigating

the aesthetic politics of multisensory perception and experience, as well as the powerful role played by aesthetic judgment in political oppression and resistance. This search for new definitions and locations of the aesthetic as a constituent element of everyday life and politics has been energized in large part by the rise of both global far-right and authoritarian movements and mass mobilizations against racial capitalism, the carceral state, and climate destruction. Rallies for authoritarian strongmen and protests against racialized state violence certainly marshal cultural production in the service of various political aspirations, but at the same time much of the political power in these sites derives from phenomenological, sensory, and affective processes that exceed particular objects, images, slogans. Attending to these processes has helped displace the centrality of pleasure and beauty in discussions of aesthetics. Instead, we now take seriously how judgments that express, for example, disgust are deployed as tools of governmentality and social ordering. This roundtable discussion reflects on what embracing this expansive understanding of the aesthetic allows us as anthropologists to learn about the intimate manifestations of political power.

4-795

Anti-hero*ines of international political and legal practice

10:15 AM - 12:00 PM Virtual - Room 3

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Jane Cowan (University of Sussex)

CHAIR:

Julie Billaud

PRESENTER:

Agathe Mora (University of Sussex, Department of Anthropology), Jane Cowan (University of Sussex), Julie Billaud , Samuel Shapiro , Umüt Yildirim , Laurie Frederik (University of Washington School of Law)

DESCRIPTION:

The roundtable will consider the figure of the anti-hero/anti-heroine (henceforth, the anti-hero*ine) and the lens of anti-heroism as means to explore issues of power and agency in relation to struggles for justice, rights and recognition. In literature and cinema, the anti-hero*ine is the protagonist of a narrative who,

although notably lacking in conventional heroic qualities such as courage, honesty, and decency, is nonetheless often complex and compelling. Recall the violent yet lovable gangster (Tony Soprano), the alienated misfit (Meursault in *The Stranger*), and the victim of an oppressive system who also victimizes (Racine's *Phèdre*). Taking inspiration from this work, we will explore the anti-heroic as a lens for a more ordinary predicament: in which the individual, operating in complex contexts under constrained conditions, and caught between competing moral and political imperatives, must make difficult choices and assume responsibility for the consequences. For us, the anti-hero*ine is not necessarily a tragic, or tragicomic figure, but rather an unexceptional character whose dilemmas, hesitations, and shortcomings illuminate the difficulties of acting morally amidst the vagaries of power. We will examine these issues as they arise for us as ethnographers as well as among bureaucrats, humanitarians, lawyers, activists and others operating within political and legal organizations that aim to do good in the world. Such actors often oscillate between disillusionment and hope, cynicism and commitment. How might attention to our/their practices help us probe the distinction between shallow self-righteous moralising and the often contingent and fraught making of moral judgements? How does the lens of anti-heroism enable us to see beyond international law as an apparent a/im/moral, instrument and recognise it as a constantly transforming collective moral endeavour? And how can ethnographic research contribute to teasing out these ambiguities and crafting narratives beyond heroic saviourism or cynical dismissal? We also intend to investigate the anti-heroic as a mode of political practice. Against the individualising focus of the inspirational leader or the whistle-blower, the anti-heroic mode involves self-effacement, as seen in leaderless political movements as well as political/legal institutions, and a focus on 'the work', collectively carried out. The notion of the anti-hero*ine helps us capture the pragmatic ways in which ordinary people caught in a bind between a dissatisfying present and an uncertain future 'slog through' disillusionments about the failed promises of modernity and turn to political action. To what extent does this mode of political practice embrace vulnerability, fallibility and partial knowledges? What are its possibilities and limits in enabling us to confront current political, economic, social, and environmental transitions? The roundtable will adopt an inverted form. Speakers will share papers with each other in advance, with each person assigned a commentator. Going round the table, the commentator will summarise and comment on their partner's paper,

after which the author will respond, and be followed by the next pair. Speakers can also draw on papers that have already been presented. This will make the panel a collective reflection, yet remain grounded in each participant's ethnographic material, and the work of theorisation will be further developed collectively.

4-215

Boom, Bubble, Bust! The Economy of Plans, Schemes, and 'Fever' in China

10:15 AM - 12:00 PM TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

Society for East Asian Anthropology

ORGANIZER:

Leksa Lee (Denison University)

CHAIR:

Mengqi Wang (Duke Kunshan University)

PRESENTER:

Nellie Chu, Anna Iskra (University of Copenhagen), Leksa Lee (Denison University), Yichen RAO (University of Michigan), Mengqi Wang (Duke Kunshan University)

DESCRIPTION:

China's economy accommodates a tension between central state planning, such as the ongoing Five-Year Plans, and a series of unruly bubbles, booms, and 'fevers' for particular kinds of consumption and new ventures. The 'housing bubble' is a perennial threat to families' life savings, and real estate speculators' recent defaults may point to a coming crash. 'Self-cultivation fever' redirects people's sense of self while absorbing their money. Even local governments get in on booms, building new kinds of tourism developments and marketing them on social media. How does such frothiness exist in a self-proclaimed market socialist economy? Booms feed on both the promise of economic opportunity and the desperation of those who fear they cannot afford to be left out (Humphrey 2020). They move faster than regulation, leaving extreme winners and losers in their wake (Hetherington 2020). China's contemporary bubbles, fevers, and schemes are creative attempts at value accumulation. At first glance, they seem to be ripples of the capitalist cycle of boom, bubble, and bust. The actors caught in these schemes also seem to be captivated by promises of endless accumulation. However, close ethnographic research reveals that the aspirations animated by such economic imageries only partially follow capitalist logics

(Harms 2019, Musaraj 2020, Zhu 2022). They draw in and rely on diverse life goals that intersect with but go beyond wealth accumulation. Drawing on the feminist substantivist tradition, we pay attention to the 'full range of social relations and productive powers' (Bear et al 2015) that give rise to these economic plans, schemes, and fevers. The papers on this panel examine the communities caught up in these moments of economic anticipation, pleasure, and dread. Chinese people and their state have long shared a tacit understanding that the government will work in and through the market to prevent catastrophe (Chumley & Wang 2013, Kuever 2019), blurring public and private (Rofel & Yanagisako 2019). Against this backdrop, how and why does participation in these bubbles and fevers become attractive, even necessary? And following the recent core-shaking uncertainties of hardline Covid lockdowns, the economic damage they did, and rare public protests, what new booms and busts might be generated? Bear, Ho, Tsing, & Yanagisako. 2015. 'Gens: A Feminist Manifesto for the Study of Capitalism.' *Cultural Anthropology: Fieldsights*. Chumley & Wang. 2013. 'If You Don't Care for Your Money, It Won't Care for You' *Chronotypes of Risk and Return in Chinese Wealth Management*. *Qualitative Research in Gambling*. Routledge. Harms. 2019. 'Megalopolitan Megalomania: Ho Chi Minh City, Vietnam's Southeastern Region and the Speculative Growth Machine.' *International Planning Studies* 24:1. Hetherington. 2020. *The Government of Beans: Regulating Life in the Age of Monocrops*. Duke. Humphrey. 2020. 'Real Estate Speculation: Volatile Social Forms at a Global Frontier of Capital.' *Economy and Society* 49:1. Kuever. 2019. 'Moral Imaginings of the Market and the State in Contemporary China.' *Economic Anthropology* 6:1. Musaraj. 2020. *Tales from Albarado: Ponzi Logics of Accumulation in Postsocialist Albania*. Cornell. Rofel & Yanagisako. 2019. *Fabricating Transnational Capitalism: A Collaborative Ethnography of Italian-Chinese Global Fashion*. Duke. Zhu. 2022. *Rosewood: Endangered Species Conservation and the Rise of Global China*. Harvard.

Migrant Labor and the "Bust" Rhythms of Fast Fashion in Guangzhou, China: On the evening of November 14, 2022, hundreds of migrant laborers in Guangzhou's urban villages organized in collective resistance against the lockdowns and other regulations as part of China's zero-COVID policy. The protestors stormed out of their apartments and physically pushed down the water-filled plastic barricades that lined one of the thoroughfares of this garment district. The demonstrators, most of whom were migrants from Wuhan organized the collective

action online via their hometown associations. Before the lockdowns of 2022, the ability of these migrants to sustain the “just in time” delivery of low-cost fast fashions laid precisely in the mobility of people, commodities, and capital, which float in and out of the urban villages. The lockdown mandates that were enforced in the weeks and months prior to the event brought most, if not all, garment manufacturing activities to a standstill, exacerbating the instabilities that were part of the “boom and bust” economy of global fast fashion. Since then, China’s zero-COVID policy has ended abruptly. Yet, its social ramifications continue to reverberate to this day as migrants wait for business to resume, while the pandemic and runaway inflation prolong the “bust” rhythms of global economy. This paper shows that the recent unrest among migrant laborers in Guangzhou’s urban villages lays bare pre-existing social inequalities between migrant laborers and village landlords, upon which the global supply chains for low-cost mass manufacturing depend. More specifically, it reveals the tensions and inequalities between village landlords and migrant laborers, which testify to the fracturing of the peasant classes upon which the “boom and bust” rhythms of fast fashion rely. These contradictions become apparent when the mobility of migrants, commodities, and capital, that are necessary for supply chain capitalism grinds to a halt. Presenter: Nellie Chu

Money Is Love. Cultivating Entrepreneurial Selves in the Chinese Body Mind Spirit Fever: This paper examines the alignment and frictions between Chinese spiritual practitioners' discourses on consumerism and entrepreneurship and the authoritarian state's language of virtuous citizenship. It focuses on the case study of the local psy-spiritual milieu, or the Body-Mind-Spirit milieu (shen xin ling), historically known in the Global North as New Age, to trace how Chinese self-cultivators transform their moral anxieties about wealth into love and enthusiasm. “Money is love!” exclaim seminar participants, highlighting that, just like affect, money should flow smoothly through the individual, unfixated and unanchored. As people purge negativity, they picture their bodies as channels through which wealth flows unobstructed. When practitioners breathe in, they imagine inhaling as earning, as they breathe out, they visualize spending. Unblocking negativity also unlocks entrepreneurial potential. Embodying “spiritual entrepreneurship,” characterized by sincerity, patriotism and creativity, is framed as an intervention into a morally corrupt market. There is, however, an ambiguity there. On one hand, releasing negativity facilitates the embodiment of state-disseminated discourses on the

importance of consumerism, “start-up culture” and innovation as the three pillars of China’s economic growth. On the other hand, unblocking negative affects generates further anxiety. Even though Body Mind Spirit companies assist their clients in dispersing fears related to money, their business models are often based on multilevel marketing and pyramid schemes, which triggers even more anxiety among their followers. Negative affects also get stuck in the bodies of spiritual entrepreneurs who offer New Age seminars, as they are forced to navigate the precarious intersections of business, politics, and religion. Presenter: Anna Iskra (University of Copenhagen)

Boomtime Authenticity: Design and the Rise of New Artifact Supply Chains in China’s Exhibition Fever: For more than a decade, local governments in China have poured money into new museums and development projects centered on history and culture, driving a “museum boom” and an “exhibition fever.” In response, exhibition firms have cropped up to provide the labor of researching, designing, and building these new spaces. The projects start with an idea and money, but rarely with an artifact collection. Everyone in the new industry seems to agree on one thing: there are not enough artifacts available for all the new exhibitions. This paper follows one firm as it designed a new museum for a tourism development project and worked to assemble its collection. In the process, the firm directors encountered others riding the high tide of the boom: state museums monetizing their collections, state-owned companies producing licensed replicas, and academics just trying to do enough side hustle work to buy a house. Through the museum design project, I trace the rise of a new supply chain for legally licensed replicas. I follow the debates in the design studio as researchers and designers negotiated workarounds to make up for the lack of “real” artifacts. Following observations that boom economies are not simply a quintessential form of unregulated capitalism but also draw on other logics beyond capitalist accumulation, I argue that China’s postsocialist state capitalism is driving the boom and its many unintended consequences. One consequence is a new “boomtime authenticity,” a more capacious way of reckoning the realness of artifacts. Yet boomtime authenticity is not a cynical, self-serving relaxation of the rules; it is hotly debated in the design process, in law, and in claims on good taste. Presenter: Leksa Lee (Denison University)

Becoming “Chives”: Ordinary Investors in China's Fintech Bubbles and Digital Ponzi Schemes: This paper focuses on the Chinese investors who self-identify as

“chives” (jiuca) - people who had lost their life savings during the fin-tech bubbles when thousands of digital lending platforms turned out to be Ponzi schemes. The investors were led to believe that these financial platforms were the most secure and profitable wealth management channels that could solve their financial anxieties about their savings depreciating in value. “Chives” is a self-mocking meme that describes the ordinary Chinese who participate in ambitious economic activities but risk being “reaped” (exploited) by manipulative or deceitful schemes. The “reaped chives” ended up losing their capital and became disillusioned about their economic mobility and social position. The term initially referred to the middle-class retail stock investors lured by institutional investors to purchase “promising” stocks so that the institutions could then sell their stocks at a higher price, thus making a huge profit based on the individuals’ losses. In recent years, as more and more middle-class Chinese found themselves caught up by various economic “traps”, the term now refers to almost all exploited and disillusioned financial subjects from overworked and under-compensated white-collar workers to urban dwellers struggling with rising household debt. Based on in-depth interviews with urbanites on their experiences in the digital financial market, this paper unravels the playful and speculative financial spirit, cruel optimisms, and downward economic mobility that constitute the “chives” subjectivities in contemporary China. Presenter: Yichen RAO (University of Michigan)

The Temporalities of Unfinished Homes: Ruination as Dispossession in Contemporary Urban China: This presentation draws on ethnographic and media reports of unfinished apartment buildings (lanweilou), as a form of capitalist ruins following the housing bubble, that have been showing up on the urban landscape in contemporary China. Many of these apartment buildings became unfinished constructions when the developers failed to pay contractors on time. Almost all the homes inside are sold already to middle-class and lower-middle-class families who are still making mortgage payments till this day. I pay particular attention to how developers and homebuyers experience time and act on time throughout the process in which the housing projects started and halted. Developers often describe their work mainly as going after credit through new projects to “fill holes” of past projects. The risk of default, for them, is always present and has to be kept at bay through careful calculations of interests, payment deadlines, and fines. The homebuyers, most of whom invested lifelong savings and have taken on mortgages that would trap them for

decades to come, had made life plans based on the time of the completion of construction. Some made marriage arrangements and some others planned to enroll their children to public schools nearby. The halting of construction hence is disruptive and devastating to these families. Examining the temporalities underscoring these unfinished homes, I show how the halting of construction can function as means of accumulation by dispossession realized through the manipulation and disruption of diverse actors’ temporal expectations. Presenter: Mengqi Wang (Duke Kunshan University)

4-220

Capturing the transition 2: anthropological critiques of sustainable finance and impact investing

10:15 AM - 12:00 PM TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Marc Brightman

CHAIR:

Marc Brightman

PRESENTER:

Asprey Liu (Columbia University, Department of Anthropology), Jamon Halvaksz, Jéssica Malinalli Coyotecatl Contreras (University of California, Santa Barbara, Department of Anthropology), Jenna Randolph (University of Bologna), Chelsie Yount-Andre

DISCUSSANT:

Stefan Voicu (University of Bologna)

DESCRIPTION:

Capitalism has been widely blamed for both the global environmental crisis and widening social and economic inequality, yet the belief that capital can be harnessed to provide innovative solutions remains established in political and business circles, where, instead of the invisible hand of the market, the 'visible hand' of innovative finance is invoked in the name of the common good. Cross-sectoral partnerships increasingly use capital markets to pursue social and environmental goals, in line with an intergovernmental mandate for promoting socially inclusive green growth. If the exploitation of finite natural resources and human labour gave rise to the present predicament, the

narrative goes, then the financial sector should stimulate socially and environmentally responsible enterprise to offer ways out of it. As growing numbers of successful investors and business consultants claim to have experienced 'awakenings' to the possibilities of investing in public, social and environmental goods, leading business schools worldwide have launched impact investment programmes, and top business school graduates are aspiring to work in the growing 'impact' sector. Underscoring this moral turn in finance (Dal Maso, Tripathy and Brightman 2022), religious organizations are openly promoting impact investing, especially since religious leaders have begun to extend their moral concerns to ecological problems. The business-friendly, socially and ecologically progressive moral thrust of 'sustainable' finance appears broadly in line with a liberal mainstream challenged by multiple social movements. Yet it is also an expression of the emerging network economy, of South-South collaboration, and of devolved, decentralized approaches to change. Experts in global social and economic inequality and in environmental studies argue that radical political and material changes are necessary for a global transition to sustainability, such as degrowth, community energy production and the fostering of social and biological diversity. Impact and 'responsible' investing have emerged out of an overwhelming recognition of the unsustainability of today's global economic system, but are only partially or superficially aligned with other social and ecological movements. Are they merely opening new frontiers for financialization and deepening the political crisis of the developed world, or can some of their iterations support radical transitions? We invite papers that explore the human dimensions of sustainable finance and impact investment across the spectrum of relationships between risk and ethical action, and more-than-human ecologies, thus approaching financial instruments as devices for ordering and re-ordering the world. We are interested in establishing a basic picture of the role of private financial capital in addressing social and environmental problems on multiple scales, and in exploring the theoretical problems that it raises. Themes may include (but are not limited to) ecological and financial temporalities, ethics and responsibility, critical accounting and accountability, indicator literacy, value, political ecology, the anthropology of the 'good', elite capture, climate and environmental justice, multispecies, decolonial, feminist and queer ecologies.

Investors as Stewards of the World Order? Political Paradoxes of ESG in Emerging Markets : Abstract: In

spite of the challenges, environmental, social and governance (ESG) investing has maintained its appeal among politically progressive institutional investors as a pragmatic discourse and strategy for spurring sustainability reforms through the financial markets. When it comes to emerging markets (EM), however, the specter of (post)colonial geopolitics haunts investors' efforts to influence the governance of natural and human resources in developing countries. Drawing on two years of work experience (2018-2020), plus five months of ethnographic observation and interviews (spring 2021), at an NGO promoting ESG investing among institutional investors, this paper examines how activist ESG investors in EM attempt to mediate between ostensibly universal goals and particular interests by means of financial levers in their negotiations with sovereign and corporate actors. The idea that ecological, social, and financial "goods" are fully aligned in the long run is shown to play a key role in reconciling the tension between means and ends in EM investor "stewardship," even while it undermines the critique that the global financial architecture needs to change. Presenter: Asprey Liu (Columbia University, Department of Anthropology)

Mining Climate Finance: Gold, Carbon, and Indigenous Labor: Mining companies, such as Harmon Gold (South Africa), have adopted climate change and decarbonization strategies in line with the global and national governance structures in which they operate. Designed to mitigate risk, protect investors, respond to changing regulatory environments, as well as respond to the very real threat of climate change, companies hope to demonstrate their commitments to being good global citizens. But extractive systems ultimately rely on workers whose exposures to risk are not accounted for; in this case, Biangai landowners (Morobe Province, PNG) working at the mine and/or receiving compensation from being landowners and beneficiaries. In this paper, I examine practices of climate finance as they perpetuate and conceal real environmental impacts on marginalized communities in the Global South. The paper is critical of the voluntary self-reporting mechanism allowed within the Task Force on Climate Related Finance as it allows companies to smooth over differences and appear to reduce impact, while increasing overall production of greenhouse gases. Comparing different mechanisms to self-report by mining companies in Papua New Guinea, the paper concludes by considering Biangai landowners as they experience the impact of these slippages in responsibility. Presenter: Jamon Halvaksz

Fighting Financial Extraction in Energy Transition Infrastructure: The Morelos Pipeline in Mexico: In 2021, Enagás and Elecnor, two Spanish energy companies, announced the agreement to sell one of their assets to a Macquarie Infrastructure Partners (MIP) Fund, the Morelos Natural Gas Pipeline in Central Mexico. In turn, MIP has since secured more than 4 billion USD from investors in the US for that fund, leveraging their status as signatory to the Principles of Responsible Investment. Prominently, the investors include several teacher's retirement funds. However, indigenous and peasant communities in the area have opposed the project for over a decade and refer to it as a "Death Project." They denounce it as a threat to their individual and collective lives and have resorted to legal and direct action that keep the project built but inactive. The pipeline is part of an energy transition mega-project designed to partly fulfill the country's international commitments for carbon emissions reduction. In this paper, I argue that indigenous and peasant communities fighting against the Morelos Pipeline in Mexico are challenging a violent transition that includes financial instruments, legal and political harassment, and physical harm; additionally, their actions question even financial concepts like greenfield/brownfield projects. My work grounds the complex financing systems that include Public-Private-Partnerships and Energy Transition through ethnographic, archival, and legal fieldwork carried out in Central Mexico between 2019-2022. Using a feminist political economy and anti-extractivist lens, I recenter the human experience to explore what tensions and potential solidarities are created in the emergent regime of financial extraction in the context of climate change. Presenter: Jéssica Malinalli Coyotecatl Contreras (University of California, Santa Barbara, Department of Anthropology)

The financialization of pandemic risk: The World Bank pandemic bonds and COVID-19 : Emerging disease outbreaks in West Africa including the 2014 Ebola Outbreak and the Lassa fever outbreaks in Nigeria and Sierra Leone pose significant health and economic risks to the region. In the midst of the COVID-19 pandemic, ongoing conversations at the G20 high level meetings regarding the future of pandemic risk urge the need for sustained financing and emphasize that the COVID-19 pandemic was not a 'black swan' event, but rather a pandemic of the Anthropocene. The World Bank Group is a leader in financing projects to combat climate change, disaster risks, and more recently, pandemic risks. The Pandemic Emergency Financing Facility (PEF) was established in 2017 by the World Bank Group in conjunction with the World Health Organization (WHO)

and European reinsurers Swiss Re and Munich Re. The goal of the PEF was to provide "rapid funding to help vulnerable economies halt major pandemic outbreaks" by insuring specific pathogens most likely to cause an epidemic or pandemic outbreak. The mechanism employs catastrophe (cat) bonds, in which purchasers would lose principal if fund flows are triggered by a pandemic outbreak. As the first ever pandemic bond, supporters hoped PEF would generate a new capital market to address pandemic risk. Critics argue that the mechanism paid out too little and too late, particularly in the cases of recurring Ebola epidemics and the COVID-19 pandemic. This paper uses insights from ethnographic fieldwork in Washington D.C. and Senegal to investigate the role of private financial capital in addressing pandemic risk through a case study of the World Bank's pandemic bonds as they were used to address the COVID-19 pandemic response. Presenter: Jenna Randolph (University of Bologna)

Strategies of Scale in Crisis Bonds: Sustainable finance and families in Dakar, Senegal : The market for sustainable (ESG) finance experienced an unprecedented surge during the Covid-19 pandemic. The issuance of bonds sold to fund social causes, in particular, jumped nine-fold to \$164.87 billion in 2020 and the pandemic serving as a catalyst for new Covid-themed social bonds (Denina 2020). With the expansion of crisis-themed social bonds, sustainable finance draws an explicit connection between the global financial system and families' experiences of crisis. Cross scalar imagery provided justification for the creation of Covid-19 themed bonds and their inclusion in ESG portfolios, but in the disbursement and redistribution of the funds raised by this social bond, cross-scalar connections were routinely obscured. This paper examines a Covid-themed social bond issued by the African Development Bank (AfDB), tracing the ways funds moved from the London Stock Exchange to the development bank, then on to national governments, (sometimes) eventually arriving in the households of everyday citizens of Dakar. Drawing on a total of 23 months of ethnographic research in Senegalese households and a 12-month examination of the development and disbursement of the AfDB's "Fight Covid-19" social bond, this paper critically analyzes the economic moralities that mediated the bond's creation relative to the ways the funds have been used on the ground in Dakar, Senegal. Presenter: Chelsie Yount-Andre

4-360

Cellular Ambivalences: The Anthropology of Digital Interactions in the US

10:15 AM - 12:00 PM TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Joshua Bell (Smithsonian Institution (NMNH))

CHAIR:

Alexander Dent (George Washington University, Department of Anthropology)

PRESENTER:

Joshua Bell (Smithsonian Institution (NMNH)), Alexander Dent (George Washington University, Department of Anthropology), Joel Kuipers (George Washington University, Department of Anthropology), Briel Kobak, Nicole Merullo

DESCRIPTION:

Networked, interactive, portable, 'smart,' and deeply personal devices, cell phones are the iconic technology of our age. As ubiquitous elements of our material culture, and crucial technological extenders for our communicative and conceptual lives, they also challenge us to develop an integrated ethnographic approach for understanding them. In this round table, we discuss phones through the lens of ambivalence. We will consider not only the ways we celebrate 'connections' and 'conveniences,' but also 'addictions' and 'inattentions.' We will approach ambivalence by way of 'trouble,' considering breakdowns and repairs by way of hardware, network, software, conversational and social phone difficulties. The round table will consider a longstanding, Smithsonian and NSF funded project. Over ten years and with a team of student assistants, we have examined 3rd-party cellphone repair and the dynamics of cellphone use in two DC public high schools in Washington, D.C. This work has resulted in over 1,000 photographs, 145.5 hours of interviews in five cell phones repair shops, 350 interviews with students, parents and school administrators, 140 student journals, and 80 lunchroom and classroom observations. Collectively this research has helped contribute to an exhibit – Cellphone: Unseen Connections at the Smithsonian's National Museum of Natural History (opening June 23). Reflecting on this long-term project and resulting data, we will analyze how we hold ourselves and each other accountable for social, conversational and even software troubles, hardware

and network breakdowns - often traceable to large corporations. Doing so we will consider Ruha Benjamin's observation: 'tech fixes often hide, speed up, and even deepen discrimination' (Benjamin 2019:26).

4-225

Collective Healings from the Global South, Part 1

10:15 AM - 12:00 PM TMCC - 707

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Cesar Abadia (University of Connecticut)

CHAIR:

Carolyn Smith-Morris (U. Texas Southwestern Medical Center, O'Donnell School of Public Health)

PRESENTER:

Laura Meek (University of British Columbia, Okanagan, Department of Community, Culture, and Global Studies), Kristina Baines (Guttman Community College, CUNY), Gloria Young, Cesar Abadia (University of Connecticut), Ivana dos Santos Teixeira (Universidade Federal do Rio Grande do Sul)

DISCUSSANT:

Michael Fischer (Yale University, Human Relations Area Files)

DESCRIPTION:

How do groups heal collective wounds? In this panel (with two sessions), we will discuss the ways in which healing traditions from the global south conceptualize and practice a kind of healing that happens beyond the individual body to include human collectives, inter-species beings, and ecologies. As a difference from the kinds of care that characterize patient-practitioners' relationships in therapeutic settings, healing can be multiple and communal, both in the ways in which it affects multiple bodies and in the recognition of the role that repairing ecological relationships has in healing historical wounds. Furthermore, at times, healing human bodies cannot happen if natural and spiritual beings are not considered. In this panel, we want to unpack what 'collective healing' means and can mean considering different epistemologies of care from the global south (Abadía-Barrero, 2022), and the different wounds, ill-beings, sufferings, and traumas that have resulted from colonial and neocolonial projects. Land grabbing, slavery, environmental devastation, the sexual

exploitation of women's bodies, wars of many sorts, to name a few, are not only ongoing imperial historical products, but are also the core of multiple ruptures in collective and communal bodies. This panel wants to bring attention to forms of healing that take histories and subjectivities of collective oppression at their core. We ask: what are the 'therapeutic actions' that help heal war-related or colonial traumas? What racialized forms of collective healing alleviate systemic racism? How does environmental action/care for nature get ritualized to repair the ecological interconnectedness among the many beings that inhabit the planet? How do feminist and feminized forms of collective healing heal us from patriarchal norms that harm and destroy our everyday interactions. Who are the many actors involved in collective healing and how do they provide collective care while simultaneously healing themselves? We draw inspiration from the study of rituals, spirituality, communalism, and decoloniality to interrogate the kinds of healings and repair that happen collectively and that actively confront the ongoing forces of imperial projects.

“The Network Has Been Cut”: Kin-work, Wake Work, and Women’s Collective Healing in Tanzania: Decades of neoliberal deregulation and privatization have left the Tanzanian healthcare system under-resourced, compounding epidemiological devastation wrought by colonialism and its concomitant efforts to dismantle local healing practices. Postcolonial scholars elaborate on these legacies of empire as the ongoing operationalization of gendered racial capitalism (Bhattacharyya 2018), entailing entwined political, economic, epistemological, and psychic violence (Mbembe 2017). In this talk, I discuss how these intersecting forms of violence become embodied in a condition known as *mawazo*. Swahili for “ideas” or “thoughts,” *mawazo* is the compounding of many stresses; it stems from tangled, disordered, interrupted, and agitated worries triggered by “the inability to move forward.” This condition manifests variously as headaches, eye pain, high blood pressure, ulcers, diabetes, heart attack, and even death. Bringing work from feminist Black studies to bear on the embodied consequences of empire and gendered racial capitalism in contemporary Africa, I show how *mawazo* challenges hegemonic paradigms of embodiment via an understanding of wellbeing as relational, transformative movement in contrast to EuroAmerican understandings of health as an individual, static state (Weheliye 2014). Further, I demonstrate how women in Tanzania engage in embodied forms of kin-work and wake work (di Leonardo 1987, Sharpe 2016) to heal such collective

wounds by literally tying their bodies together with cloth as a way to hold themselves and others. I argue that this vernacular form of healing works to suture fractured selves and makes possible an intergenerational, intercorporeal ontological unity of being. Presenter: Laura Meek (University of British Columbia, Okanagan, Department of Community, Culture, and Global Studies)

Sensory ecologies of therapeutics: community health and heritage intersections among indigenous Belizians: Drawing on ethnographic fieldwork among Belizean Maya and Garifuna communities, this paper forefronts the therapeutics of sensory experience in traditional healing modalities. Exploring the sensory aspects of daily ecological interactions and asking in which ways community heritage practices become constitutive of a healing practices, it engages the author’s embodied ecological heritage (EEH) framework to ask how we might define or measure wellness in this context. Bringing together conversations on definitions of placebo and the anthropology of the body with current ethnographic work around relationships between historical trauma, indigenous land rights and natural resource management, and indigenous identity-making and caring in times of change, the discussion makes a case for a sensory ecology of therapeutics as part of community healing practice among indigenous Belizeans and beyond. Presenter: Kristina Baines (Guttman Community College, CUNY)

The healing benefits of Indigenous land stewardship : Industrial agriculture, one of the legacies of colonialism, is one of the primary causes of climate change, poverty, food-scarcity, and disproportionately adverse health outcomes for Indigenous people. In this paper I follow the success of recent measures to increase Indigenous land stewardship in Australia as it relates to Aboriginal and Torres Strait Islander people. I will examine the benefits of Indigenous land stewardship for these communities with a historical, cultural, and spiritual connection with the land from which they draw subsistence. I will examine numerous advantages of Indigenous land stewardship for both the local and global community. I will explore the sociocultural significance of land stewardship in these communities and how land return promotes health and well-being in those communities as well as the importance of the role that this action plays in the stability of local and global food systems through sustainable land-use models. I use different sources to show how the return of land ownership to Aboriginal and Torres Strait Islander people brings many collective health benefits that

extend beyond their peoples. Furthermore, I argue that the return of lands contributes to the process of political and social reconciliation which will foster greater social and political stability locally and globally. Lastly, I will examine the role of Indigenous stewardship as a significant contribution to developing a more sustainable land-use model which is necessary to adequately address climate change. Presenter: Gloria Young

Artists/victims: healing ecological and war-related wounds through a collective installation.: Authors: César Abadía-Barrero, Vanesa Giraldo-Gartner, and Camilo Ruíz-Sánchez Caquetá, a Department in southwest Colombia is privileged in its unique ecosystem configuration that merges the Andes mountains with native Amazonian forest. At the same time, this territory has suffered the legacies of multiple violent processes in the forms of human rights violations and ecological degradation. Casa Común (Communal House) is a Participatory Action Research project and an art archive in which members of two associations of victims of the armed conflict in Caquetá were invited to tell their histories of survival and hopes for the future. The project eclectically integrated art-therapy, women and men's own skills in embroidery and painting, their love for plants and nature, and their seeking justice collective work. The artists/victims consider that both the final art piece and the process of its creation were therapeutic given the importance of solidarity, recognition, and forms of care in which war-related pains can be explored and expressed. We argue that individual and collective healing are integrated in these forms of collective care, signaling the importance of discussions of the interconnectedness of people's bodies and experiences for healing. Presenter: Cesar Abadia (University of Connecticut)

Asepsis to Ecological Actions: Incorporating Culturally Localized Techniques as Health Protection: This work aims to put into perspective issues related to the health of two groups: a community of Venezuelan immigrants living in Brazilian territory and, reports by Brazilian slaughterhouse workers when facing different diseases. It is intended to put into perspective the self-care, protection, or treatment actions that these two groups implemented. The data shown here were collected from interviews, document analysis, and news. The two groups analyzed have in common that they are considered underprivileged in different social spheres. Venezuelan immigrants resort to health actions that connect their routine with cultivation, food, sociability, language, and customs, to take care of their health; on

the other hand, slaughterhouse workers end up rationalizing their health, marking the naturalistic distance that separates them from nature, in order to protect themselves. Ivana Teixeira, Universidade Federal de Rio Grande do Sul and University College of London (UFRGS/UCL) Presenter: Ivana dos Santos Teixeira (Universidade Federal do Rio Grande do Sul)

4-230

Collective solidarity mechanisms, deservingness and post-productivist politics

10:15 AM - 12:00 PM TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Ieva Snikersproge

CHAIR:

Lindsay DuBois (Dalhousie University, Department of Sociology and Social Anthropology)

PRESENTER:

Kelly McKowen (Southern Methodist University, Department of Anthropology), Lindsay DuBois (Dalhousie University, Department of Sociology and Social Anthropology), Ieva Snikersproge, Kenneth McGill (Southern Connecticut State University, Department of Anthropology), Rundong Ning (University of Hong Kong)

DESCRIPTION:

Since the turn of the millennium, there has been growing interest in (potential) post-productivist socio-economic systems -- systems that, rather than seeking to achieve maximum productivity and a job for all, try to find a level of productivity that provides an acceptable level of wellbeing and enough free time to enhance people's autonomy. Post-productivism is seen as a promising answer to climate change caused by unchecked capitalist development, but also as a solution in the face of the fourth industrial revolution that is expected to destroy skilled jobs, and a remedy for both increasing inequality and frenzied work rhythms. Most commonly, a post-productivist future is imagined to stem from some sort of universal basic income scheme that would be decoupled from work-based forms of entitlement. It turns out that it is challenging to abandon work-based forms of social citizenship and belonging; and this is the case for countries where wage labour was never fully generalized as well as advanced

welfare states that have gone the furthest into de-commodifying welfare benefits from work-based forms of entitlement, as they remain attached to the idea that the welfare state would crumble if people did not return to work. This panel seeks to explore emerging post-productivist moralities in diverse instruments of collective solidarity that cover groups too big to operate through interpersonal acquittance. We invite researchers to explore the contested and emerging moralities of such schemes as prototypical universal basic income programs, conditional cash transfers, but also various social insurance schemes (from unemployment to healthcare and parental leaves) and public services. To tease out emerging and/or constrained post-productivist logics, presenters are invited to explore the following questions: How is the scheme justified and legitimized, and what makes for a deserving subject? For example, a paid maternity leave can be justified by the income lost due to an interrupted work relationship, by a temporal incapacity to work, by the cost of raising children, by the value of children for the society, or it can simply be seen as a personal well-being project that does not justify societal involvement. How are the rationales of entitlement negotiated and contested? Is there a 'morality contamination' from one scheme to another or – on the contrary – what keeps some schemes rights-based and others needs-based within the same society? What implications does this have for a transition to a post-productivist society? How is the specific social solidarity mechanism instituted? Is it protected by the constitution and does it have any real power? What is the relationship between private and public actors in delivering the social solidarity scheme? What role is played by the state, political parties, trade unions and NGOs? How do these schemes structure a sense of collective belonging and individual liberty? Moreover, these collective solidarity mechanisms always hinge on some political community that has its insiders and outsiders, which begs the question: who are systematically excluded? How is the specific scheme made economically sustainable? Is it funded by contributions from salaried labour, the overall state budget, or a specific tax (if so, of what kind)? How does the source of financing affect the rationale of the given solidarity mechanism? Is there performative speech about the (un)sustainability of the scheme?

Welfare Regimes and Post-Productivism : The concept of the welfare state in anthropology is woefully underdeveloped. This is particularly striking given the sophisticated theorizing of sociologists, political scientists, historians, and philosophers who have

embraced the more capacious idea of the “welfare regime”—an institutional architecture in which individual well-being over the life-cycle is dependent on a variable mix of the state, the kin group, the firm, the religious community, the trade union, and so on. Some welfare regime center the state during times of economic distress. Others revolve private firms, mutual aid societies, ecclesiastical organizations, or political sectarian groups. Thinking in terms of welfare regimes allows us to go beyond the simplistic, lineal thinking associated with many discussions of retrenchment, convergence, generosity, neoliberalization, and precarity. It also helps us to understand where and why productivism remains an unperturbed aspect of collective understandings of value and worth, and where post-productivist possibilities are emergent. Drawing on own ethnographic research among the unemployed in Norway, this paper does two things. First, it argues that anthropologists should join the interdisciplinary social science of welfare regimes by embracing a vision of welfare provision that highlights qualitative institutional variation and—in many cases—decenters the state. Second, this paper leverages recent theoretical work associated with the various ‘anthropologies of the good’ to argue that in tackling post-productivism, anthropology should view welfare regimes as dynamic terrains of value and meaning where employment acquires significance according to how it relates to shared conceptions of moral conduct. Presenter: Kelly McKowen (Southern Methodist University, Department of Anthropology)

Virtues and Vices: Conditional cash transfers and productivism in Argentina : Argentina’s conditional cash transfer program, the *Asignación Universal por Hijo para Protección Social (AUH)*, has become an essential mechanism for protecting families from the most extreme forms of poverty and destitution. One might argue that in the 14 years since its introduction the AUH has become entrenched. Introduced under the banner of “social inclusion,” the AUH covers one third of Argentine children. It is probably, to borrow from a different context, too big to fail. Yet the AUH remains hotly contested. At the center of that debate are moral discourses about work, ‘assistance’ and dependence. One of the most striking features of this debate is that the virtuous quality of labour seems to be accepted across the political spectrum. Productivism is never challenged, and a different kind of social order seems almost unthinkable. This problem seems particularly pressing since the AUH, as a large and successful cash transfer program, might be a model for proposals like the Basic Income Guarantee. This paper, based on

ethnographic fieldwork, asks what the AUH can teach us about how such entrenched ideas and experiences about working shape potentials for a post-productivist future. Presenter: Lindsay DuBois (Dalhousie University, Department of Sociology and Social Anthropology)

Minimum welfare benefits, ecological labour and the difficulty to think beyond a 'proper job': Revenu minimum d'insertion (RMI) was introduced in France in 1988 as a measure to respond to increasing mass unemployment and guarantee minimum income that would facilitate people's reinsertion in the job market. Although all French political formations agree on the necessity to have some social protection floor that would shield those who arrive "at the end of rights" of such social insurance mechanisms as unemployment benefits, many are concerned that RMI would create an "inactivity trap" and discourage people from finding a job. The scheme has undergone multiple reforms – now called Revenu de solidarité active (RSA) - to reemphasize that it is a reinsertion measure and requires its recipients to look for employment without really succeeding at distancing the fears that people might misuse this minimum welfare benefit. Among French back-to-the-landers who have moved to the countryside to experiment with environmentally friendly ways of living, RSA is an important source of income that makes their life projects economically viable. Moreover, some of them argue that they deserve it because they do socially useful things: they grow organic food and construct passive housing that involve long hours of economically non-recognized ecological labour, they volunteer in social and cultural associations, and they invent alternative exchange systems. This paper describes how local authorities resist the arrival of these back-to-the-landers whom they see merely as a sub-type of RSA-receivers, i.e., lazy hippies taking advantage of social solidarity mechanisms who do not contribute to them with their work. Presenter: Ieva Snikersproge

"Citizen Money" and the Threshold of Positivity in Germany: It has been noted that basic income programs face certain hurdles to implementation which have little to do with economic efficiency or policy rationality. In an account published in Cultural Anthropology last year, I argued that these have to do with relationships to the body and forms of abjection implicit in the formation of economic value. Here, I update this argument while taking into account certain political developments that were occurring even as I submitted my manuscript. Borrowing from Michel Foucault's notion of a "threshold of positivity," I argue that efforts to implement a kind of pseudo-basic income entitled Bürgergeld, or "Citizen

Money," suggest an evolutionary path in which broadly popular conceptions of value are being qualitatively transformed. While activists have been bitterly disappointed by this program (which in fact changes little from previous unemployment insurance benefits), the implicit claim to govern in the name of basic income signifies an important shift. Here, I examine why we might consider that a certain threshold has been passed, what this means for the future of basic income and, most important, how it should spur us to reconsider the nature of economic value under capitalism. Presenter: Kenneth McGill (Southern Connecticut State University, Department of Anthropology)

Macroeconomic Subjectivity: Solidarity emerging out of macroeconomic categories: Is solidarity among entrepreneurs in precarious economic environments possible? Drawing on my fieldwork from 2019 to 2021 among entrepreneurs in Congo-Brazzaville, I reveal that their experiences and solidarity are based on macroeconomic categories, such as GDP growth. I propose the concept of 'macroeconomic subjectivity' to link individual experiences and solidarity among entrepreneurs in post-productivist societies where stable jobs are few, such as Congo. The concept comprises three components: macroeconomic imaginations, macroeconomic moralities, and macroeconomic solidarities. Macroeconomic imaginations refer to the fact that entrepreneurs formulate and present their projects in macroeconomic terms, such as GDP growth and population sizes. Macroeconomic moralities designate the ways one judges whether a project is a "real or good entrepreneurial one." Macroeconomic solidarities refer to the fact that many entrepreneurs collectively complain about Congo's economy and the lack of governmental support for entrepreneurship using unsatisfactory macroeconomic data. Such solidarity is also reflected from their mutual help in promoting their businesses, especially among women. Macroeconomic solidarities are based on the other two components because the latter form an important framework in which entrepreneurs make sense of their projects and labor. In post-productivist societies, similar employment relationship might no longer be a major basis for solidarities among people. This study reveals one mechanism by which solidarities emerge among entrepreneurs in post-productivist societies, thus contributing to the understanding of solidarity in different social formations. Presenter: Rundong Ning (University of Hong Kong)

4-235

Critical Geographies of Microbial Infection in the Age of Antimicrobial Resistance

10:15 AM - 12:00 PM TMCC - 717 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Katharina Rynkiewich (Florida Atlantic University, Department of Anthropology)

CHAIR:

Katharina Rynkiewich (Florida Atlantic University, Department of Anthropology)

PRESENTER:

Joyce Lu (Rutgers University, New Brunswick, Department of Anthropology), Katharina Rynkiewich (Florida Atlantic University, Department of Anthropology), Manuel Harms (Technische Universität Dresden)

DISCUSSANT:

Laurie Denyer Willis (McGill University)

DESCRIPTION:

This panel engages anthropological perspectives on epidemiological transitions and global shifts in antimicrobial resistance. The third epidemiological transition (Barrett and Armelagos 2013) theorizes a shift towards new, emerging, and re-emerging infectious diseases in society. Among those infectious diseases, antibiotic-resistant bacteria like *Staphylococcus aureus* represent a defining challenge of our time and demonstrate the basic reality of how humans live in a world of microbes (Brown 2011). Microbial infections are on the rise due to rapidly changing environmental conditions, extractive industries and global depletion of resources, mass migration and conditions of war, animal husbandry and industrial production, and the intense medicalization – including increases in antibiotic utilization – of everyday life. The liminal spaces where person, place, and time intersect create spaces where microbes share genetic material amongst themselves, with humans, and with non-human animals. We propose a panel on the anthropological study of critical geographies of microbial infection defined by state boundaries, geographic climates, and importantly, considering any number of microbes.

Experiments with care: collecting animalitos without antibiotics in Quetzaltenango, Guatemala: In Las

Majadas, animalitos (little animals) are contained within sacks in the body. They are passed from mother to child during childbirth and through breastmilk, as I learned from mothers and healers. Diarrheal illnesses are caused by a disturbance of animalitos (“se alborotan los animalitos”), which can stem from various etiologies such as mal de ojo (evil eye), susto (fright), and the transition from dry to rainy season during the months of April and May. This can be remedied through antibiotic pills, which have the effect of re-containing the little animals (“se embolsan los animalitos”). Located in the steep terrain of the volcanoes surrounding the Palajunoj Valley of Quetzaltenango, access to hospitals and clinics in the urban flatlands of Quetzaltenango is challenging for residents of Las Majadas due to poor road quality and landslides. However, storeowners and traveling pharmaceutical vendors provide supplies of antibiotic pills in peripheral, mountainside communities such as Las Majadas. In recent years, the therapeutic value of antibiotics has been called into question by some residents. For some, they have ceased to work. For others, they cause further harm. Based on a cumulative four months of fieldwork collecting oral histories and participant observation with residents and pharmaceutical vendors throughout the Palajunoj Valley in 2022 and 2023, this paper discusses stories of how residents came to experience and know antibiotics as no longer working as they used to, as well as how the changing therapeutic value of antibiotics and has transformed geographies of care-seeking. Presenter: Joyce Lu (Rutgers University, New Brunswick, Department of Anthropology)

“Bacterial Hotspots”: Escalations of Care and Regional Epidemiology in the United States: As I sat across from her, Andrea lifted her hand and gestured towards her palm. “They dipped my hand in the petri dish to show us all the microbes. There were so many, and I had just washed my hands before the meeting!” In the United States, nurses like Andrea who work at long term care facilities are regularly required to attend programming aimed at conveying the significance of infection control practices. During 18-months of ethnographic fieldwork at healthcare facilities in the Midwestern United States, I have attended educational events, antimicrobial stewardship meetings, and patient consults related to infection. Interventions aimed at reducing the impact of antimicrobial resistance are common and are being promoted in response to a regional epidemiology suggesting free flowing spread of highly resistant bacteria – carried from facility to facility on the backs of patients. Patients seen by the physicians and nurses in my study enter a revolving door of facilities throughout

the recovery process, being escalated and de-escalated in their medical care after complicated medical presentations. While long term care facilities might be a step down from intensive care, towards recovery and home, these facilities also serve as built environments where “bacterial hotspots” arise, prolonging patient stays and complicating recovery. Though the origins of bacterial infection are admittedly hard to pinpoint, educating nurses like Andrea is seen as key to mitigating antibiotic-resistant infections in the region. The “microbial traffic” (Mayer 2000, Morse 1993) that leads to high rates of antibiotic-resistant infections is facilitated by the sharing of patient care among disparate healthcare environments. Looking at the critical geographies of “bacterial hotspots,” we might consider the sprawling expanse of medical networks, with healthcare providers of varied clinical backgrounds, and where severely ill patients spend months in and out of transfer loops. Presenter: Katharina Rynkiewich (Florida Atlantic University, Department of Anthropology)

(Un-)regulatable ecologies: The social life of antibiotics in India: Antimicrobial Resistance (AMR) is a living, mutating assemblage, consisting not only of the enzymes that trigger the actual resistances, but also of all the actors that stimulate and world it within situated ecologies. While India is one of the countries that is framed as an AMR riskscape, the complex path dependencies of local realities tell a more nuanced story. Life is often enmeshed in making things work under precarious conditions, where knowledge on resistances is empirical, indirect and always post emergence, and the use of antimicrobials as a ‘quick fix’ follows several layers of market logics. Instead of directly chasing the elusive AMR multiple, my research traces how its instantiations emerge from the ‘spaces in between’ the stakeholders within various ethnographic contexts: informal medical practitioners, who restore the their patients’ ability to perform labour in a South Indian village and the peri-urban fringe of Delhi; poultry farmers medicating their animals under conditions of epistemic uncertainty in the Karnataka countryside; pharma representatives circumventing regulations, as they roam doctors’ offices in Central Mumbai; and the rocky implementation of a patient management app for drug resistant tuberculosis in an East Mumbai ‘vertical slum’. All these examples revolve around the fact that if the life of antibiotics is to be different, life itself has to be different. This research not only problematizes how (anti)-microbial imaginaries are tied to certain spaces of the ‘Global South’, but also has implications for cross-scalar regulatory attempts and policies. It indicates that

AMR has to be apprehended within a multispecies and planetary framework of health and well-being that takes living and non-living ecologies into consideration. Presenter: Manuel Harms (Technische Universität Dresden)

4-240

Education and Mobility: Transitions, Possibilities, and Inequalities- Part 2

10:15 AM - 12:00 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Jennifer Estes (National University of Singapore)

CHAIR:

Erica Larson (National University of Singapore)

PRESENTER:

Hanna Kim (Adelphi University, Department of Anthropology), Aaron Leo (SUNY, University at Albany, School of Education), Jennifer Estes (National University of Singapore), Jessica Peng (Lehigh University)

DISCUSSANT:

Caitlin Zaloom (New York University)

DESCRIPTION:

This two-part panel examines how education figures into young people's projects of social and spatial mobility across a variety of contexts. Our papers center the perspectives and experiences of students as they transition between institutions, across borders, and through conjunctures in their lives as they pursue aspirations for class mobility, citizenship status, and social recognition via education. Building on scholarship within the anthropology of education on class and on migration, we ask questions such as: How do youth conceptualize mobility as it relates to narratives of educational opportunity? What discourses and resources do they draw on to make sense of and navigate the transitions that occur as they move through education systems? How do they develop and act upon critiques of institutions and policies that reproduce inequalities? How do students' various positionalities differentially shape their trajectories? Educational trajectories are the outcome of complex negotiations that require young people and their families to make various kinds of evaluations about the feasibility of their aspirations and the possibilities to

achieve them. They also require individuals and those supporting them calculate suitable investments to make in education in consideration of potential returns, weighing the worth and value of different credentials, or even figuring their own self-worth. We consider how mobility is intertwined in evaluations about possible futures and their feasibility, and how youth and their families value the potential benefits. In particular, we explore young people's ambivalence about education and mobility. While many of the youth we worked with expressed optimism that education can open up possibilities for them in the future, some of them simultaneously recognized that structural inequalities embedded into education systems can foreclose opportunities to young people based on their class positions, histories of migration, and other intertwined factors. In various ways, our papers examine how students experience this ambivalence in regards to education and mobility. It can elicit feelings of anxiety if they are concerned that their investments into education may not lead to desired results. Yet students may also develop a critical consciousness that encourages them to challenge oppressive structures. In Part 2 of this two-part panel, papers focus on young people's projects of upward social mobility. They examine the narratives of 'success' that young people and their families draw upon and the strategies that they employ in the pursuit of greater economic stability. The papers also explore how youth develop ways to critique the inequalities and disadvantages that shape their educational pathways. Case studies examine the experiences of history students in an Indian school affiliated with a Hindu organization, newcomers attending a community college in the US, rural Cambodian students transitioning into university, and Indonesian youth envisioning their educational and life journeys.

History is Not for "Toppers": Religious Epistemologies in the Management of Aspirational Scripts: Based on recent fieldwork at a private girls school in Gujarat, India, this paper dwells on discourses about aspiration, hard work, and success emerging from an 11th grade class of history students. Coming from a range of caste and class backgrounds, the students' desire to study history is one not welcomed by their parents. "Toppers," or those who have obtained the highest scores on state and government board examinations, also have to manage their family's rejection of the humanities 'stream' for their further education. The narratives of anxiety from students and parents highlight that economic mobility via education is inseparable from the selection of prestige subjects associated with success.

Complicating this equation, particularly in a school run by a Hindu organisation, is the apparent complementarity between practices of self-examination and bodily disciplining to obtain devotional goals and the aspirational scripts that emphasise the same. Looking at this shared emphasis on bodily self-transformation for achieving devotional goals as well as material ideas of success, this paper asks: how is the educational-success narrative tempered by religious epistemologies? The post-liberalising context of education in India shows that the promotion of anticipatory aspiration can result in profound despair when less-advantaged students discover that their efforts for self-improvement through education do not yield results. This paper suggests that progressive educational institutions with a religious infrastructure offer opportunities to critique the limits of aspirational scripts and, in doing so, expose the limits of neoliberal narratives that imagine education-effort-success pathways as attainable by all. Presenter: Hanna Kim (Adelphi University, Department of Anthropology)

Ambivalence and Determination: Newcomers' Postsecondary Pursuits in a "College for All" Landscape: Researchers have long noted the high rates of college enrollment among first-generation immigrants and refugees (newcomers hereafter) (Kim & Díaz, 2013; Suárez-Orozco et al., 2019). Among the factors which have been found to motivate newcomers to seek postsecondary education are optimistic views about the potential for education to provide social mobility in the United States as well as the desire to repay parents for the sacrifices they made in migrating through educational success (Kao & Tienda, 1995; Louie, 2012). Recent work, however, has complicated such notions of "immigrant optimism" by drawing attention to the structural challenges with which newcomers must contend in their educational endeavors (Bartlett et al., 2018; Leo, 2022). Seeking to further the study of newcomers' postsecondary aspirations in a sociopolitical context characterized by a "college for all" discourse (Silva & Snellman, 2018), this paper draws on two narratives of participants from an ongoing ethnographic project conducted among newcomers attending a community college in New York State. Through an analysis of observational and interview data as well as students' written essays, I explore students' ambivalent views towards higher education. In narratives marked by displacement, struggle, and resilience, participants articulated a desire for stability and economic security in the U.S. and questioned whether college would provide them with means to these ends. Despite their concerns, and the many

challenges they encountered in college, participants remained hopeful and determined to make a better life for themselves and their families in the U.S. Presenter: Aaron Leo (SUNY, University at Albany, School of Education)

Investing in Exam Scores for Upward Mobility: Rural Cambodian Students' Transition into University: This paper explores the experiences of rural Cambodian youth who aspire to social and spatial mobility via educational credentials. In a context shaped by neoliberal economic reforms, historical agrarian livelihoods have become increasingly untenable and devalued in recent decades. For young people who are tenuously part of the lower middle class, obtaining a university degree that could lead to an urban, white-collar job seems like the most promising way to secure economic stability for themselves and their families. Drawing on ethnographic fieldwork with secondary school students, I examine the logics they adopt as they attempt to transition into university. While secondary schooling in Cambodia is nominally free, paid private classes that directly supplement what is taught in state school are considered imperative for students to pass the national grade 12 completion exam that determines admission into universities. This system creates conditions under which students conceive of their education in economized terms. With the support of family members, they spend extensive amounts of time and money on private classes in an attempt to achieve higher exam scores, hoping this will eventually pay off in terms of future job earnings. I explore the ambivalence that students express about this process. Many are anxious that if they fail to pass the exam and achieve their aspirations for mobility, they will be unable to justify the investments their families made in their education. Moreover, they recognize that this system reproduces class inequality by privileging those who can afford to spend more on private classes, yet they nevertheless feel that education remains the best option to secure their desired futures. Presenter: Jennifer Estes (National University of Singapore)

"Becoming a Successful Person": Logics and Moralities of Upward Mobility Amongst Indonesian Youth: This paper examines the multiple and overlapping logics and moralities of upward mobility embedded within everyday discussions of "becoming a successful person" (menjadi orang sukses) amongst rural youth in Indonesia. Drawing on ethnographic data of everyday activities of young people's schooling and digital lives, the paper identifies a particular discursive genre that structures how young people envision the process

through which they may obtain success. Promoted as part of the students' labor-oriented education, this genre is marked by students' framings of their lives as "journeys" (perjalanan), on which they must bring their "hopes" (harapan) and "dreams" (mimpi) to reach their rightful "destinations" (tujuan). Further, as part of this task, "targets" (target) must be carefully planned and achieved through relentless "efforts" (usaha) in the face of "hardships" (penderitaan). This mode of envisioning one's life is predicated upon a logic of human capital accumulation (Woronov 2016) and is linked to what Donzelli (2019) identifies as a "new morality of individual aspirations and personal purposes" (7) that has proliferated across Indonesia over the last 20 years amidst neoliberal reforms. Yet, despite the presence of these patterns that point to the development of neoliberal subjectivities amongst Indonesian youth, these young people neither envision traveling their life journeys individually nor autonomously. Rather, they often acknowledge that the journey to become a successful person not only entails the careful planning and management of one's life, but also requires listening to "parental desires" (kemauan orang tua), as well as searching for—and at times accepting—one's "God-given fortunes" (rezeki yang telah terjamin). Taken together, the paper draws attention to the multiple forces that guide rural Indonesian youth's search for the good life and the complicated configuration of the ideal self that such a process requires. Presenter: Jessica Peng (Lehigh University)

4-245

Elements in Agriculture (Part II): Material Metaphors

10:15 AM - 12:00 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Janita Van Dyk (University of Toronto, Department of Anthropology)

CHAIR:

Alyssa A. James (Columbia University, Department of Anthropology), Janita Van Dyk (University of Toronto, Department of Anthropology)

PRESENTER:

Ashante Reese (University of Texas at Austin), Andrew Flachs (Purdue University, Department of Anthropology), Ipsita Dey, Joeva Rock

DESCRIPTION:

What is agriculture for? The answers to this question are in transition. From foodstuffs to carbon capture, from biofuels to financial derivatives, elements in agriculture and landscape become a crucible of action and problem-solving. This panel examines the way agricultural elements, chemicals, and matters contribute to the transformations of relationships among people, the state, landscape, and history. We see these elements as matter or forces, simple or foundational substances formally or informally regarded as constituting the material universe. Elements encroach on or are repurposed in agricultural practices and sites, including fire, water, fertilizers, minerals, pesticides, DNA, and many others. Our efforts to think through the elements in agriculture are not in service of theorizing the elemental itself, but rather to imagine how thought in reality spaces itself out into the world (Glissant 1997). The elements may de-familiarize thought associated with agriculture as solely a site of reproducing lively relations-or life itself. Thus, turning to elements means deferring and thinking through the material and meaningful ways that agriculture may not only be in service of life itself, but a myriad of other kinds of social, political, and environmental projects. This panel owes its orientation to the work of Vanessa Agard-Jones (2012), who examines how sand—from its microscopic particles, its composition and mixture, its changes and traces, and its movement through space and time—can be a repository for reading the traces of history on landscapes. We invite authors to engage Agard-Jones' work and consider how grappling with an element in their sites, practices, and histories of agricultural landscapes can crystallize new methodological and theoretical orientations. Such orientations might further commit the work of conceiving the agricultural landscape with Black and Indigenous environmentalisms. This panel queries: How does one write a story through elements? How do such elements link time and place? In what ways do the elements in agriculture allow people to narrate material and social histories and/or struggle? Unpacking the polysemy of the element, this panel will speak not only to the valuable chemical substances that constitute matter, but also how wind, rain, and fire can make and unmake the land, food, sovereignty, and meaning. To explore this further, we invite contributors to explicate an element related to their work. We will ask that authors take inspiration from these elements and explore what we might learn or unlearn about the land, farming, production, cultivation, and food. The authors in this series should follow Agard-Jones' lead and expand on

anthropological and Black feminist efforts to take inspiration from the world, rather than produce reflections about the world. What transformations/transitions for theory or method can we cultivate through the materiality of such agricultural elements? What might our attention to such elements foreclose?

Sweetness and Urban Infrastructure: Sugar's Function as a Carceral Technology: Sugar production has shaped the entire world—geographically, socially, and culturally; and for a single commodity to have that kind of influence means that those who control its production exercise a great amount of power. This paper explores sugar not as a commodity we consume but as something that captures: bodies, land, and our very imaginations. Using the 2018 discovery of 95 prisoners' graves in Sugar Land, Texas, I examine sugar's production and distribution as a technology—a man-made solution to an insatiable appetite for sweetness—that takes on a carceral function in relation to Black lives through established partnerships between 19th and 20th century sugar companies and the Texas penitentiary system. Through examinations of media reports, archaeological evidence, and archival records related to Texas's early sugar industry alongside the history of Texas prisons, this paper interrogates how public-private partnerships in Texas created infrastructures of violence that continue to inform and imperil Black lives in “the city that sugar built.”
Presenter: Ashante Reese (University of Texas at Austin)

Seeds as Elements Transcending Agriculture: Seeds are alive. They carry both an evolutionary legacy born of the environments that nurture them as well as a social legacy from the cultural, political, and material infrastructures through which they grow, bear fruit, and die. As gifts, that promise carries the hopes and labor of past sowers to create value variously defined; as commodities, it carries instead the capitalist hope to be transformed into a surplus profit that renders investment in another future as an externality. In India, cotton seeds are entangled with chemical regimes, whether through their genetically modified context or their explicit refusal to embrace the logics of monoculture production. While small cotton farms are not plantations, the legacies of plantations nonetheless bear down on the more than human potentials of cotton landscapes because the seeds connect farmers through agriculture to global histories of oppression, transformation, and aspiration. The formal networks of seed distribution that effect cotton agriculture may be contrasted to the informal shares, saves, and trades of

postsocialist Bosnia, where seeds stake claims to land and provide nourishing food even as parents hope their children will leave rural villages for more lucrative work abroad. Vanessa Agard-Jones calls sand an element that links yesterday's peaks or submerged coral reefs to the contemporary rainbow of sticky grit at the nexus of land and sea. Like grains of sand, seeds carry a lineage far beyond the human that is nonetheless indexed to human history's injustice, creativity, and care. Presenter: Andrew Flachs (Purdue University, Department of Anthropology)

Sandy Soil and Earthly (Dis)contents: Agro-Forestry Initiatives in Coastal Communities in Fiji: The sandy hills along the Sigatoka coast in Fiji hold a grave paradox: how do these dry grasslands, made barren by years of over-use during Fiji's sugarcane era, hold contemporary promise as sites for agricultural development, biodiversity restoration, and state-community reconciliations? Between 1984 and 1989, several hundred Indo-Fijian agricultural families (descendants of sugarcane workers) were displaced from their homes to the Kulukulu Informal Settlement to make space for the Sigatoka Sand Dunes National Park (SSDNP). Since 1989, Kulukulu has swelled in population, especially with the rural-to-urban migration en masse of Indo-Fijian laborers as the sugarcane industry has declined. The SSDNP has recently launched an agro-forestry initiative on the border of Kulukulu, within Park boundaries, with the long-term goal of increasing soil fertility on stabilized (grassland) sand dunes, restoring endemic fruit tree forests, increasing food security in the local community, and improving community relations with park management. This paper investigates how property regimes, Indo-Fijian displacement traumas, and conservation narratives intersect on sandy soils, and how this "tired" soil holds imaginations and possibilities for new politico-ecological futures. Presenter: Ipsita Dey

Here, There, and Back Again: The Materiality of Genetically Modified Rice: The NEWEST rice project was a multi-institution initiative to genetically modify rice to withstand drought and nitrogen-deficient soils. The project was global in scope: a US-based biotech firm leased its proprietary genetic material, African rice varieties were chosen for modification, and scientists in Ghana, Uganda, and Nigeria oversaw field trials in their respective countries. However, after over a decade of work, the project's core funder decided to withdraw support after field trials resulted in disappointing yields, and as a result, the project was discontinued. Rather than view the NEWEST rice project as an agronomic failure, in this paper I'm instead interested in how

genetic material – leased by the biotech firm – linked people and places while reifying material inequities. Through interviews with scientists and officials involved in the project, and to a lesser extent ethnographic research in Ghana, I show how patented genetic material has allowed scientists to make claims to agricultural futures while also subtly narrating material and social struggle. Presenter: Joeva Rock

4-365

Emerging From Liminality: Fresh Perspectives from the Next Generation of Activist Anthropologists

10:15 AM - 12:00 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

National Association of Student Anthropologists

ORGANIZER:

Tiffany-Ashton Gatsby (University of Washington)

CHAIR:

Christa Craven (The College of Wooster, Department of Sociology & Anthropology), Tiffany-Ashton Gatsby (University of Washington)

PRESENTER:

Yveline Saint Louis, London Chastain, Chu Paing (University of Colorado, Boulder, Department of Anthropology), Cara Jacob (Michigan State University, Department of Anthropology), Alana Walls

DESCRIPTION:

The current period of global pandemic, political upheaval, and environmental crises demands new research methodologies that prioritize transparency and community-based research (Wolgemuth & Kokanovic, 2020). In this context, decolonial and anticolonial approaches to anthropology are essential in challenging the traditional anthropological canon, which often perpetuates colonialist and oppressive practices (Anderson, 2016). As graduate student activists and researchers, we seek to create a more just and equitable anthropology grounded in marginalized communities' experiences and voices and committed to social justice and community empowerment. Our roundtable discussion will explore the possibilities and challenges of activist anthropology in the current period of social, environmental, and political liminality. We aim to create a more just and equitable anthropology that challenges the traditional anthropological canon and centers the voices and needs of marginalized

communities. To achieve this, we must also explore new research methodologies that align with our activist goals, including community-based and emancipatory research methodologies (Barnes, 2002; McNiff, 2013). Through dialogue and discussion, we will explore how community-based and emancipatory research methodologies can help us work towards a more just and people-centric practice, while also addressing the impact of the pandemic on our work and the communities we serve. We will also consider the importance of crippling time in research, recognizing that time is not a universal experience and that we must be mindful of the ways in which time can be oppressive to specific communities (Kafer, 2013; Ljuslinder et al., 2020). Our roundtable will explore the burning questions in activist anthropology today, including how we can promote anti-ableism in higher education and develop interdisciplinary research methodologies that center the voices of marginalized communities (Brown & Leigh, 2020). Drawing on our experiences as graduate students, we will share our visions for challenging the system and mitigating structural violence, drawing on our research and the work of others in the field. By centering marginalized voices and challenging oppressive structures through community-based and emancipatory research methodologies, we can work towards a more just and equitable world, even in times of crisis, transition, and change. Ultimately, our roundtable will provide a platform for graduate students to share their perspectives on the most pressing issues facing activist anthropology today. We believe that by embracing new methodologies and working towards a more transparent and inclusive anthropology, we can challenge the status quo and create a more equitable and just discipline.

4-370

From Transactional to Transformational Teaching: Critical Pedagogy and Community-Engaged Learning (CEL) in Anthropology

10:15 AM - 12:00 PM TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Melissa Gauthier

CHAIR:

Maggie Cummings

PRESENTER:

Sherry Fukuzawa ,Lena Mortensen ,Donna Young ,Margaret Sault ,Jack C Hoggarth ,Melissa Gauthier

DISCUSSANT:

Mary-Lee Mulholland ,Brian Thom (University of Victoria)

DESCRIPTION:

This year's theme asks us to think about the process of transition as a project of connection and a path toward restoring proper relationships. This roundtable, sponsored by the Network for Critical Pedagogy in Canadian Anthropology, is an invitation to think about the potential of Community-Engaged Learning (CEL) for creating alternative spaces of knowledge sharing and making the transition from transactional to transformative teaching. Panelists will share insights about their experiences with Community-Engaged Learning initiatives and their efforts to develop reciprocal and mutually beneficial partnerships. These partnerships include The Indigenous Action Group (IAG), an alliance of solidarity between Indigenous and settler faculty at the University of Toronto Mississauga with the Mississaugas of the Credit First Nation (MCFN); a collaboration between Anthropology professors at the University of Toronto Scarborough (UTSC) and the Curve Lake Cultural Centre; the Commemorating Ye'yumnuts project initiated by Cowichan Tribes in collaboration with UVic's Anthropology department and the Cowichan Valley School District; the UTSC course 'Community-Engaged Fieldwork with Food', which has partnered with Feed Scarborough and the Toronto Ward Museum; and a CEL field school on food sovereignty in Cuba. Panelists will also reflect on the challenges associated with teaching community-engaged courses such as increased workloads due to the time demand associated with developing truly equitable university-community partnerships and assessing students' learning in less traditional ways. Furthermore, panelists will also offer some insights on the difficulty of achieving sustainability in Community-Engaged Learning, for both instructors and community partners, while relying on academic funding models that prioritize efficiency and cost-effectiveness.

4-250

Future Forests//Ghost Forests (II)

10:15 AM - 12:00 PM TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Rebecca Zarger (University of South Florida)

CHAIR:

Kevin Burke (University of Pennsylvania)

PRESENTER:

Daniel Renfrew (West Virginia University, Department of Sociology and Anthropology), Adair Steig, Jessie Fredlund (University of Connecticut, Department of Anthropology), Sumin Myung (Johns Hopkins University, Department of Anthropology), Kevin Burke (University of Pennsylvania)

DESCRIPTION:

This panel is about the relationship between the speculative and the spectral in the making, unmaking, and transitions of forest worlds. It asks about the ways that speculative forests of modernist programs of perpetual development coincide with spectral ruination. Attending to future forests and ghost forests requires that we notice the ways that absences shape the present and the ways that dispersed sets of relations are made in and remake particular places. It requires that we attune to the various, nonlinear, and entangled durations of human and more-than-human infrastructures (Mathews 2018), the polyphonies of life cycles (Tsing 2015), and the silences of extinctions (Chao 2022). Tracing the speculative and the spectral in forest worlds foregrounds the simultaneous generation of markets and ghosts and the generations of kin. It demonstrates the ways that the booms and busts of forests industries, the promises of emerging markets, and the limited horizons of financial returns endure in the form and composition of forest landscapes. It also highlights the affective ecologies (Hustak and Myers 2012) of hope that sustain these projects or the dread that follows in their wake. Studying the co-production of futures and ghosts also points to the ways that forest projects are always spaces of cosmopolitical contestation over what forest relations endure (see Stengers 2004). That is, studies of ghosts always entail questions about justice (see Derrida 1993). This panel is in conversation with the growing literature on 'haunted landscapes of the Anthropocene' (Gan, et al. 2017; Toso, et al. 2020) and the 'anthropology of being haunted' (Good, et al. 2022). Drawing on Mathew's (2018) studies of 'ghostly forms' in forest worlds, these papers demonstrate multiple, overlapping Anthropocenes embodied in forests. What is the relationship between the biopolitical and necropolitical in future forests? That is, how does the speculation and accumulation return as the spectral and decay? The forest landscapes discussed in this double session range

from urban forests to industrial timber plantations, from abandoned landscapes to sites of biodiversity conservation. In these panels, we see projects of mapping and counter mapping, movements of trees and people and capital, contestations over land use, memory, and violence.

Green Extractivism and Biodiversity Conservation in Uruguay's Afforested Landscapes: Latin America's post-neoliberal "commodity consensus" intensified agro-industrial expansion, mega-development projects and extractivist enterprises across the region. Within this context, multibillion dollar, multinational corporate investments in new pulp mills stimulated the expansion of tens of thousands of hectares of commercial forestry plantations in Uruguay. The country's rapid afforestation and associated infrastructural development have generated ecological harm, transnational conflicts, and environmentalist backlash. Over a relatively short period, tree plantations have profoundly transformed, ecologically and symbolically, a country of natural prairies and grasslands. For its boosters, the pulp mills and afforested landscapes symbolize the promise of ecological modernity and sustainable development through green certifications, globally traded carbon bonds, and the financing of conservation initiatives, including protected areas, organic honey and beef production, and native forests, species and grasslands protection. This paper examines how Uruguay's turn to plantations' speculative promise and future forests have generated new frontiers of capital and conservation. It analyses how biodiversity conservation has been both threatened and enabled through plantation logics. Through this novel form of "green extractivism," biodiversity is alternately and simultaneously destroyed, financed, sustained and rewilded through, against, or at the interstices of afforested landscapes. Drawing methodologically from ethnographic research and secondary sources, and analytically from recent work on the plantationocene, neoliberal conservation, and multispecies ethnography, this paper explores debates surrounding the destructive and generative processes and potentials of biodiversity conservation within the context of the green extractivism and new forest worlds. Presenter: Daniel Renfrew (West Virginia University, Department of Sociology and Anthropology)

Inevitably Moving Forest: The specter of species extinction engages new technologies to produce forest worlds. This paper examines the way that forest managers and scientists in North America witness and intervene in tree endangerment and migration. Record heat waves, wildfires, and beetle epidemics are the

backdrop to a spectral stage with equal scientific realism: climate models. Models predict the future geography of where different tree species could live, or would die. Using these models, the state and industry have begun replanting logged land with seedlings from elsewhere, to decrease risk of tree death and increase genetic resilience. Thus, the shift of a given tree's geographic range, anticipated by models, is made inevitable by intervention. Forests move, or they die. This paper analyzes data from interviews with forest managers, scientists, and industry staff in British Columbia, Canada, who created, monitor, and are implementing an "assisted migration" policy to eventually change over some 25 million hectares of forest, using the labor and capital of the logging industry. The paper argues that climate science aims to comprehend future landscapes and, in the process, generates them. Climate adaptation, haunted by colonial forestry's ghosts of harm and hope, enrolls witnesses/agents to new catastrophe and renewal. Forest plantations are re-imagined as infrastructures of possibility to stave off otherwise inevitable ecosystem loss. This paper advances conversations in anthropology and science studies on the affective ecology of climate futurity, the biopolitics of species, and the production of environment through disaster. Presenter: Adair Steig

Countermapping Absent Forests: Ghostly Temporalities of Environmental Change in Uluguru, Tanzania: The Uluguru Mountains of Tanzania serve as a critical watershed and biodiversity hotspot. Narratives of the mountains' history often focus on forest loss, which both officials and local farmers believe has led to decreasing flows of freshwater to agricultural and urban areas downstream. Official accounts of this forest loss have seemed remarkably impervious to change, with the same narratives—of a landscape recently richly forested but suddenly nearly barren—repeated nearly verbatim for over a century in technical reports. However, while hydrologists and forestry experts are haunted by the perpetually recent loss of a forest they remember but cannot specify, many local farmers face a haunting of a different sort. Spirits who once occupied sacred trees have been rendered homeless and now wander the mountains causing sickness. This haunting has a geographic and temporal specificity, one which can be used to create a countermap and counterhistory of the mountains. Today, as a new wave of interventions seeks to ensure a supply of fresh water from the mountains in the face of rapid urbanization, these two competing histories flow past one another in disjointed projects to protect and cultivate trees. This paper plots three of these efforts – by an amateur historian with a

sapling business, a Water User Association president, and a forest reserve caretaker. In each case, imagined future forests are made possible through the ghostly absences of trees and the specific histories they encode. Presenter: Jessie Fredlund (University of Connecticut, Department of Anthropology)

"Future Forest" and the Hauntologies of the Korean DMZ: This paper examines a curious space named "Future Forest (Miraeüi Sup)" in the National DMZ Botanical Garden that represents the ecologies of the Korean Demilitarized Zone (DMZ), one of the most militarized borderlands in the world. Since the mid-1960s, the Korean DMZ has attracted widespread scholarly, political, and journalistic attention owing to its paradoxical nature, being both protected and ravaged by the unending Korean War. While the Korean DMZ has been rebranded by the South Korean central and local governments as a transitional space known as the "Peace and Life Zone" for national politics and the tourism industry, the scientific and conservation value of the DMZ ecologies has been contested by differently situated stakeholders including forest scientists, residents of the Civilian Control Zone (CCZ), environmental activists, and politicians. In other words, the DMZ ecologies—while being rejuvenated by plant beings and yet threatened by military and developmental forces—are uneasily haunted by the presences of the unending Korean War, local development, and state-sponsored nationalism. Situated within the haunted landscapes of the Korean DMZ, the National DMZ Botanical Garden is a curated space of more-than-human biopolitics, providing visitors with botanical knowledge and multi-sensory impressions of its plant collections while making some plant species thrive and letting others wither. However, "Future Forest," located at the edge of the National Garden, has neither any informative signs with scientific names, common names, and botanical characteristics of the plants, nor any charismatic plants (either in terms of ecological rarities or aesthetic and cultural values) that might capture the fleeting attention of visitors. Instead, "Future Forest" remains as it is, covered by wildly growing weeds, vines, and trees, as if there were no specters of war, development, and nationalism. Presenter: Sumin Myung (Johns Hopkins University, Department of Anthropology)

TRANSECTING GHOST FORESTS: Speculation, the Spectral, and Histories of the Future in North Carolina : Low-lying forest landscapes are rapidly converting to saltwater marshes and swamps along the eastern seaboard of the United States due to climate change.

This process is producing a particular forest type that biologists refer to as a “ghost forest” (Ury, et al. 2021). These forests, which are characterized by the synchronous mass death of trees, are particularly striking figures of the climate run amok, and they have recently gained widespread attention as dramatic signs of the near climatic future (Camero 2021; Cotter 2021). This paper describes an ethnographic encounter with dead trees in the Albemarle-Pamlico Peninsula (APP) of coastal North Carolina that begins at the coast, moves inland through the ghost forests, then into the industrial pine plantations and massive corporate farms that run across the peninsula. This movement will put the speculative futures of pine plantations and industrial agriculture in the same analytical plane as the spectral futures indexed by vast stands of dead trees. Presenter: Kevin Burke (University of Pennsylvania)

4-255

Holding Space: Practices of Accompaniment in the Field

10:15 AM - 12:00 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Sarah Roth (Johns Hopkins University)

CHAIR:

Dwaipayan Banerjee (Massachusetts Institute of Technology)

PRESENTER:

Kunal Joshi, Sarah Roth (Johns Hopkins University), Zeynel Gul (Johns Hopkins University), Mikaela Chase (University of Wisconsin-Madison, East Asian Languages and Literature), Sasha Weiss (Indiana University, Bloomington)

DISCUSSANT:

Dwaipayan Banerjee (Massachusetts Institute of Technology)

DESCRIPTION:

Alfred Gell (1998, 4), in his posthumously published *Art and Agency*, famously declared that 'insofar as anthropology has a specific subject-matter at all...[it] is 'social relationships'.' And indeed, anthropological insights have, before and since, shed much light on the moral, political, and social implications of relatedness, the care that is necessary in such relationships, and the vulnerability that attends experiencing the presence of

others. The anthropological tradition has a rich history of considering the difficulty of 'being with others' in everyday life, and concepts such as intersubjectivity and the dividual self have prompted turns toward imagining the social as a site in which selves are imbricated with others rather than bounded entities. This panel invites reflection on accompaniment as a concept to explore 'being with' others as a mode of anthropological praxis, taking into account the asymmetries built into the ethnographic relationship (Horton 2021) as we reflect on our shared reality as well as the different barriers we face. With particular attention to therapeutic relationships and clinical contexts, we ask: How does accompaniment open up possibilities of collaboration, solidarity, support, intimacy, and advocacy? How do we describe the practices that comprise accompaniment in our field sites, and how might attending to these practices problematize the professional formations-and underlying pictures of care-received by providers? How does our estrangement from one another in the field compromise the efforts we make and witness others making? How does the structural organization of porous boundaries in the practices of writing and conducting research in anthropology influence the dynamics of accompaniment in relationships? In this panel, participants engage critically and creatively with accompaniment in their respective ethnographic projects.

Memory, Genealogy, and the Custodians of Tradition: A Study of Pilgrimage Ledgers in North India: The North Indian city of Allahabad is perhaps best known today for its two religious fairs—the annual Magh fair, and the twelve-yearly Kumbh fair, both of which attract millions of pilgrims to the city (the latter having the distinction of being the largest gathering of humans on earth). The city, however, is home also to a large community of pilgrimage priests (pandās). In addition to facilitating countless everyday rituals, each family of priests is distinguished by its possession of centuries-old pilgrimage ledgers (bahīs), in which they maintain genealogies for the pilgrims to whom they cater. Even though Hindu pandits have received extensive ethnographic attention in their capacity as ritualists, surprisingly little has been written about their role in gathering and preserving genealogical knowledge. Rather than merely securing ascriptive (i.e. caste) identities, these ledgers represent complex processes of memorialization, tethering pilgrims not just to caste, region, and broader kinship networks, but also to particular temporal (ritual, ecological, agricultural) rhythms. In the context of this panel, I use the vantage point of this rich centuries-old genealogical archive to

foreground the ritual milieu in which these ledgers are embedded, highlighting both the way they afford priests the ability to hold space for pilgrims, as well as the effort which goes into preserving pilgrimage circuits across generations (and often across ontological frames). Presenter: Kunal Joshi

Whispers in the Code: Learning to Care in Genetic Counseling : In the final week of “Grief and Loss” class, the genetic counseling trainees were having a debate about empathy. “I believe in my capacity to be empathetic,” one said, but she didn’t know how to stop thinking about patients. This felt like a problem: sandwiched between institutional roles in a system designed to burn her out, she knew she wouldn’t last long if she didn’t acknowledge the limits of her care. The students were learning what it meant to practice as counselors: delivering information about risk and prognosis, facilitating difficult conversations around decision-making, and holding space for families to process entries into the dying space. What did it mean to accompany others through their care journeys? This was being worked out through training, bound up in ephemeral moments of attention to ‘concrete others’ in clinical rotations, supervision, and courses like this. Anthropologists have begun to reckon with the social dimensions of genomic medicine. Yet, little attention has been given to the labors of care that comprise the fields it encompasses. In this paper, I explore care practices in genetics and genomics through the frame of accompaniment practices, which find grounds for action through careful attention to vulnerable individuals’ “concrete bodily and affective situations, albeit from a limited and temporally constrained perspective” (Krauss, 2019). Drawing on ethnographic fieldwork conducted with genetic counselors and trainees in U.S. research hospitals from 2017 to 2023, as well as my own clinical training at the NIH, I explore how genetic counselors negotiate everyday practices of feminist accompaniment through moments of precariousness in medical genetics. I also highlight how, through professional formation, specific pictures of care become embedded in practice, linked to working conditions in concrete ways. Meanwhile, I gesture to the fragility of accompaniment, on which the everyday functioning of ‘durable’ research institutions depends. Presenter: Sarah Roth (Johns Hopkins University)

Files As Proxy Friends: The Aesthetics of Documentation of Occupational Diseases in Turkey: This paper presents findings from an ethnographic research project on the recognition of occupational diseases in Turkey, highlighting the ways in which everyday documentary

practices within the medical field are intertwined with legal processes. Previous studies on the relationship between medical and legal documents often focus on the displacement of bodily knowledge to abstract documents, demonstrating how documents enact scientific, legal, and bureaucratic objects (Hull 2012, Mol 2002, Suresh 2018). However, this perspective fails to fully explore the complex hybridity of paper-body relationships in the production of knowledge. This paper aims to address this gap by examining the relationships between documents and patients at a specialized occupational hospital in Istanbul, revealing their affective, aesthetic, and moral dimensions, as well as their role in shaping institutional relations. In particular, the study focuses on the use of 'scannable barcode labels' and 'occupational diseases certificates' as mediators of various relationships within the hospital, arguing that these 'messy' formations of documents can be understood as “proxy friends” (Demarco et al 2015) that reveal the imbrication of law and medicine long before occupational diseases cases make their way to formal legal and bureaucratic institutions. Presenter: Zeynel Gul (Johns Hopkins University)

Defending Death: Mediated Expansions of Ethical Discourse on the Jain Fast Until Death: Public interest litigation contesting the legality of the Jain fast to death known as *sallekhana* or *santhara* was filed in 2006. In response, the Rajasthan High Court issued a ban of the practice in 2015 that was quickly stayed by the Indian Supreme Court, where the case awaits a final verdict. The rise of the case through the courts and surrounding controversy occurred parallel to a rise in social media and messaging apps, resulting in magnified discourse and activism thrusting Jains into a defensive position that demanded a communal response navigating visibility in a defensive posture by directing and reshaping public ethical discourse about *santhara*. This talk widens the picture of discursive space to explore how technological mediations of Twitter, Facebook, and Instagram form a context-specific multilingual archive indexing Jain sociality around the fast including resistance, anxiety, ambivalence, and dispute. Based on two years of fieldwork in Delhi, Jaipur, and Mumbai, this talk also describes how women have accessed and shaped these new discursive spheres, facilitating and transforming the spread of Jain religiosity and reimagining *santhara* as multimodal following developments in its symbolic and social power. At the same time, this political mode obscures the intimate picture of how families care for their dying kin. How do family members accompany Jain laywomen in their enactment of *santhara*? In what ways do emergent

forms of social and political discourse accompany these women and their families? And how does the anthropologist's presence bring the political into the overlapping domains of the religious and the domestic in the dying space? These reflections call for conceptualization of how the institutions of family and state shadow one another to produce the duality of women's positions as Jain ethical subjects as matriarchs and as citizens, risking a collapse of specificity in how santhara deaths unfold within configurations of community and kinship. Presenter: Mikaela Chase (University of Wisconsin-Madison, East Asian Languages and Literature)

Colonial Violence, Indigeneity, and the Breast Cancer Blogosphere: Breast cancer has a long history as a racialized disease, both in popular narratives and medical ones, and, as has become painfully clear to me since my own prophylactic mastectomy in 2018, genetic research and counseling on cancer prevention are often conceived of in ways that reify ideas of biological inferiority and stigmatize populations, rather than consider why a population seems to be at high risk. This paper will investigate the relative absence of Native narratives of breast cancer from public facing digital breast cancer spaces, considering stories and resources on social media as well as from popular breast cancer blog platforms with an eye to the racial, ethnic and cultural dynamics of breast cancer narratives and the complex relationship between genetics research and conquest violence given the relevance of genetics to many conversations around cancer prevention and care. The primary archive is comprised of individual twitter and instagram blogs as well as community blogs - like Young Survivors Coalition and Living Beyond Breast Cancer - and digital Indigenous cancer resources, such as Kwe Brave and the American Indian Cancer Foundation. Secondary sources range from news stories about cancer, disparities and genetics to Indigenous studies, science and technology studies, and scientific articles. I'm interested in the conversations taking place (and not taking place) on these blogs and how they reflect the intersection of breast cancer community advocacy, medical racism, genetics, and settler narratives of extraction, possession and appropriation. Presenter: Sasha Weiss (Indiana University, Bloomington)

4-260

[Multispecies Justice: Is it a zero-sum game?](#)

10:15 AM - 12:00 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of North America

ORGANIZER:

Katherine McNally (Yale University)

CHAIR:

Harlan Weaver (Kansas State University)

PRESENTER:

Katherine McNally (Yale University), Christian Espinosa Schatz (Yale University, Department of Anthropology), Paul Burow (Stanford University)

DISCUSSANT:

Harlan Weaver (Kansas State University)

DESCRIPTION:

What transitions are involved in the pursuit of multispecies justice? What transformations promote liberation projects that resist pitting human and nonhuman interests against one another? Which promote solidarity? There are multiple 'species of justice,' as anthropologists Sophie Chao and Eben Kirksey point out, meaning that there are many definitions and frameworks of justice that emphasize different commitments, social obligations, and political actions (2022). There are, for example, calls for 'climate justice,' 'justice for animals,' 'racial justice,' 'rectificatory justice,' 'social justice,' and so on. These projects are not necessarily oppositional, but conflicts and competition can emerge in the pursuit of justice. In a world where some humans continue to disproportionately suffer under inequitable conditions, the choice to prioritize animal liberation, for example, can feel like a choice to value the lives of animals over fellow humans. Justice begins to feel like a zero-sum game: Shouldn't anthropologists focus on redressing histories of anti-Black racism and Indigenous dispossession in North America, for example, before protecting nonhuman animals and plants? Shouldn't we focus on advocating for the rights of migrants and climate refugees before insisting on animal rights? In conversation with these crucial concerns, scholars in Black studies, disability studies, labor studies, Indigenous studies, queer studies, and animal studies have argued that members of human and nonhuman groups can actually amplify one another's voices, reflect shared forms of oppression, and contribute to a greater multispecies solidarity (Tsing 2015; Boisseron 2018; Taylor 2017; Gumbs 2020; Blanchette 2020; Weaver 2022; Todd 2022). This panel draws on anthropological and archival research methods to examine conflicts over multispecies justice in North America and ask if there

are other ways to view these conflicts. What to transitions promote multispecies solidarity? When are the voices of different groups amplified, and when do the pursuits of one group effectively silence another? Works Cited Blanchette, Alex. *Porkopolis: American Animality, Standardized Life, and the Factory Farm*. Durham, NC: Duke University Press, 2020. Boisseron, Bénédicte. *Afro-Dog: Blackness and the Animal Question*. New York, Chichester, West Sussex: Columbia University Press, 2018. Haraway, Donna. *When Species Meet*. Minneapolis: University of Minnesota Press, 2008. Gumbs, Alexis Pauline. *Undrowned: Black Feminist Lessons from Marine Mammals*. AK Press, 2020. Kirksey, Eben, and Stefan Helmreich. 'The Emergence of Multispecies Ethnography.' *Cultural Anthropology* 25(4) (2010): 545-576. Kirksey, Eben, and Sophie Chao. 'Introduction: Who Benefits from Multispecies Justice?' and 'Glossary,' In *The Promise of Multispecies Justice*, edited by Sophie Chao, Karin Bolender, and Eben Kirksey, 1-22, 23-28. Durham: Duke University Press, 2022. Taylor, Sunaura. *Beasts of Burden: Animal and Disability Liberation*. New York: The New Press, 2017. Todd, Zoe. 'Fossil Fuels and Fossil Kin: An Environmental Kin Study of Weaponised Fossil Kin and Alberta's So-Called 'Energy Resources Heritage.'" *Antipode*, 2022. Tsing, Anna L. *The Mushroom at the End of the World*. Princeton, 2015. Weaver, Harlan. *Bad Dog: Pit Bull Politics and Multispecies Justice*. Seattle: University of Washington Press, 2021.

Charismatic Images as Environmental Actors: Legacies of harm in the Canadian seal hunt: International environmental non-governmental organizations (IENGOs), such as Greenpeace, rely upon images of elephants, whales, and other “charismatic” animals to fundraise for their conservation campaigns. In this paper, I investigate charisma as an auratic quality that permits some ecological narratives to circulate more smoothly than others, especially through visual media, creating a kind of life of their own. Focusing on 1970s IENGO image-based anti-sealing campaigns in the Canadian north, particularly as they harmed rural Indigenous and non-Indigenous communities of Newfoundland and Labrador, I argue that the genre of imagistic charisma deployed by international conservation groups hinges on an image’s ability to independently produce an outside viewer’s sense of injustice—i.e. visual “proof” of differently situated subjects that are either in conflict or in peril and therefore seeming to require external (IENGO “watch dog”) intervention. In Newfoundland and Labrador, Greenpeace used visuals of the seal hunt to produce the appearance of a zero-sum game between of humans

and harp seals in a traditional hunt that is ethical and ecologically sustainable. The IENGO images of red blood on white ice that seemed to “speak for themselves” while circulating in publics unfamiliar with northern life, enacted and enabled an external adjudication of humanness and justice (championed by anti-sealing celebrity activists such as Paul McCartney and Pamala Anderson) which continues to reverberate harm throughout the Canadian north. I conclude by discussing charismatic images and colonialism, citing their use by external actors to accrue power and resources that impact local access to land and multispecies community. Presenter: Katherine McNally (Yale University)

Maize seeds, alder trees, and climate justice for Mayan migrants: Throughout five centuries of exploitation and state violence, the Mam Mayans of Guatemala have sustained an ecologically diverse system of subsistence maize agriculture on the marginal mountainsides of the Cuchumatán highlands. Migration has shaped this human ecology: with scarce land, Mam Mayans have historically sought exploitative seasonal wage labor on the lowland plantations of the Guatemalan elite. In recent decades seasonal migration has been supplanted by migration to the US, a “new and better plantation” from the perspective of Mayan migrants. The Mayan view of US-bound migration as an evolution of plantation labor contrasts with that of the US media, government, and academy, which centers poverty, violence, and climate change as drivers of migration, informing Biden’s “Don’t Come” messaging to Guatemala, backed by millions in aid aiming to reduce US-bound migration through climate adaptation. A more appropriate, accurate understanding of climate change and migration is that of a cybernetic human ecology, as conceptualized by Bateson and Rappaport. Mayan migrants seek the aid of “coyotes”, or smugglers, to successfully pass through the desert and evade ICE, while transitioning their maize fields to stands of alder trees (*Alnus firmifolia*) that provide their family with firewood, fix the soil with nitrogen, and secure the mountainsides from landslides and erosion during extreme weather. As people and money move across international borders, sometimes enriching families and sometimes impoverishing them under the impersonal hand of US immigration policy, heirloom maize seeds remain a safeguarded access to traditional livelihood with the idiom that they must be planted on the hillside from which they came. These connections between international mobility and local ecology demonstrate the co-productive potential of climate adaptation and US immigration. For the Mam Mayans of the Cuchumatanes, immigrant justice is inseparable from

climate justice. Presenter: Christian Espinosa Schatz (Yale University, Department of Anthropology)

Sage Grouse Conservation and the Remaking of Landscapes for the Settler Anthropocene: This paper traces stories of multispecies placemaking on landscapes of the Great Basin in California and Nevada through an ethnographic analysis of sage grouse conservation in the California-Nevada bi-state region. Through looking at how government agencies, wildlife scientists, Tribal Nations, ranchers, and environmental groups are jockeying over the place of sage grouse on the landscape, I show how land use and management practices are being reformed to support resilient populations of the birds amidst a long-term decline and the threat of extirpation. This work of “saving” a threatened species is formulated through a process I refer to as cultivated belonging, where threatened species are made into icons of landscapes and figures of decline and redemption to serve settler visions for repair of landscapes transformed by settler colonization itself. Practices used to conserve the bird, including clear cutting and poisoning predators, are predicated on killing other species to preference the one being “saved.” Other species become suspect, occluding the role of climate change-induced droughts, infrastructure such as roads and power lines, and the conversion of riparian areas through livestock pasturage. In this paper, I consider how Paiute communities contest the emphasis on single-species conservation projects predicated on a zero-sum view of life and challenge the colonial foundations of conservation in this moment of transformation: the settler Anthropocene. This paper investigates the capacity of humans and animals to make a home and express a preference to inhabit particular places, and how these pursuits are also enmeshed in the work of repairing landscapes degraded by settlement and extraction. Presenter: Paul Burow (Stanford University)

4-265

Neverending the emergency

10:15 AM - 12:00 PM TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Cori Hayden (University of California, Berkeley, Department of Anthropology)

CHAIR:

Martha Lincoln (San Francisco State University)

PRESENTER:

Cori Hayden (University of California, Berkeley, Department of Anthropology), Martha Lincoln (San Francisco State University), Emily Mendenhall (Georgetown University), Harris Solomon (Duke University), Theodore Powers (University of Iowa, Department of Anthropology)

DESCRIPTION:

The temporality of the COVID-19 pandemic-never very definite or clear in its plot arc or narrative sequencing-is currently becoming further complicated by a host of social and policy decisions to treat this disease event as finished and conclusively in the past. Despite the ongoing incidence of infections and the steady accumulation of deaths and disability, in the US the Biden administration has moved to 'take the win over COVID'; here and in other global locations, diverse COVID mitigations have been wound down, suspended, or struck down legislatively. This panel asks how politics, socialities, and intimacies are being reformulated, deformed, frayed, and reasserted in the context of this phase of the COVID-19 pandemic. How are different clusters of people, in isolation or in community (or both) pushing back against the supposed 'end' of the pandemic? What mechanisms have been deployed to socially and politically 'end' the pandemic, and how have these decisions been articulated and justified? And how have diverse groups responded to the invisibilized risks that remain, navigating questions of disability, chronicity, rest/resistance, work, and labor?

Covid-ing, still: In the US and the UK (among other places), the covid pandemic is apparently “over” by fiat. We are now encouraged/expected (and need, in so many ways) to participate bodily in projects of labor, pleasure, consumption, and collective life. But with the near-total abandonment of mitigation efforts (including but not limited to mask requirements, even in health care settings), the often joyful and life-sustaining return to the crowded pulses of “normal life” is pushing countless people out of collective spaces and public life. The result is described by those who declare themselves to be “still covid-ing” (and members of the disability community who saw this coming from 2020) as profound political and social loneliness (Holdren 2023), as abandonment, and, where left organizing is concerned, as an untenable failure of solidarity and collective care. This “phase” of the pandemic is seeping into and fraying conditions for collective life in ways that may be new for many people, but familiar to still others

long “accustomed” to the invisibility and isolation that can accompany the experiences of chronic illness, disability, or challenged immunity. This paper explores some of the counter-projects currently taking shape in the SF Bay Area and in the UK, as a wide range of people find their way into new configurations of community, accessibility, and collectivity precisely by refusing this “end” of the pandemic. Presenter: Cori Hayden (University of California, Berkeley, Department of Anthropology)

Beyond Tragedy/Farce: Frustrated Closure and the Construction of Authority in Pandemic Commentary: Why have so many degreed experts and elite commentators attempted to anticipate the “end” of the COVID-19 pandemic, or declared the pandemic as being “over”? The indeterminate timescale of this epidemiological event has frustrated efforts to bound its temporality, challenging efforts to narrate the pandemic in a coherent tense. Over multiple waves of cases, the pandemic has exceeded familiar narrative parameters—going beyond Marx’s (1852) helpful maxim that “History repeats itself, the first time as tragedy, the second time as farce” as well as Rosenberg’s (1989) dramaturgical schema of epidemics as plays in three acts. But this excess and indeterminacy also—I suggest—establish opportunities for the discursive construction of credibility and authority, as reflected in the flourishing genre of expert commentaries and think pieces in US media prematurely qualifying the pandemic as finished. In this discussion, I reflect on how the anticipation of pandemic futures and ends is both indexical—imagining and speculating about social and scientific ontologies—and pragmatic, furnishing a means for speakers to assert rhetorical authority and articulate political alignments. Presenter: Martha Lincoln (San Francisco State University)

Chronic illness, long covid, and the unending emergency (draft title) : Long Covid has burst open public and scholarly work on contested, complex, and chronic illnesses. The anthropology of Chronic Lyme, Chronic Fatigue Syndrome, Multiple Sclerosis, and others provide a stepping stone for thinking about how the COVID-19 pandemic has become a watershed moment for people living with unexplained somatic and psychological symptoms that for so many years have been dismissed, contested, or rejected by the medical community. Drawing on research on COVID-19 politics and belief in rural Iowa and a new project on Long Covid, with research in the US and Kenya, I discuss how the Long Covid self has been scripted, embodied, and empowered through the neverending emergency of

COVID-19. In this case, Long Covid provides a window into the emotional and social intimacies and exclusions that remind the public that the pandemic persists through people’s symptoms, bodies, and suffering (even if they often remain hidden from public view and buried in internet chatrooms or contested medical exams). Not unlike the Chronic Lyme story, many long-haulers seek care beyond allopathic medicine to find healers who can address systemic problems. The failure of American medicine to care for people whose conditions transverse systems provides a bigger critique of pandemic preparedness: not only did we fail to respond to early days of the COVID-19 crisis because of a failure of system-wide public health service but also, we cannot care for patients whose nervous, endocrine, muscular, and immune systems are stressed, underperforming, and causing unexplained persistent social, emotional, and physical loss. This case is an example of where allopathic medicine can learn from innovations in diagnosis, care, and healing from other countries and cultures. Presenter: Emily Mendenhall (Georgetown University)

Distressed Work Without End: Covid-19 and the Overwhelmed Hospital: his paper reflects on the fantasies and realities of the overwhelmed hospital during Covid-19. It draws on more than two years of ethnographic fieldwork inside an American academic hospital medical intensive care unit and relays accounts of clinical labor under pandemic conditions. Despite affirmations of the pandemic’s end, hospitals have repeatedly met their limits in terms of supplies and workforce. Whether from waves of Covid-19 or other viral illness outbreaks such as RSV, the limit of the hospital continues to characterize medicine in the same moment as catastrophe conditions are framed as over. How might ethnography account for this limit, in this moment? To answer this question, the paper considers overwhelmingness in two related frames. First, it analyzes pandemic work in relation to the ICU’s spaces of care. It narrates the intimate labors that healthcare workers undertook in the face of a chronically strained system, and how their adaptations remade the experiential space of the hospital. Second, it rethinks appeals to “burnout” and “moral distress” in light of institutional overload. As overwhelm spills out of individuals and permeates systems, at stake are the very limits of the clinic itself. Presenter: Harris Solomon (Duke University)

Precursors to Pandemic Normalization: COVID-19, Reopening Policy, and Scalar Politics in the US: The COVID-19 pandemic has produced a diverse array of

public health responses which have highlighted an uneven incorporation of epidemiological data to policy interventions and the emergence of differential local response to the pandemic based on a similar repository of heterodox conceptions of COVID-19 prevention and treatment options. Focusing on the response to COVID-19 in the U.S. state of Iowa, this paper highlights how the development and implementation of re-opening policy unfolded as a social process. The state's adoption of re-opening policies at a comparatively early point in the pandemic grew out of substantive right-leaning grassroots organizing and lobbying. Based on comparative public health research with other midwestern states, Iowa's early reopening policies produces significantly higher mortality rates. This example raises questions about that the emergence of policy norms in a white majoritarian political formation at the state level, particularly given the turn towards national pandemic normalization under the Biden administration. To what extent have re-opening policies developed and implemented in white majoritarian sub-national political formations in the US served as a basis for the normalization of an ongoing pandemic at the national level? Can the scalar policy pathways highlighted by COVID-19 re-opening policy be used to analyze other examples of state-level policy development influencing national policy? And what can be learned from state-level reopening policies about the processes through which the norms and ethics of white nationalism are iteratively re-instantiated in American society, given the white majoritarian demographic dynamics in Iowa and other midwestern states?
Presenter: Theodore Powers (University of Iowa, Department of Anthropology)

4-270

On Voids, Ruins, and Other Spaces of Absence: Part 2

10:15 AM - 12:00 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Melanie Ford (Rice University)

CHAIR:

Pablo Aguilera Del Castillo (University of Pennsylvania, Department of Anthropology)

PRESENTER:

Pablo Aguilera Del Castillo (University of Pennsylvania,

Department of Anthropology), Dean Chahim (University of Texas at El Paso), Jerome Whittington (New York University), Shoko Yamada, Khando Langri (Stanford University)

DESCRIPTION:

Reexamining negative space as heterogeneous spaces (Foucault 1986), this two-part panel foregrounds ethnographic research that frames voids, ruins, and other spaces of absence as explicitly produced locations with incomplete or hidden histories, and seeks papers that will ethnographically sharpen the analysis of these spaces as strategies for political elucidation. Voids are often characterized in ambiguous spatial contexts, as negative space, whose boundaries remain unclear and location uncertain. Yet, voids are common spatial forms, whose emergence can be traced to contemporary practices of territoriality and to particular political projects (Gordillo 2014). Similarly, ruins (Stoetzer 2018) bring various types of decay to the center of our analysis, forcing us to reexamine how different processes of destruction are capable of producing unique spatial formations with historic particularity. The spatial components of voids, ruins, and other patterns are produced in juxtaposition to their own material non appearance. They materialize in metaphors and atmospheres that indirectly transcend absences through quotidian and common spectors of space (Schwenkel 2017). Both voids and ruins signal a shift toward the development of 'negative methodologies' with which to interrogate the aftermath of violence (Navaro 2020). As pretended absence, they exist in spite of total accounts of a place and as evidence and traces of history that are to be expected in the aftermath of violence and destruction (Weizman 2017). This session invites papers that present accounts of voids, ruins, and other spaces of absence by analyzing the histories, politics, and the design of their constitutive elements to reconsider the possibility of undoing the silences of the past (Trouillot 1995). Together, this submission of essays examines voids, ruins, and other spaces of absence as a way of interrogating the practices that make these spaces materially possible, discursively potent, and politically significant. Collectively we ask: What kind of designs, patterns, or logics do we encounter in these spaces of absence? How do particular aesthetics and politics animate each other? In what ways does absence determine the boundaries or edges of a given site? How do these places resist fixation, delimitation and even erasure, expanding into their own kinds of excess? And finally, what histories emerge when absences are encountered and resignified through 'negative methodologies of research'? What

theoretical affordances does the space of absence offer us?

Subterranean Traces: Interpreting Archives as Spaces of Absence: The Yucatec aquifer—the largest one in Mexico—has recently become an object of much concern and political mobilization due to new infrastructural and agroindustrial projects that threaten to destroy it. But the relationships of Yucatecans with the aquifer today stands in stark contrast with historical accounts which depict it as a space of absence, liminality, and danger. Building on archival research in the region, I examine a series of government letters, old photographs, and historical maps to reconsider the ways in which Yucatecans first made sense of the aquifer as an environmental site in the early 20th Century. In this paper, I focus on the cartographic transformation of the subterranean as a space of absence and ruination. I offer three case studies to interrogate how the space of the subterranean was initially inscribed in maps and consecutively turned into a zone of: a) disease, b) liminality between regimes of property, and c) technical intervention. Based on these cases, I offer an account of the historical construction and transformation of the aquifer as a space of absence and technical intervention, whose material traces can be read through new “negative methodologies” (Navaro 2020) as possible means to interrogate the erasures and violences that turned the local aquifer into a site of forgetfulness and decay. Presenter: Pablo Aguilera Del Castillo (University of Pennsylvania, Department of Anthropology)

Absent Waters: Flooding and Negativity in Mexico City: How can ethnography interrogate environmental disasters whose immediate material manifestations have long since disappeared by the time of research? In this paper, I present a reflection on the kinds of forensic approaches to ethnography and hydrology needed to investigate flash floods - often a form of engineered state violence - which leave few material traces but cause lasting, yet largely invisible, forms of dispossession and trauma. I develop this 'negative methodology' through the case of Mexico City, where the work of both the city's flood control engineers and the lives of flood victims are shaped as much by the absence of floodwaters as by their presence. I focus on how the absence of floodwaters - in homes, infrastructures, and paperwork - is not only produced through engineering labor but also itself productive, undermining victims' attempts to collectively organize and seek reparations from the state. Presenter: Dean Chahim (University of Texas at El Paso)

Creative Void: Reworking the Anthracite Underground in NE Pennsylvania: The anthracite coal region of NE Pennsylvania has long been home to a popular and creative relation to its underground geology. Coal mining for high quality anthracite dominated the local economy from the mid-1800s until the late-1950s, when the combination of a spectacular mine disaster and the mounting expenses of pumping groundwater from the mines increasingly made them untenable. But during the early 20th century, mining companies made extensive underground maps of the coal seams that took the form of 20-30 foot long rolls of paper or linen, a yard wide, that follow the length of the seam through the undulating topography. These included detailed surveys of the room-and-pillar layout of the areas that had been mined, those areas where all the pillars had been removed, and the locations of vertical shafts, boreholes and other features of the underground. Thus they documented the honeycombed cavities left as an absent-presence of this constitutive practice of the anthropogenic earth. Decades later, community watershed organizations have positioned themselves as keepers of the underground, with special attention to the voided space of the convoluted catacombs, now collapsed and filled with water, of an inaccessible but ever-present legacy. This paper thinks the creative void of this archive and its stewards through Elizabeth Grosz's notion of geopower, with special attention to the creative appropriation of powerful earth relations. The creative void, however, functions as both possibility and limit, since the absent-presence of an underground inheritance continues to dominate the region's possibilities for thinking the earth. Presenter: Jerome Whittington (New York University)

Repaired Ruins: Living through Toxicity, Remediation, and Land Transformations in Japan: In the aftermath of farmland contamination and mass heavy metal poisoning throughout the 20th century, the Toyama region of northern central Japan undertook state-orchestrated remediation from 1979 to 2012 to clean up toxic cadmium in the soil and recover agriculture. Yet the region concurrently saw rapid urbanization, farmland sales, and a growing exit from agriculture that together have profoundly unsettled the initial vision of agrarian recovery. Based on fieldwork with current and former farmers in the remediated region, this paper explores the afterlife of an effort to repair a ruin, in this case one created by toxic exposure. In tracing the residents' engagements with land after decades of remediation, I show how the repaired landscape has animated new anxieties over the possibility of ruining it

yet again under the present political economy of land—through poorly regulated real estate development, agricultural land abandonment, etc. amid urbanization. Even as remediation sought to overcome (and perhaps thereby silence) the state of destruction, the reparative attempt has generated a space that carries the histories of both the original injury and the prolonged effort to repair its scars. By centering repair's durationality and attendant politico-economic dynamics, the paper ultimately considers the intricate interplay of ruination and repair that shapes the politics of living on after an environmental injury. Presenter: Shoko Yamada

Where the earth healed unevenly: Tibetan refugee built roads in Northern India: How does one make life possible within conditions of structural impossibility, when one's very movement has been mortgaged by the nation-state? This paper draws on oral histories, photographs, poems, songs and folk sayings to examine Tibetan refugee built roads in northern India. Building from Sara Ahmed's notion of orientation - wherein the ways in which we inhabit the world is shaped by the objects that are with/in reach of us - (Ahmed 2008) I posit that the landscape of the roads on which Tibetans laboured in the 1960s and 70s altered what objects could be reached, the materiality of the rocks existing in contrast to the immateriality of the items and the homeland lost. I foreground the roads as a spaces where the presence and absence of Tibetan refugees within the young nation state of India were negotiated, a movement which continues to affect the pathways available to Tibetan refugees. I also attend to new Tibetan ways of being in the world which were imagined and enacted within road construction camps which have since vanished from the space of the road, paying particular attention to ephemeral aesthetic interventions within the Indian landscapes such as work songs, circle dances, gardens and altars. In pointing to the ways in which Tibetans made life within road construction beautiful amidst the dust and death, I attend to the ways in which beauty might rework landscapes by creating counter-topographies which facilitate the re-emergence and return of life braced against an impossible world. Presenter: Khando Langri (Stanford University)

4-275

Political Discourses and Imaginaries of the State

10:15 AM - 12:00 PM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Isaac Friesen (University of Cambridge)

PRESENTER:

Isaac Friesen (University of Cambridge),Volha Biziukova ,Olena Leipnik ,Luis Meléndez Guerrero (Western University),Johanna Römer

DESCRIPTION:

This panel invites a critical engagement with the ways citizens relate to, imagine, critique, and lay claim to political discourses about and of the state- from authoritarian regimes to everyday right wing inscriptions, secularism to masculinist iconography.

The Pragmatism of Power: Rethinking Secularism, the State, and Empire in Contemporary Egypt: In recent decades, secularism has emerged as one of the most studied concepts in sociocultural anthropology. Prominent theorizations of secularism hinge on the state's regulation of religion (Asad 2003; Agrama 2012), while others critique these works for overstating the power and consistency of secularism across different contexts (Das 2006; Schielke 2019). My paper builds on these debates by examining how members of a provincial Egyptian civil society organization (called *il-munazama*) describe manifestations of religious, state, and imperial power in their everyday lives. This organization was created by a local activist in 2005 to give adults a forum to discuss sociopolitical issues. Employing participant observation collected over four years (between 2011 and 2018), I first analyze how politics, the state, and state violence were discussed at formal *il-munazama* events. Next, I use data from semi-structured interviews to illuminate how members privately narrated state power, religion, secularism, and empire in their everyday lives. Exploring interlocutors' descriptions of state violence in contemporary history, I elucidate how, rather than describing a narrowly secular state, my interlocutors consistently portrayed Egyptian politics as being driven by a pragmatic and flexible *realpolitik*. This ethnographic analysis is supported by my extensive engagement with secondary sources in order to clarify how the modern Egyptian state--in a context of neocolonialism--has embraced both secular and religious principles in a highly inconsistent and opportunistic manner. Together, these perspectives suggest that the anthropological literature's frequent emphasis on state secularism ultimately obfuscates the manner in which state and, especially, imperial actors continue to pragmatically dictate politics in Egypt and beyond. Presenter: Isaac Friesen (University of Cambridge)

The State of dis-belief: imagining and enacting citizen-state relations in contemporary Russia.: The paper explores how the developments in today's Russia, especially with the launch of a full-scale war against Ukraine and the reaction of Russian society to it, invite us to revisit our understanding of the ways citizens relate to and identify with the state and the articulations of these relations within contemporary authoritarian governance. In the case of Russia, these issues are often implicitly rendered as questions about the sincerity and intensity of support for the regime or citizens' susceptibility to imposed ideologies, which, as the paper suggests, do not offer the most productive frameworks to tackle the developments at hand. While the dominant strands of explanation emphasize the impact of fear, cynicism, and 'atomization,' or, alternatively, concentrate on the role of post-Soviet societal dislocation and state propaganda in fueling imperial resentment and nostalgia, the analysis goes beyond these viewpoints that do not sit comfortably with each other. By drawing on ethnographic material collected between 2015 and 2019 in Moscow and Smolensk, the paper describes a specific regime of relations between the Russian state and its citizens that has been forged in the context of the country's post-Soviet transformation, including political and socio-economic restructuring. On the one hand, there is a tendency to subjectively disentangle the conditions of individual lives from the broader developments in the country, which is conceptualized as 'strategic autonomy.' On the other hand, rather than causing a complete disconnection, this disentanglement enables other forms of associating with the Russian state and sets different terms of political engagement. This configuration of citizen-state relationships, which are mediated by imaginaries of the Russian state as a reified historical subject, is incorporated into the current imperial political project that is premised on the culturalization of politics. By tracing the specificity of Russia's case, the analysis exposes its broader relevance for uncovering the general tendencies in the ascendancy of authoritarian governance in different regional contexts across the globe. It also offers insights that contribute to the broader theoretical debate on the mechanisms and modalities of forging and sustaining hegemony. Presenter: Volha Biziukova

American vs Russian Presidencies: Culture-Specific Political Imagery: The paper aims to highlight specific strategies the mass media utilize to mythologize political personalities and the overall political process in the USA and Russia. It scrutinizes the media portrayal of American and Russian presidencies as they are

presented in presidential images of Donald Trump and Vladimir Putin. I find that elements of both, myth and fairy tale are present in both presidential media stories, however, the image of Trump contains more features of myth, while the image of Putin is built around the fairy tale core. I find this distinction to be reflective of the cultural characteristics of American and Russian electorates, precisely their specific chronotopes (spatial-temporal modes), perceptual habits, key metaphors, and dominating types of the worldview as reflected in language. Presenter: Olena Leipnik

The formation of hybrid governments in the northern Peruvian Andes: My research project aims to analyze the collaborations between local state actors and informal artisanal miners in a mining village in the northern Peruvian Andes. A 'village municipality' (municipalidad de centro poblado) operates in that place. This type of municipality has the lowest administrative hierarchy in the formal structure of the Peruvian state. Due to this status, the municipality has a limited budget and only assumes functions and receives income as indicated by the higher-ranking municipalities (district and provincial municipalities). On the other hand, the mayor and councillors that make up the municipality are elected through democratic elections, although they do not receive a monthly salary. However, these authorities are the closest to the population and are subject to many complaints and disaffection from the citizens. Therefore, the scarce resources available to these authorities are insufficient to satisfy the demands and expectations of the local population. In that context, the material (money for public works and projects) and social (contacts, political networks) capital provided by artisanal miners are essential and allows this municipality to continue operating under a state figure, but thanks to informal resources alien to its institutional design. Some of these municipal authorities are artisanal miners, which allows for constant and fluid collaboration between both parties. Based on ethnographic work in the area during July 2022 and March 2023, I want to explore to what extent these entanglements between informal miners and state actors constitute an emergent government project that acquires particular attributes little analyzed. For example, the relational perspective of Migdal (2004), and the off-centered approach of Krupa and Nugent (2015), conceive state actors as nodal points in a broader social fabric where power is dispersed and flows at an irregular rhythm. The multicenter lens is the main virtue of these works because it traces the different projects of rule vying in society. However, in both the relational and off-centered approaches, non-

state and state actors are described as potential rivals where the latter can be challenged and replaced by the former. The collaborations between informal miners and state actors in the case study not only seem to escape these dynamics of competition and substitution, but also seem to blur the traditional distinction between the social and the state, between the public and the private. I tentatively argue that the collaborations between these actors constitute a new type of government, the hybrid government, that is, a form of government that rejects conventional distinctions because it is neither entirely state nor entirely social or private, but a tangle of both. Presenter: Luis Meléndez Guerrero (Western University)

Revisiting Racial Neoliberalism: Discourses of the New Right: Despite academic interest in the breakdown of the neoliberal consensus and insurgent political factions discrediting market ideals, US political discourse continues to re-entrench many core neoliberal ideological precepts. Building on a literature in linguistic and political anthropology, it argues that stance-taking and moral alignments with or against racialized subjects within talk are central to the ways in which neoliberal ideologies are often covertly re-inscribed within everyday interaction. By showing that a profound part of the durability of neoliberalism relies on its shifting articulation with processes of racialization, the paper urges further research to pay renewed attention to discourses of race and security as they shape neoliberal ideologies. Presenter: Johanna Römer

4-280

Post-death Communication: When Do Bones Speak?

10:15 AM - 12:00 PM TMCC - 709

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Anne Allison (Duke University, Department of Cultural Anthropology)

CHAIR:

Michael Berman (Brown University, Department of Anthropology)

PRESENTER:

Hannah Gould (University of Melbourne), Christopher Nelson, Ryo Morimoto (Princeton University, Department of Anthropology), Arianna Tae Cimarosti

(Princeton University), Michael Berman (Brown University, Department of Anthropology), Anne Allison (Duke University, Department of Cultural Anthropology)

DESCRIPTION:

There are few transitions as stark as that from life to death. That very starkness has long motivated social, religious, and philosophical practice and thought. How to interpret the existential gap between these two states, and navigate the relations bred by such physiological transition are challenges constitutional to humanity itself. While the decomposition of bodies involves radical changes, anthropologists have long known that personhood doesn't (necessarily) end with the termination of biological existence. However, the specific ways that personhood continues can be not only perplexing but also fraught. How, with and for whom, to what ends, and under what conditions can sociality with the dead be fostered? Set within the context of 2020s Japan, but speaking of issues with resonance far beyond, the papers on this panel seek to trouble and contemplate the transitional threshold of life/death. We do so by considering 'communication' with the dead across a range of circumstances, each of which highlights different practical and political implications of different formations of life, death, and movements between them. The very concept and experience of death varies depending on that which dies and under what conditions they do so. Together, we treat Japan as a particularly apt case study for considering a range of death(s) from one's own and the sociality of remains that go undiscovered, unidentified, or unmourned as well as the mass deaths triggered by war, disaster, or just socio-demographic shifts as by Japan's high aging, high death population today. These different deaths leave different kinds of remains that speak (or do not) in a variety of registers-what we explore in this panel, considering what responses invoke what sorts of responsibilities, and in whom (or whom not). Bones, radiation, and landscapes remain as traces of that which once had a different existential form. Meanwhile, other types of remains – durable histories – such as types of images, statues, and rituals are constructed as media for communication with beings materialized in-and-as those traces. Speaking (or failing to do so) across the transition of life/death has a variety of effects/affects which includes mobilizing, hearkening, or creating forms of relationality and temporality that go beyond the mere living or mere dead. Communication between the living and the dead, in other words, is a complex site of ontological politics. The potential, as we will suggest, is to bring different

sorts of being into relationality, and different kinds of relationality into being.

Communal Rest and Personal Repartee with the Bone Buddhas of Nagoya : Communal Rest and Personal Repartee with the Bone Buddhas of Nagoya How is personhood materially sustained after death? Under what circumstances and in what forms do the dead speak to the living as individuals, kin, citizens of the nation-state, or representatives of a shared humanity? Or, as within certain Buddhist lineages, as part of shared, primordial reality? New infrastructures for the management of human remains have begun to displace patrilineal household graves in contemporary Japan, giving rise to new possibilities for posthumous communication and exchange. In this paper, I explore one such mode of exchange: the making and venerating of kotsubotoke (骨佛). Kotsubotoke are monumental statues of the Amida Buddha made from many thousands of sets of compressed human ash, that has been hand-milled from bone. Displayed at a local temple, the bone buddhas are offered incense, fruit, and flowers, read Buddhist sutras, and receive personal messages via a 'guest book'. While much analysis of the transformation of Japanese death rites has focused on the forces of secularisation and personalisation under conditions of modernity, the popular re-emergence of Bone Buddhas suggests something more complex is happening in the interweaving of the dead's communal and personal afterlives. Quite literally mixed into the body of their community and the body of the buddha, the dead find themselves part of fragile new posthumous collectives, and engaged in a multitude of conversations with the living. Presenter: Hannah Gould (University of Melbourne)

When the Bones Speak: Sacrifice, The Transvaluation of Value, and the Voices of the Dead: For decades, the Okinawan electrician Gushiken Takamatsu and his friends have searched fields, beaches and caverns for the remains of those killed in the Battle of Okinawa. Their determination to return the physical and perhaps spiritual substance of the dead to their families and their native places is intertwined with a hope that the material traces of the Pacific War can be transformed into the basis of a new and just community. In 2009, attentive to their success and to the ideological possibilities of their project, the Japanese State offered to support their work. Unwilling to profit themselves, they turned to Yamauchi Masao, a charismatic Baptist minister whose church already led an outreach program for unhomed and unemployed workers. They were joined by the photographer and critic Higa Toyomitsu,

who has written that he was summoned by the dead themselves to represent their return. Together, they dig in half-forgotten battlefields, searching for the traces of violence, the shattered remains of Imperial Japanese soldiers and Okinawa civilians who were brutalized, killed, and abandoned. State capital enables the Promise Keepers to reconstruct themselves as laborers, once again capable of value-producing activity. It opens the possibility to rejoin social networks from which they had been excluded, or to organize new ones. What are the costs of these aspirations and actions? What does it say for their dreams that they can only imagine themselves to be free through toil? What does it mean for their return to the everyday to be mediated in the spacetime of deep militarization: to labor in sites and temporal durations saturated with colonial discipline, wartime genocide and postwar military domination? Can their work transform the multiple temporalities that they uncover? And what of the dead themselves? How does their return speak return speak to their past actions, their ambivalent and ambiguous sacrifice, their capacity to act in the present. Presenter: Christopher Nelson

The Electric Power Man: Nuclear Shaen and Rebirth from Social Death: "I will deeply remember the responsibility and pride of the electric power man that Mr. Yoshida has demonstrated by taking it upon himself to protect the land and people of Fukushima." Naomi Hirose, then President of Tokyo Electric Power Company Holding (TEPCO), gave the eulogy to Superintendent Yoshida in August 2013. The death of Yoshida, an iconic figure in the remediation of the crippled Fukushima Daiichi Nuclear Power Plant, cemented TEPCO employees' social and corporate responsibility for the recovery of Fukushima. At the same time, it further tainted TEPCO's social image as an evil nuclear company. This paper explores social death/shakaiteki shi experienced by TEPCO employees following the 2011 nuclear accident. Focusing on their untold stories of regaining the sense of pride as "the electric power man" by creating a company archive of the accident or erecting "TEPCO's grave/ohaka," this paper examines the experience of employees as they went through the transitions from life to the death of a corporate body. How did Yoshida's irradiated bones—the symbol of the nuclear accident—afford communication among TEPCO employees about their long-term commitment to both already incurred and anticipated loss in coastal Fukushima? How do a corporate funeral and act of archiving produce shaen (corporate ties) (Nakamaki 2002) despite harsh critiques from the outside? This presentation draws from my fieldwork between 2017-19

and multiple remote interviews with a former TEPCO employee in 2023. Presenter: Ryo Morimoto (Princeton University, Department of Anthropology)

1000 Lights: Guiding the Spirits on Evacuated Land: The dramatic change brought forth by the 2011 earthquake and tsunami in northern Japan encompassed every aspect of survivors' life and beyond. In Arahama, district of Sendai City (Miyagi Prefecture), the wave took the life of 189 people, leaving behind about 1800 evacuees, only one edifice standing, and convinced the local municipality to declare the area a hazard zone, where residency is no longer possible. Inhabitants scattered around the Sendai metropolis, and some relocated elsewhere. However, during the Bon – the festival of the return of the dead – survivors go back to Arahama and visit their family graves. The local cemetery survived the tsunami and remains to this day in Arahama. Its scarred gravestones were recovered, restored, and put back in place. Parallel to this endeavor of physical restoration was an effort to adapt the Bon rituals to post-disaster circumstances. The return home of the dead is articulated through a series of acts of care, crucial among them are those of spatial guidance: the welcome fire, the farewell fire, and the floating lanterns indicate the path to and away from home. Indeed, one common concern among survivors was that of ancestors getting lost in the scarred landscape, looking for their family home where none was left. This article explores how a group of inhabitants creatively restored coherence between a cherished tradition and a present that demanded change; how – in post-tsunami Arahama – lighting the way for the spirits of the dead also means rethinking what and where home is for the living. Presenter: Arianna Tae Cimarosti (Princeton University)

Revitalization and the Politics of Post-death Communication: For many people in the Tōhoku region of Japan, the earthquake and tsunami of 2011 marked a rupture in the social fabric of time and place. While time stopped, places were violently rendered unrecognizable. In some ways, “revitalization” efforts have sought to bridge the gap between the “before” and the “after” of the disasters. In relation to the spatial organization of devastated places, this has not meant a simple return to a prior state of being. After all, with so many people – loved ones, friends, acquaintances – lost, trying to restore a place threatens to dishonor its significance. Rather than restore places, then, this paper argues that attempts to restore connections to the deceased are what counted as “revitalization” to those who lost the most to the earthquake and tsunami. This involved the reorganization of cities and even of the region in ways

that facilitated communication with the dead. Yet such reorganization is always contested and carries different significance for people positioned differently in relation to the disasters. Based primarily on research in and around the city Kamaishi and Iwate Prefecture conducted from 2012-2022, this paper considers ways that reconfigurations of sonic movements, lines of sight, and technological media that facilitated the movement of signs between “this world” and the “other world” became political sites of ontological struggle – a struggle over existence itself – after the disasters. Presenter: Michael Berman (Brown University, Department of Anthropology)

Remaking the Sociality of an (Otherwise) Bad Death: Speaking for One-self : Anticipating that one may die without the kin once relied upon to bury and memorialize the dead has now become commonplace in Japan. With the “demographic crisis” of a high aging/low birthrate population where one-third of households are single and deaths have exceeded births for more than a decade, more and more Japanese are both living and dying alone. Lacking the family grave that was once conventional puts an increasing number of “family-less dead” at risk of becoming “disconnected souls” (muenbotoke) at death. This paper considers alternatives to this existential prospect. By taking on the responsibility of enacting their own ending arrangements while still alive, to-be-deceased are increasingly assuming the voice of speaking of/for their own souls ahead of time. Anticipatory death-making in an era of transitional sociality. Drawing on fieldwork in the new “ending industry” (shūkatsu) in Japan, the paper considers such growing trends as making “grave friends” to be buried next to in alternative burial sites, and registering one’s burial site on an identification card to be carried with one when still alive. Speaking of/for a sociality to be secured ahead of a transitional threshold that would (otherwise) end in a bad death. Presenter: Anne Allison (Duke University, Department of Cultural Anthropology)

4-285

Queering the Anthropocene, Animalizing the Anthropocene

10:15 AM - 12:00 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Atalia Israeli-Nevo

CHAIR:

Atalia Israeli-Nevo

PRESENTER:

Veronica Solis Mora (University of California, Santa Cruz, Department of Anthropology), Brent Horning, Ilanit Branchina, Atalia Israeli-Nevo

DESCRIPTION:

Anthropocene, Capitalocene, Cthulucene, Plantationocene; all of these terms mark a disturbance, a way with which various critical actors – such as climate lobbyists, critical scholars, Indigenous activists, animal rights liberators, geologists and environmental scientists, to name a few – come to terms with a planet that is rapidly changing and plagued by apocalyptic potential futures and lingering pasts. As an analytical framework, as a biogeological era, as an impending disaster – the Anthropocene offers a spatiotemporal moment where material and cultural boundaries are becoming undone, and colonial binary oppositions (nature/culture, dry/wet man/woman, human/animal) fall apart. These different kinds of disintegrations and transitions prompt us to think through what Jason Cons calls seepage, being attuned to intermediate states of matter-to-volatile transformations between land and water and to the spaces that emerge in between', to 'emergences, disappearances and oozings' (Cons 2020:206–7). This framework proposes a way of seeing the world through its open holes and oozing fluids, embracing the uncanny unruliness of these terrains. Both queer and nonhuman animal bodies have been – culturally, politically, socially and materially – unruly bodies that have been subjected to and productive of violence, critique, deconstruction and instability. Both queers and animals have been attached to pollution (which, as Max Liboiron reminds us, originates as a concept in the 'perverted' discharge of semen [Liboiron 2021:19]); they have been imbued in toxins and intoxication, whether it is in the hormone industry in animal agribusiness, in the history and present of HIV/AIDS, in chemsex, in the zoonosis generated by eating animals and their products. Examining the Anthropocene through queer and animal analytical and somatic frameworks opens up questions of somatic politics in the age of dampness, begging for different kinds of attachments and interconnectedness. This panel aims to ask what is the meaning of being queer and being animal in the age of the Anthropocene? How can we connect and juxtapose queer and animal somatic perspectives with each other, and with broader climate change politics? Following Michelle Murphy, how can we acknowledge Anthropocentric 'racist,

harmful, even deadly' chemical relations, from a queer destabilizing practice and critique (Murphy 2017:449)? What kind of ethics – decolonial, sexual, nonhuman – arise from these modes of knowledge, thought and practice? And as Karen Barad asks, 'how would we feel if it is by way of the inhuman that we come to feel, to care, to respond?' (Barad 2012:216) References Barad, Karen. 2012. 'On Touching - the Inhuman That Therefore I Am.' *Differences* 23(3):206–23. doi: 10.1215/10407391-1892943. Cons, Jason. 2020. 'Seepage: That Which Oozes.' Pp. 204–16 in *Voluminous States: Sovereignty, Materiality, and the Territorial Imagination*, edited by F. Billé. Durham: Duke University Press. Liboiron, Max. 2021. *Pollution Is Colonialism*. Durham: Duke University Press. Murphy, Michelle. 2017. 'Alterlife and Decolonial Chemical Relations.' *Cultural Anthropology* 32(4):494–503. doi: 10.14506/ca32.4.02.

'Light Harvesters': This paper presents the butterfly scale as a plateau (Deleuze) to draw nodes across species, spaces, and bodies without organs. The scale, as a subject of convergence for deep times, has yet-to-come times, ideas, technology, and humans. The presentation attempts to challenge the anthropocentric notion of knowledge and technology. Instead, it highlights the co-creation and rhizomatic learning through a multiplicity of bodies and reciprocities, reimagining a sustainable future in Anthropocene's times through a million-year-old complex structure, a butterfly's scale. Presenter: Veronica Solis Mora (University of California, Santa Cruz, Department of Anthropology)

Primal Queer Embodiment Through Somatic Trauma Healing: As we inquire what it means to be queer animals in the Anthropocene, it may be helpful to look at some of the other qualities we share with mammals, particularly the involuntary shaking response. Most mammals respond to trauma with involuntary shaking, following the 'freeze' response. Humans have the same instinct, but it is usually suppressed due to social unacceptability. As we examine some ways that queers seek sexual liberation, chemsex provides important insights about how internalized trans or homophobia, guilt, and shame can provide the illusion of freedom and self-acceptance. Within the specific needs of the LGBTQIA community, trauma-informed methodologies can discharge trauma that fuels drug abuse, and help us remember our primal animalistic roots. As healing from trauma happens in the individual, a sense of interconnectedness may naturally emerge, which can inspire climate change politics. Intergenerational and

somatic trauma is a hallmark of colonization, thus healing from trauma is also a form of activism against imperialist power structures. Presenter: Brent Horning

Human-Animal Relations and the Arts of Living on a Damaged Planet at the 'Freedom Farm Sanctuary': In this lecture, I will examine how our relationships with animals from the food industry can provide a window for observing and coping with the damages created during the Anthropocene. I will introduce my research, which deals with human-animal relationships and ethics of care at the 'Freedom Farm' sanctuary, a shelter for the rescue and rehabilitation of animals mostly survivors of the food industry in Israel. The sanctuary serves as a home to over 250 animals and as an educational center that aims to connect humans and animals in deep familiarity, in contrast to the distant and improper conditions in which many people typically encounter these animals. The sanctuary is primarily run by women, including managers, workers, and volunteers. Through multispecies ethnography, I reveal the challenges and moral dilemmas that these women face. These dilemmas arise when resources are limited, and in caring for animals whose bodies and minds bear the marks of the Anthropocene, as well as from the anthropocentric worldview that pervades the sanctuary's relationships with the animals. Drawing inspiration from Anna Tsing's work on the arts of living on a damaged planet, I ask: 'In what ways are these women, together with the animals, trying and even struggling to create a new moral model of human-animal relationship?' A central theme that arises from my research is 'the freedom family', a multispecies family constructed from different kinds of species, including humans. What is the meaning of perspective seeing these animals as family members and kin, rather than merely as a food source, for the women at the sanctuary and for me as an anthropologist? How does the permeation of queer theory about family and kin, contribute to the observation and coping with the Anthropocene damages? These questions and more will be discussed widely in my lecture, as I try to challenge the dominant paradigm that characterizes anthropological research in this age. Presenter: Ilanit Branchina

Towards a Damp Animal Ontology: Kathryn Yusoff's geopolitical intervention into the debates of the Anthropocene is important, because it distances us from historical temporal questions into questions of the body, and the attribution of broken, murdered and pierced bodies to the making of the Anthropocene (Yusoff 2018). It begs the question, what kind of other

marginalized bodies have been inscribed into the story of the Anthropocene? This paper aims to offer a theoretical framework of the ongoing aftermaths of the Anthropocene. Following but also debating Yusoff, I argue that biology (rather than geology) forms the basis of our understanding of this geological era, situating experiences, transformations and alterlives within question of the somatic. I apply Steinberg and Peter's "wet ontologies" (Steinberg and Peters 2015) and Jason Cons' "damp ontology" (Cons 2020) to the body, arguing it aids in breaking down colonial Anthropocentric binaries. Both queer and animal bodies have been subjected to, but also productive for, unruly categorizations, oppressions, toxicities and harm. Thinking through those somatic experiences will aid me in offering a framework of a damp animal ontology. Attuning ourselves to the nonhuman animal and its somatic experiences, we might rethink the anthropocentric/logical other and our relations to it. In Harlan Weaver's terms, it splits open older categories and categorization itself, in order to open up new affective relations and desires (Weaver 2015:358). It begs us to think about our own harm both to other human communities, and to nonhuman animal communities. A damp animal ontology puts animal somatics as the baseline of Anthropocentric thinking, encouraging our bodies to desire and ooze into other bodies, painful experiences and toxic senses. Presenter: Atalia Israeli-Nevo

4-290

Reassessing Matters: Semiotic Approaches to Value and Commensuration, Part 2

10:15 AM - 12:00 PM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Kathryn Graber (Indiana University, Bloomington, Department of Anthropology)

CHAIR:

Maria Sidorkina (University of Texas at Austin)

PRESENTER:

Steven Black (Georgia State University, Department of Anthropology), Lynda Chubak, Sherina Feliciano-Santos (University of Michigan, Ann Arbor, Department of Anthropology), Montserrat Perez Castro Perez (Dartmouth College)

DISCUSSANT:

Jillian Cavanaugh (CUNY, Brooklyn College, Department of Anthropology)

DESCRIPTION:

Anthropologists have long approached value as fundamentally a question of semiosis, from early Saussurean-structuralist theories of linguistic value to Nancy Munn's Peircean analysis in *The Fame of Gawa* (1986). Recently, semiotic approaches to value have been extended as part of 'new materialism,' a reexamination of work by Munn and by David Graeber (2001), and a resurgence of interest in Peirce. Linguistic anthropologists in particular have focused on evaluation as a kind of semiotic-discursive project, examining the talk used in evaluating a good or a practice (e.g., Cavanaugh 2007; Chumley & Harkness 2013) or focusing on how semiotic mediation shapes circulation, such as by promoting and selecting for some qualities over others (e.g., Calvão 2013; Gal 2017). This double session interrogates what happens to value in transition. What happens when the 'same' stuff--a material good, an image, a practice, or a stretch of discourse--is subjected to different criteria and different regimes of value? How do people reconcile slippages and change criteria to suit new purposes? When one mode or system of evaluation 'wins out,' what are its political dimensions and its implications for power (Elyachar 2005)? Papers in this session consider cases in which 'value' is contested and the ways that people grapple with that apparent incommensurability, or force things to be commensurable. At the intersection of linguistic anthropology and economic anthropology, we consider the different conceptions of value that might be at play in a given ethnographic context, including use value, exchange value, moral value, and others. We ask what is at stake in forcing unlike things and unlike systems of evaluation into a commensurable system, or not, as an ethnographic question. Papers in Part 2 examine the different types of value (ethical, scientific, financial) invoked in global storytelling--some of which are treated as incommensurable by the people who invoke them but nonetheless circulate and are exchanged; how temporary migrant workers in Canada are subjected to competing, potentially incommensurable criteria of economic value to support horticulture industry purposes; how forms of racial-sensorial-perceptual regimentation emerge across scales of interaction ranging from bureaucratic institutions to everyday interpersonal exchanges; the ways that personal stories of trauma are crafted and become a source of economic value among multi-level marketers in the San Francisco Bay Area; and how sustainability is articulated and

argued for in the palm oil industry in Mexico and the Netherlands despite the context of uncertainty and incommensurability associated with complex supply chains and climate change. WORKS CITED: Calvão, Filipe. 2013. The Transporter, the Agitator, and the Kamanguista: Qualia and the In/Visible Materiality of Diamonds. *Anthropological Theory* 13(1/2):119–36. Cavanaugh, Jillian R. 2007. Making Salami, Producing Bergamo: The Transformation of Value. *Ethnos* 72(2):149–72. Chumley, Lily Hope, and Nicholas Harkness. 2013. Introduction: QUALIA. *Anthropological Theory* 13(1/2):1–11. Elyachar, Julia. 2005. Markets of Dispossession: NGOs, Economic Development, and the State in Cairo. Duke University Press. Gal, Susan. 2017. Qualia as Value and Knowledge: Histories of European Porcelain. *Signs and Society* 5(S1):S128–53. Graeber, David. 2001. *Toward an Anthropological Theory of Value: The False Coin of Our Own Dreams*. Springer.

Emplotment, Imagination, and The Value(s) of Storytelling in Global Health: In this presentation I examine the role of storytelling in value creation, discussing the values constituted in stories told by non-profit organizations (NPOs). Global health's epistemic and ethical values are articulated in the stories that global health professionals tell, but its economic values pertain to the circulation of these stories. In past work, I have explored the epistemic and ethical values of techno-optimism, analyzing how racialized affect associated with techno-optimistic storytelling reinforces and reproduces existing inequities. In this presentation, I focus on the concepts of transparency and successfulness as participant-created metapragmatic theories that shape the circulation of stories in NPO communication. I highlight how these concepts operate in global health as economic values in that they facilitate the transfer of money and medication from donors to NPOs and the lamination of the ethical values found in global health stories onto the public personas of philanthropists. This occurs despite the fact that persons associated with philanthropy do quite a bit of semiotic work to maintain the incommensurability of donations and any gain on the part of donors. My analysis also has implications for anthropological theorizations of value. I argue that storytelling plays a central if under-recognized role in the constitution of value systems, particularly through the intersection of emplotment and imagination amid the constraints of genres and conventions. Emplotment connects past, present, and future in distinct and unique ways, enabling people to understand what has happened and motivate future actions. While stories should not be assumed to be objective, comprehensive, or even

necessarily accurate accounts, through storytelling narrators and their audiences nonetheless imagine value into being. Presenter: Steven Black (Georgia State University, Department of Anthropology)

Re-voicing Value: Agri-food Inscriptions of Migrant Labor Essentiality : Classifications of work are often represented as subcategories of labor when status relative to the law or state is foregrounded (Guyer 2018). “Essential” became a COVID-19 keyword evaluative to rationalize worker exemptions from border crossing closures and work-from-home mandates. Anthropology of labor migration and related disciplines have amply demonstrated that bureaucratic inscriptions of person categories by the state, media or other publics are instrumental in stratifying access to or suppressing substantive human rights (e.g., De Genova 2004; Gonzales & Sigona 2017; Horton & Heyman 2020; Lenard & Straehle 2012; Sharma 2006). Within Canada’s agri-food industry, my larger dissertation project investigates the dialectic between designations of “essential work/er” and hierarchies of labor and citizenship. For this paper, against current and long-standing reports of migrant farm worker maltreatment and calls for policy reforms by advocates and scholars, I analyze a Canadian horticulture industry public relations campaign that seeks to counter recent negative mainstream media on its labor practices. Within a dedicated website and video series, temporary migrant workers are recruited to deliver testimonials regarding the economic and social value of farm labor for themselves, and for home and host communities, echoing industry talking points. I ask how delegated or conscripted constructions of labor essentiality are reconciled as commensurable or not, and what are the political actions and implications of these industry re-voicing efforts. Presenter: Lynda Chubak

Regimenting Perceptions: Regimes of racialized perception and uptake rooted and emergent in and through colonial racial orders are entrenched across scales of interaction ranging from bureaucratic institutions to everyday interpersonal exchanges. Drawing on concepts of racial orders and rights, saliency and visibility, multi-sensoriality, materiality, and embodiment, as well as raciolinguistic and raciosemiotic analytical approaches in linguistic anthropology, I consider the historical emergence of multiple forms of racial-sensorial-perceptual regimentation and the impacts of these different (yet often overlapping) regimented forms of perception within social exchanges. Presenter: Sherina Feliciano-Santos

(University of Michigan, Ann Arbor, Department of Anthropology)

“A Very, Very Strange Market”: Value Production in the Making of Sustainable Palm Oil: As concerns about climate change intensify, so do debates about the food industry’s dependency on palm oil, the world’s most widely produced vegetable oil and one implicated in the destruction of tropical forests and smallholder livelihoods. The food industry has responded to these debates through corporate sustainability [CS] strategies. CS is not considered philanthropy but a strategic part of the business model and indispensable for a company’s long-term survival. However, the transition to CS is not a clear path for the actors working in the industry, especially in a context of much uncertainty, and incommensurability, such as complex supply chains and climate change. In this presentation, I’ll focus on the commodity chain of sustainable palm oil in Mexico, where the “business-case” of sustainability is sometimes enacted as a great potential, and other times, as a senseless enterprise. As a salesperson told me once, “it’s a very, very strange market”. The recognition of the “strangeness” of the market is not exceptional. It is part of the common sense of working in CS. Drawing from my experience working in the industry and fieldwork with different actors of the palm oil value chain in Mexico and the Netherlands, I ask: how do workers in the industry do the “business-case” of sustainability (even when they believe it makes little or no sense)? I suggest the categories of labor and desire to center value production on the practices and affects of doing CS. I focus on the labor of translation across different modes of value and knowledge to make sustainable palm oil. Similarly, I attend to desire as an affective potential in the experience of translating and valuing sustainable palm oil along the commodity chain. I argue that analytical attention to labor and desire can contribute to broader conversations about value production, capitalism, and the formation of ethical-political relations. Presenter: Montserrat Perez Castro Perez (Dartmouth College)

4-295

Resource Frontiers

10:15 AM - 12:00 PM TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Maximilian Viatori (Iowa State University, Department of Anthropology)

PRESENTER:

Lucas Edmond ,Maximilian Viatori (Iowa State University, Department of Anthropology),Ben Bridges (Indiana University, Bloomington, Department of Anthropology),Ulil Amri (Gonzaga University)

DESCRIPTION:

This panel takes us to diverse resource frontiers, a type of space that its participants define capaciously. The papers to be presented here cover the problematic nature of existing standards for toxicity in oil-rich northern Alberta, the very term 'wind resources' as itself a marker and enactment of a new resource frontier in Southeast Asia, the affective dimensions of a mine's effort to cultivate its social license to operate in southern Peru, debates over a new tourism-focused train system in Mexico, the creation of a new marine protected area off Peru's Pacific coast, dilemmas around cedar extraction in southeast Alaska, and nationalist, community-based renewable energy initiatives in Indonesia.

Embodied Futures on the Frontier: Standards, Eco-Risk, and Indigeneity in Alberta's Oil Sands: Resource frontiers are premised on specific forms of futurity. Energy resources are carved out of their raw settings for developmental projects that promise economic benefits (Parlee 2015). In other words, 'zones of opportunity' are etched out of 'zones of sacrifice'; the economic benefits of the 'Alberta advantage' are privileged at the expense of natural landscapes and the Indigenous people occupying them (July 2021). These resource frontiers have historically relied on the expropriation of resources through colonial legal infrastructures (Poireir and Westman 2020) and the dispossession of Indigenous bodies through the pollution of the land, air, water, and animals (Huseman and Short 2012). In Canada, almost all toxic pollution regulations revolve around the concept of threshold limits. Thresholds mark the legal quantity of toxicants that industry can release relative to the assimilative capacity of ecosystems and its associated bodies (Liboiron 2021). In other words, threshold standards are marked by the assumption that ecosystems can absorb a certain amount of toxicants before they become harmful. The impacts of environmental pollution on human health and well-being in northern Alberta are often ambiguous and embedded in sometimes contradictory knowledge systems that are split between Indigenous lived experience with industrial pollution and officials who

insist this waste is either harmless or contained (Westman and July 2019). The stakes of these conflicts are high: safety and risk management legitimize oil sands extraction (Graham et al 2021). Low standards for the health of ecosystems and humans encourages the health of Alberta's economy (Murphy 2008). In this way, nonhumans not only embody evidence that can help predict future risks for people, but nonhuman bodies are also a site where settler-colonial futures are justified at the expense of Indigenous relational livelihoods. Biological life is evacuated from its cultural meaning, history, and agency when it is reduced to a sink for pollution (Gross 2020). This erasure effectively creates a canvas that governments use to inscribe settler futures. In response to poor environmental and health regulations, Indigenous-led environmental monitoring programs have sprung up around northern Alberta to find literal 'bodies of evidence' (Shapiro 2015) that trace toxic exposures from extraction zones and challenge settler science, standards, and futures. I ask: How do communities attune to nonhumans as they reorder themselves based on a shared future with toxicants? How do universal threshold standards enable the reordering of time and space in local settings? What futures do communities envision in light of ontological and epistemological frictions with these regulations?
Presenter: Lucas Edmond

Zoning the Ocean: Conservation, Extraction, and the Politics of Depth in a Peruvian Marine Protected Area: This paper examines the creation of Peru's first large-scale, open-ocean marine protected area (MPA), the Reserva Nacional Dorsal de Nasca (RNDN). It explores the institution of provisional depth zones within the RNDN to regulate activity in the water column. In the 'Zone of Direct Use' all fishing, including large-scale industrial extraction, is permitted to a depth of 1,000 meters, while in the 'Zone of Strict Protection' extractive activity is prohibited between 1,000 and 4,000 meters. An exception has been allowed for long-line fishing for Patagonian toothfish (*Dissostichus eleginoides*) to 1,800 meters. The implementation of these zones and the political, technical, and scientific debates surrounding them provide insight into new forms of ocean space-making and governance. MPAs have emerged as a critical means for achieving global conservation targets for the world's oceans as well as the development of a 'blue economy.' This concept frames oceans as engines for economic growth if conservation and extraction are effectively coordinated through planning. Institutions such as the World Bank have promoted marine spatial planning as a tool for managing the needs of different industries, communities, and species through the

designation of three-dimensional zones for extraction, transportation, development, and protection. An analysis of ocean zoning in the RNDN reveals a far messier reality and problematizes the idea that marine spatial planning is a technical fix for ensuring 'healthy' oceans. The zones in the RNDN emerged from multi-party negotiations and conflicts and, as novel legal spaces, have brought into being new political imaginaries and governance practices. These aqua-territories have represented an opportunity for the fishing industry to reassert its claims to ocean spaces as their fishing rights were reimagined as ocean volumes instead of surface areas. In the RNDN extraction literally has been layered upon conservation in a way that has ignored the dynamism of the ocean. Water, nutrients, fish and other creatures, and lost fishing equipment circulate in ways that transgress ocean zones and undermine the watery limits of ocean zoning, thus collapsing meaningful distinctions between extraction and conservation. Presenter: Maximilian Viatori (Iowa State University, Department of Anthropology)

Seeing the Tongass for the Trees: Negotiating Cedar Value in Southeast Alaska: While driving over the paved logging roads of the Tongass National Forest, Quinn Aboudara, a leader of the Klawock Indigenous Stewards Forestry Partnership, reflected on ways to make the cedar timber industry more sustainable and profitable for Southeast Alaska residents: 'We need to actually control the market... where we are selling that gorgeous yellow cedar.' I inch the recorder closer as he insists, 'The cultural use of those trees should double the value of that tree.' Quinn astutely observes that the cultural significance of cedar for Alaska Natives regrettably does not match the price of a log on the global market, making for an inequitable logging industry in the region. Quinn and other Alaska Natives constantly encounter incongruities such as these between the economic and cultural values of cedar: a weaver decides whether to gift her cedar-bark basket at a naming ceremony or to sell it to cruise ship tourists; a carver evaluates a museum contract against his community's request for a totem pole; a Native conservation activist reconciles with the logging industry's ability to make cedar logs more readily accessible for art. This paper examines how Tlingit and Haida artists and foresters, in their efforts to resolve these value incongruities, materially modify the surrounding landscape, often collaborating with Alaska Native corporations and heritage institutions to do so. Western red cedar (*Thuja plicata*) and yellow cedar (*Callitropsis nootkatensis*) function as cultural keystone species in Southeast Alaska, serving as primary materials for art, ceremony, dress, architecture,

medicine, and transportation across millennia. Despite cedar's centrality in historical and contemporary Tlingit and Haida expressive culture, the ramifications of clearcutting, climate change-induced species disappearance, and restrictive and bureaucratic land management policies pose challenges to weavers and carvers alike who require quality cedar for their craft. Accordingly, the cedar dilemma intertwines issues of forest ownership and resource extraction with artistic production and circulation. Stripping bark from the trunk or felling an old-growth tree are art-motivated modifications to the landscape, modifications inevitably wrapped in series of complex rules and regulations pertaining to both harvesting and artmaking. This research is based on fourteen months of ethnographic fieldwork conducted in Southeast Alaska from 2021 to 2023 between the capital city of Juneau—a primary market for artistic products—and Prince of Wales Island, a location known for its historically robust cedar stands. Using oral histories and participant observation with Alaska Native artists and foresters to describe the landscape and the relationships humans have with and within it, this paper evokes work in political ecology set in colonialist contexts, including Clint Carroll's (2015) resource- v. relationship-based approaches to land management and Beth Rose Middleton's (2015) framework for an Indigenous political ecology that prioritizes self-determination and governance. The focus on land sovereignty is bolstered by a discussion of how cedar art products and economies can function as bids to sovereignty in and of themselves, as they index stewardship of specific territories and resources while simultaneously carving space for artists' financial independence. Presenter: Ben Bridges (Indiana University, Bloomington, Department of Anthropology)

Kemiri Sunan (*Reutealis trisperma*/candlenut) biodiesel and awkward energy nationalism in Indonesia: Many Indonesians imagine having an energy independent country in the future. They are working on producing various renewable energy initiatives. In this paper, I depict how a Kemiri Sunan biodiesel (a community based renewable energy project) has turned to be an energy nationalism project. This new form of nationalism is built upon a belief that local communities have capacity to transform and support Indonesia's social and economic development. Here I ask some questions: Why do Indonesian local communities get involved into the making of renewable energy? What are the forces that turn this initiative to become an energy nationalism project? How do they negotiate their ideas and interests to advocate for energy independence? Furthermore, how can this social

practice tell us about the unique relationship among anthropology, political ecology, and nationalism? This study portrays the way local communities in Indonesia look for various incentives economically (neoliberal profit), ecologically (sustainable future), and politically (national and decolonial prides). Drawing on an ethnographic fieldwork between 2014 and 2022 in Indonesia, this study aims to shed new light on the intricacies of anthropology, community-based renewable energy making, and nationalism today. Presenter: Ulil Amri (Gonzaga University)

4-300

Rethinking Gender through the Lens of Sport

10:15 AM - 12:00 PM TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Niko Besnier (La Trobe University)

CHAIR:

Julie Soleil Archambault

PRESENTER:

Sarah Hillewaert (University of Toronto, Department of Anthropology), Dario Nardini, Josselin Mattont (National Centre for Scientific Research (CNRS)), Hannah Borenstein (Duke University, Department of Cultural Anthropology), Julie Soleil Archambault

DESCRIPTION:

In few aspects of human life does gender play as important a role as in sport. Since their invention in the mid-19th century, modern sports have been ideologically associated with men. In the Global North at least, progress toward parity in sport has been as slow as in society in general. One of the contributions of anthropologists who have focused on sport has been to deconstruct the inevitability of sport's association with men and masculinity. This panel is concerned with how gender is constituted by sport and how sport constitutes gender in a political, cultural, and economic context. The contributors show how gender analysis in sport can provide new insights into the role that gender plays in society, culture, and politics, and shed light on much broader issues of concern to anthropologists, including the workings of power, the effects of globalization, the persistence of local and global inequalities, and the power of history in shaping the world today. The panel considers the relationship between sport and gender in

a way that benefits from the developments of the last thirty years, both in terms of the role of gender in society at large and anthropological approaches to gender. Today, gender is no longer a matter of dyadic opposition between two categories, but a complex system intersected by other dimensions of social differentiation, including, but not limited to, race and ethnicity, age and generation, global South and global North, and religious and political affiliation. The rise of LBGTQI+ movements and new generations refusing to conform to traditional ways of understanding gendered identities has posed thorny questions for an activity like sport that is traditionally based on dyadic opposition. But these developments have also been met with a political backlash that sees them as new forms of geopolitical conflict (e.g., the 'West' imposing its gender politics), as well as a scientific backlash, particularly in sports, that attempts to ground gender in biology (e.g., by measuring the amount of testosterone produced by the body to determine who is a 'real' woman). After the civil rights era, the emerging prominence of non-white athletes in a field that had been defined as white privilege has raised new questions about race, gender, and politics. Anthropology's engagement with gender has also changed. The discipline has moved away from the study of gender as the study of women and placed men masculinity under analytic scrutiny. The imbrication of sport in systems of social class, a theme that Pierre Bourdieu's early sociology placed on the social scientific agenda, was complicated by the articulation of social class with other social dimensions like gender and race. In parallel with masculinity, whiteness and its relationship to sport needed deconstruction, as did the transnational circulation of professional athletes that emerged with globalization on the one hand and the rise of neoliberalism on the other hand. Sport practices themselves have always circulated transnationally, and now do so more than ever, reconfiguring images of gender in many societies. The contributions to this thematic issue address some of these questions, exploring how an intimate ethnographic engagement help us shed light on sport practices, as well as how an ethnography of sport opens new questions that are central to contemporary anthropology.

Gendered bodies and the idea of Africa in the promotion of Kenya's yoga tourism: Long a popular safari destination, Kenya is currently rebranding itself as the wellness destination of Africa. This new tourism strategy is to create high-quality luxury facilities while promoting a culture of African-inspired wellness strategies that appear to blend organically with a lifestyle of yoga and meditation. Promotions for yoga

retreats, for example, portray meditating white women looking out over a virgin landscape, accompanied by photos of luxury resorts, images of giraffes, and depictions of participants practicing yoga with traditionally dressed Maasai. Program descriptions clarify this is not just any Maasai; rather, it is the Maasai warrior from whom tourists will learn about ancient healing rituals, with whom they too will practice yoga, and to whose community development the tourist will contribute. This paper analyzes promotional materials of, and interviews with organizers of and participants to Kenya's yoga retreats to understand how gender features centrally in this new industry. In particular, I examine whether and how the "idea of Africa" is both challenged and reproduced through representations of, and discourses about gender, the body, and health in promotions of "yoga in Africa." Presenter: Sarah Hillewaert (University of Toronto, Department of Anthropology)

Risk-taking and Australian surfing as a predominantly male-oriented activity: Stephanie Gilmore, the seven-time world surfing champion born and raised on the Gold Coast, is referred to by most (male) local experts as an incredible surfer because "she surfs like a man." However, apparently surfing is not an activity that rests on physical qualities that are usually ascribed to masculinity such as strength, muscularity, aggressiveness and physical dominance. It is, instead, an aesthetic practice that also revolves around "style", grace, and dancing. Therefore, why are surfing representations still inextricably linked with masculinity (and a post-colonial idea of white Australian-ness), despite the recent, significant participation of women and other relatively "new" devotees such as Aboriginal surfers? Through an ethnographic analysis of "surfing culture(s)" on the Gold Coast, I argue that risk-taking, and, more broadly, the social construction of risk in surfing are relevant explanations of this process. In fact, surfing epitomises some of the cultural traits that symbolically define Australian national identity such as the relation with nature, the beach, fitness and "larrikism". Among these qualities, bravery and risk-taking represent the cornerstone of an exclusive and mainly manly, and white, sporting culture. As a seductive echo of the Romantic hero, surfers embody the ideal appeal of "fun" and freedom, as well as the competitive, aggressive attitude of sport; with no contradictions, they also exemplify the individualism of the "neoliberalist ethos," a virile kind of brotherhood and the discriminating dynamics which have characterized the history of sport in Australia. Presenter: Dario Nardini

Stratégies identitaires des combattants migrants africains de mixed martial arts en Afrique du Sud : Créé en 2009, l'Extreme Fighting Championship (EFC) est un promoteur professionnel de combats de mixed martial arts (MMA), basé à Johannesburg. L'EFC compte de nombreux combattants, dont des combattants migrants africains issus principalement du Congo, du Nigéria, du Zimbabwe et d'Angola. Ceux-ci font face en Afrique du Sud à la précarité économique, un statut administratif incertain ou inexistant, des difficultés sociales marquées notamment par la marginalisation et la xénophobie. Ces difficultés résonnent sur leur carrière sportive, généralement stagnante voire avortée pour certains. Cette configuration porte atteinte aux autoreprésentations de soi et notamment à celles de la masculinité hégémonique portée par ces migrants, représentations renforcées par la pratique du MMA, véhiculant le culte de l'héroïsme, de la virilité et de la violence subie et donnée. Comment, dans le cadre de la fragilisation sociale et psychique de ces migrants, les masculinités se reconfigurent-elles ? Quelles stratégies utilisent ces migrants pour se réinventer et maintenir une masculinité hégémonique ? À l'aide d'une étude ethnographique menée dans plusieurs salles de MMA à Johannesburg et à Pretoria ainsi que de 61 entretiens conduits avec 35 combattants migrants de l'EFC, nous cherchons à comprendre comment les combattants migrants performant les masculinités et comment celles-ci sont reconfigurées dans un sport impliquant la prise de risque, la brutalité, la compétitivité et la domination. Presenter: Josselin Mattont (National Centre for Scientific Research (CNRS))

Transformative Thought Amid Transphobic Policy: Following her victory at the 2009 World Championships, South African runner, Caster Semenya, was made to undergo sex testing in a public and demeaning way and World Athletics opened up a task force to explore unfair advantages regarding testosterone. In a 2019 ruling, World Athletics prevented women with levels of a certain testosterone level from competing in middle distance events unless they suppressed their testosterone levels with medication. Semenya refused to take medication and failed in switching to a longer distance event, while Burundian Francine Niyonsaba moved to the 5,000 meter distance and qualified for the 2021 Tokyo Olympics. Then, in March 2023, WA extended testosterone-based bans across all disciplines, and decided to also ban transgender women who were once biologically male in all competitions, contributing to a congruous global attack on trans rights. For this paper, I think about how these debates have shifted

ideas about gender, sexuality, and policy making among Ethiopian women runners. Although it would be reductive to situate all of Ethiopian society as homophobic and transphobic, general custom and law makes it very taboo to be gender non-conforming and/or trans. However, the pervasive awareness of white dominance and supremacy in the transnational running world yielded surprising conversations with women athletes about sexuality more generally, and fairness in sport. Drawing on ethnographic research I think about the connections women make with Western hegemony (this occurred amid an anti U.S. backlash surrounding a genocide in the country, a support for Russia in their war with Ukraine, and ban of Russian athletes by the same governing body, World Athletics) that reflect a more general distrust of these decision-making powers. Presenter: Hannah Borenstein (Duke University, Department of Cultural Anthropology)

“Exercising for real”: the unexpected impacts of a photoshoot in Mozambique : The growing popularity of fitness across urban Mozambique, an activity that many carry out outdoors, puts into relief some of the challenges women face in their everyday lives, particularly regarding competing efforts to control their bodies. In this paper, I focus on the circulation of a series of images depicting the activities of a community fitness organization composed of women in their 40s, 50s, and 60s, highlighting the unexpected and transformative repercussions this had on how the women see themselves and are seen by the rest of the community. Locating the event within local politics of visibility and invisibility, I reflect on how images participate in the construction of the “real” and on the part aesthetics play in these processes to qualify understandings of the transformative potential of sport. The paper is based on ethnographic research that I have carried out with the organization in the Mozambican city of Inhambane over a five-year period. Presenter: Julie Soleil Archambault

4-305

Revisiting Algonquian Myths and Beyond: New Approaches and New Challenges for Indigenous Mythologies (2)

10:15 AM - 12:00 PM TMCC - 605

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Émile Duchesne (Université de Montréal)

CHAIR:

Laurent JÉRÔME ,Émile Duchesne (Université de Montréal)

PRESENTER:

Adrian Tanner (Memorial University),Robert Crepeau (University of Montreal),frederic laugrand

DESCRIPTION:

Algonquian myths have been painstakingly collected and scrutinized by generations of anthropologists. Boasian and other culturalist anthropologists left us considerable and consistent description of Algonquian lifeways from the early 20th century, as well as an important corpus of myths. Algonquianist anthropology also gave birth, through Alfred Irving Hallowell's work, to the ontology concepts so present today in the discipline. In francophone anthropology, Lévi-straussian structuralism also left its mark on Algonquianist research through the work of the Laboratoire d'anthropologie amérindienne, which conducted intensive research among the Innu between the 1970s and 1990s. In the past few decades, anthropology of Indigenous cosmologies has again been revitalized by new approaches such as animism, perspectivism, semiotics and the so-called ontological turn. These analytical tools allow us to gain new understandings of the vast and dense cosmology of Algonquian peoples. In the first part, our panel seeks to renew anthropology's long engagement with Algonquian mythologies by addressing new topics and using new approaches. How can we envision perspectivist arrangements, which seem so present in Algonquian mythologies ? What is a good storyteller according to Algonquian standards and how are their speeches performative events ? How does Algonquian mythology engage with contemporary issues such as politics, economics and Christianity ? How do Algonquian mythologies echo other Indigenous mythologies in the Americas or elsewhere? In the second part, our panel will envision these questions under a comparative light by asking specialists of other cultural areas to engage with the Algonquian material presented in the first part. This comparative scope will enable a better understanding of the intertwined influence of storytelling and experience in Indigenous cosmologies.

The Intertwining of Myth with History. The Kaunitoni Legend and Fijian Land Tenure.: There is a well-known myth in Fiji that tells of the first arrival of people. While parts of the story appear to date from after Fiji became

a British colony in 1874, other parts are more ancient, and tell of the original location of all Fijians at Nakauvudra, in the mountains of the largest Fijian island, Viti Levu. Starting from this myth, there are hundreds of stories in different parts of Fiji, each about the migrations by a god-like ancestor of a lineage group, starting out from Nakauvudra. These stories effectively transition from myth to oral history. They account for the group's final arrival at the land they came to occupy at the time of colonial rule. When the British formally recognized the land ownership to these lineage groups, their early ethnographic style of investigation in the field failed to find agreement on land ownership among local people. However, after years of failure, the Native Land Commission began taking these stories seriously. It was this combination of myth and the oral histories that allowed the Commission to finally succeed in registering the land ownership of each lineage group. In Fiji land has two very different aspects - one pragmatic, for growing crops, and the other spiritual, representing the ancestors. These aspects involve different attitudes towards land, and land use and occupancy. It was the mythic and spiritual aspect that became the basis of land ownership, even though this is at odds with how land is actually used. Presenter: Adrian Tanner (Memorial University)

Algonquian Flood Narratives: South American Perspectives : A vast literature is dedicated to the study of flood narratives in anthropology. The motif of flooding or great inundation is associated with the destruction of a previous world followed by its re-institution by ancestral cultural heroes. Algonquian oral literature includes several flood stories associated with the trickster Mesh, Meshu or Maasu . For instance, in 1634, the Jesuit Paul Le Jeune mentioned the figure of 'Messou' and wrote that he is said to have 'restored the world, which was lost by the flood of water'. Le Jeune added that Messou 'is the elder brother of all the animals'. In this communication, I will be focusing on a few ancient and more recent versions of this Algonquian flood story that I propose to compare with South American narratives collected in collaboration with the Achuar of the Peruvian Amazon and the Kaingang of southern Brazil. One of the objectives of this comparison will be to verify to what extent one can generalize the hypothesis that the catastrophic destruction of an earlier world is a prelude for the transformation of mere oppositions into a system of complementarities. Presenter: Robert Crepeau (University of Montreal)

Do the Inuit and the Ibaloi believe in their myths and their non-humans beings?: In Canada as elsewhere, the history of indigenous peoples shows that these groups have been transformed by contact with exogenous traditions. These changes are expressed in myths, rituals, gestures, values, images and many other areas. Echoing Paul Veyne's famous essay, *Les Grecs ont-ils crû à leurs mythes*, this paper examines the relationship between humans and non-humans in two contrasting cosmologies. We defend three propositions. 1) First, these relationships often remain among the most stable in cosmological transformations. Thus, the irruption of Christianity did not make many non-humans disappear but made others emerge and updated myths. These experiences with non-human beings continue to be key moments in intersubjective relationships: the opportunity for Youth or Elders to see a deceased person again, to communicate with a spirit or an ancestral figure, to heal, etc. 2) Encounters with non-humans remain multiple. They occur in dreams, in art or in everyday life, but are always fed by contradictory testimonies: some do not adhere to them or wonder about them, others see in them the tangible proof of an autochthonous connection. These contradictions reinforce the dynamism of myths and non-human beings 3) If many Indigenous peoples have been dispossessed from their territories, the generative action of their non-human beings maintain the power of their cosmologies. Irving Hallowell was able to point this out a century ago, and this reading sheds light on the Algonquin world as well as many others. Presenter: frederic laugrand

4-190

Speechifying: The Words and Legacy of Johnnetta Betsch Cole

10:15 AM - 12:00 PM Virtual - Room 2
Conversation/Debate - In-Person

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Erica Williams (Spelman College, Department of Sociology & Anthropology)

CHAIR:

Erica Williams (Spelman College, Department of Sociology & Anthropology)

PRESENTER:

Johnnetta Cole

DESCRIPTION:

This session will celebrate the September 2023 publication of *Speechifying: The Words and Legacy of Johnnetta Betsch Cole*. It will bring together the co-editors of this volume to discuss the significance and implications of the book. Dr. Cole has made a significant contribution to Women's and Gender Studies and related fields, as the only person to serve as President of the nation's only two HBCUs for women (Spelman College and Bennett College), as a Black feminist anthropologist, as Director Emerita of the Smithsonian Institute's National Museum of African Art, and formerly Chair and President of the National Council of Negro Women. A powerful and eloquent orator, Dr. Johnnetta Betsch Cole demonstrates her commitment to the success of HBCUs, her ideas about the importance of diversity and inclusion in higher education, the impact of growing up in the South on her life and activism, and her belief in public service. Dr. Cole's speeches give voice to urgent and polarizing issues of our time, while inspiring transformational leadership and change. This book also includes interviews with Dr. Cole that highlight her perspective as a Black feminist, and explore the impact that her leadership and mentorship have had on generations of Black feminist scholars.

4-310

Strange Interfaces: Catholic transformations of cosmos, crisis, and continuity

10:15 AM - 12:00 PM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Maya Mayblin

CHAIR:

Valentina Napolitano (University of Toronto, Department of Anthropology)

PRESENTER:

Camille Lardy (University of Cambridge), Maya Mayblin, Frank Ngo, Marc Loustau (College of the Holy Cross), Adriano Godoy

DESCRIPTION:

In recent years major events - social, political, climatic, and institutional - have reverberated across Catholic life-worlds, invariably impacting on how Catholics imagine and negotiate their 'common home', their global Church, and forms of faith. In view of this, there is a

need for scholars to look afresh at Catholicism as an infrastructure, an assemblage, a *complexio oppositorum* (Schmitt 1996), and object of theoretical debate. This panel seeks to showcase some of Catholicism's emerging folds and boundaries; the 'strange interfaces' it creates in diverse contexts; from the political and artistic to the bureaucratic and scientific. The subheading of the panel 'cosmos, continuity, and crisis' invites anthropological reflections on Catholicism at different temporalities and scales. It calls for investigation of the way intensifying trends may be transforming Catholicism's traditional power bases and reconfiguring the way the Church articulates with secular domains. Above all, this panel invites thinking with and through Catholicism as an enduring puzzle for social theory. What is it? Where is it? How should we reflect on its oft-noted capacity to blend and translate across different structures of power? Underlying this are two enduring problems for theory: the first is how Catholicism as a global religion does continuity in the face of crisis. That is, how, and by what mechanisms does it conserve, abandon, return to, or reproduce itself? The second concerns how Catholicism reconfigures itself in the face of change and multiplicity. What is to be gained by thinking with or against emerging Catholic imaginaries of home, church, nation, ecology, and cosmos?

Catholic Commons: Scaling Homes and the Good with the Church Social Teaching : While the anthropology of Christianity has long been adept at analysing Christian senses of time, including the ruptures and continuities which inhere in notions of conversion and eschatology, I suggest in this paper that it is to the anthropology of Catholicism, more specifically, that we might turn for insight concerning Christian senses of space—and their connection with Christian political and environmental praxis. Drawing on ethnographic fieldwork among French Catholic intellectuals whose ecological activism is founded on a political reading of the Social Teaching of the Catholic Church, I examine the ways in which notions of the 'Common Good' and of 'Our Common Home' enable Catholics to negotiate spatial ruptures and continuities. Far from being self-evident matters of doctrine, Catholic 'Commons' are found and resisted, built and discarded: in this paper, I suggest that investigating them as spatial and scalar processes opens the door to broader explorations of Catholic notions of community, identity, and responsibility. This approach encompasses, but is not limited to, discussions of Catholics' party-political allegiances in the space of nation-states—it aims to enrich anthropological accounts of the multiscale interfaces between the

Catholic Church and local, national, and global politics.

Presenter: Camille Lardy (University of Cambridge)

Sex and sovereignty in “Beloved Amazonia”: on the biopolitics of Catholic global environmentalism: The Synod for the Amazon was one in a series of global synods which has taken place under Pope Francis’s office, but as synods go, it was somewhat unusual: firstly, in its focus on a particular geographic territory, and secondly, in the level of church-state tension it generated. As an attempt to reposition the Church within the world, and the nation-state in relation to the Church, this was a synod unusually grounded in the materiality of race and ethnicity, place, and gender. But Catholic concern with the Amazon as a geographic territory of special exception traces back to the earliest colonial encounters. Concern for the region’s fecundity (and potential sterility) can be read throughout the Jesuits first contact with indigenous people: from their obsession with the ‘sensuality’, ‘laziness’, and (re)productivity of native bodies; to their interest in the forest itself as a place of rich theological potential and natural resources. How do Catholic histories of concern for the Amazon, theological discourses about fecundity and sterility, understandings of gender, and struggles for Amazonian sovereignty fold into one another? This paper situates the Amazon synod within a longer history of Church interference in and struggle over the Amazon as one of the world’s most important (and threatened) biomes, and asks how the biopolitics and gender tensions of contemporary Catholic eco-theology call us to re-think the very nature of the church-state separation. Presenter: Maya Mayblin

Sovereignty and Being – Opus Dei, the Personal Prelature : Anthropologists, philosophers, and political theorists of political theology and theo-politics have illuminated the relationship between movements within religious institutions, such as the Catholic Church, and broader issues and concepts like sovereignty. In this talk, I address how the Roman Catholic group, Opus Dei reacted to Ad charisma tuendum, a change to the group’s canonical category published by Pope Francis in 2022. While Escriva and early followers fully believed in the force of (Canon) Law to affirm Opus Dei’s nature, the very system now threatens to redefine them. Many members officially state that the papal decree is of no worry, but some of their private reflections betray the composure of their public response. Some turn their attention to Pope Francis, which places them in ethical conflict with their commitment to the Papal Office. Others express approval and see Ad charisma tuendum as a great boon to Opus Dei’s standing in the Catholic

Church and wider society. I argue that the heart of the issue is an anxiety caused by the overlap of sovereignty and being within and beyond the Catholic Church. Opus Dei’s distress over Ad charisma tuendum can resonate with more general concerns of sovereign powers to identify and regulate forms of life, processes that determine whether life undergoes “crisis” or “continuity.” Presenter: Frank Ngo

“The Means of Grace’: toward a Weberian Social Anthropology of Catholic Bureaucracy: By reconsidering Max Weber’s sociology of religion, in which Weber defines the Catholic Church as an institution for the rationalized dispensation of grace, I argue that anthropologists might move toward a new study of contemporary Catholic bureaucracy. In this paper, I will examine Weber’s analysis of domination, bureaucracy, and charisma in *Economy & Society*, and then pay special attention to his application of these concepts to the European Catholic Church. I will ask how anthropologists should consider the claim that Catholicism’s distinctive type of social domination is a hybrid form, “office charisma,” defined as the belief in the specific state of grace of a social institution. Is there a generative difference to be traced between characterizing apostolic succession as a theological principle and Weber’s argument that episcopal ordination is like the aristocracy’s attempt to make ancestral status into a scarce value? What to make of the claim that office charisma weakens morality’s demands on the individual, and that it maximizes the performance of obedience to the Church? Was Weber simply reifying nineteenth century European Catholic bureaucratic practice, or is there a way to recover these claims’ ethnographic value in light of Catholics’ ongoing public debates about notions of clerical authority? Presenter: Marc Loustau (College of the Holy Cross)

Ethnoecological Catholicism in contemporary Brazil: In this paper, I examine the processes of conception and formulation of the Church of Our Lady of Lourdes, also known as the “Indigenous Cathedral”, carried out by the Salesian Mission in the community of Maturacá (Amazonas, Brazil). With the hypothesis that from this temple an “ethnoecological religion” is made, my presentation will look into the articulations between ecology and ethnicity that guide the Catholic Church’s socio-environmental policies in the Amazon region. In doing so, I seek to elucidate some of the ways in which the Catholic Church repositions itself in the competition for the Brazilian civic-political space as an ‘ecological subject’; one that is able to support new socio-environmental policies through a religious repertoire of

“social justice” which brings newer ideas of 'ecological imagination' into conversation with older theologies of 'inculturation'. Thus, in the present research, the architecture of the “Indigenous Cathedral” provides a material focus for my investigation of this somewhat contradictory process, insofar as it proposes to give the same religious form to contemporary Catholic conceptions of ethnicity and ecology. By addressing the ideas and practices behind the construction of this unique Cathedral, this paper interweaves debates from three distinct fields of study within the anthropology of religion: ecological spiritualities, Christian missions and religious monuments. Presenter: Adriano Godoy

4-315

Teaching Strategies Across the Five Fields

10:15 AM - 12:00 PM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Society for Anthropology in Community Colleges

ORGANIZER:

Jennifer Zovar (Whatcom Community College, Department of Social Sciences)

CHAIR:

Jennifer Zovar (Whatcom Community College, Department of Social Sciences), Evin Rodkey

PRESENTER:

Julie Lesnik ,Meghan Donnelly (University of San Diego, Department of Anthropology), Marc Kissel (Appalachian State University), Neri de Kramer (University of Delaware), Rahul Oka (University of Notre Dame)

DISCUSSANT:

Thomas McIlwraith

DESCRIPTION:

In this session, sponsored by the Society for Anthropology in Community Colleges, presenters across the subfields discuss their approaches or ideas for engaging students in the learning environments of today. This year's theme of 'Transitions' speaks directly to the practice of anthropological pedagogy/andragogy over the tumultuous last few years. The COVID-19 pandemic disrupted all facets of society, with profound implications for higher education as we have come to know it. Students today have different experiences and expectations of education than before, and many are still processing collective trauma. In addition to the pandemic, we are

increasingly seeing the effects of global climate change as well as international and domestic political challenges. As our world transitions in these ways, so must our approaches to teaching amid them. As we address these issues, we must remember that we face stiff competition in the battle for attention in an ever-increasing divisive climate. Already existing political divisiveness and media misinformation has only increased over the last few years. We propose that with engaging presentation and delivery of our material, we can achieve a broader appeal than we tend to get. In an era of constricted media consumption and related oversimplification of complex issues relevant to matters long central to anthropology, it is crucial the messages we deliver are accessible to as wide a range of students as possible. Presenters in this session describe various practices they have employed to engage students in the classroom and beyond as we continue to transition into a future marked by these challenging circumstances.

Anthropology, Online Teaching, and General Education : Ahead of the pandemic, there seemed to be a push for more online class offerings. Then, no one had the choice, and we all had to shift our classes online. As we strive for normalcy in current times, there now seems to be a push to get back into the classroom. However, many students introduced to online learning for the first time appreciated the benefits of this flexible learning style, and online classes continue to fill. As instructors, we need to learn how to support our students where they are and make our online classes as engaging as we have always known our classrooms to be. This engagement is especially important for general education anthropology classes taken primarily by non-majors. These classes are not only important for recruiting majors to our programs but also for broadcasting the knowledge of our discipline, and an appreciation for human variation, to members of a society struggling to heal from countless traumas over recent years. Presenter: Julie Lesnik

Public Scholarship as a Tool for Engaged Pedagogy: This presentation focuses on public scholarship as a tool for engaged pedagogy: one that works to destabilize traditional hierarchies of knowledge within the academy and that envisions education and knowledge production as part of the praxis of social change. I propose the use of public scholarship (including op-eds, podcasts, TED talks, and even Twitter threads) in cultural anthropology courses to replace or supplement traditional assigned materials like textbooks and journal articles. At a basic level, a recent op-ed or a lively TED talk is often more engaging and feels more relevant to students' lives than

traditional academic texts, but the choice to prioritize public scholarship also calls attention to much deeper issues about who knowledge is for and what ends it is meant to serve. I propose pairing this change in course materials with a shift in student assessment, tasking students with creating the very sorts of public scholarship they have been reading, listening to, and watching. These kinds of student projects have the potential to be truly transformative; they empower students with the skills and confidence to share their knowledge with a broad audience (rather than just writing a paper for their professor), and they invite students to devise possibilities for positive social change. Presenter: Meghan Donnelly (University of San Diego, Department of Anthropology)

Progressive Pedagogy in Biological Anthropology: Teaching has always been hard, but these days it might be even harder. A common refrain from college professors is that students don't read, don't come to class, don't study, and don't care. While it often seems that way, as anthropologists who have devoted our professional lives to understanding what it means to be human, we are well suited to consider not only if this is true, but why it seems this way. The science of teaching and learning suggests that everyone likes to learn, but many are socialized to loathe formal learning in school. How can we make our classrooms open to all learners (both the ones who 'need' all As and the ones who are just taking it to fulfill their check sheets and happy with a C). We need to recognize that our time in, and success at, academia has allowed a certain type of person to succeed. These contexts have shifted over time and become exacerbated by the pandemic. I discuss ideas from the world of progressive pedagogy that can help us think deeply on divisive topics such as technology in the classroom, class participation, syllabuses, and grades. Progressive pedagogy allows professors to co-create a more inclusive, and equitable, classroom. Presenter: Marc Kissel (Appalachian State University)

Reconnecting Students and Reengaging the Community with Visual Anthropology: This presentation describes a collaborative visual anthropology project designed to re-engage the University of Delaware's Associate in Arts Program students with each other, their education, and their community after years of pandemic stress and social isolation. The project, titled Capturing the AAP, received a grant from UD's Interdisciplinary Humanities Research Center in spring 2023. For this project, students enrolled in a course called Visualizing Humanity followed the approach of Brandon Stanton's photography project Humans of New York by taking

photo portraits of each other, as well as of UD's community partners in Wilmington, DE. Students also learned ethnographic interviewing techniques and interviewed each other and community members about their lives, hopes, accomplishments and struggles, which they turned into intimate personal bios. Together, the class built a website featuring these portraits and stories. Printed portraits were displayed in a photo gallery on our campus, and community members were invited to a reception to celebrate the gallery opening. The project served as a successful community-building exercise among socially awkward students and as a first step towards revitalizing UD Wilmington's community engagement initiative by bridging the disconnect that pandemic online education created between our institution and the city in which we are housed. The project also contributed to the normalization and reframing of the anxiety, depression and other mental health challenges our students experienced, as these were made discussable during student interviews and reframed as stories of resilience. Presenter: Neri de Kramer (University of Delaware)

Broadening Research Impact: Partnering with Community Colleges in Federally Funded Projects: Most federally funded research programs stress engagement with stakeholder communities in the US as part of the Broader Impacts section in any grant application. Community College (CC) students represent a vast yet untapped pool of potential talent in scientific research, primarily as their main function is to get their students into four-year college programs. In this talk, I will discuss ways to unlock these potentialities through partnerships between research universities and CCs, primarily aimed at bringing CC students into federally funded research projects located in research universities with the objectives of a) creating networks between CC students and research university faculty, students, and post-docs, b) transferring analytical and writing skills to CC students through research accompaniment and workshops, and c) enhancing the likelihood of transferring to four-year college programs. Beyond the obvious benefits of such interactions to CC students and faculty, I argue that such engagements established as long-term partnerships will increase the Broader Impacts of federally funded projects AND also help CC administrators to report increases in their primary metric of success: the number of students transferring to four-year colleges. Presenter: Rahul Oka (University of Notre Dame)

4-320

Technologies of Social Production

10:15 AM - 12:00 PM TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Andrew McGrath (University of California, Irvine, Department of Anthropology)

PRESENTER:

Andrew McGrath (University of California, Irvine, Department of Anthropology), Ario Seto (Memorial University), Jennifer Heung (Saint Mary's College of California, Anthropology Department), Zeynep Sertbulut (Haverford College, Department of Anthropology), Atinc Gurcay (University of Wisconsin, Milwaukee, Department of Anthropology), Kathleen Mah

DESCRIPTION:

From digital placemaking in Southern California to Islamist buzzers in Indonesia to online gaming in China to Turkish dizi media world to the aftermath of the earthquake in Turkey to the far-right Canadian Freedom Movement, this panel explores technologies of social production.

Sign, Structure, and Meaning in the Worlds and Worldviews of Viral Capitalism: Anthropologists in digital fields have become familiar with contesting false oppositions between the virtual and the real. Following this, I want to consider the onto-epistemological forms digital versus in-the-flesh realities take in the lives of my informants as one modality both represents and circumscribes the other. Based on thirteen months of ethnographic fieldwork and structural analysis with relatively affluent suburban individuals and families, in this paper, I consider the effects of digital placemaking in shaping how meaning is signified and structured in the lives of upper-middle-class Southern Californians. While noting the role of digital practice in situ for affording people and their commensurate relations the agency to define who they are in virtual spaces, my intent here is to consider the viral circulation of sign value as constitutive of a fluctuating but coded digital real. While much digital ethnography has stressed the potentiality of digital social relations for imagining worlds otherwise, I want to consider how capitalism continues to revolutionize itself to foreclose radical alterity in favor of a prolific difference it can otherwise accommodate in the feedback of code-based network

relationalities. Focusing on the experiences of my informants, I consider the role that strengthened social media aesthetics and the pandemic era's virtual acceleration play in the way people are building social relations amidst the strictures of algorithms and machine learning; fields of capital encouraging viral engagement as much as neoliberalism once stressed endless growth. Considering historical structures related to class and status, such as those associated with American consumer culture, I attempt to understand how my informants and others interpret signs within the viral logic and non-linear affordances of digital identity construction. I argue that the peri-pandemic digital acceleration experienced during the months of my fieldwork could be understood as a watershed moment in the emergence of novel logics of self, structure, and capital; connoting a dark onto-epistemic shift in how Americans such as my informants conceptualize being online, and what is valuable and meaningful within their online social worlds. Finally, I attend to the connection between Southern California as a pre-digital simulacrum and the compressed space and time of virtual reality, considering the ramifications of one for the other in the imaginations of my informants. Presenter: Andrew McGrath (University of California, Irvine, Department of Anthropology)

Online Buzzers: Message Flooding, Offline Outreach, and Astroturfing: Based on ethnographic research on Islamist buzzers – social media political operators tasked with making particular online conversation subjects trend – in Indonesia, this article details how the proliferation of insensitive messages in both the online and offline realms plays a role in transitioning fundamentalism between political spaces. As this research shows, the interviewed buzzers were one of the driving forces behind the massive success of the fundamentalist Islamic Defenders Front (Front Pembela Islam, FPI) as they mobilized masses to participate in the organization's political rallies. Driven by altruistic volunteerism and a sense of community, these actors go beyond their duty as click-farmers. They maintain regular contact with sympathizers, convincing them to revive broken weblinks, hang banners on streets as part of astroturfing campaigns, and gather masses to attend offline events. Detailing the activity and spatiality of buzzers in crafting new online and offline spaces as part of their innovative bottom-up propaganda management, this research concludes that right-wing political mobilization and radicalization are not simply the product of an ideology but are catalyzed by technically and socially tedious, which normalizes tensions and violence through rigorous community

building. As part of the economics of attentions, buzzers are diligent viral marketers seeking to influence conversational spaces. Their pseudo-conversation with the public and efforts to keep the related online visual material afloat could be regarded as classical agenda-setting strategies. In such formations, buzzers should no longer be viewed simply as digital mercenaries, but as actors who craft the community's reference group in maintaining fundamentalists' online sociability by soliciting the public's attention through their regular chats and code-switching. Accordingly, this paper details the role of buzzers as social media influencers who established the ecology of hate and transitioned anti-social tendencies from online chats to offline mobilization. Presenter: Ario Seto (Memorial University)

Great Expectations: Social Engineering, Cultural Transformation and Identity in Urban China: China's continued efforts to establish itself as a significant world power on the international stage has also resulted in fascinating cultural and social engineering efforts in urban China. Not only does China desire a particular global presence, there is also a specific expectation of its citizens and how they should fulfill their role in the Chinese dream. Drawing from a number of government policy such limiting access to online gaming for minors to only an hour a day and only Friday, weekends, and public holidays, the almost overnight ban on hiring foreign instructors who were based outside of China, to the banning of reality talent shows on TV and 'sissy' men, this paper seeks to examine motivations and expectations of these policies as well as how local Chinese have responded to them. How do these types of cultural bans offer insights into what it means to be a Chinese citizen today? The cultural and national questioning of Chinese 'citizenship' and who they represent, nationally, culturally, and globally gives us a window into the flexible nature of citizenship. The making and unmaking of certain types of citizens points to how 'Chinese' is a floating signifier at a moment when the Chinese nation-state is engaged in reconfiguring its place on the global stage. Understanding the expectations of 'proper' or 'good' citizens offers an alternative entry point into discussions of personhood and cultural belonging. Presenter: Jennifer Heung (Saint Mary's College of California, Anthropology Department)

Contentious Stories of Culture: Censorship in the Turkish Dizi Industry: Based on twenty-one months of ethnographic research in the Turkish dizi (serialized television melodrama) media world, this presentation examines how dizi makers create televisual

representations of national values within the context of state censorship, as Islamic values are displacing secular ones under President Erdoğan's leadership. On and off the sets, dizi makers frequently complain about the increasing censorship in the industry over the last decade. They highlight how they can no longer produce certain scenes that appeared in dizis a decade ago, such as scenes that depict intimacy, extra-marital relationships, and alcohol consumption. I argue that RTÜK –the state agency for monitoring, regulating, and sanctioning radio and television broadcasts – despite not officially enshrined by law to sanction dizis before they air on television, serves as a major disciplining mechanism in the production process. RTÜK frequently uses audience complaints as its legitimating device to interfere in broadcasts after they air and exercises differential treatment of television channels based on a channel's political stance. Focusing on interview data and ethnographic moments where dizi makers regulate content in anticipation of RTÜK censorship, I illustrate how these mechanisms of control affect dizi makers' work: they constantly vacillate between the already-punished and the yet-to-be-punished to predict what might get sanctioned by RTÜK, and this repeated uncertainty constitutes dizi makers as disciplined subjects. Presenter: Zeynep Sertbulut (Haverford College, Department of Anthropology)

The Aftermath of the Earthquakes: Understanding Institutions in Transition in Turkey: Two major earthquakes heavily impacted Southeast Turkey in February 2023. Turkish people overwhelmingly thought that the AKP government and state instruments needed to react faster to the tragedy that took more than 50,000 lives. Their belief was that the search and rescue efforts needed to be coordinated faster. Aid, in general, couldn't come to those who needed it the most. Some cities, like Hatay or Kahramanmaraş, were almost entirely left alone, on their own. The aftermath of the earthquakes, due to these reasons, deepened the existing discord between the large section of youth in Turkey and social institutions of Turkey like conventional media, governmental bodies, and politics. While conventional media covered the earthquakes as the tragedy of the century and rescue efforts as 'miracles,' Turkey's youth have coordinated their own search and rescue efforts and aid distribution through digital media platforms like Twitter, Instagram, and TikTok. Many young people did not trust their donations to the government, and government-backed NGOs, like Kızılay. They preferred to donate to another NGO, Ahbap (Friend in English), through a powerful coordination on Twitter. This move was tactical as Turkish people wanted

to avoid seeing more corruption or some groups wasting their money, which focuses my attention on the possibility of social change in Turkey. The youth's perception of failure on government and state fronts has become a larger issue. All these moments of crisis are happening as Turkey is headed to the 2023 general elections. After 10 months of ethnographic research with Turkey's youth, I propose that many youths in Turkey perceive governmental and social institutions as corrupt, unreliable, and failing. Due to that existing perception and mentioned moments of crisis, Turkey's youth becomes more and more alienated. This study approaches the estranged youth in Turkey to understand how digital media platforms like TikTok, Instagram, and Twitter become a place for social action and change and digital media becomes the new social institution where young people earn money, create safe spaces, participate in politics and create political spaces for themselves, and more importantly, have fun. We should be aware that global, national, and local institutional actors like Meta, Twitter, Amazon, and Google; AKP-lead government and other political parties; financial and cultural investors all have a stake in the game. It is crucial to know that this digital transition, or institutionalization of power through digital technologies, is not unique to the Turkish context, as capitalism is having a global crisis. However, the Turkish case is worthy of our attention as people experience economic hardships and political struggles, and they push for change in the political system along with the political environment. This study proposes that Turkish youth has been disproportionately affected by economic, social, and political failures. It is crucial to recognize the ways in which young women, Kurdish and Syrian youth, and young queers are now even more marginalized by systems of power. In addition to the country's ongoing crises, the earthquake is another diagnostic event where the distrust of the AKP government reveals itself. The solidarity around the aftermath of the earthquakes shows us that young people are pushing for change. Presenter: Atinc Gurcay (University of Wisconsin, Milwaukee, Department of Anthropology)

Transforming Contradiction in the Far-Right: the Canadian Freedom Movement: In early 2020 Canada reported its first confirmed case of COVID-19. Since this case was reported the Canadian government and citizens have grappled with how to cope. Some have chosen to express their stress by protesting the usage of masks and other health mandates. Anti-maskers, or as they refer to themselves 'Freedom Fighters' (FF), are a vocal far-right social movement prevalent in Canada,

most commonly associated with the Freedom Convoy that occupied the core of Ottawa for three weeks in February of 2022. This paper argues that FF occupy a particular intersectional position of privilege entangled with precarity that allows for the transformation of contradictory discourses into a process of sense-making that stabilizes the movement. The mobilization of contradiction allows for FF to hold a liminal position of privileged (dis)enfranchisement which confirms white, masculine, able-bodied, heterosexual, cis-gendered supremacy and the de-facto state of Canadian life. Based on past and on-going fieldwork this paper will seek to engage with contradiction as it transforms the right wing in Canada. It will begin with a short introduction to the Western arm of the FF focusing on the translation of online contradictory rhetoric into offline structural and systemic violence. It will then situate the FF within the current necropolitical social fold, articulating the consequences of the way the right transforms contradictory discourses into meaningful dialogue. FF are deeply embedded within structures of white nationalism and white supremacy. Their unique position poises them to greatly impact the future of Canadian democracy and politics of 'freedom', making them an important movement to critically engage. Presenter: Kathleen Mah

4-380

The Demystifying Language Project: Public Linguistic Anthropology for Social Justice

10:15 AM - 12:00 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Lynette Arnold (University of Massachusetts, Amherst, Department of Anthropology)

CHAIR:

Britta Ingebretson (Fordham University Libraries), Shalini Shankar (Northwestern University)

PRESENTER:

Ayala Fader (Fordham University), Miriam Urizar-Ávila, Lynette Arnold (University of Massachusetts, Amherst, Department of Anthropology), Krystal Smalls (University of Illinois, Urbana-Champaign), Danna Rojas (Fordham University), Penny Joseph

DISCUSSANT:

Donna Auston (Wenner-Gren Foundation)

DESCRIPTION:

The Demystifying Language Project (DLP), established in 2018 by Ayala Fader, is an inter-institutional collaboration between Fordham University UMass Amherst and New York City public high schools. The project aims to transform high school students' experiences with language, which are too often prescriptive and stigmatize the diverse linguistic repertoires of multilingual and multidialectal students of color. Building on similar efforts such as the SKILLS program (Bucholtz, Casillas, and Lee 2018), the DLP aims to introduce students to research on language and power, and encourage them to use those ideas to think through the role of language in their lives and communities. However, a 2019 Fordham pilot program revealed a dearth of reading material in the field that is accessible to high school students. To address this issue, the DLP organizers created an innovative writing workshop supported by grants from Wenner-Gren, Spencer, and Fordham University. The workshop, held in summer 2023, involved structured collaborations and mutual mentoring among scholars of language and social life, undergraduate students from our two institutions, and New York City high school students. Small teams of scholars, undergraduates, and high school students, worked together to 'transpose' (Mena 2022) published academic articles into a series of short and accessible readings. This curated series will be published online as an open-access resource co-hosted by the Society for Linguistic Anthropology section of the American Anthropological Association and Fordham's New York Center for Public Anthropology. This roundtable provides an ethnographic account of the philosophy, design, and implementation of the DLP writing workshop, bringing together participants with different roles in the project to talk about their experiences and share lessons learned. Ayala Fader and Miriam Urizar-Ávila will discuss the history of the DLP and the organization and goals of the writing workshop. Lynnette Arnold will discuss the Central American social change model of *acompañamiento* (accompaniment) that was used to structure collaboration among high school students, undergraduates, and academics (Arnold 2019). Mike Mena will speak about his approach to teaching non-specialist audiences using what he calls 'transposition pedagogy' (Mena 2022). As both method and creative mindset, transposition pedagogy is a way of translating academic content for general audiences that leans into nuance by using familiar metaphors in unfamiliar ways, producing academic content that is simple, but never simplified. Participating scholar Krystal Smalls and Fordham undergraduate students Penny Joseph and Danna Rojas will discuss their experiences in

the writing workshop. To conclude the session, Donna Auston of the Wenner Gren Foundation will discuss the Wenner Gren Workshop Grant that funded the writing workshop and the importance of public anthropology.

4-385

The Soundscape as Feminist Homework

10:15 AM - 12:00 PM TMCC - Hall F

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Nat Nesvaderani (Universite Laval)

CHAIR:

Emiko Stock (American University in Cairo, Department of Sociology, Egyptology and Anthropology)

PRESENTER:

Elise Ferrer (American University, Department of Anthropology), Walid Zarrad (American University in Cairo, Department of Sociology, Egyptology and Anthropology), Rashmi Kumar (Indian Institute of Technology, Delhi), Mariangela Mihai (Western Washington University, Department of Anthropology)

DISCUSSANT:

Roshanak Kheshti, Laura Menchaca Ruiz (Bard College)

DESCRIPTION:

This roundtable explores the ethnographic soundscape as a form of homework imperative to feminist epistemology. Our works are in conversation with feminist anthropologists and theorists who have long called for an integration of ethnography, feminist practice and knowledge production within our academic home disciplines, and beyond. We take as our points of engagement Kamala Visweswaran's notion of fieldwork/homework as an 'anthropology in reverse' anchored in the places where we are located (1994), while embracing Lynn Bolles call for 'casting a critical eye' into the offices, meetings, and classrooms of habitual academic practice (2013). We take up Sara Ahmed's method for doing 'feminist homework,' as work and practice of the everyday (2017). Here, our exploration of sonic ethnography is a practice of feminist multimodal anthropology. Anchored in the multi-positionalities of the anthropologists, activists and artists participating in this roundtable, we foreground an attentive and immersive listening to ethnographic soundscapes. Feminism, homework and fieldwork are not discrete projects. This roundtable presents sonic

ethnography rooted in the multifaceted spaces and places through which artists and scholars move. Soundscapes showcased in this roundtable are in various stages of production—from works in progress to finalized pieces—in order to resist, on one hand, the content driven distraction economy and, on the other hand, the linearity of academic writing that foregrounds fieldwork as a distinct practice from homework. Our collaborative engagement in this event is, in itself, a piece of feminist homework in progress. Works Cited: Ahmed, Sara. *Living a Feminist Life*. Duke University Press, 2017. Bolles, Lynn. 2013. 'Telling the Story Straight: Black Feminist Intellectual Thought in Anthropology.' *Transforming Anthropology* 21 (1): 57–71. Visweswaran, Kamala. 1994. *Fictions Of Feminist Ethnography*. Minneapolis: University Of Minnesota Press.

4-390

Thermal Transitions: Towards an Anthropology of the Thermal Future

10:15 AM - 12:00 PM TMCC - 717 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Alex Nading (Cornell University, Department of Anthropology)

CHAIR:

Jamie Cross (University of Edinburgh), Ann H. Kelly (King's College London)

PRESENTER:

Jamie Cross (University of Edinburgh), Sarah Besky (Cornell University), Ashawari Chaudhuri (Cornell University), Marwa Koheji (University of North Carolina, Chapel Hill)

DISCUSSANT:

Ashley Carse (Vanderbilt University, Department of Anthropology), Alex Nading (Cornell University, Department of Anthropology)

DESCRIPTION:

From the impact of net zero targets on energy systems to the impact of acute heat waves on health, climate change is driving innovations in thermal technologies and infrastructures, as well as innovations in the thermal properties of materials and built environments. While social scientists have identified the uneven effects of global warming on populations across the world, the

rapid rollout of new heating and cooling technologies has raised new questions, from the possibilities for labor organization in transnational thermal supply chains to the equity of 'smart' design in built environments. To date, there has been limited anthropological engagement with the question of how the thermal future is actually made, and the social and economic trade-offs that it might require. Collaborations between anthropologists and the designers, architects, engineers, and mathematicians who work on thermal innovations remain rare. This panel invites scholars whose work engages questions of the thermal future from any subdiscipline or geographical area. Together, we ask: What kinds of social, economic and ecological value is being created in this emerging thermal economy, and for whom? How is a push for thermal efficiency balanced with an ethical commitment to climate justice? How do designers, policymakers, and practitioners reconcile differing disciplinary and cultural understandings of heating and cooling in their interventions? The objective of the panel is to identify linkages and disjunctures between key sites in the making of the thermal future. These include: locations where the effects of global warming threaten health and well being (e.g. fast-growing cities; intensive agricultural operations); sites where solutions are designed and tested (e.g. academic and industrial engineering; architecture and planning); and the mechanisms by which new technologies are implemented (e.g. building and labor codes; housing policies). Our collaboration aims to extend current engagements with thermal life in anthropology, adjacent social sciences (sociology, geography, science and technology studies, development studies), and beyond. A premise of our approach is that such engagements must begin by framing heating and cooling as culturally situated phenomena, rather than as physiological universals. The framework we plan to develop will connect situated experiences across multiple locations - spanning sites of industrial design, infrastructure planning, and manufacturing - to establish how ideas about thermal comfort, and the capacity of human bodies to live with or withstand volatile environments, are shaping technological solutions to future heating and cooling needs.

4-800

Thinking Power, Autonomy and Counter-Colonial Action through Relationships

10:15 AM - 12:00 PM Virtual - Room 4

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Colin Scott

CHAIR:

Jasmin Habib (University of Waterloo), Colin Scott

PRESENTER:

Harvey Feit (McMaster University, Department of Anthropology), Richard Preston, Mario Blaser, Wendy Russell, Marie Roue, William Simeone

DISCUSSANT:

Steve Langdon (University of Alaska, Anchorage, Department of Anthropology)

DESCRIPTION:

The themes of the title will be explored with particular reference to Indigenous peoples and other communities who embody a radical diversity of ontological, epistemological and institutional alternatives to relations of modernity, expressed in creative negotiations with corporate and state power. Contributions to this session engage with everyday lives and practices, as well as focused strategies for resisting colonialism, dispossession, treaty abrogation, and neglect of collective rights. Perspectives on territory and community, with attendant political stakes and modalities, will include human to other-than-human relationality. How do people sustain lands, worlds and ways of living in meaning-giving socio-ecological community? Contributors will address various elements of land-based livelihoods, territorial rights, governance practices and inter-peoples' alliances that help to answer this question. We examine the proposition that paradigms and judicious practices of reciprocity and respect, alongside opposition and confrontation, might transform the conduct of non-Indigenous governments and corporations in litigation, treaty negotiations, economic transactions, public mobilization, development agreements, and co-governance regimes, even as state agencies and corporate projects aim to subvert Indigenous self-governance, land tenures, knowledges, and autonomies. Presentations and discussion at this roundtable will form the basis for a festschrift volume honouring the work of Harvey Feit, which is closely aligned with session themes.

4-195

Transfixed between anthropological care and harm

10:15 AM - 12:00 PM TMCC - Hall G - MI

Executive Roundtable/Townhall - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Mai See Thao

CHAIR:

Mai See Thao

PRESENTER:

Rine Vieth, Girish Daswani, Zoe Todd, Holly Walters (Wellesley College, Department of Anthropology)

DESCRIPTION:

News of harm within the discipline of anthropology—as well as harm anthropologists have caused to communities of study—has, at times, made international headlines and been a major topic of discussion across the US and Canada. Harm in anthropology occurs from sexual violence, physical abuse, exploitation, theft and continual use of ancestral remains, to the uplifting of harmful scholarship and scholars themselves at the cost of students and community members. At the same time, anthropology espouses itself as a caring discipline. With the ethic to 'do no harm,' anthropologists write and teach to center the marginalized and vulnerable. The discipline asks others to take on different perspectives to unsettle hegemonic worldviews and open new ways of being. And yet, this contradiction, harm and care, is not a contradiction at all; it is an intersection we must all cautiously cross. This roundtable grapples with this uncomfortable transition in order to consider the hopeful, asking: How might a humanistic discipline also be inhuman? How might we grapple with our potential to harm as well as our potential to care? What are the transformative possibilities we can uncover by moving through such uneasy juxtapositions? We ground our answers and our field's fixation with knowledge production as always tied to power, settler colonialism, anti-Blackness, and imperialism. Ultimately, transitions should not erase its legacies, and this roundtable serves as that reminder.

4-395

Transitional Objects: Creating and Using Anthropological Archives

10:15 AM - 12:00 PM TMCC - 713 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Nancy Lutkehaus (University of Southern California, Department of Anthropology)

CHAIR:

Nancy Lutkehaus (University of Southern California, Department of Anthropology)

PRESENTER:

Jennifer Cool (University of Southern California), Alice Apley (Documentary Educational Resources, Inc.), Nancy Lutkehaus (University of Southern California, Department of Anthropology), Xilin Liu, El Whittingham

DISCUSSANT:

Joshua Bell (Smithsonian Institution (NMNH))

DESCRIPTION:

To what extent, and in what ways-literal or metaphorical- might an archive be considered a 'transitional object' in the Winnicottian psychological sense of the term? This roundtable will discuss the various implications of archives as transitional objects through a focus on the creation of an anthropological archives at the University of Southern California based on visual and textual materials from the Center for Visual Anthropology. This archives, which began with anthropologist Barbara Myerhoff's material from her Academy Award winning film, 'Number Our Days' about elderly Jewish holocaust survivors in Venice, California. It spans a 46-year period of ethnographic filmmaking at USC and includes the visual materials of Timothy Asch, Paul Bohannon, Lucien Castaing-Taylor and Ilisa Barbash. The Center for Visual Anthropology is currently at a point of inflection and has been reenvisioned as the Center for Ethnographic Media Arts, which will support advanced works of interdisciplinary media art in moving image and sound. This transition is the catalyst for discussions about how ethnographic archives can become 'living archives' used by a variety of individuals including students, scholars, artists, and community members concerned with the present rather than simply as historical documentation of the past. The roundtable discussion will expand upon this question with comparative information from individuals associated with visual archives at the USC Center for Visual Anthropology, Anthropology Film Archives at the Smithsonian, the non-profit Documentary Educational Resources, and a local

community archives in Los Angeles associated with the Heart and Soul Center, a non-profit video/media studio located in South Central Los Angeles. The roundtable will also address the timely issue of the decolonization of archives as well as questions about the future of the genre of ethnographic film, taking up Anna Grimshaw's recent 2022 query about its status today's world of multimodality. To what extent are earlier ethnographic films a historical resources for new forms of multimedia creations? What are new directions that experimental and ethnographic media is taking today and what role might anthropological archives play in their creation in the future?

4-400

Transitions after the Science Wars: Can we build a big tent for research methods in anthropology?

10:15 AM - 12:00 PM TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Anthropological Sciences

ORGANIZER:

Melissa Beresford (San Jose State University, Department of Anthropology)

CHAIR:

Alissa Ruth (Arizona State University), Rosalyn Negrón (University of Massachusetts, Boston, Department of Anthropology)

PRESENTER:

Bryan Brayboy (Arizona State University), Shan-Estelle Brown (Rollins College, Department of Anthropology), Alyssa Crittenden (University of Nevada, Las Vegas), Jeffrey Mantz (National Science Foundation), Susan Weller

DISCUSSANT:

Amber Wutich (Arizona State University), Robin Nelson

DESCRIPTION:

Hostile debates over research methods have impeded four-field advances in anthropology for decades. From the science wars of the 1990s to more recent calls to let the conventional methods of anthropology 'burn,' these active divides in our discipline often seem irreconcilable. New programs and agendas are emerging, however, that propose to critically re-imagine our discipline as a 'big tent' under which a diverse range of methods, practices, and epistemologies can co-exist and even complement and strengthen one another. The NSF-

funded Cultural Anthropology Methods Program (CAMP) is a community of 400+ anthropologists advocating for this big tent approach. Yet, as we experiment with new ways to bridge these methodological divides we need to know: what challenges, barriers, or problems impede a big tent approach? How can we navigate or mitigate these challenges as we transition to the future? This round table brings together CAMP affiliated anthropologists who work from cultural, biological, evolutionary, Indigenous, linguistic, participatory, and other perspectives to discuss these questions and outline new and productive paths for research methods training and practice in our discipline.

4-325

Transitions in Later Life

10:15 AM - 12:00 PM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Cati Coe (Carleton University)

CHAIR:

Ellen Badone (McMaster University, Department of Anthropology)

PRESENTER:

Michele Gamburd (Portland State University, Department of Anthropology), Cati Coe (Carleton University), Ellen Badone (McMaster University, Department of Anthropology), Janelle Taylor (University of Toronto, Department of Anthropology), Sheridan Conty (Carleton University, Department of Sociology & Anthropology)

DISCUSSANT:

Elana Buch (University of Iowa)

DESCRIPTION:

The anthropology of aging, in many ways, develops out of the anthropological study of transitions across the life course, through which people transform from one kind of personhood and social identity to another, although that literature often focused on the transitions of children to youth to adulthood (e.g., Mead 1930, Read 1987). These pathways may be culturally patterned, but they are accomplished through engaged human action and often with considerable personal and social reflection. People come to these moments of transition for the first time within their own lives (Cole 2013), even

if they have watched others go through them before. Failure is possible (Stucki 1995); and the effort to ensure that the transition happens may be fraught, anxiety-producing, and agonistic. These transitions can thus compel narration and symbolic ordering. This panel examines how transitions in later life are understood and interpreted by persons and shaped by institutions. Focusing on representations of transitions in later life and the social practices generated in the sites of these transitions, we ask: How do representations and practices make meaning for individuals and reflect the significance and roles of aging persons in a wider society? What kinds of emotions are associated with these transitions, and how are they reflected in these representations and practices? How are these representations and practices pedagogical, allowing for the sharing of experiences and preparing people to undergo these transitions? The papers concern a range of transitions, drawing on a variety of culturally relevant information: the staples of anthropological research like interviews and participant observation, as well as chart notes and website images from home care agencies. Some transitions are well marked and welcome, leading to clear roles and a sense of personhood located within one's family and society (Gamburd). In other cases, people have not been able to attain the social and biological markers of transition to an aged status, because of disruptions across the life course connected to violence and social upheaval, and find themselves reconfiguring the meaning of older adulthood as a result (Sadrudin). Other transitions are associated with aging but are difficult and unwanted, like requiring assistance at home or receiving a diagnosis of dementia. These transitions can be shaped by institutions, like long-term care facilities (Badone), home care agencies (Coe), and biomedical protocols (Taylor). All the papers show that transitions in later life are accomplished not only by the person undergoing the transition, but also are a social process involving the actions of many interconnected actors. Cole, Jennifer. 2013. 'On Generations and Aging: 'Fresh Contact' of a Different Sort.' In *Transitions and Transformations: Cultural Perspectives on Aging and the Life Course*, edited by Caitrin Lynch and Jason Danelly, 218-230. New York: Berghahn. Mead, Margaret. 1930. *Growing Up in New Guinea: A Comparative Study of Primitive Education* New York: William Morrow and Company. Read, Margaret. 1987 [1968]. *Children of Their Fathers: Growing Up Among the Ngoni of Malawi*. Prospect Heights: Waveland Press. Stucki, Barbara. 1995. 'Managing the Social Clock: The Negotiation of Elderhood among Rural Asante of Ghana.' Ph.D. dissertation, Northwestern University.

Familial Transitions: Transfers of Property, Merit, and Care in Rural Sri Lanka: Women's transitions through the life course in rural Sri Lanka are marked by the exchange of property, merit, and unpaid care work. Many women in the sandwich generation care for children and frail elders. As those same women age, they eventually need and receive care themselves from their younger kin. In this paper, I explore women's "unpaid" care work not as unwaged labor but as a contribution toward the generalized reciprocity that makes families work – a reciprocity in which no accounts are kept, but everyone contributes to the social reproduction of the family. In the Sinhala Buddhist village of Naeaagama, people say that "Children are debtors" and assert that the care they give their parents in old age can never balance out the care that their parents gave them when they were young. At the same time, elders do reciprocate care, first by making significant transfers of assets, such as the ownership of the house and land, and second by blessing their caregivers with gifts of merit. When elders pass away, the younger generation in turn reciprocates the gift of merit by offering alms to local Buddhist temples in exchange for merit for themselves and for their deceased elders. Transfers of property, merit, and care thus mark life cycle transitions and grease the wheels for the social reproduction of the family beyond aging and death, into future rebirths. Presenter: Michele Gamburd (Portland State University, Department of Anthropology)

Agency Images of Care: Partiality and Pedagogy about Aging Transitions: Home care agency staff reported that in their initial communication with potential clients, they had to do considerable education about the services they offered. Clients' lack of awareness about home care seems connected to research in the anthropology of aging suggesting that North Americans do not prepare for future transitions to debility, because it threatens their social personhood, constructed around independence and autonomy. In fact, the primary clients of home care agencies are adult children seeking care for their aging parents, rather than older persons themselves. This paper argues that images of care on agency websites in Canada and the United States reflect a complex balancing act that mixes attracting clients and educating them about paid care with defusing the ambivalence that potential clients may have toward the idea of receiving care. Care is most commonly symbolically represented through physically touching or holding an older person, rather than the core care worker activities of toileting, lifting, dressing, and bathing, which might degrade an older person's personhood. Only a few represent an older person's

disablement through a walker or wheelchair. In a small number of images, the care worker is not even represented, but instead the adult child is visible as the primary caregiver. In general, the images present a partial and rosy perspective of the transition to needing care, in which paid care is a form of love and care workers' primary tasks are veiled to retain the dignity and independence of older adults. Paper by Cati Coe and Sheridan Conty. Presenter: Cati Coe (Carleton University)

Transitioning into Long-Term Care: Based on interviews conducted by phone or Zoom during the COVID-19 lockdown with family members of residents in long-term care homes in Ontario, this paper explores the transitions encountered when older adults move to congregate care institutions, viewed from the perspective of family caregivers. By paying close attention to caregiver narratives, I demonstrate that there is a double transition that takes place when older adults move into long-term care: one for the older adult and one for the caregiver. For both parties, this process involves negotiating changes in living situations, dealing with physical and mental health transformations, adapting to shifts in caregiving roles and responsibilities, and adjusting to alterations in personal autonomy. For many caregivers, moving a family member to long-term care does not mean the end of caregiving commitments. Rather, caregivers transition to providing support within the long-term care residence, helping family members in activities of daily living and providing social stimulation. In addition, family caregivers must navigate the bureaucratic and logistical challenges involved in accessing long-term care in Ontario. I argue that staffing shortages in Ontario's long-term care system impede institutional care that recognizes the personhood of older adults, leading many caregivers to feel responsible for providing supplemental care in the attempt to ease the transition for their family member to institutional living. Presenter: Ellen Badone (McMaster University, Department of Anthropology)

Clinical Encounters with Difficult Transitions: Reading Dementia Care from Chart Notes : Anthropologists have long taken an interest in the ways that transitions through the ages and stages of the life course are socially organized and culturally marked. Today, aging itself is undergoing a historical transition, in that horizons of a human lifetime have come to seem elastic, on both individual and societal levels. People in North America and other well-resourced parts of the world, may often expect additional years or even decades of late life. As more people reach advanced ages, many will

live some of these additional years with dementia, and many will turn to health care professionals for help. Given that medicine at present has no effective treatments for dementia, how do clinicians help patients aging with dementia manage complex and often distressing transitions that may include not only cognitive difficulties, but also changing relations with family members, unaccustomed reliance on paid caregivers, or the necessity to move house? How does the presence or absence of family caregivers shape or constrain what can be done? In this paper, we address these questions by drawing on an unusual primary source: the clinical chart notes of older adult participants who had received a diagnosis of dementia in the Adult Changes in Thought (ACT) Study, a long running, prospective cohort study of incident dementia, set within Kaiser Permanente of Washington, an integrated health system based in Seattle, Washington (USA). The paper concludes by reflecting on the value and limitations of clinical notes as a source for examining transitions in later life. Paper by Janelle Taylor and Marlaine S. Figueroa Gray. Presenter: Janelle Taylor (University of Toronto, Department of Anthropology)

Agency Images of Care: Partiality and Pedagogy about Aging Transitions : Home care agency staff reported that in their initial communication with potential clients, they had to do considerable education about the services they offered. Clients' lack of awareness about home care seems connected to research in the anthropology of aging suggesting that North Americans do not prepare for future transitions to debility, because it threatens their social personhood, constructed around independence and autonomy. In fact, the primary clients of home care agencies are adult children seeking care for their aging parents, rather than older persons themselves. This paper argues that images of care on agency websites in Canada and the United States reflect a complex balancing act that mixes attracting clients and educating them about paid care with defusing the ambivalence that potential clients may have toward the idea of receiving care. Care is most commonly symbolically represented through physically touching or holding an older person, rather than the core care worker activities of toileting, lifting, dressing, and bathing, which might degrade an older person's personhood. Only a few represent an older person's disablement through a walker or wheelchair. In a small number of images, the care worker is not even represented, but instead the adult child is visible as the primary caregiver. In general, the images present a partial and rosy perspective of the transition to needing care, in which paid care is a form of love and care

workers' primary tasks are veiled to retain the dignity and independence of older adults. Paper presented by Cati Coe and Sheridan Conty. Presenter: Sheridan Conty (Carleton University, Department of Sociology & Anthropology)

4-330

Transits of Labor and Life: Anthropology in a Complexly Interwoven World

10:15 AM - 12:00 PM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Kristin Bright (Middlebury College, Department of Anthropology)

CHAIR:

Hemangini Gupta (Middlebury College, Department of Anthropology), Kristin Bright (Middlebury College, Department of Anthropology)

PRESENTER:

Asiya Islam, Kenmore Thompson (Simon Fraser University, Department of Sociology and Anthropology), Margaret Morley (Appalachian State University, Department of Anthropology), Doyeon Shin, Hemangini Gupta (Middlebury College, Department of Anthropology), Kristin Bright (Middlebury College, Department of Anthropology)

DESCRIPTION:

New conditions of labor under digital capitalism require us to rethink how we imagine and practice ethnography. As precarious digital homeworkers span geographies (Dubal 2020), platform workers interact with racist algorithms (Amrute 2019), and digital content producers craft new vernaculars (Coleman 2010, Kaur-Gill 2023), what are the methods that will allow anthropologists to keep labor in sight? Responding to the blurring of work with home, and labor with life, under contemporary capitalism (Freeman 2015), this session grapples with the meaning of sited research and participant methods by asking about the transitions entailed in getting to and from work, across platforms, and from one labor to another. Drawing on research with digital homeworkers, online gamers, belly dancers, taxi drivers, platform workers, and healthcare activists, session participants consider the challenge of accounting for embodied lives in transitory spaces and times. Questions about where work happens, who is doing the work, and what is

recognized as work, require a reconsideration of ethnographic sites, methods, and theory. In the 1990s, multi-sited ethnography emerged as a means to adapt long-standing modes of research to what was increasingly understood as a complexly interconnected world (Marcus 1995). Likewise, digital ethnography is by now a well-established tradition in the study of online worlds (Boellstorff et al. 2012). But fewer precedents exist for looking at the myriad contemporary ways in which the digital and 'IRL' are inextricably intertwined and equally 'real.' What kinds of labor and care are done in the transitory moments of chats and queues, and how do ethnographers account for those? How are digital forms of voluntarism and activism accounted for or compensated as labor? Post-Fordist economies compel us to consider how we categorize and classify practices as labor within an economy that exhorts us all to Do What You Love (Tokumitsu 2015, Weeks 2017). How do we account for labor and make it count? Collectively, the papers aim to do a kind of labor of their own-to ethnographically characterize digital capitalism expansively as those forms of work that are driven by technology, loosely categorized as startup capitalism, and broadly informalized or entrepreneurial, while also attending to the forms and forces of social transformation that digital capitalism obscures and deploys. References: Amrute, S. 2019. 'Of Techno-Ethics and Techno-Affects.' *Feminist Review* 123(1): 56. Boellstorff, T, et al. 2012. *Ethnography and Virtual Worlds: A Handbook of Method*. Ethnography and Virtual Worlds. Princeton, NJ: Princeton Univ Press. Coleman, GE. 2010. 'Ethnographic Approaches to Digital Media.' *Annual Review of Anthropology* 39: 487-505. Dubal, V. 2000. 'Digital Piecework.' *Dissent*. Freeman, C. 2015. *Entrepreneurial Selves: Neoliberal Respectability and the Making of a Caribbean Middle Class*. Durham, NC: Duke University Press. Kaur-Gill, S. 2023. 'The Cultural Customization of TikTok: Subaltern Migrant Workers and Their Digital Cultures.' *Media International Australia*, 186(1): 29–47. Marcus, GE. 1995. 'Ethnography in/of the World System: The Emergence of Multi-Sited Ethnography.' *Annual Review of Anthropology* 24: 95–117. Tokumitsu, M. 2015. *Do What You Love: And Other Lies About Success and Happiness*. New York: Regan Arts. Weeks, K. 2017. 'Down with Love: Feminist Critique and the New Ideologies of Work.' *Women's Studies Quarterly* 45(3): 37–58.

Working the Night Shift from Home: The night shift is a key feature of outsourced call centre work. In the Global South, it offers global belonging premised on communication via information technology with the Global North, and additionally for women a visage of

freedom. What are the geopolitical and gender dimensions of night shifts when they are transposed to the space of home, as has happened due to the Covid19 pandemic? This paper draws on recent fieldwork with young women in Delhi, working for global corporates, offering services (such as, customer support and data maintenance) using digital technology to overseas customers/clients. As the women navigated the rhythm of working the night shift from home as a result of lockdowns, they expressed a preference for phone conversations over in-person meetings. In this paper, I will discuss the method of phone interviews that, to a certain extent, mirrored the women's working practices. While, in theory, these phone interviews could be conducted from anywhere in the world, sharing time and space with the women enabled access. I will, further elaborate upon women's accounts of spatial and temporal challenges of working the night shift from home, including having to minimise domestic sounds (the whirring of a fan, food preparation, watching TV) that contradict their reiteration of the corporate language of 'flexibility' and 'work life balance'. Together, these reflections on ethnographic labour and digital corporate labour during and after the Covid-19 pandemic will highlight the discrepancy between labour narratives and labour practices, and the limits to flexibility, under digital capitalism. Presenter: Asiya Islam

Space Guerrillas: Digital Reproductive Labor in an Online Game: Research on digital culture is often focused on the exploited, un-compensated, or under-compensated labor that either workers or users (or both) contribute. Even in ethnographies which focus on the players of online games, player groups are often examined for the way that they help players to participate in the game; these social connections keep players returning to the game and paying for new installments or monthly subscription fees. But as feminist critiques of labor underscore, the production and extraction of surplus value can occur only after the laboring individual is reproduced bodily and spiritually in processes that are essential to but not completely captured by the capitalist mode of production. This is no less true in the digital sphere than it is in physical space, and as more of our lives occur online more of that reproductive work happens there as well. Focusing specifically on the reproductive labor that go into creating and continuing player groups can help us to better understand the digital landscape from the perspective of those who live and play there. Drawing on a year of observation, participation, and interviews with a player group in the online PC game *Star Citizen*, this paper provides a clear

example of how an ethnographic approach that remains informed of feminist critiques continue to drive valuable insight into individuals' experience of games, the internet, and online communities. Presenter: Kenmore Thompson (Simon Fraser University, Department of Sociology and Anthropology)

Egyptian Belly Dance in Transition: Digital Capitalism and the Concealment of Aesthetic Labor: As the logics of digital capitalism become more central to the changing Egyptian belly dance industry, new kinds and intensities of labor as well as their concealment are required of dancers in order to be successful. As it has in American society, the erasure of aesthetic labor, whether digital or corporeal, is coming to be a governing principle in hierarchies of class and worth. Based on four years of digital and physical participant-observation in the Cairo belly dance industry, this paper explores how the transition towards digital capitalism, sped by pandemic restrictions on live entertainment, is changing expectations and practices of different kinds of labor for performers. Egyptian dancers tend to favor an aesthetic that does not conceal the labor of its production, using both obvious filters on social media and makeup visible as makeup. Conversely, the foreign (mostly Eastern European and Latin American) dancers coming to dominate the industry, particularly the segment visible to the public on social media, use a variety of technologies to achieve the face and body expected of a dancer in ways that erase the traces of their own labor. The absence of visible labor afforded by photo altering technologies, cosmetic surgery, and certain makeup and skin care routines comes to be seen as a marker of class and "taking care of" self that glorifies foreign dancers and further stacks the market against Egyptian dancers. Presenter: Margaret Morley (Appalachian State University, Department of Anthropology)

One Push Away: Shifts in Labor in the Korean Taxi Industry: Since 2015, many of the hailing or call-based taxi requests in Korea have shifted to gig-based jobs, adding another site to their numerous workplaces: the platform. As Srnicek (2017) argued, platform capitalism has turned into the fundamental basis of the contemporary capitalist system, and in the Korean taxi industry, using platforms to recruit passengers has become an inevitable practice, where the number of the monthly average user (MAU) of the biggest hailing platform reached 11 million. Platforms, which congregate disseminated information into crucial data, can be easily dismissed as a uniform intermediary to provide services to the user and the service provider. However, in the digital capitalist economy, platforms

and its' interface serve as a critical part of the economy and they need to be understood with the notion that although the design of the platform may be universal, every user's interaction with the platform varies. Within this context, I ask, "is there a single, stationary field site?" to those who conduct anthropological research on mobile interlocutors and field sites. To answer this question, I propose rethinking the interface as a field site where the designer's imagination and each individual user's different needs and realities collide (Suchman 2007). Furthermore, I explore the definition of workplace and platforms for taxi drivers, whose majority consists of middleaged and elderly taxi drivers, who are required to adjust to fast-changing user interfaces. Presenter: Doyeon Shin

"Labor as Method" for an Anthropology of the Present: Platform workers move around the city at different times, logging in and out of their apps. Startup workers traffic in the ethos of Do What You Love work. Neoliberal entrepreneurialism demands the blurring of life and work, extracting value from the promise of flexible work. How does anthropology capture the mobility of labor across space and time under startup capitalism? Keeping with commitments of border as method, my paper explores "labor as method" to explore the indeterminacy of contemporary forms of labor. Rather than categorizing relations of capital and labor in terms of agency or resistance, labor as method allows for an appreciation of the vital infrastructures of care that startup workers inhabit and that enable experiments in technocapitalism to unfold. It is also a political commitment to naming and following labor as a set of apparently discrete practices to show their inter-relatedness and simultaneity. This insistence on labor is especially significant within a public discourse insistently promising work as love and creativity. As startup capitalism generates value from the disintegration of productive and reproductive labor, immaterial and embodied labor, and technical and affective labor, and continues to collapse the distinctions between formal work and everyday labor, I offer a methodological approach that centers these movements and multiplicities and renders them discernible in the present. Presenter: Hemangini Gupta (Middlebury College, Department of Anthropology)

The Third Shift: Visible and Invisible Labor in Digital Healthcare Activism: In this paper I draw on ethnographic work with patient activists to consider how they perform a "third shift" (e.g., fundraising, blogging, policy guidance) in the transitory time between formal career work (first shift) and their labor

as patients (second shift). I focus on patient activism as a site of dissolving screens, where separations of physical/digital, medicine/home, and paid/unpaid are increasingly erased. Voluntarism is an area where labor is already assumed to be willingly donated or uncompensated. Yet, in the zone of online blogs, posts, and shares, how are activists called to do more, in an increasingly opaque way. The gymnastics required to make sense of cancer genomics and translate complex science to broader publics requires a kind of anticipatory labor (attending research events, immersing in literature, retooling media skills) before one is able to hit the keyboard and start blogging. Once the writing starts, what efforts are required to make otherwise abstract mutations, molecules, and numbers legible. Online activism offers expansive possibilities for solidarity and mobilization, but individual activists' efforts are rarely compensated—even as their products (writing, fundraising, messaging) are material to the success of oncology research, patient engagement, and drug availability. Uncompensated labor has consequences not only for what kinds of labor are counted but how long activists are willing to stick with the trouble. Additionally, what are the modes of ethnographic labor needed to work alongside and make online activism legible? In conversation with critical appraisals of technoscience and care (Puig de la Bellacasa 2011) and biofinancialization (Lilley & Papadopoulos 2014), I consider some of the critical ways anthropologists might assist with how activist labor is counted and accounted for. Presenter: Kristin Bright (Middlebury College, Department of Anthropology)

4-335

Translations on the Move in Contemporary Africa

10:15 AM - 12:00 PM TMCC - 712

Oral Presentation Session

REVIEWED BY:

Association for Africanist Anthropology

ORGANIZER:

Amanda Kaminsky

PRESENTER:

Amanda Kaminsky, Nikolas Sweet (University of Wyoming, Department of Anthropology), Julian Murchison (Eastern Michigan University, Department of Sociology, Anthropology & Criminology), TJ Espino McGurran

DESCRIPTION:

This panel critically investigates social movement and mobility in Africa through the lens of translation. The papers provide a dynamic snapshot of contemporary Africanist anthropology's theorizations of the movement of commodities, people, cultural practices, spiritual economies, names, food, and media through various regimes of value, transnational commodity and migration circuits, and spiritual and linguistic economies.

The Micropolitics of a Chinese Deli in Nairobi: This paper examines the multicultural politics of conviviality in Nairobi's Chinese food industry. As a central node of China's 21st-century expansionist policies across the Global South, Nairobi is home to a vibrant Chinese community of approximately 50,000 people. The epicenter of this community is in Nairobi's Kilimani neighborhood, where a restaurant complex called 'Chinatown' has come to epitomize the growing Chinese presence in Kenya. Based on a year of ethnographic fieldwork in Kenya in 2021-2022, this paper investigates how the geopolitical rhetoric of Africa-China relations is structured at the level of interpersonal interactions. By presenting an ethnographic case study of a takeaway deli inside Chinatown, I examine how Kenyan employees of Chinese eateries navigate complex linguistic and cultural barriers to make a living. I analyze how employees assert power and agency despite the precarity of their positions as low-paid workers with a high turnover rate, navigating the complexity of their workplace through creative code-switching, joking, and banter with Chinese customers, bosses, and each other. Throughout these encounters, food functions not only as the constant background, but also as a key site of conviviality, contestation, and resentment between the Kenyan employees and their Chinese customers and bosses. Presenter: Amanda Kaminsky

Rites of passage revisited: negotiating Senegalese coming of age transitions in a transnational world: Rites of passage offer a classic object of Africanist anthropology whose study often rested upon the assumption of bounded ethnic societies. In common understandings, these were secretive, often intense rituals performed in a sacred forest. This paper reexamines the role of rites of passage in Senegalese communities through two new perspectives. Firstly, it draws on more recent literature that has examined rites of passage within a transnational frame in which dispersed members of the community often travel back and participate in rites of passage from afar. Secondly, it poses the question of what participation in a rite of

passage looks like. This paper draws on ethnographic work that shows the borders between ritual space and broader community actors to be much more porous. Adopting such a perspective shows how a more diverse range of individuals participate in and negotiate meanings through these rituals. While scholars have largely focused on the rite of passage as a social transition, this paper reexamines this site of social action through the lens of translation, transparency, and transnationalism. Presenter: Nikolas Sweet (University of Wyoming, Department of Anthropology)

Majimaji in Name and Memory: How the Historical Rebellion Gets Invoked and Reimagined: Majimaji refers to a regional movement of rebellion across the southern half of what is today mainland Tanzania in the first decade of the twentieth century. The movement was supported by the use of a medicine (maji) that protected against the Germans and their bullets. The Majimaji name and its associated historical memory are ubiquitous in and around the city of Songea in southern Tanzania. Majimaji remains a key piece of national history for many, and there have been multiple moves to invoke the name in recent years, including efforts of which I have been a part (Majimaji Selebuka festival). This paper seeks to expand the frame beyond academic historiography and the formal spaces of memorialization/remembering to consider the 'lives' (or 'afterlives' if you will) of Majimaji in broader spaces of public consciousness. It aims to bring together rather disparate threads. The primary geographic focus is the city of Songea and the Ruvuma region, but the paper will also ask questions of the idea of Majimaji in national and international spheres, including social media. Majimaji appears in each of these spaces as an idea, a symbol, a ghost, and potentially a commodity. Taking into consideration legitimate questions of ownership (of the idea/memory/history), the paper is especially interested in examining the ways that the ideas, memories, and histories travel and translate across these spheres (or do not in some cases). This paper employs overlapping lenses of commodification and vivification to analyze the (after)lives of the movement over one hundred years later. Presenter: Julian Murchison (Eastern Michigan University, Department of Sociology, Anthropology & Criminology)

Indigeneity, Modernity, and Regimes of Naming among Bakiga Christians in Western Uganda: In Western Uganda, as in other parts of sub-Saharan Africa, many Christians have personal names from indigenous languages as well as personal names in English. In the past century of Christian history of Western Uganda,

Bakiga Christians often took or were given new personal names, typically in English, upon baptism – these names were and are usually labeled as 'Christian' names. Yet, there have always been a minority of people who only use Rukiga/indigenous names and those who using 'Christian' names that were not English, but in Rukiga (i.e. names from the Rukiga Bible). However, over time, many Bakiga have started to emphasize using their English names over their Rukiga name as well as constructing and giving names in the forms common among British or Euro-American naming systems. This has continued to marginalize the use of indigenous names and alternative naming systems into the present. Building on ethnographic evidence from southwestern Uganda, I seek to delineate the particular cultural logics of the various historical naming regimes and describe conflicting notions of value at place in how the naming systems are used. From this, we can see how contemporary Bakiga Christians craft their belonging as Christians, modern subjects, and/or ethnic group members. I argue that in order to describe the interrelations and conflicts of these various belongings and subjectivities in western Uganda, we need discuss how names are used and the norms and policies that have grown around naming in contemporary Uganda. Through recognizing, and documenting, conflicting naming regimes we gain new insights into how concepts of the good life, belonging, modernity, and ethno-patriotism are at play in Western Uganda as well as similar communities across the continent. Presenter: TJ Espino McGurran

4-340

Transnationalism and climate change: envisioning ecological futures across borders and “from below”

10:15 AM - 12:00 PM TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Daniel Thompson (University of California, Merced, Anthropology & Heritage Studies Department)

CHAIR:

Daniel Thompson (University of California, Merced, Anthropology & Heritage Studies Department)

PRESENTER:

Tannya Islas ,Peter Habib (Emory University, Department of Anthropology),Liza Buchbinder

(University of California, Los Angeles), Daniel Thompson (University of California, Merced, Anthropology & Heritage Studies Department)

DISCUSSANT:

Rebecca Galemba (University of Denver), Peter Little

DESCRIPTION:

This panel explores how the multi-sited lives and long-distance networks of transnational migrants shape how they think about and respond to climate change. It focuses on two broad questions. First, in what ways does transnationalism shape the circulation of information, knowledge, and discourse about ecological futures across the global landscape? How do transnational migrants' and other border-spanning populations' connections shape how they conceptualize climate change as a phenomenon that is simultaneously global and localized? How do indigenous ways of thinking about climate change travel across borders, and how do they relate to, intertwine with, or diverge from discourses that dominate today's discussions? In this regard, the panel deals with transnational and multi-sited climate epistemologies. Timothy Morton (2013) describes climate change as a hyperobject: something so expansive and slow-moving that humans have a difficult time understanding it. Anthropologists have explored aspects of how scientific climate knowledge is produced and how networks of actors mobilize it in world-making projects (McElwee 2016; O'Reilly 2017). For many transnational populations, it is likely that understandings of climate change are shaped by a combination of science communication and the networked experience of environmental change that affects friends and family members who are spread across multiple landscapes (Hillmann et al. 2020). Extended social networks provide access to forms of mediated knowledge about a range of socio-ecological contexts. Across these networks, scientific knowledge is likely to blend and intersect with indigenous knowledge systems (e.g. Ingold 2000). The panel invites submissions that reflect on what transnationalism can tell us about how humans think about, anticipate, and interact with the 'hyperobject' of climate change. Second, how does transnationalism shape the practical capacity (or incapacity) of migrants and cross-border populations to respond to climate change as a multi-sited phenomenon that affects them in their multiple sites of life? Among what transnational populations, and to what extent, does climate change adaptation appear as a priority in their daily lives and economic strategies? This second focus of the panel addresses issues of everyday transnational actors' understandings and enactments of agency vis-à-vis climate change. While

environmental change has long prompted human movement, the global specter of climate change has more recently generated specific situated discourses about mobility and agency, such as the notion of 'climate refugees.' Anthropologists have shown how such notions are contested by alternative understandings of agency and ecology (Farbotko and Lazrus 2012). Yet more in-depth ethnographic understandings of the varying ways that transnational populations conceptualize and enact ecological agency across borders and in relation to disparate political-economic regimes remains to be developed. This panel opens space for interventions in this regard. It foregrounds how discourses and experiences of climate change shape not only understandings and enactments of agency vis-à-vis climate change itself (T. A. Morton et al. 2011), but also relative to experiences of borders and inequalities that mark the global landscape (cf. Cons 2018). The panel invites submissions that explore transnational actors' perceptions of agency as they move and work across this landscape.

Borderfields: Agriculture and Migrant Experiences of Climate Change Across the US and Mexico: In this paper, I illustrate how climate change, through circular migration, has become a collective experience that constitutes bordered spaces and conditions beyond geographic proximity to national boundaries. Currently, dozens of ejidatarios migrate back and forth between agrarian communities like Coamiles—in Nayarit, Mexico—and Mecca, California to participate in Southern California's grape economy between March and October. These seasonal movements are made possible by past and present U.S. immigration policies that allow ejidatarios to work in the US as either a US resident or a guest worker. On one hand, these policies have allowed ejidatarios to work in the US, providing them the financial means to maintain ownership of their lands in Mexico and to continue planting crops there despite undesirable farming conditions produced by climate change. On the other hand, by working in California's agrarian sector—where both temperatures and immigration policies are becoming increasingly more hostile—ejidatarios are also exposed to changing labor conditions in the US, which in turn impacts their ability to continue with their planting seasons in Mexico. My analysis of this process reveals that climate change is not just a planetary phenomenon; it is also a "bordered" one, embedded in relationships with agricultural lands on both sides of the US-Mexico border. I use the term "borderfields" to capture how land, climate change, and daily life amalgamate through

a bordered nexus that I argue is also a climatological one. Presenter: Tannya Islas

Excess of Crises: Water Education, Humanitarianism, and Climate Change in Lebanon's Bekaa Valley: Lebanon is the most water-rich country in the Middle East; it also holds the most refugees per capita globally. The perceived excess of water and human populations in Lebanon converge in humanitarian efforts of servicing displaced Syrians and assisting needy Lebanese, particularly in the Bekaa Valley—Lebanon's country-long border region with Syria. With government agencies drowning in debt and vacancies due to Lebanon's unprecedented economic inflation, a vast coordinated network of transnational humanitarian NGOs constitutes a "Water Sector" which manages and implements water policies in the country. The Water Sector has become a surrogate governing body which mediates the global and the local, adapting and implementing international standards set by NGOs' parent organizations for Lebanon. Despite its abundance, concerns of misuse, pollution, and leaky infrastructure constitute a water crisis in Lebanon—a potent discourse generated by the Water Sector which interprets Lebanon's waterscape in light of a global water crisis, intimately linked to climate change. The specificities of ecology and displacement in Lebanon therefore become transnational and globalized through the governing of water. Several NGOs teach the realities of the water crisis, and its global scope, to Lebanese and Syrian residents through workshops and conferences, aimed at cultivating a consciousness toward climate change and water use. This paper explores the goals and limits of such efforts. Considering compounding crises within Lebanon, including rampant inflation and nationalist rhetoric targeting refugee populations, how does the management of water and the mitigation of climate change become a priority? Presenter: Peter Habib (Emory University, Department of Anthropology)

Ethnography at the Intersection of Deforestation and Ritual: Since the 1970s, forest transformation to cropland and unregulated logging have radically altered the West African landscape. For the Upper Guinean Forest that runs from southern Guinea to southwestern Togo, 84% of the original ecosystem has been lost since 1975, transforming it into a fragmented system of remnant forest. Within this biodiversity hotspot, the political ties to forest conservation have been particularly stark for the nation of Togo. After the death of its autocratic president Gnassingbe Eyadema, Togo's rate of deforestation accelerated with the dissolution of state-sponsored conservation programs. India and China

are the largest buyers of Togolese timber, and the timber industry now accounts for 16% of the country's GDP. Despite the urgency of large-scale corrections to the current pace of deforestation, this paper argues for attending to the on-the-ground cultural effects of habitat destruction and local understandings of conservation for community's that interface with remnant forests. The author has a twenty-year relationship with a rural community in eastern Togo and presents preliminary ethnographic findings on the impact to religious practices of sacred grove destruction. These groves were planted during the French colonial era and are infused with religious and spiritual significance. This study supplements ongoing conservation efforts by asking, "What happens to ritual when the trees are gone?" In addition to gaining a deeper understanding of local moral worlds driving deforestation and conservation efforts, this engagement fosters collaboration by eliciting the evolving natural resource needs of communities on the frontlines of our changing climate. Presenter: Liza Buchbinder (University of California, Los Angeles)

Uncertainty and ecological agency among Ethiopia's refugee diasporas: This paper examines anticipations about climate change and strategies for climate adaptation among former refugees from eastern Ethiopia who are now conducting transnational investment and non-profit work in their regions of origin. International development agencies and academics have repeatedly raised the alarm that climate change is expected to intensify alternating drought and flood events in the Horn of Africa, manifest most recently in the drought that accompanied the 2021-2023 La Niña phase of the El Niño-Southern Oscillation (ENSO). Former refugees from Ethiopia and Somalia have played key roles in supporting drought-affected populations through remittances as well as funding and implementing community-based adaptation projects and business investments geared toward new agriculture and water storage technologies. However, little is known about these transnational actors' perspectives on climate change and experiences of uncertainty with regard to ecological futures. To address this gap in knowledge, this paper addresses three basic questions. First, what beliefs and concepts about climate change are prevalent among Somali and Oromo diaspora populations from eastern Ethiopia, and where does climate change fall on their list of concerns? Second, how do discourses and vernacular understandings of climate change circulate across the US-Ethiopia connection? Third, how do these populations think about their agency vis-à-vis climate

change, and how have these understandings of agency been affected by the shared history of forced migration? Through these questions, the paper explores how human responses to anticipated crisis are shaped by past experiences of catastrophe and mobility as well as enduring transnational relationships among extended networks of family, friends, and business collaborators. Presenter: Daniel Thompson (University of California, Merced, Anthropology & Heritage Studies Department)

4-805

Troubling Tender Transmutations: Speculative Ethnography as Fugitive Planning and Transmigrant Study

10:15 AM - 12:00 PM Virtual - Room 1
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Yamuna Sangarasivam (Nazareth College, Department of Sociology and Anthropology)

CHAIR:

Hortense Gerardo

PRESENTER:

May Joseph (Pratt Institute), Yamuna Sangarasivam (Nazareth College, Department of Sociology and Anthropology), Kristin Prevallet

DISCUSSANT:

Hortense Gerardo

DESCRIPTION:

Our roundtable invites participants to join our laboratory of experimental methodologies, through which we stir up diverse performance practices that rehearse and enact pedagogies of refusal, unlearning, and resurgence as a form of fugitive planning and transmigrant study. We are a gathering of chthonic ones (Haraway, 2016); braided together by our practices of transpoetics, speculative ethnology, playwriting, environmental dance and theater installations, multispecies collaborations, and panatheneic walking traditions, unruly in our willful practices of fermentation, care, and response to our troubling times of ongoing global pandemics of racialized, gendered, sexual wars and forced migrations. We draw on performance as generative of transformative pedagogical methodologies for 'developing practices of multispecies environmental justice' (Haraway 2016:8).

We enter into the practice of speculative ethnography as a space of continuous rehearsal, transition, and transmutation where we willfully disrupt the normative realism of citizenship and national belonging, sovereignty and responsibility, freedom and democracy coupled with neoliberalism's affective infrastructures of diversity, equity, and inclusion. Speculative ethnography is a willful methodology that makes common cause with the conditions of displacement and dispossession. We also draw on the works of Lauren Berlant (2011, 2022), Octavia Butler (1993), Stefano Harney and Fred Moten (2013), Janet Cardiff (2005) among others to advance speculative ethnography as a transmutational methodology through which we trouble conventional ethnographic methods of transplanting local ways of knowing and being while experimenting with divergent forms of collecting and curating cultural narratives and artifacts. This roundtable is a space of speculative fabulations.

4-345

Writing COVID: Pandemic and Ethnographic Transitions

10:15 AM - 12:00 PM TMCC - 606
Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Charles Briggs (University of California, Berkeley, Department of Anthropology)

CHAIR:

Charles Briggs (University of California, Berkeley, Department of Anthropology)

PRESENTER:

Lawrence Cohen (University of California, Berkeley, Department of Anthropology), Clara Han (Johns Hopkins University, Department of Anthropology), Warwick Anderson (University of Sydney), Adia Benton (Northwestern University, Department of Anthropology), Charles Briggs (University of California, Berkeley, Department of Anthropology)

DESCRIPTION:

Writing COVID: Pandemic and Ethnographic Transitions
Representations of the COVID-19 pandemic are saturated with projections of transitions. Everyone can recite a litany of transitions: from 'normal' to pandemic life, transitions from one variety of mitigation measure (such as 'lockdowns' and 'mandates') to less stringent

measures, and so forth. Anthropologists have devised a wide range of ethnographic approaches to viewing how people reacted to the pandemic and how it affected their lives, relations, and work. Having conducted pandemic research in the United States and other countries, the panelists address dilemmas that emerge as anthropologists write about a phenomena that has saturated nearly every communicative channel, even as many audiences cite 'pandemic fatigue.' This session explores through multiple sites and lenses how anthropologists can productively write within, about, and against these apparent transitions. Several panelists examine the complexities that anthropologists face in researching COVID-19. Clara Han draws on a multi-country study of the pandemic and her fine-grained, remote ethnography with Chilean families with whom she has conducted research for decades. She examines forms of fluctuations of domestic triaging in households in questioning narratives of wholesale pandemic transitions affecting the lives of the poor. Lawrence Cohen examines how COVID-19 is assimilated into narratives of demographic transitions in the United States, viewing how deaths of the elderly and racialized populations become part of demands to reinvigorate a virile White masculine body. He also looks at how the pandemic in India came to be situated vis-à-vis migratory transitions to urban life and the mediatization of health. Several panelists explore challenges that anthropologists encounter as they face writing within narratives of pandemic transitions even as they counter or at least find ways of working around them. Warwick Anderson argues that philosophers, social theorists, and medical historians have largely failed to become attuned to the particular features of the pandemic. Their narratives rather twist it to provide proof of their long-standing formulations or cast it as a new variant on received pandemic narratives. Adia Benton draws on work on long COVID in the United States and Ebola in Sierra Leone to find ways of refusing the dramaturgical forms elaborated by historians of medicine, epidemiological projections of viral shifts between peaks and valleys, and other narrative models that project both linear and cyclic transitions. She pushes toward novel ways of writing that foreground relations of power, intersubjectivity, and temporalities that go beyond conventional epidemic plots. Charles Briggs draws on interviews with people projected as occupying diametrically opposed sides of a pandemic transition into political intolerance. He explores how anthropologists might write for both of these audiences in ways that move laterally within the effects of pandemic transitions to see how lives were upended by challenges—some similar and some discrepant—that

undermined communicable control, that is, ways of managing the circulation of viruses and discourse. Nancy Scheper-Hughes thinks through the complex ways that Taos Pueblo protected elderly residents, writing in a setting where talk about COVID-19, ethnographic research, and anthropological writing are all carefully controlled.

Pandemic Returns: This talk brings together three problem-spaces of research over the years of pandemic, as a provocation for anthropological analysis and writing: (1) rationalities and affects of triage in the United States, through a study of entwined claims of “gerontocide” (the scandal of the mass death of older persons) and “culling the weak” (the popularization of eugenic imaginaries of pandemic as enactments of whiteness); (2) rationalities and affects of the migrant versus the spatially proper body in India, through a study of lockdown policy, official contact tracing apps, the political theater of a collective and united national voice, and the verticality of the new urban order; and (3) pandemic co-morbidities in India, with a focus on mucormycosis death, as these raise bio-communicable questions in contexts of new media and mass abandonment. In bringing these projects—each undertaken in a protracted moment of lockdown—into relation, and extending their concerns forward into this time of late pandemic, the talk wrestles with questions of the place of uncertainty, the involution of the ethnographic, and the returns of fascism. Presenter: Lawrence Cohen (University of California, Berkeley, Department of Anthropology)

Domestic triaging, household decision-making and Covid-19: modalities of description: What are the stakes of different renderings of domestic triaging in contexts of economic precarity? The anthropological archive is replete with multiple descriptions of triaging. While an impulse may be to group such descriptions under a master concept, the descriptions themselves present both subtle as well as marked differences in terms of the texture of decision-making, the particular ways the presence of the state is felt and experienced, and how the wider neighborhood milieu permeates domestics. Such descriptions encompass a wide range, including subtle pathways of neglect (Scheper-Hughes), the abandonment of sick and economically 'unproductive' kin (Biehl), and the thresholds of the pathological and the critical (Das). In this paper, I explore modalities of description in relation to a longitudinal multi-country Covid-19 study that involved bi-weekly household illness and financial surveys and amplificatory interviews during the initial months of the pandemic when

lockdowns and other movement restrictions were being applied by states. I draw from the fine-grained ethnography with families whom I have known for over twenty years in La Pincoya, a low-income neighborhood in Santiago, Chile, and whom I met remotely every week for a period of five months. Through this mode of fieldwork under pandemic, I attempt to describe the fluctuations of domestic triaging within households who have long lived with persistent mental illness and addictions. How might household survey data paired with shifting internal hierarchies and intensifications of disease offer a description of the flux of triaging? What did the Covid-19 pandemic reveal with regard to everyday life in this neighborhood? Setting aside the easy discussions of 'new normal' and catastrophe, does a description of this flux of triaging - that was already ongoing within households - reveal that the structure of everyday life for the urban poor was not 'broken' during the Covid-19 pandemic? Presenter: Clara Han (Johns Hopkins University, Department of Anthropology)

Curating Covid Crisis: Since the beginning of the Covid-19 pandemic, philosophers, social theorists, and historians have sought to narrate the “crisis,” to confer meaning on our predicament. Generally, philosophers and social theorists—including Agamben, di Cesare, Žižek, and even Latour—have related the pandemic to their previous inquiries, attempting to make contemporary epidemiology congruent with older speculations. Historians usually have resorted to tracing the “lessons of history,” looking for similarities with past epidemics, taking what may loosely be called a nomothetic approach. Elsewhere, I have criticized both the rehashing of old theory and the facile recourse to analogic reasoning in these explanations of Covid-19. Here, I want to touch on two other issues. To what extent does conceiving Covid-19 as crisis shape (or deform) these writings? And how do these writings, so unresponsive to the forms the pandemic is taking, actually reframe our understanding of the event—making it conform to inapt theory and history? Presenter: Warwick Anderson (University of Sydney)

Writing on and reckoning with the outbreak narrative: Amidst rising Covid-19 cases and deaths in North America, poet Dionne Brand questioned the political tendency “to manage the pandemic as narrative, as calculus, but not yet as reckoning.” Brand provokes us to imagine mass disease events, and the crises preceding and proliferating in their wake-- outside the dramaturgical forms elaborated by historians of medicine, and beyond epidemic curves that (eerily, but not coincidentally) resemble conventional narrative

curves we were taught in primary school. Thinking with cases of long Covid in the US and Ebola survivorship in Sierra Leone, I ask what do narrative and calculative perspectives presume, prefigure and prioritize -- particularly as they relate to temporal and experiential dimensions of disease events and public health crises, and how we write about them? I argue that moving beyond the dramaturgical and narrative explanations (and towards reckoning) requires foregrounding relations of power, intersubjectivity, and temporalities that exceed conventional epidemic plot. Presenter: Adia Benton (Northwestern University, Department of Anthropology)

Incommunicability and the Staging of Impossible COVID Conversations : Perhaps the most widely accepted understanding of the COVID-19 pandemic is that forms of knowledge and corporeal practices reflected fundamentally distinct assumptions and moved along largely non-overlapping circuits. Many read the pandemic as providing a transition into a United States irreversibly characterized by paralyzing and uncrossable social and political divides. This paper explores the possibilities and obstacles that emerge in writing texts designed to cross these boundaries. Publishing in anthropology journals and university presses largely confines writing to communities of readers with relatively similar epistemological and political commitments. Part of an effort to write for general audiences, this presentation creates experimental juxtapositions of what would be construed as incommensurable, conflicting perspectives. Excerpts from interviews with Trump-supporting “anti-vaxxers,” an infectious-disease physician, and an artist/long COVID activist intersect through explorations of COVID experiences and extrapolations of what they could teach one another, should this staged dialogue actually take place. Rather than projecting anthropological clairvoyance, the move here is to see how the pandemic produced incommunicability, as embodied in being denigrated by others as irrational, inconsistent, and lacking knowledge, as well as in coming to experience bewildering senses of uncertainty, confusion, and a loss of reflexivity and agency. The writing explores how discrepant actors might come to view the pandemic experiences of Others as emerging from similar and contrastive transitions, accordingly similarly facing varieties of a descent into incommunicability. Presenter: Charles Briggs (University of California, Berkeley, Department of Anthropology)

4-350

Young People and the Transit of Values: A Dialogue Between Anthropology and Childhood Studies

10:15 AM - 12:00 PM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Anthony Wright (Rutgers University)

CHAIR:

Anthony Wright (Rutgers University)

PRESENTER:

Anthony Wright (Rutgers University), Diana Carolina García Gómez, Smruthi Bala Kannan (University of Chicago), Anna Perry, LaTiana Ridgell (Rutgers University)

DESCRIPTION:

Scholars in the anthropology of childhood and the adjacent field of childhood studies have explored relations between children, childhoods, and the (re)production, transformation, and transit of values, broadly defined. These include studies of child laborers as producers of economic value (Balagopalan 2022; Nieuwenhuys 1996); children and childhood as sites of economic, political, and emotional investment (Scheper-Hughes and Sargent 1998; Stephens 1995; Zelizer 1985); children as subjects of humanitarian rhetoric and policy frameworks (Malkki 2010); children as negotiators of values surrounding health and wellbeing (Spray 2020; Clemente 2015); children as producers of moral values (Toren 1993); and children as consumers of value-charged media and commodities (Chin 2001; Cook 2004; Tobin and Henward 2011). This work has raised a number of vital questions about the role that children and youth, as both actual, flesh-and-blood beings and as figures constructed in discourse, play in the (re)production and transit of multiple forms of value. Most importantly, this work has drawn attention to the complicated ways that children and childhoods, in all their manifestations, are subjects and agents of diverse forms of value, which we conceptualize not as stable objects or possessions, but as entangled processes that always involve movement, transition, and transformation. In this panel, we draw on a mix of online and in-person ethnographic studies to explore how young people participate in and are affected by processes of value (re)production, transformation, and

transit. We raise questions about how young people's embodied experiences, memories, self-images, and everyday practices shape and are shaped by the (re)production, movement, and entanglement of political, economic, social, moral, medical, and emotional values. We explore these questions in a number of different contexts and among diverse populations, including among teens who are undergoing cancer treatment in a children's hospital in the United States; among young people negotiating memories of armed conflict in Colombia; among African American women and girls assessing the moral and political value of the viral social media hashtag #BlackGirlMagic; among disabled college students in the United States who are navigating systems of disability accommodation; and among students in Tamil Nadu who inhabit school infrastructures shaped by development discourses of sanitation and hygiene. We explore how young people (re)produce, negotiate, and embody the various forms of value that constitute their lives and worlds, and we show how these processes produce a complex mix of emotions and experiences that destabilize reductive understandings of young people's subjectivities. This is an Anthropology of Children and Youth Interest Group invited session.

Teen Cancer Patients and the Omnipresent Child and Family in the Pediatric Cancer Ward: Despite major advances in the treatment of pediatric cancer, it is still a leading cause of death among children and teens in the United States, and its incidence has steadily increased in recent decades (National Cancer Institute 2021). The majority of young people who are diagnosed with cancer in the U.S. are treated in children's hospitals, which, as the name implies, are designed in accordance with value-charged constructions of children and childhood. In this presentation, I draw on 18 months of ethnographic fieldwork at a children's hospital in California to explore how a diverse group of teen cancer patients inhabited a "child- and family-centered" cancer ward. I show how everyday life in the ward was organized around the value of "child appropriateness," which reproduces sanitized, Western constructions of childhood as a time of innocence and play (Cook 2020; Lancy 2014; Zelizer 1985). Building on medical anthropological literature on experiences of medically-induced harm, or iatrogenesis (Varley and Varma 2021; Illich 1982), I argue that this arrangement regularly produced moral iatrogenesis for teen patients who did not see themselves reflected in the child- and family-centered values that governed life in the hospital. These patients often chose not to participate in group activities, such as art workshops and music therapy

sessions, instead spending most of their time in their rooms. I argue that this was partly because they were alienated by the child- and family-centered design and decoration of the common spaces where group sessions occurred, but also because the psychosocial professionals who designed and carried out these sessions tended to draw on cultural repertoires that teens viewed as outdated and out of touch with current trends, while the cultural repertoires that these teens did find inspiring and engaging were not viewed as appropriate for the child- and family-centered space of the hospital. Presenter: Anthony Wright (Rutgers University)

“I felt as if I was overflowing”: Transitioning to Adulthood amid Memories of Armed Conflict: Morally charged constructions of children and youth as subjects in transition and as guardians of a better and more hopeful future have been critiqued by scholars in childhood studies and the anthropology of childhood (Kraftl 2008, Spyrou 2020). This work counteracts teleological and reductive views of childhood by bringing to the forefront children’s and youth’s lived experiences and asking how they provide alternatives to normative discourses about young people. Building on this work, a number of scholars have begun to explore children’s and youth’s political subjectivities, which have been predominantly characterized as guided by outrage and hope for the continuation of globalized democratic societies (Castells 2015; Jenkins et al. 2016; Kelly 2018). While this work raises important questions about young people’s own perspectives and conceptualizations of politics and political activism, I argue that it does not adequately attend to the complex moral conundrums and emotional experiences that youth activists often navigate. In this paper, I discuss the emotional tensions articulated by a group of youth activists as they navigated working at a collective museum that centers the victims of the Colombian armed conflict vis-à-vis their everyday experiences as young people. Abrasive relationships with parents and siblings, failed relationships and heartbreak, or feelings of “living in waithood” (Honwana 2019) were judged as in “mundane” opposition to the testimonies of resilience and resistance of the victims of the armed conflict. The paper shows how a group of fourteen museum workers, all of whom were undergraduate students between the ages of 16-26, navigated transitions to adulthood in a context in which ongoing violence, the collective violent past, and continuous impunity take center stage and create a diminished sense of the importance of living out “normal” futures. Presenter: Diana Carolina García Gómez

Caring Infrastructures and Careful Selves: Experiences of Schooling and Cleanliness in Tamil Nadu: Schools and water, sanitation, and hygiene (WASH) infrastructure in schools are described within developmental literature and policy discourses as infrastructures that care for young people’s health and well-being. Historically considered an infrastructural ‘object lesson’ on moral and physical hygiene, the school provides a scaffold and guidance for young people to transition to responsibilities preventing injury and diseases in adulthood. This paper complicates the discursive transition from cared-for childhood to careful adulthood by presenting how curricular and campaign material on sanitation builds on children’s lived experiences of relational forms of care. Drawing from seven months of fieldwork in 2019 in urbanizing regions in northern Tamil Nadu, India, and related archival and media analysis that took place between 2018 and 2022, this paper centers on 10-15-year-old young people’s accounts of traveling to school and navigating their bodily and sensorial experiences within the schools. I juxtapose children’s everyday embodied narratives with an environmental cleanliness campaign’s discourses on flows of plastics and personal hygiene regulations within the school regarding bodily presentation and the use of toilets, and I explore the spatial and temporal tensions involved. Building on understandings of care as a complex, situated, and non-innocent way of being and relating (Puig de la Bellacasa 2017; Balagopalan 2023), I situate children’s relational care work with each other and their material environments as negotiations with the call to be ‘careful’ both within and outside the school, wherein the discourse of ‘careful’ individualizes the responsibility to care for oneself in a system that is designed with limited accountability to the young people’s lived context and bodily concerns in mind. Simultaneously, the young people’s lived experience situates the schools in the larger localities’ flows of movement, consumption, and wastage. Presenter: Smruthi Bala Kannan (University of Chicago)

“I just felt like a kid again”: Infantilization, Disability Disclosure, and Higher Education: Despite rising acceptance rates of disabled students in higher education, these students continue to demonstrate lower retention and graduation rates than their nondisabled peers (Evans et al., 2017; Dolmage, 2017). Research on the utilization of disability accommodations suggests that only about one-third (37%) of students with reported disabilities choose to disclose their disability to their universities (Adam & Warner-Griffin, 2022). Scholars within Disability Studies have

documented the inadequacies of university accommodations and services for disabled faculty, staff, and students, highlighting reoccurring experiences of discrimination and exclusion. However, few studies have explored the ways in which childhood memories and anxieties about being infantilized influence how students navigate the accommodation process. The ableist cultural tendency to devalue the bodily, intellectual, and behavioral capacities of disabled people by constructing them as childlike has created significant barriers to the well-being and self-image of all disabled people, regardless of age (Stevenson et al., 2011). This presentation draws on ethnographic research with undergraduate students in the United States to better understand the attitudinal, affective, and material costs of the disability accommodation process. I show how processes of infantilization are integral to understanding how students navigate accommodations in the past and present, and I argue that interrogation of these processes is crucial to developing a more nuanced understanding of disabled students' diverse decisions to disclose disabilities within academia. Presenter: Anna Perry

#BlackGirlMagic: The Digital Reproduction of Neoliberal Values: As Black girls transition to adulthood, it is essential to interrogate value-charged messages—intentional and unintentional—that condition them into neoliberal, racialized subjects. Despite the violence of racial capitalism, Black people have found ways to continue to survive and dream, which is demonstrated by adages such as “making a way out of no way.” In 2013, social media activist and entrepreneur CaShawn Thompson translated this adage into the hashtag #BlackGirlMagic to celebrate the efforts of Black women and girls to survive and thrive against all odds. In this presentation, I examine the connection between the notion of #BlackGirlMagic and ideologies of racial capitalism. Using a mix of digital ethnography and critical discourse analysis, I explore how #BlackGirlMagic circulates on social media, and I consider the range of values produced in the process. I critically analyze academic literature and Twitter posts, arguing that #BlackGirlMagic became an untouchable discursive construction that many Black social media users and academics defended from critiques (Chavers, 2016; Williams, 2022). I argue that this response was fostered by the celebratory rhetoric of Black girlhood/womanhood that the hashtag embodies, which provides a “perfect alibi” for the ideological work of racial capitalism, thus hindering critiques or counternarratives (Bernstein, 2011, p. 8). This has important implications for studies that examine how

adherence to the Strong Black Woman schema can result in disordered eating, anxiety, depression, and other physical and mental health challenges (Donovan & West, 2015; Harrington et al., 2010; Jones et al., 2021). Presenter: LaTiana Ridgell (Rutgers University)

4-812

POSTER SESSION: Affinity, ambush, and the co-agentive consolation of dancing Kali Ammon in pre-war and post-war Batticaloa, Sri Lanka.

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Mark Whitaker (University of Kentucky, Department of Anthropology)

DESCRIPTION:

In the 1980s in the Batticaloa district's Hindu temples God-dancing, kalaiyatuta (sometimes called pēy āTuttal/tēvam āTuttal) generally occurred at Āmon temples during temple festivals, as well as at less formal ceremonies (caTangku) often arranged to address more practical problems. In either case, the purpose was to contact the power, or cakti, of the gods, and bring it into human beings and, though them, into the wider world of people. In this paper, prepared in conversation with a local cultural historian, Dr. S. Tillainathan, I will present an account of one such event in pre-war, 1982, Batticalo: the God-dancing of a grieving, male, postal clerk with an affinity for the female Goddess, Kali Ammon. His unwilling transition from grieving father to angry Goddess illustrates the underlying affective technology and spiritual logic of such occasions. A logic, that is, based on the invocation of an inherent affinity (or vālāyam) between a person and a god, and its use to forge a conduit of power to a human being for the benefit, in festival circumstances, of the community at large. But I will also discuss how Sri Lanka's inter-ethnic civil war, and the challengingly liminal post-conflict circumstances this occasioned, were met by this practice of vālāyam -- most recently by an increasing fashion for dancing as 'the good snake'(the God nulla pompu) – to negotiate between the anxieties of the postwar present and Batticaloa Tamil 'culture' (paNpāTu/pārampaTiya).

4-813

**POSTER SESSION: Agents of Transformation:
Teachers' Roles in Rural Communities**

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Holly Marcolina

DESCRIPTION:

Public high schools and their associated extracurricular activities are a standard component of life in rural America and a key to rural revitalization. The qualities, skills, and knowledge required for an educator to contribute to a rural school community in the form of extracurricular events is undocumented. Framed by the four elements central to a sense of community (McMillan, 1996; McMillan and Chavis, 1986), this multi-site critical ethnography seeks to capture how extracurricular activities foster a sense of community among teachers, students, and the greater public in rural contexts. Interviews with rural teachers throughout the northeastern United States explore the 'remarkable complexities' (van Manen, 2017, p. 779) of teachers' work outside of the classroom. By situating teachers at the nexus of the school and local community, this study discovers the extent to which rural teachers are changing the world by their extracurricular work (Freire, 2003) by creating a sense of community for their students and the greater community, and, in the process, finding a place for themselves to belong. Rural educational research is often sacrificed for urban or suburban studies. While research indicates that school-community partnerships are important, there are few examples of actual community connections that elucidate how a sense of community is created for a teacher, extended to their students, and, finally, is realized by the greater public. Teacher preparation programs currently do not prepare their students for the multitude of responsibilities teachers will assume outside of their classroom, especially if they teach in rural settings.

4-814

**POSTER SESSION: Artists and Identity: Spaces in
Toronto through the lens of Photography**

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Visual Anthropology

PRESENTER:

Alina Farrukh

DESCRIPTION:

My interest is in the people, places, and productions of art in Toronto. Working with student photographers at the Hart House Camera Club at the University of Toronto, this independent sociocultural anthropology research hones in on what it means to be a photographer in an artistic community by focusing on identity and placemaking. It looks at how photographers adapt, embrace, or reject 'Toronto'. By asking about hobbies, the city, and the club, I argue that there is more detail discovered through a creative technique rather than only 'classic' anthropological methods. Parallel to the conference theme, the project highlights transitioning from common forms of knowledge and methodology. Students' work-life balance and the relation between photography and community is analyzed. The diverse backgrounds of students, which affect their transition and placemaking in Toronto, are seen through an intersectional approach, especially in factors such as finances, accessibility, and privilege. This gives suggestions into student life organization, representation, community, and the role of institutions. Methods consist of ethnographic interviews, photovoice, and participant observation. The final results and photos will illustrate photographers' lives in an online showcase and a descriptive poster. Such kind of anthropological knowledge is not widely accessible beyond academia. This not only shows insights of the research, but also gives a glimpse into the creative process of photographers, as audience can discover how to see through photos. The project merges learning with visual anthropology and showcases the importance of having creative approaches in research.

4-816

**POSTER SESSION: BEYOND SACRED SPACE: THE
STRUGGLE FOR AL-AQSA AND THE ISLAMIC
MOVEMENT IN ISRAEL**

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

PRESENTER:

Kristen Miller

DESCRIPTION:

The Temple Mount/al-Haram al-Sharif in Jerusalem, also

known as al-Aqsa, has been a site of continuous conflict between Palestinian Muslims and Israeli security forces in the past several decades. Violent flareups and tense relations have made it one of the most analyzed sites to understand conflict at religious space. Many studies either argue that religions are inherently destined to clash at sites of deep spiritual significance or that political and nationalist agendas have commandeered religious sites and amplified conflict for their own gains. A close study of the rhetoric and initiatives of the Islamic Movement in Israel, one of the most vocal defenders of al-Aqsa, reveals a more nuanced relationship between religious actors and sites of shared religious significance. The Islamic Movement in Israel, founded in the 1980s, is a movement of Palestinian Citizens of Israel who promote Islamic revitalization with a strong emphasis on the protection of al-Aqsa as an Islamic site. The group was banned in Israel in 2015 and its leaders have been repeatedly imprisoned for incitement to violence, even though the group is not affiliated with other Islamic groups, such as the Muslim Brotherhood, and does not partake in armed resistance. The movement is expressly resistant to secular and interfaith efforts to reduce hostilities at Al-Aqsa and they reject initiatives aimed at cooperative sharing. The cause for the movement's resistance is often attributed to the group's inherent religious intolerance or its political exploitation of the space to advance pro-Palestinian objectives. However, the leaders of the movement rarely use Palestinian rhetoric or reference broader political struggles. I examine the journal articles, interviews, and speeches of Islamic Movement leaders to conclude that their motivations are rooted in a commitment to Islam. Their resistance to cooperative sharing is not born out of intolerance but the threat of occupation and continued erosion of Islam by the Israeli state and international actors. They argue against initiatives such as interfaith conferences to promote dialogue or rotating schedules for shared use of the space. While these initiatives seem benign to a liberal audience, the Islamic Movement's opposition to them reveals the loaded power configurations behind them. These initiatives preference de-spatialized forms of religious belief that do not account for or enable the affective capacity of Islamic practices at Islamic spaces. Therefore, the Islamic Movement resists efforts to strip away the embodied nature of engagement with al-Aqsa.

4-819

POSTER SESSION: Doing Time: Entertainment and Exploitation at Decommissioned Prison Museums in the United States

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Council for Museum Anthropology

PRESENTER:

Jessi Robbins

DESCRIPTION:

Museums are widely regarded as institutions of education and entertainment. Such is the case for prison museums which, in the United States, often purport to educate visitors on the history of the US carceral system. However, these sites also function as spaces of entertainment that thrill tourists with stories of infamous prisoners, violent and destructive riots, and whatever ghosts are said to remain. This poster presentation examines how converting spaces of punishment and pain into places of entertainment and pleasure can affect societal attitudes and policy regarding the carceral system in the United States. I present ethnographic and archival data collected at two prison museums located in the heart of Appalachia-Brushy Mountain State Penitentiary in Petros, Tennessee, and Alcatraz East in Pigeon Forge, Tennessee-that examines the connection between curated objects and narratives within a space of trauma and the social attitudes cultivated by them. As a secondary focus, I explore the economic transition from prison 'town' to prison 'tourism' in the broader regional-cultural context of middle Appalachia. While the scholarship on 'dark tourism' in anthropology offers useful insight that examines why people are fascinated with traveling to historical spaces of trauma and grief, few studies have examined how these tourist destinations can inform social attitudes by transforming those historical spaces of trauma into spaces of entertainment. Here, I bridge this conceptual gap by illustrating how decommissioned prison museums perpetuate the illusion of punishment and retribution while shadowing the dark and racist history of the United States carceral system.

4-820

POSTER SESSION: Effects of Digital Violence Consumption on Children

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Psychological Anthropology

PRESENTER:

serge koblik

DESCRIPTION:

Presenters: Serge V. Koblik M.A., Porfirio Loeza Ph.D.

Title: Effects of digital violence consumption on children.

Abstract: This poster will explore the impact of consumption of violent content on children's education and academic success. Effective protective factors and prevention strategies will be explored and shared for implementation by parents, community partners and school staff. In light of the current war in Ukraine, and widespread coverage of this tightly-covered conflict involving numerous other countries, this poster seeks to explore and share the effects of violence consumption on children. We will seek to explore appropriate strategies and interventions on how to talk to children regarding violence displayed via social media, online sources or news outlets. With the advent of social media and quickly progressing technology, trauma-related mental health difficulties become a common risk factor to take effect on children's wellbeing and mental health. Over the last couple of decades overwhelming amount of data has been derived from research pertaining to PTSD and other trauma-related mental health struggles in consumers of this sort of content. Letiecq, B. L., & Koblinsky, S. A. (2004). Parenting in violent neighborhoods: African American fathers share strategies for keeping children safe. *Journal of Family Issues*, 25(6), 715-734.

4-821

POSTER SESSION: Exploring caring through story: Relationships between young children and people living with dementia in long-term care

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Melanie Lalani

DESCRIPTION:

Exploring caring through story: Relationships between young children and people living with dementia in long-

term care Melanie Lalani PhD student Dalla Lana School of Public Health University of Toronto Canada melanie.lalani@utoronto.ca The COVID-19 pandemic brought strict visitation protocols to long-term care (LTC) homes as part of infection prevention and control policies. In Ontario, Canada, such protocols continue to evolve, but remain restrictive to children under the age of sixteen during outbreak conditions. Entering the third year of visiting restrictions, outbreaks of COVID-19, acute respiratory infections and influenza have formed a 'triple-demic', resulting in prolonged periods when children are unable to visit loved ones in LTC, many of whom live with dementia. The perspectives that may underlie the rationales for the restrictions that constrain relationships between our oldest and youngest members of society have yet to be explored.

Additionally, the rendering of these intergenerational relationships as invisible has resulted in extraordinarily limited understandings of their possibilities. In this paper, I propose relational caring and lived childhoods theories as a way to explore and challenge assumptions underlying visitation restrictions affecting loved ones living with dementia in LTC and young children.

Providing insights from narrative inquiry, I then explore opportunities for intergenerational relationships to flourish when visits are permitted. Stories drawn from this approach enable us to see a complexity and richness of caring that challenge taken-for-granted assumptions about people living with dementia in LTC and young children. To this end, exploring experiences of intergenerational caring through stories offers a powerful resource to challenge prevalent perspectives, potentially transform the dominant culture of LTC, and contribute new understandings of the very nature of caring. Keywords: people living with dementia, long-term care, intergenerational caring, narrative inquiry, relational caring, lived childhoods, visitation protocols

4-846

POSTER SESSION: Inclusive teaching in the anthropology classroom at a time of transition in U.S. higher education

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

John Millhauser, (North Carolina State University, Department of Sociology & Anthropology)

DESCRIPTION:

This poster presents the results of a survey of anthropology majors and instructors at North Carolina State University (NCSU) conducted in the summer of

2023. Participants reflected upon inclusive teaching based on their own identities and their experiences in anthropology classrooms. At one level, the experiences and opinions of anthropology students and faculty will help our anthropology program identify the most effective teaching methods to help our students in our diverse community achieve their learning goals. At another level, this study is of timely and direct relevance to anthropologists and anthropology programs as the landscape of higher education transforms under attacks on diversity and other standards of inclusivity. In February, the University of North Carolina System's Board of Governors banned compelled speech from prospective students and employees, which was, in part, a response to a question on NCSU's undergraduate application that asked for affirmation of a commitment to 'building a just and inclusive community.' A few months later, the U.S. Supreme Court struck down affirmative action in college admissions and the North Carolina state legislature passed Senate Bill 364, which prohibits compelled speech in state and community college employment. Some see the new laws as targeting efforts to improve diversity, equity, and inclusion. In light of these recent events, we use the results of our survey to reflect on the opportunities and responsibilities that anthropologists have to promote inclusivity.

4-823

POSTER SESSION: Integration and Belonging in German Textbooks for Refugees

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Jason James (University of Mary Washington, Sociology and Anthropology Department)

DESCRIPTION:

This presentation takes a critical perspective on the official textbooks used in orientation courses for refugees in Germany. My analysis focuses on the following questions: How is the society into which migrants are expected to integrate depicted? How are Germanness and national belonging portrayed? What understandings of immigration and immigrants, cultural differences, and integration do these texts promote? I conclude that the ways the textbooks refer to Germans and German culture still tend to treat what I refer to as 'ethnic Germans' and their culture as the norm, making

those categories less accessible to immigrants. In addition, the textbooks work against the goal of integration by downplaying Germany's history of immigration, excluding tensions and violence related to belonging and difference. The texts present instead a historical narrative focused on German crimes and redemption, in which exclusive notions of Germanness as well as prejudices about 'foreigners' and anxieties about integration appear as things of the past. The National Socialist regime continues to serve as a foil for a Germany that today claims to embrace democratic values and diversity, while integration remains a task for migrants alone.

4-824

POSTER SESSION: Interviewing in Closed Environments: Practitioner Experience's Impact on Participant Comfortability

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Philip White (University of Nebraska Lincoln Library)

DESCRIPTION:

Conducting research in closed, restrictive, or otherwise sensitive environments can prove difficult for researchers to elicit responses to better understand the contexts of which participants find themselves in. In this study I have been researching programs for students expelled from traditional school known as Disciplinary Alternative Programs (or DAPs), specifically the teachers and their perspective of the role such programs play in the broader educational context and in the lives of the students they are assigned. Little is known about such programs in part due to the concern that teachers at DAPs would have about what would be written regarding their practice and position in educating students whose enrollment is sensitive by nature of circumstance. The few researchers whom I situate my research in all had either previously taught in such a program (DAP) or became a teacher in the program through their research. I am no exception to this. What I have found is that during my semi-structured interviews I initially received more public-facing responses from participants. Only after I shared an anecdote, and generally a venerable one connecting with the teacher about the difficulties of their job and position, would the participants give a response that would reflect this vulnerability and begin to share about the challenges

that happen in such a position. This is critical in understanding how to better engage with this type of research in sensitive contexts with careful consideration to contextual factors. Examples are shown of responses elicited prior to me sharing my own experience in teaching in a DAP and then the responses after sharing of my experience, a time in the interview I call simply the experience shift.

4-825

**POSTER SESSION: Language and Ethnic Identity
Education in the Inner-Mongolian Public School**

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

skylar hou

DESCRIPTION:

The People's Republic of China's (PRC) New National Program for Child Development (2021-2030 edition) no longer guarantees the right of ethnic minority students to receive an education in their native languages, as they recently designated Mandarin Chinese as the formal language of instruction in schools. My research focus is situated in this political context. It is concerned with the way the PRC attempts to produce social order in ethnic minority schools by way of language practices. As well, my interest lies in how ethnic minority Mongolian students respond to this effort. I also endeavor to explore the dynamic interplay between linguistic practices and broader ideologies, such as ethnic minority identity and national identity. My nine-week ethnographic fieldwork takes place in an Inner-Mongolian public middle funded by the PRC department of education and is obligated to adhere to the PRC's curriculum guidelines and policies, including the previously introduced Mandatory Mandarin policy. I examine the linguistic practices of Mongolian-identifying students, teachers, and administrators in the school setting, taking into account their situated use of Mongolian, the ethnic minority language, and Mandarin Chinese, the national official language. I conduct nine weeks of participant observation, where I sit among the students as one of them and attend classes to look at the language in formal and structured educational settings. I follow the students during their extracurricular activities, recess, and school gatherings to gain insights into the informal language use at school. I also conduct a series of ethnographic conversations

with the students, teachers, and administrators at the school to explore attitudes towards Mongolian and Mandarin, as well as to investigate how individuals understand their own language practices. Finally, I adopt content analysis to examine the diverse forms of communication at the school. This involves close analyses of formal instructions given at school meetings and class instructions regarding language use. I also analyze the banners, policies, and other official printings that make up the linguistic landscape of the school. My research challenges the state-centered, Mandarin-first stance approach adopted by the Sinophone academic discourse and seeks to move beyond the assimilationist perspective that has dominated existing ethnographic work in the ethnic minority regions of the PRC. My research addresses the dearth of ethnic minority standpoint research (Harding 2004) by leveraging my personal positionality as an ethnic minority-identifying individual who grew up under the PRC's colonial regime. With my fluency in Mandarin and working proficiency in Mongolian, I provide a more well-rounded analysis of communicative practices, which is often missing in prior studies conducted by Han Chinese researchers who only speak Mandarin (e.g., Yao 2012). My research contextualizes the crucial link between ethnic minority languages and more abstract concepts, such as coloniality (Roche 2019) and ethnic minority in relation to the nation-state (Yang 2014) in the current political climate of the PRC. It fills in the lack of ethnographic research in the recent decade, despite the intensified policies to infuse Han culture and language into ethnic minority regions, making my research a critical contribution to the field.

4-826

**POSTER SESSION: Maintaining a Broader Fiction:
How Cosplay Animates the Imaginary**

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Nona Moskowitz (Wittenberg University, Department of Sociology)

DESCRIPTION:

In his article, 'The Work of Art in the Age of Reproduction,' Benjamin (2003) theorizes the changes art undergoes when subject to mass production. With infinite replication a possibility, the uniqueness and authority of the singular art object is lost. The mass-

produced entity additionally has the possibility of being independent from the original and allows for a change in viewpoint. It may also create effects that are contingent on the technology. Cosplay is the inverse of this process. The practice of dressing up as a fictional character, cosplay reproduces the mass produced in individual form through manual labor. Through their craft, cosplayers imbue fiction with a living 3-dimensional form. They challenge the borders between the real and the imaginary by giving a fictional character a body and voice that exist in the real world, on the one hand, and by giving the cosplaying human a fictional subjectivity on the other. Such 'animation' (Silvio 2010) or 'characterization' (Nozawa 2013) brings to life the imaginary, but in what way? In this paper, I examine cosplayers' thoughts on getting creative or staying true to the characters they reproduce. Both are forms of animating the imaginary. But they differ in their goals of being independent from or staying true to the original.

4-848

POSTER SESSION: Meeting at the Crossroad: Talks of Transition into Sustainable Spaces for Living and Working Between Government Officials and a Displaced Vanlife Community

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

Cody Rodriguez (University of Melbourne)

DESCRIPTION:

On June 24, 2023, a discussion panel was held titled, 'Sustainability of Nomadic & Local Relationships,' at a small concert festival in Salida, Colorado. Consisting of city and federal government officials, town residents, and full-time nomads, the group addressed growing strife between the parties involved and welcomed constructive dialogue on the possibility of creating a sustainable future for vanlife nomads and residential communities. Attendees sought to address the issue of nomads transitioning to Salida for seasonal work, but due to the rental crisis are unable to obtain temporary housing. Instead, they resort to occupying nearby national forests that raises concerns on the environmental impact this has on the land. For over a decade the number of people living out of their vehicles has grown amongst high-income nations, creating a population of alienated nomads facing regulations that displace them further from mainstream societal normalcy. At a time when housing, cost of living, and climate crises are conflated and impacting the lives of

millions, evidence for such nomadic displacement can be seen with the rise of ordinances against vehicular inhabitation in places across the nation where nomads frequent. The discussion in Salida represents a meeting at the crossroads for cultures both traditional and emerging, creating the possibility of a new path forward for the vanlife community. Grounded in empirical data collected through a year-long multimodal ethnography of full-time vanlife nomads throughout the United States, this paper shares insights about the intersection of migration, displacement, climate change, and labor politics for the full-time vanlife community in their continual struggle in transitioning toward a sustainable safe space to thrive and not merely survive.

4-828

POSTER SESSION: Perspectivism and the Communicative Capacities of Face Paint for Amazonian Runa

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Ashley Lundquist

DESCRIPTION:

Life for the Runa (Ecuador), as for people around the world, is full of experiences of hardship, illness, stress, sadness, tragedy, loss, etc. Yet the Runa highly value conviviality and are expected to avoid expressions of negative emotions that might follow from these experiences. One major exception to this is face painting which provides a work-around for expressing negative emotions. Pastasa Quichua speaking Runa have traditionally used two plants, *Genipa americana* and *Bixa orellana*—wituk and manduru in the Quichua language—for face paint. The designs are temporary, lasting up to a month. The semi-permanent modification of the body allows for Runa to convey to others that they aren't themselves. Instead, Runa are in the midst of transition and see the world through a new perspective; the perspective of the plant, animal, or landscape feature inscribed on their face. It is important to note that the designs still allow the wearer to be recognized and consequently they combine their perspective with that of the inscribed character. I question the semiotics behind Runa face paint practice and its designs as well as the broader impact of those semiotics. This paper explores the significance of

various designs and suggests how this practice might facilitate communication among the Pastasa Runa.

4-850

POSTER SESSION: Platformization and Infrastructuralization: Understanding WeChat's Transformations in China's Internet Ecosystem

12:15 PM - 1:45 PM TMCC - 800 Level

Late-Breaking Poster - In Person

PRESENTER:

Jie WU

DESCRIPTION:

In today's dynamic digital landscape, Internet platforms evolving into vital infrastructures intrigue anthropologists. This study centers on WeChat's journey from platform to infrastructure, exemplifying technology's interplay with culture and society. A recent incident vividly illustrates this transition: Tencent's WeChat payment, aiming to intricately manage campus transactions, implemented measures effective July 1st. Several esteemed Chinese universities suspended WeChat code scanning payment services in response. WeChat Pay's subsequent policy reversal underlines the fluid and dynamic nature of such transformative shifts. Amidst a global context, Internet platforms harness network effects, intertwining social, political, economic, and cultural facets into their fabric. Paradoxically, the allocation of public resources to these platforms is met with limited social responsibility. Striving to evolve from commercial to infrastructural entities, platforms grapple with the dichotomy between profit-driven agendas and the public nature of infrastructures. This study employs a dual-integration framework, uniting 'platform infrastructuralization' and 'infrastructure platformization.' Utilizing WeChat as a case study, we establish a theoretical framework to elucidate the journey from platform to infrastructure. Examining key processes such as platform transition, gateway establishment, power shifts, and governance dynamics, we unravel the intricate interplay between WeChat and technology, politics, economy, and society. Critical inquiries encompass WeChat's historical transition, societal sectors influenced, altered infrastructure nature, and its societal implications. WeChat's significance transcends communication, symbolizing China's technological stride and underscoring the balance between commercial pursuits and public value. Amidst platform-to-infrastructure shifts, governance, accountability, and inclusivity arise as paramount concerns. This study intertwines technology and anthropology, revealing power dynamics, cultural

influence, and socio-political implications. As technology redefines society, anthropological insights offer a holistic perspective. As digital landscapes evolve, delving deeper into these transformations and their societal impacts is essential. This exploration sheds light on the intricate interplay between technology, culture, and society, offering a fresh lens on the fusion of digital and human realms.

4-830

POSTER SESSION: Re-Feminizing The Divine: Understanding the Cultural Constructs of Gender and Sexuality in a Church-Based Christian Community

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Cameron Thomas

DESCRIPTION:

Historically, Christianity has sought to maintain rigid separation between men and women. Particularly in relation to Jesus Christ and authority in the church, where often women are seen as secondary. These ideals have led to the ostracization of individuals who do not adhere to strictly defined gendered roles. Through participant observation and interviews, this study delves into how members of BarbWire Baptist use doctrine and scripture beyond ideal worship, and how gendered religious ideals spill over into their secular life. Using an anthropological lens, this study shows how members of a spiritual community perform and reinforce gendered norms.

4-832

POSTER SESSION: Religion in a Time of Crisis

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

General Anthropology Division

PRESENTER:

Maddi Tolmie

DESCRIPTION:

The initial days of the Covid-19 pandemic was a period of suspended social norms across the world. Governments instructed citizens not to socialize with

people outside of their 'bubble', and to keep a social distance of 6 feet away from those not included in their immediate home. People began working from home, socializing online, and attending school on virtual platforms. Symbols of masks, gloves, and hand sanitizer became synonymous with daily routines. The world was bonded through a period of isolation, anti-structure, disaster; and shared in the experience of a prolonged period of *communitas*. Accompanied by this extended period of *communitas*, Covid-19 placed all humans into a liminal period of existence, of existing between mask mandates, vaccines, and a new sense of 'normal'. The echoed messages across the globe of the wish to return to structure as previously experienced before the year 2020 marks the pandemic as a period of intense social change for the world. In this honour's thesis I view Covid-19 as a social crisis, a form of Victor Turner's concept of anti-structure, within which practising religious groups operated. Through ethnographic accounts of group meetings and interviews with Pagan practitioners, this research examines the impacts of the Covid-19 pandemic on religious practitioners and communities during a time of crisis. This project is ethnographic and comparative, drawing on anthropological theory and other ethnographic research to understand the instances of anti-structure and *communitas* created during a global pandemic.

4-833

POSTER SESSION: Resistance, Self-governance, and Collective Struggle for the Preservation of Memory

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Council for Museum Anthropology

PRESENTER:

Andrea Maranon

DESCRIPTION:

Community museums are physical spaces and social organizations that exhibit the heritage and patrimony of a given social group to strengthen their collective identity via a bottom-up process. My research explores how communities in Oaxaca, Mexico redefine the relationship between museums and the public to provide a new understanding of the concepts of heritage and patrimony as a form of self-determination, as reappropriation, and as collective constructions of historical memory. My investigation aims to answer how community museums function on the ground in Mexico

and how these institutions can -through knowledge sharing- lead to the creation and sustainability of others in different states despite their distinct social organizations, cultural properties, forms of preservation, and ideas of what they wish to present. This ethnographic project focuses on two types of museums: regional and community-based to learn about their roles in the preservation and promotion of cultural patrimony of the people inhabiting the state of Oaxaca, and to understand how these spaces can (or fail to) promote participation and foster representations of local culture in the face of extractive tourism and government 'development' initiatives. Through this initial ethnographic project, I intend to shed light on how anthropologists can collaborate with the creators of community museums as they contest hegemonic discourses, reclaim agency over how they present their culture and heritage to national and international audiences, and fulfill different social needs.

4-834

POSTER SESSION: Rituals of Retirement in American Culture

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for the Anthropology of Work

PRESENTER:

James Deutsch (Smithsonian Institution - Center for Folklife & Cultural Heritage)

DESCRIPTION:

One of the most significant cultural transitions occurs when individuals stop working, usually upon reaching a certain age or condition that allows them to receive a pension. Known as retirement (originally from the French [i]retirer[/i], meaning to recede or withdraw), this transition is often accompanied by folkloric rites of passage. In North America, the most common traditions are parties that may be both celebratory and irreverent, symbolic gifts for the retiree (for many years, a gold watch), and performative rituals that reinforce notions of rebirth and reintegration in contrast to the retiree's receding or withdrawing. However, in spite of its significance as a life marker, the transition to retirement has received relatively little scholarly attention from a folkloristic perspective. Much of the research to date has come from departments of gerontology and sociology-sometimes with the aim of providing 'scarce information on retirement rituals, the factors that shape them, and the influence they have on well-being' (Levin

van den Bogaard, 'Leaving Quietly? A Quantitative Study of Retirement Rituals and How They Affect Life Satisfaction,' [i]Work, Aging and Retirement[/i], v. 3, 2017, 64). Accordingly, this poster session will explore the meanings of retirement rituals from a folkloric perspective. It will pay particular attention to rituals of retirement as sociocultural interactions, in which cultural ideals are challenged and mocked in order to alleviate some of the tensions present in the transition from work to leisure. The rituals often become what cultural anthropologist Victor Turner has termed social dramas, which may liberate the participants 'from normative demands' and provide a liminality or 'gap between ordered worlds [in which] almost anything may happen' (Victor Turner, [i]Dramas, Fields, and Metaphors: Symbolic Action in Human Society[/i], 1974). In these ways, the rituals of retirement provide ways of looking back at one's past, while also looking ahead to one's future.

4-835

POSTER SESSION: The caring state and the value of political-care work in rural Cuba

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Daniel Salas-Gonzalez (Dalhousie University, Department of Sociology and Social Anthropology)

DESCRIPTION:

Based on ethnographic fieldwork among 'political-care' workers embedded in Cuban agricultural cooperatives, I explore the tensions that emerge from how the state has devolved public care functions to local cooperatives that are at the same time more proximate to people's actual needs and more exposed to the instrumental logic of financial opportunity-cost compared to government agencies. Dialoguing with social reproduction theory (Bhattacharya, 2017) and emergent theorizations of Cuba's value architecture, I unpack women workers' embodied experiences of reward and devaluation as they 'throw themselves into the breach' of community depletion to produce what is arguably the focal point of accumulation in Cuba's state socialism--gratitude to revolution (Holbraad, 2021).

4-836

POSTER SESSION: The Impact of COVID-19 on the College Experience: A Service-learning Project

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Anthropological Sciences

PRESENTER:

Douglas Hume (Northern Kentucky University, Department of Sociology, Anthropology, & Philosophy)

DESCRIPTION:

This poster summarizes the findings of a four-year service-learning project on the impacts of COVID-19 on students' college experience and the process by which students were taught basic ethnographic methods in a sophomore-level linguistic anthropology course. In addition to content introducing students to linguistic anthropology, students learned about human subject protection, ethnographic interviewing, free listing, pile sorting, and attribute analysis. During the semester, students applied these methods by interviewing other students about their college experiences during the COVID-19 pandemic. Interviews initially collected data on how students experienced a socially distant education. In the second year, the data collection focused on how students experienced college through a blend of socially distant and face-to-face modalities. In the third year, the project focused on the pandemic's emotional toll on the students. The project's final year involves exploring students' preferences for course content delivery modalities and extra-curricular activities. In addition to presenting the findings of this project and methods by which students were taught basic ethnographic methods, this poster includes recommendations for adapting course content delivery to meet current student preferences that the COVID-19 pandemic has shaped.

4-838

POSTER SESSION: Tó éi iiná: Water is Life, The Dakota Access Pipeline, Navajo National Sovereignty, and Pipelines as Kin

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Association of Indigenous Anthropologists

PRESENTER:

Keely Toledo

DESCRIPTION:

In the midst of a climate crisis, global pandemic, and an ever growing demand on water accessibility, many Native and Indigenous communities find themselves in a place of action and transition brought on by an unsustainable settler-colonial (infra)structure that seeks to destroy Native and Indigenous livelihoods. Weaving together crucial Indigenous frameworks of belonging, personhood, and futurity, I examine the role of kinship and resistance as a means of interrogating pipeline infrastructure in Native and Indigenous communities. From the fierce protests of the Dakota Access Pipeline at Standing Rock in 2016 to the construction of the Navajo Gallup Water Supply Project implemented by the Navajo Nation, this presentation grapples with our role in protecting and reinforcing our connections to our other-than-human relations and the intended impacts of infrastructure. By understanding both the socio-symbolic context of water as a relative and inanimate resources as living beings, I first argue that kinship and concern for the wellbeing of both human and other-than-human relations, serves as the primary motive and foundation of the Indigenous Resistance observed at the Standing Rock protests. I also argue that not all pipelines are inherently invasive and genocidal; that for the Navajo Nation, water as well as infrastructure could become essential parts of the kinship network.

4-839

POSTER SESSION: Toddlers as Active Authors in the Classroom in New York City

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Mako Miura (Teachers College, Columbia University)

DESCRIPTION:

Language is an essential tool for children to gain sociocultural knowledge through the concept of language socialization (Ochs and Schieffelin, 1986). Mothers of two-year-old children similarly express that adults actively teaching language to their children contributes to language learning, rather than just speaking to children (Miller, 2011). However, extraverbal language and the use of bodies can be more expressive than verbal language (Byers and Byers, 1972), as

toddlers between 12 and 18 months old express their feelings and needs with adults and their peers through conventional gestures, even before word acquisition (Fogel, 2009). Furthermore, children are active agents in social practices, who are not just mimicking social practices in the adult's world, but rather they take, appropriate, and interpret knowledge from adult's society, and creatively reproduce it with their improvisations, which fit and address the concerns of children and their peers in the group (Corsaro 2018). Research in infant and toddler classrooms in early childhood education and care settings shows that toddlers are not just passive receivers of care and education, but rather active authors who can mobilize adults to achieve their needs and goals strategically (Stratigos 2015; Salmon, Sumison, and Harrison 2017), exhibit variety of complex social actions (Løkken 2000; Løkken 2004) and have the ability to construct rituals and create their own unique peer culture (Mortlock 2015). Caregivers and teachers of infants and toddlers consider focused looking by children as intentional and fundamental in the formation of peer culture (Sumison and Goodfellow 2012; Devis and Degotardi 2015). In this study, I conducted participant observation of seven toddlers and their caregivers at the Lulu Silver Early Childhood Center in New York City, from April to June 2022. I took ethnographic fieldnotes along with video recordings, individual interviews, and focus group interviews using the video-cued ethnographic method (Tobin 2009). Through conducting ethnographic fieldwork in Lulu Silver Center, I observed one-year-old children's process of communication with each other through their bodies and gazes. I argue that one-year-old toddlers in Lulu Silver Center actively author their motions by making eye contact and gestures, or motions of the body, in ongoing conversations with those around them in the classroom. In doing so, they are not passive actors. This presentation will focus on a 90-second clip taken during my fieldwork which includes moments of two children exchanging their comfort objects alongside the three other toddlers. I analyzed this video by slowing the speed to 0.67x, watching it repeatedly including frame-by-frame, and following everyone one by one to transcribe their verbal language. Then I looked at the children's bodies such as the direction of their body, their eyes, and hand movements, and incorporated them into my transcript by making arrows to the lines where the movement began accompanied with an explanation of the movement, similar to the way that Goodwin used arrows to describe human body movements in his transcription (Goodwin and Goodwin 2005). Frame-by-frame analysis of the video shows that the two toddlers

exchanging their stuffed animals are not the only ones in conversation with each other. The other three toddlers participate in the conversation by way of their gazes and gestures.

4-840

POSTER SESSION: Transitions of Traditions for the Love and Legacy of Making Olive Oil

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Visual Anthropology

PRESENTER:

Anna Elin Linder

DESCRIPTION:

An ancient practice, ecologically apt and culturally vital, the heritage of olive cultivation in Puglia, the heel of Italy, occurs widely rooted in the vibrancy and tradition of the people and the landscape. With its 60 million olive plants, renowned for its half one million monumental trunks and piquant olive oils, Puglia represents one of the most important regions for olive cultivation in Italy. Meanwhile, the presence of the vector transmitted plant bacterium *Xylella fastidiosa*, which since its first detection in the region has caused over 21 million olive plants to dessicate, materializes as an unprecedented phenomena of transitioning powers. Devastated by experiencing their history and tradition - their beloved legacy - of olive culture rapidly changing from the die back of acres and acres of olive groves currently taking place, olive producers take action. By means of European funding, they uproot the dessicated plants to replant either of the two resistant varieties of Leccino or Favolosa. This poster presentation visualizes through still picture, droned shootings, and video the critical work undertaken to transition traditions from generations back moving into the future. It is based on over three years of fieldwork with olive growers and olive oil producers in the region, and it uses QR-codes to enable multimodal engagement beyond still photography. While the main aim of the poster is to critically narrate happenings from the perspective of the producers through multimodal means, an equally important aim is to embody particular values of transitioning anthropology from a discipline of words (Mead 1974) into one of sensuous and multimodal attachments.

4-841

POSTER SESSION: 'Uri' in Korean Gugak Music Traditions: Transitioning into Modernity

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

National Association of Student Anthropologists

PRESENTER:

Sarah Palmer

DESCRIPTION:

My research, conducted in Seoul, Korea, over the course of 10 weeks, analyzes aspects of social experience among musicians whose focus is traditional gugak music. In my research, I show how two key aspects of Korean music, han (한) and heung (흥) are elaborated upon in these practices of traditional Korean music and serve as binding agents among musicians. In addition, I consider how the Korean cultural concepts of jeong (정), nunchi, (눈치) and uri (우리) are present in these musical performances. These highly connected terms are reflected in many aspects of Korean Culture, even down to the typical musical structures evident in gugak. For example, uri, or a sense of we-ness implying a decentralization of the self, is evident in the marked use of musical heterophony. This directly prioritizes the performance of the group over a single individual's success or talent. Contrasting Korean gugak's heterophony against western classical music's use of homophony and polyphony, reveals an aspect of uri that saturated deep into Korean musical culture. The result of this is a musical culture that champions the restraint of the individual in order to achieve the end sound of gugak. In this paper I show how this ethic is reflected in the musical scores, gugak performances, and the methodologies of teaching gugak music.

4-842

POSTER SESSION: Waiting in the Line: An Ethnographic Account of Experiencing Economic Transition in Post-socialist Cuba

12:15 PM - 1:45 PM TMCC - 800 Level

Poster – In-Person Live

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

PRESENTER:

Sharon Qiu (George Mason University)

DESCRIPTION:

Since Castro proposed tourism as one of the pillar programs to counter resource shortage during the Special Period in the 1990s, policies were made to alleviate poverty and solve economic dilemmas. New approaches in tourism enhanced people's rights in the private sector, while the old policies like the ration system (*libreta*) continued to shape Cubans' everyday life in the official sector, as it had since the initial stage of a socialist economy in the 1960s. Based on the ethnographic data collected from intermittent fieldwork in Havana and Santiago de Cuba from 2018 to 2022, my work examines different groups of Cubans' experience of time in waiting and the political and market consequences of waiting. I divide the waiting into three sections: 1) the formal sector with government-controlled enterprises like the telecommunication office (ETECSA), 2) the private sector with small businesses, such as private guesthouses (*casas particulares*), private restaurants (*paladares*), and street work, 3) the roaming in the public sphere where local Cubans intersected the sense of aimlessness and otherness. Participant observation and interviews showed that Cuba's socialist market principles nourished a black market that benefited from the informal interactions between the formal and private sectors, while politically, limited access to goods created practices of 'strategic waiting,' which disciplined people into docile bodies in the line and catalyzed a pervasive sense of 'craziness' among the mass population who struggled for survival.

4-843

POSTER SESSION: When housing provokes a scandal: Of Indigenous aspirations and donor expectations in times of transition

12:15 PM - 1:45 PM TMCC - 800 Level

*Poster – In-Person Live***REVIEWED BY:****Association for Political and Legal Anthropology****PRESENTER:****Esther Leemann****DESCRIPTION:**

In the highlands of Cambodia, the Indigenous Bunong communities are experiencing a transition marked by the government opening their forest land to large-scale rubber plantations and settlers in the name of modernization. Confronted with the loss of the major part of their land, the swidden cultivators changed their forest based livelihoods to permanent agriculture, and

adapted their way of life to the new exigencies. While many families struggle to make a decent living, some have acquired considerable wealth through the successful cultivation of coffee, pepper and rubber. A few of them build massive modernist mansions, which in no way resemble the long-predominant thatched Bunong long-houses, except in that they regroup multiple households, who pool their agricultural revenues. This transformation accelerated during the pandemic, when Bunong villagers were forced to stay in the fields and at home and invested in enhanced housing. Donor and NGO staff from Europe and Cambodia were stunned when they returned to Bunong communities after almost two years and got sight of the massive houses and construction sites. Among outside observers, these buildings fueled fears of misappropriation and mistrust, raised questions about proper role models, paternalism and lack of understanding while within the village, they provoked envy and frustration. This poster centers on the story of Indigenous aspirations (Stolz and Tappe 2021) and the disenchantment of European and Khmer NGO staff in times of transition, when the homes of their partners' do not conform to the imaginaries about Indigenous communities they wish to support. It is the result of a reflection that is a byproduct of long-term research with Bunong communities and interactions with European and national donors and NGOs. The inquiry is informed by the critique of the politics of recognition that confines Indigenous peoples and their rights to specific essentialized and discernable forms of cultural difference (Simpson 2014, Povinelli 2002, Cattellino 2008) and by the anthropology of development (Escobar 1995, Ferguson 2005, Li 2009).

4-410

Affect in Transition in China and Taiwan

2:00 PM - 3:45 PM TMCC - 206 D

*Oral Presentation Session***REVIEWED BY:****Society for East Asian Anthropology****ORGANIZER:**

Huwy-min Liu (George Mason University, Department of Sociology & Anthropology)

CHAIR:

Anru Lee (CUNY - John Jay College of Criminal Justice), Robert Weller (Boston University, Department of Anthropology)

PRESENTER:

Chun-Yi Sum (Boston University), Huwy-min Liu (George Mason University, Department of Sociology & Anthropology), Keping Wu, Robert Weller (Boston University, Department of Anthropology), Anru Lee (CUNY - John Jay College of Criminal Justice)

DISCUSSANT:

Merav Shohet (Boston University)

DESCRIPTION:

An increasing interest in affect in anthropology has given rise to new theoretical frameworks that enunciate and investigate subjective and intersubjective states. This 'affective' turn has highlighted the power of feelings, intimacies, emotion, and sentimentality in the public domain (Skoggard and Waterston 2015). This panel joins the growing corpus of scholarship that posits affect as an instrument of sociopolitical control and popular mobilization, and examines the work of affect in building, managing, and (in)validating social relationships, such as at the times of death, when a group's sociality and identity is in its weakest position. Through ethnographic studies of Taiwan and the People's Republic of China, this panel draws attention to three clusters of issues. First, in addition to examining the political function of affects in forging political hierarchies and intimacies, which often assumes an outsized presence in conversations about authoritarian regimes (e.g., China), our papers portray the work of affect in mediating myriad kin, socioeconomic, and even transhuman relationships. Second, while affective circulations are often assumed to be processes that connect and bind, our papers question whether affective experiences of, for example, frustration and disillusionment can also sever ties and create distance. Third, our analytical focus on disruptions and the accidental foregrounds the unruly and shapeshifting nature of affect, which renders any attempt to tame or manipulate it incomplete. This panel includes four papers. Sum's paper, 'Thank you, Poverty': Gratitude and the Making of a Spiritual Crisis in Rural China,' examines the affective work of gratitude in creating a spiritual crisis in rural China, which expunged the political state from its responsibility in managing the material crisis of rural poverty, resituating individuals in webs of familial and social relations in the process.' Liu's paper, 'Fragility and Market Subjectivity: Private Funeral Brokers in the Shanghai Funeral Industry,' describes who Chinese funeral brokers are, what they do, and their vulnerability. It illustrates how fragility is the key condition to constructing market subjectivity under an authoritarian market economy and how funeral brokers became self-managing entrepreneurs despite the state's

attempt to curb their entrepreneurship. Weller and Wu's paper, 'Intimacy, Frustration and Madness: Changing Transhuman Kinship in Suzhou Industrial Park, China,' documents the kinship ties that unite people and deities in Suzhou Industrial Park, and show how urbanization has undercut those ties of care and filial piety, leading to affect of frustration, and occasionally to madness. Lee's paper, 'The Affect of Haunting: Gender, Industrial Work, and Postindustrial Memory in Taiwan,' interrogates how the affect associated with an industrial structure of feeling was mobilized to create subjects and practices commensurable with capital accumulation during Taiwan's industrialization and the way this affect was attached to the renovation of a collective burial of 25 factory women who died young and unmarried in a ferry accident in Taiwan's postindustrial era.

“Thank you, Poverty”: Gratitude and the Making of a Spiritual Crisis in Rural China: During my visits to mountainous villages in southwestern China, I encountered many grateful people: Ethnic villagers expressed gratitude for state-led poverty alleviation initiatives, which had significantly improved their living conditions; Young people were grateful about new opportunities of outmigration and new hopes for social mobility; Children expressed gratitude for the sacrifices that their parents made and the work that their teachers did while their migrant-worker parents were away from home. This paper examines how the affective circulation of gratitude recast the problem of structural poverty into a spiritual crisis caused by individuals' failure to practice emotional endurance. The sociopolitical imperative to be grateful and complacent, in spite (or because) of poverty, expunged the political state from its unfulfilled promise of alleviating urban-rural inequality and shifted the burden of economic and spiritual empowerment to rural individuals. As opposed to recent accounts that document how gratitude promotes citizens' affective dependence on the Chinese state, this paper examines how the political project of making grateful subjects can also create distance from the state and re-channel people's affective attachment to an imagined future that is yet to be built. Here, shifting the analytical focus from expressive gestures or articulations of gratitude to the affective experience and circulation of such helps to sidestep the rationally driven questions of whether villagers' gratitude was warranted or genuine. What matters in this story is how gratitude, as it mediates intimate moments of disillusionment and madness, resituates individuals in webs of kin and sociopolitical relations. Presenter: Chun-Yi Sum (Boston University)

Fragility and Market Subjectivity: Private Funeral Brokers in the Shanghai Funeral Industry: One of the most significant changes in death matters that has occurred since China adopted a socialist market economy has been the marketization of death. Against this change in political economy, this paper describes a newly emergent group of funeral professionals—private funeral brokers—in Shanghai. Funeral brokers are self-employed individuals. During my fieldwork, bereaved families could hire them to make funeral arrangements at funeral parlors which were all state-owned. While brokers had to work with state funeral parlors, they were also business competitors with the same parlors over certain services and products. Funeral brokers were not entirely legal in China. These brokers often transgressed, pushed, and expanded the legal and moral boundaries of the business of death so they could carve out a space for themselves within the state’s monopolization of death. The state often described funeral brokers as immoral profiteers. Ironically, it was them with their amoral conduct who created spaces for religious and relational morality to return to the urban Chinese way of death. By describing who funeral brokers are, what they do, and their vulnerability, this paper illustrates how funeral brokers became self-managing entrepreneurs despite the state’s attempt to curb their entrepreneurship. The paper demonstrates how fragility is the key condition to constructing market subjectivity under such an authoritarian market economy.
Presenter: Huwy-min Liu (George Mason University, Department of Sociology & Anthropology)

Intimacy, Frustration and Madness: Changing Transhuman Kinship in Suzhou Industrial Park, China : (Co-author with Robert P. Weller) Gods and humans are intimately connected in the part of Suzhou we study. Ties to spirits are not just metaphors or projections of human kinship, but literal parts of a kinship system that invoke actual responsibilities of care and filial piety, based on links of both affect and blood. Such intimacy is not always pleasant, and the closest relationships to gods often begin with sickness and suffering, and in some cases with death leading to deification. The first part of the paper demonstrates these intimacies, including Auntie Lin’s painful calling to be a spirit medium (and thus a god’s daughter) and her niece Xiangling’s death and deification as the concubine of the god who took her. The second part turns to frustrations from the interruptions of responsibilities of care and filial piety, caused by the rapid urbanization of the area over the past two decades. Parallel to the affect of “irritability” that Navaro-Yashin connects to the mismatch between the haunted ruins of conflict in

Cyprus and the “make-believe” Turkish state, the mismatch between a modernizing, state-sanctioned urban vision and the practice of village temple religion – in a place that suddenly no longer has villages or their temples – creates an affect of frustration in the daughters of gods. In Xiangling’s mother’s case, the frustration spiraled into madness after the urbanization process destroyed the statue of her deified daughter. The mad woman’s alternate chanting and screaming marked how kinship ties of both blood and affect had been severed by force. Presenter: Keping Wu

Intimacy, Frustration and Madness: Changing Transhuman Kinship in Suzhou Industrial Park, China : (Co-author with Keping Wu) Gods and humans are intimately connected in the part of Suzhou we study. Ties to spirits are not just metaphors or projections of human kinship, but literal parts of a kinship system that invoke actual responsibilities of care and filial piety, based on links of both affect and blood. Such intimacy is not always pleasant, and the closest relationships to gods often begin with sickness and suffering, and in some cases with death leading to deification. The first part of the paper demonstrates these intimacies, including Auntie Lin’s painful calling to be a spirit medium (and thus a god’s daughter) and her niece Xiangling’s death and deification as the concubine of the god who took her. The second part turns to frustrations from the interruptions of responsibilities of care and filial piety, caused by the rapid urbanization of the area over the past two decades. Parallel to the affect of “irritability” that Navaro-Yashin connects to the mismatch between the haunted ruins of conflict in Cyprus and the “make-believe” Turkish state, the mismatch between a modernizing, state-sanctioned urban vision and the practice of village temple religion – in a place that suddenly no longer has villages or their temples – creates an affect of frustration in the daughters of gods. In Xiangling’s mother’s case, the frustration spiraled into madness after the urbanization process destroyed the statue of her deified daughter. The mad woman’s alternate chanting and screaming marked how kinship ties of both blood and affect had been severed by force. Presenter: Robert Weller (Boston University, Department of Anthropology)

The Affect of Haunting: Gender, Industrial Work, and Postindustrial Memory in Taiwan: The Twenty-five Maiden Ladies Tomb was a collective burial of twenty-five unwed female industrial workers who, in 1973, drowned in a ferry accident on their way to work in the Kaohsiung Export Processing Zone. Taiwanese patrilineal culture shuns unwed female ghosts who do

not have a husband's ancestral altar in which to rest in peace. This rendered the dead women homeless – and potentially vengeful – ghosts. This idea made the Maiden Ladies Tomb a slightly sinister-seeming place, one Taiwanese tended to avoid. In 2008, thirty-five years after the ferry incident, with the endorsement of the deceased's families, the Kaohsiung City government revamped the burial site and renovated the Maiden Ladies Tomb into the Memorial Park for Women Laborers. The desire of the deceased's families to change the nature of the Maiden Ladies Tomb does not simply derive from their concern over the ghostly status of their maiden daughters and the ensuing consequences for living descendants prescribed in Taiwanese kinship and popular religion. This paper interrogates how the affect associated with an industrial structure of feeling was mobilized to create subjects and practices commensurable with capital accumulation at the time of these women's death when Taiwan was at the peak of its export industrial economy. Subsequently, it is this structure of feeling that led to the complex emotion of fright and sorrow among the deceased's families and their urge to do something respectable for their daughters who died untimely deaths and were thus not given a chance to live a fulfilled life. Presenter: Anru Lee (CUNY - John Jay College of Criminal Justice)
Discussion: Discussant: Merav Shohet (Boston University)

4-415

And Yet: Troubling Hope in Troubling Times

2:00 PM - 3:45 PM TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Ray Qu (University of Virginia, Department of Anthropology)

CHAIR:

China Scherz ,Abigail Mack (University of Virginia, Department of Anthropology)

PRESENTER:

China Scherz ,Cheryl Mattingly (University of Southern California), Jason Throop (University of California - Los Angeles (UCLA), Department of Anthropology), Enkhe-Tuyaa Montgomery ,Jorge Gamarra (McGill University), Ray Qu (University of Virginia, Department of Anthropology)

DESCRIPTION:

Navigating the wakes of so many global and local upheavals (viral, climactic, political, economic, etc.) this panel engages hope as a key to understanding the lived experience of uncertainty and change. In the recent anthropological and philosophical literature, 'hope' operates as both a passive and active attitude toward not only the future but the very act of living; of continuing on even when the odds are stacked against us. Together, we attend to moments when hope seems to falter, when ambivalence about the future emerges, and when people are tasked with carrying on anyway as critical spaces through which we can better understand the potentiality and limits of human being and being-with.

Hopesick (co-author: Abigail Mack): For many Christians, the belief that God can and does act directly in the world can be a tremendous source of hope, even in the face of seemingly insurmountable challenges. Against all evidence, there is a sense that [new life might lie just around the next bend in the road] [something new is possible] [events hold within them promises worked by divine hands]. This might just be the time, and we must keep faith and act accordingly. And yet, things don't always work out. In this paper, we explore this dynamic of hope and disappointment through the life of a young woman recovering from polysubstance use disorder, considering the theological and interpersonal stakes of hope and despair over the course of three years of longitudinal fieldwork in Virginia and Tennessee. We explore how theological understandings of God's omnipotence and boundary keeping trouble easy distinctions between care and abandonment and allow people to keep hope along roads which suggest forms of love and the miraculous that require an ability to live within complex temporal horizons. Presenter: China Scherz

Time's Uncertainty: A Critical Phenomenology of Hope and Despair in an Unsettled World: Hope is a time word, a paradox, the waking dream of an imagined future that may never come to pass. It is poised for disappointment. And yet, it may be held in precious regard. I consider how African American parents practice hope when confronted with illness and disability, financial precarity and race-based stigma. In the face of these threats, hope emerges as a spiritual gift even when it burdens, a moral obligation that cannot be rejected. I consider practices of hope as spaces of cultivated potentiality, turning to the contemporary interdisciplinary area of critical phenomenology as a theoretical platform.

Phenomenological philosophers (especially Waldenfels, Fanon and Alcoff) and scholars in the Black radical tradition (especially Moten and Glissant) suggest ways to explore hope and despair, trauma and natality, as paired registers of experience. Stated ethnographically, I ask: How do African American mothers (and grandmothers) nourish personal and familial moments of potentiality that disturb normative expectations? How do they try to combat despair by preserving these moments, offering elsewhere worlds that live alongside, even within, ordinary life? My focus is on small domestic landscapes that interrupt the dominant sociopolitical order and its stigmatizing gaze. Presenter: Cheryl Mattingly (University of Southern California)

On Abiding and Bearing: This paper will examine two existentially foundational forms of the “yet still” that remain below the threshold of hope: abiding and bearing. As foundational attunements to the world, abiding and bearing are modes of being that disclose possibilities to keep going, even in the face of upheavals and crises that may tear our otherwise hoped for future projects and plans to the ground. Protentional, not yet fully expectational, these two modes of worldly attunement lie between the radical passivity of pathos and the effortful enactment of endurance. With etymological roots that link abiding to continuing, remaining, waiting, dwelling, and tolerating, and bearing to carrying on, bringing forth, birthing, producing, and sustaining, these two modes of attunement afford and disclose an ongoing perpetuation of being, even in the context of situations where hope in its various, and varying, manifestations is simply not possible. Presenter: Jason Throop (University of California - Los Angeles (UCLA), Department of Anthropology)

Hope and the Institution: The Temporal Constraints of Institutionalized Harm Reduction Work: Over the last several decades, harm reduction interventions in North America have shifted from “outlaw” health work to a tenet of mainstream approaches to substance use, championed by institutions like public health departments. While this evolution has been criticized by organizers who see the more transformative elements of harm reduction work jettisoned by institutions that conform to dominant political ideologies, I further argue that the rigid temporal forms and compression produced by institutions specifically work to negate the temporal multiplicity necessitated by harm reduction work, and can stifle the sense of “hope” that often drives radical work, a gesture towards a better future that makes a careful account of living and working

through the present. Drawing from my own experiences as a harm reduction worker within a public health department, I ask how we might examine the constraints of institutional temporality when doing harm reduction work, and how these constraints are mediated by overarching political paradigms? How does institutional memory—how we relate to the past and the work that has been done—differ when working in an institution versus grassroots groups? How is the future conceptualized or imagined within institutionalized harm reduction work, and what is the role of “hope” in moving towards the future through rigid temporal forms? Presenter: Enkhe-Tuyaa Montgomery

On “Learning How to Live” at the Margins of Hope in Neoliberal Peru : Since 2009, protests over the construction of an open-pit mining project in the Tambo Valley (Arequipa, Peru) have given rise to three police and military occupations in riverside communities. Unfortunately, for valley residents, militarized repression is but the most recent experience in a layered history of violence, which also includes environmental damage and economic precarity. Based on fieldwork with farmers, market workers, and activists pushed to the margins of the state by the rise of neoliberal statecraft in Arequipa, this paper attends to a texture of optimism, which is not quite hope. It focuses on a valley resident’s efforts to contend with the pressure of catastrophic events and ordinary crises as both undermine the relations that give life form in her community. By lending an ear to her use of the phrase “learning how to live,” I approach an ethical mode, which decouples the process of acknowledging a complex problem from the project of pursuing a solution. This mode, I observe, enables acts of mournful listening to underwrite an open-ended transformation as multiple attachments come to matter in contradictory ways. Consequently, it prompts a reflection on what becomes of optimism when the piecemeal unravelling of a social world challenges the possibility of hoping for a recognizable outcome. Here, I draw inspiration from scholarship that considers how experiences of pain, uncertainty, and chronic affliction trace the limits of our life in language. Presenter: Jorge Gamarra (McGill University)

A Good Life Foretold: Incense Seeing, Hopeful Actions, and Everyday Authoritarianism in North China: In North China’s Shandong Province, millions of local people visit fee-charging religious specialists called “incense seers” to consult with supernatural forces and seek guidance on troubling personal problems that impede their

struggles to build a good life. After a public consultation in which the seer (and the audience of fellow clients) learns the nature of a client's problems and offers advice, the seer lights incense sticks and divines the client's future. The article examines the ways in which "hopeful moments" are negotiated, refused, and produced in seers' advice and divination, and to what extent these hopeful moments carry forward into everyday lives. In exploring what happens to these hopes after customers depart from seers' headquarters, I unpack how spiritual experiences influence people's hopeful dispositions and inspire them to act and make changes in contexts of stringent social policies (i.e., China's zero-COVID and family-planning policies). The lived experiences of my Chinese interlocutors offer a window into the cultural capacities to aspire and bring the interdependence and contingency of hope into sharper focus, revealing how hopes are dependent upon constant interactions with both other humans and spiritual forces. Presenter: Ray Qu (University of Virginia, Department of Anthropology)

4-540

Anticipatory Action: Imagining humanitarian futures

2:00 PM - 3:45 PM TMCC - 713 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Clare Herrick (King's College London)

PRESENTER:

Hanna Kienzler (King's College London), Clare Herrick (King's College London), Mary Wiktorowicz (York University)

DISCUSSANT:

Ann H. Kelly (King's College London)

DESCRIPTION:

The language of crisis or disaster suggests exceptionality. However, most crises are habitual, patterned and, increasingly, predictable. The modus operandi of humanitarianism has always been to intervene upon a disaster as it unfolds or after an event. But increasingly, attention is turning to the possibility of predicting and then intervening in advance of disaster. At the UN High-Level humanitarian Event on Anticipatory Action held in New York in late 2021, this new modality gained formal articulation in the humanitarian lexicon. The event was hailed as a major

'turning point' for humanitarianism, a moment where Anticipatory Action, it was hoped, could morph from niche endeavour to mainstream approach. This emerging mode of humanitarian praxis is not about what is 'known', but what is instead 'knowable'. While Anticipatory Action has been hailed as a significant break from the conventions of humanitarian processes and principles, there are many significant continuities with historical humanitarian practice. This juncture presents a critical opportunity to reconceptualise how crises are configured, defined and intervened upon. The rationales for Anticipatory Action are multiple but, in brief, encompass cost-effectiveness at a time of shrinking funds, the increased frequency of crises due to climate change, a means of achieving better 'localisation' and a recognition that data-driven forecasting tools could and should be deployed in the sector to much greater effect. But with only a tiny proportion of total humanitarian funding currently devoted to Anticipatory Action, considerable barriers to its implementation remain: translating limited evidence of efficacy into mainstream methods; problems with data quality and consistency; political scepticism-to say nothing of the morality of acting in advance of crisis being certain. Anticipatory Action represents a moment of innovation in a sector often singled out for its innate inertia. But a transformation of the humanitarian tempo demands questions even as clear answers remain scarce. This panel discussion thus uses the following points as cues for discussion: 1. What does the logic of Anticipatory Action by non-state humanitarian actors imply for nation state responsibilities toward domestic and global public goods (like access to health care) in stable and unstable contexts? 2. What does evidence look like in the context of Anticipatory Action? What are the technical and legal frameworks that justify intervention? 3. What are the historical antecedents of Anticipatory Action and why are these important? 4. What new forms of uncertainty-moral, technical and political-might anticipatory techniques like risk monitoring, forecast-based triggers and early warning tools introduce into humanitarian interventions? 5. What particular 'geographies of intervention' might Anticipatory Action produce? In what ways does anticipation reconfigure the organization of humanitarian logistics and supply chain management. 6. What can Anticipatory Action learn from preventative practices deployed by other disciplines and within other contexts of intervention? 7. What does Anticipatory Action mean for global health norms, policy and practice, and how might it erode, or alternatively, bolster the boundaries it shares with

humanitarianism? 8. How could a gendered lens to Anticipatory Action foster equity and protect women's rights?

4-420

Armenianness in Flux: Identities in Transition or Transitions in Identities?

2:00 PM - 3:45 PM TMCC - 709

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Anatolii Tokmantcev

CHAIR:

Anatolii Tokmantcev

PRESENTER:

Anatolii Tokmantcev ,Sarkis Tricha ,Shushan Karapetian ,Gayane Shagoyan

DISCUSSANT:

Tamar Shirinian (University of Tennessee, Knoxville, Department of Anthropology)

DESCRIPTION:

Is there ever an end to transition? What is carried along and lost in transitions without expiry? What of layered and intersectional transitions for a people who have been framed historically as liminal subjects and go-betweens (Aslanian, 2014)? What of a contemporary transnational experience artificially bifurcated into unitary nation-state and monolithic diaspora? Situated at the junction of various religious, linguistic, and political systems often clashing with one another, be it the Greco-Roman world vis-à-vis Persia, Christian Byzantium vis-à-vis the Islamic Caliphate, or the Russian/Soviet state vis-à-vis the West and/or Middle East, Armenians have functioned against a backdrop of permanent military and/or cultural tension. Being in constant flux, narratives of preservation and continuity have been central in national and transnational discourse, but often in contrast to a lived practice of constant fluidity, layering, and hybridity. Suspended in the ideological and lived hyphens between past and present, war and peace, authoritarianism and democracy, homeland and diaspora, majority and minority, dominant and peripheral, national and transnational, 'Armenian' and 'other,' each paper in the panel will unpack the impact of its particular transitions on identity, and manifestations of identity on transition. Situated in the post-genocide, post-earthquake, post-

socialist, post-independence, post-war, post-diaspora contexts, and with interdisciplinary lenses spanning Armenian studies, linguistic anthropology and anthropology of religion, this panel will explore 'proper' compartments and performances of what it means to be Armenian on multiple, and often, intertwined axes - gender, linguistic, ethnic, national, and religious - and the tensions between continuity and disruption at different moments of transition in the Armenian world. As a continuation of the tradition established last year, the papers presented in this panel will be sponsored by the Armenian Studies Association. Aslanian, S. D. (2014). *From the Indian Ocean to the Mediterranean: The Global Trade Networks of Armenian Merchants from New Julfa*. United States: University of California Press

Female Jehovah's Witnesses in post-Soviet Armenia and Resistance to Patriarchy: In the course of Armenia's transition to democracy and market economy, women are often most detrimentally affected by the radical social transformations. For many women in Armenia, family has served as a primary source of social capital, which is vital for normal functioning in Armenian society. Not only do social networks provide economic resources but they also serve as a source of social respect, validation, and self-realization. Main sponsors of social connections for women are often their male partners and other male family members. The continuous war in Nagorny Karabagh, malnutrition, alcoholism, and smoking, as well as the poor living conditions in Armenia made male life expectancy shorter than that of women. Thus, women are generally more exposed to the risk of losing vital social connections, and in the case of partner's labor immigration, divorce, or death, women often remain without support. Women who face the loss of social capital often seek refuge in religious communities. In this paper, I focus on the community of Jehovah's Witnesses (JWs) in post-Soviet Armenia and analyze why it has been particularly attractive for women with damaged social networks. In the dense social milieu of JW community, women whose familial and social networks have weakened or failed to form in the first place find new sources of social capital. In addition, mastering the nuances of religious teachings and participating in public ministry instills in them a special sense of self-worth, which is often unattainable for them in the wider Armenian society. Often, JWs' teaching boosts the development of women's agency in relationships with their husbands, which gives them moral authority to resist the negative influence of the rigid patriarchal family system. Female JWs are

emboldened to accept more assertive and independent position vis-à-vis their “worldly” fathers or husbands as being a servant of Jehovah gives them moral authority to resist patriarchy. Presenter: Anatolii Tokmantcev

Transcultural Language Brokering: Negotiating Armenian and American Value Systems : In the wake of the collapse of the Soviet Union, residents of the newly formed Republic of Armenia found themselves amidst a number of economic, political and social upheavals. In response, a very large number of Armenians fled to Los Angeles, where the pre-existing diasporic community provided a foundation for their new lives. This presentation examines a cohort of young teenage boys who arrived in this immigration wave and became so-called 1.5 generation immigrants—having experienced the linguistic and social formation of childhood in Armenia but coming of age in the United States. Across a series of interviews, these men describe their roles as linguistic and cultural brokers—not only for their parents, who oftentimes have difficulty adapting to life and norms in America—but also within their various social situations at school, among peers, and as individuals. Protection from bullying at school, making money, and even mundane favors of everyday life depended on a highly interconnected network of Armenian men, and so performing this role was essential to survival. To some extent, despite societal pressures and the culturally heterogeneous environment of LA, this subversive network survived its transition to the US. This study expands the established concept of language brokering by elaborating on the performative social elements of language. Our cohort both performs the linguistic alternation between Armenian and English and the social alternation between their Armenian and American value system and cultural norms. This idea of cultural brokering is a form of transcultural performance and identity and challenges the linear perspective of cultural assimilation as a transition from one culture to another—from other to same or from immigrant to citizen. Presenter: Sarkis Tricha

Imposed Armenianness in the Process of Becoming American : In the contemporary Armenian diasporic mosaic, Los Angeles serves as a unique focal point because of its status as both the current epicenter and microcosm of the larger diasporic experience. The critical mass of Armenians present makes it the most populous and dense diasporic center, and the diversity of diasporic threads makes it the most heterogeneous, including elements of traditional diasporas (descendants of genocide survivors), second or third

diasporas (descendants of genocide survivors who settled in the Middle East/Europe/the Americas and then migrated to LA often through multiple transit posts), non-genocide related second or third diasporas (Iranian-Armenians or Russian-Armenians), and those from Armenia who are new to the diasporization project (those coming from Soviet or post-Soviet independent Armenia). This paper will look at this last cohort, the only group transitioning from majority to minority status, through the lens of a cohort of men who were born in Armenia but came of age in LA right around and after Independence (1990s). Through close analysis of life-story interviews, this paper examines the layered mechanisms of various transitions - majority to minority, native to diaspora, local to other, man to “Armenian” man - and their dialogic and multidirectional nature. Interview data demonstrate that transitions are not time-bound or limited in scope but in constant flux. In the unpacking of how their various social roles are constructed and negotiated, the role of imposed identities and the power dynamics at play both within and outside of the Armenian community/ies in LA will be highlighted. This presentation will demonstrate that the process of becoming American actually pushes these men to perform and adopt hyper Armenian identities under the force of American majority narratives of racialization and masculinity in concert with Armenian diasporic narratives of preservation and insularity. Presenter: Shushan Karapetian

Gender of Second Cities in Transition (the case of Gyumri): The Soviet city of Leninakan (currently, Gyumri), the second largest city in Soviet Armenia, never became a capital of Armenia, and the local discourses primarily drew parallels with Leningrad, the “exemplary Soviet second,” rather than with the capital of Armenia, Yerevan. The concept of “second city” has been studied from various perspectives, and in this presentation, I focus on one of its aspects, namely “pragmatic pluralism” first pioneered in Blair Ruble’s scholarship. It emphasizes the principles of control and management of the second city rather than its perceived sense of “inferiority” to the capital (Ruble 2001). The idea of “pragmatic pluralism” is equally insightful when applied to the analysis of urban self-organization and to the exploration of urban modernization from above. In the latter case, the principles of patriarchal management undergo significant transformation. This paper will examine how the ideologized management system of the Soviet city introduced a new gender dimension, which defined the position of women as a necessary “second.” For example, Vera Mukhina’s famous sculpture “Worker and

the Collective Farm Woman” symbolized the union of workers and collective farmers, where the man represented the “advanced” worker and the woman stood for a less “class-conscious” collective farmer. The idea of women being the valuable “second” was often practically implemented when they were appointed as administrative leaders of the “second” cities. Using the case of Gyumri, I focus on two aspects of “urban gender.” First, I emphasize gender pluralism in the management system, which manifested itself in the dominance of women in the city administration of Soviet Leninakan in the 1970-80s, as well as in women’s relative visibility in the urban space of post-Soviet Gyumri. Second, I consider local discourses on the “gender representation” of the city image using city names, sculptures, and urban folklore. Presenter: Gayane Shagoyan

4-545

Cartoon Capture: Ethnographic Transitions from Event to Representation

2:00 PM - 3:45 PM TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Jennifer Dickinson (University of Vermont, Department of Anthropology)

CHAIR:

Erika Hoffmann-Dilloway (Oberlin College and Conservatory, Department of Anthropology), Bernard Perley (University of British Columbia)

PRESENTER:

Steven Van Wolputte ,Nayanika Mookherjee ,Erika Hoffmann-Dilloway (Oberlin College and Conservatory, Department of Anthropology),Jennifer Dickinson (University of Vermont, Department of Anthropology),Carli Hansen (University of Toronto Press),Alisse Waterston (CUNY, John Jay College, Department of Anthropology)

DISCUSSANT:

Stacy Leigh Pigg (Simon Fraser University),Bernard Perley (University of British Columbia)

DESCRIPTION:

The long life of an ethnographic moment can go through multiple transitions from event to representation. The strategies of entextualizing an event start during the event as neural tracings of our experiential sensory and

cognitive mappings. Our recollections of those tracings continue the transition to more tangible forms or artefacts of the event. The conditions and circumstances of those events will prompt myriad forms and modes of 'capture' and representation. The participants in this roundtable have identified cartooning as an efficient and effective mode of representation that more fully utilizes the broad semiotic potential for animating semantic awareness and understanding than text alone. Some graphic novel pioneers refer to cartooning as sequential art, signaling a commitment to read/interpret multiple 'frames' as segments of a larger aesthetic work. Similarly, sequential graphic ethnographic representation brings aesthetic dimensions to bear on best approaches to augment the reader's sense of 'being there' at the unfolding of the event. Our roundtable participants bring diverse graphic, textual, and formatting strategies to communicate the broader implications and social concerns our ethnographic work seeks to animate. Drawing on fieldwork in northern Namibia, Steven Van Wolputte asks: how can graphic ethnography shed light on the affective dimensions of the ancestral realm? Can graphics do more than storytelling? And how can it make us think and feel differently? Nayanika Mookherjee examines the role of graphic ethnography in mapping the objects and feelings of fear through the silence of images, through the aurality of this silence. By aurality, she refers to the sounds and feelings felt by the reader when seeing these images in their colours, visuality and contexts which are not brought out by words and texts alone. Erika Hoffmann-Dilloway will discuss processes of transduction back and forth between video and sequential drawings that can be entailed in capturing nuanced representations of movement in ethnographic settings. In her work with deaf signers in Nepal, such processes are not only a way of capturing ethnographic moments, but also a subject of ethnographic inquiry, in which representation and interpretation emerge from complex interactions between the affordances of video and sequential art. Jennifer Dickinson will focus on her use of cartoons to capture field moments and narratives in her Ukrainian research. She focuses on cartoons as part of a process for returning to data and layering in richer interpretations over time. Natalie Konopinski describes how ideas turn into spontaneous quick sketches that capture complexities of concepts/events that are later transformed into cartoons for reflection, engagement, and transformation as represented in Anthropology News. Examples will focus on how cartoons lend themselves to the detailed and sensuous conveying of experience, argument, and social commentary-including

gender, obstetric racism, workers' struggles, and how to change a bicycle tire. Alisse Waterston and Carli Hansen will provide insights into the partnership between the author, artist, and the university press in realizing the potential of cartooning to promote positive change in a period of uncertainty and melancholy. Discussants Bernard Perley and Stacy Pigg will reflect on how these papers illuminate complexity of 'cartoon capture' that communicates both ethnographic moment and theory.

4-550

Chatting about ChatGPT: linguistic anthropologists discuss transitions in language, literacy, authorship, and knowledge production

2:00 PM - 3:45 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Rachel Flamenbaum (California State University)

CHAIR:

Rachel George (Whitman College), Rachel Flamenbaum (California State University)

PRESENTER:

Eva Coulon (Whitman College, Department of Anthropology), Terra Edwards, Christopher Engelke, Rachel Flamenbaum (California State University), Daniel Ginsberg (American Anthropological Association), Rachel George (Whitman College), Alexandra Lippman (Pomona College, Department of Anthropology)

DISCUSSANT:

Beth Semel (Princeton University, Department of Anthropology)

DESCRIPTION:

With the November 2022 release of ChatGPT, a free-to-use sophisticated chatbot running Artificial Intelligence developer OpenAI's GPT natural language generation machine learning tool, ongoing conversations around the ethics, utility, and possibilities of this powerful text-generation software have escalated towards a fever pitch. As a lightning rod of technosocial ideologies- from breathless proclamations about its transformative potential to moral panic over its supposed damage to learning, 'originality,' and the craft of writing- GPT is fascinating. Its design and use also raise issues of enduring concern within linguistic anthropology, including the nature of language generation, use, and

change; situated literacies and their socialization, assessment, and transformation; tensions around competing understandings of 'cheating,' authorship, collaboration, creativity, and knowledge production; the mediated reproduction and subversion of inequalities; and even the limits of the self. Given GPT's potential to transform and challenge core linguistic anthropological issues, our roundtable will explore such questions as:

- In light of widespread concern around GPT's 'inevitable' use for student 'cheating,' what does ethnographic comparison around the very notion of what constitutes 'cheating' (Blum 2010) help us understand about the supposedly universal legibility of the concept? How might a comparative ling anth perspective help us move from knee-jerk carceral reactions to this tool in pedagogical spaces towards an examination of situated assumptions around the relationship of 'original' work to assessment strategies in different contexts, and even a cautious reimagining of ways to engage students?
- How do other shifts in cultural and material conceptions of literacies and knowledge production (e.g., the increasing recognition of remix authorship in intellectual property law (Deeb 2004) or missionaries' violent reshaping of local conceptions of knowledge production, literacies, and the self (Schieffelin 2000, 2007; Hanks 2010) inform our ethical and practical responses to GPT's emergence? What lessons might we glean from other transition points across contexts and time?
- What might a digital literacy of GPT look like? If this is indeed 'the new calculator' forcing writers and educators to rethink the nature of their work (as the authors of numerous think pieces have opined), then what are the emergent communicative competencies and 'regimes of participation' (Flamenbaum and George 2023) around its use?
- Relatedly, how should the structural, material, and economic considerations of GPT's design, training, corporate deployment, and so on, inform our response to GPT as engaged scholars and educators of language-in-interaction? How do these materialities intersect with existing concerns around the algorithmic reproduction and deepening of inequalities (Benjamin 2019, among many others)?
- What does linguistic anthropology's understanding of language as social action offer in response to competing claims of GPT's textual output as being 'sophisticated' vs. 'not real'? What challenge might this pose to the very claims of 'natural'-ness of the programming concept of 'natural language processing' which underlies GPT's functioning itself?

4-425

Collective Healings from the Global South, Part 2

2:00 PM - 3:45 PM TMCC - 707

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Cesar Abadía (University of Connecticut)

CHAIR:

Cesar Abadía (University of Connecticut)

PRESENTER:

Lucía Stavig (University of Pennsylvania), Carolyn Smith-Morris (U. Texas Southwestern Medical Center, O'Donnell School of Public Health), Lihong Shi (Case Western Reserve University, Department of Anthropology), Enrique Iglesias (University of Texas at San Antonio), Frida Espinosa Cárdenas

DISCUSSANT:

Seth M. Holmes (University of California, Berkeley)

DESCRIPTION:

How do groups heal collective wounds? In this panel (with two sessions), we will discuss the ways in which healing traditions from the global south conceptualize and practice a kind of healing that happens beyond the individual body to include human collectives, inter-species beings, and ecologies. As a difference from the kinds of care that characterize patient-practitioners' relationships in therapeutic settings, healing can be multiple and communal, both in the ways in which it affects multiple bodies and in the recognition of the role that repairing ecological relationships has in healing historical wounds. Furthermore, at times, healing human bodies cannot happen if natural and spiritual beings are not considered. In this panel, we want to unpack what 'collective healing' means and can mean considering different epistemologies of care from the global south (Abadía-Barrero, 2022), and the different wounds, ill-beings, sufferings, and traumas that have resulted from colonial and neocolonial projects. Land grabbing, slavery, environmental devastation, the sexual exploitation of women's bodies, wars of many sorts, to name a few, are not only ongoing imperial historical products, but are also the core of multiple ruptures in collective and communal bodies. This panel wants to bring attention to forms of healing that take histories and subjectivities of collective oppression at their core. We ask: what are the 'therapeutic actions' that help heal

war-related or colonial traumas? What racialized forms of collective healing alleviate systemic racism? How does environmental action/care for nature get ritualized to repair the ecological interconnectedness among the many beings that inhabit the planet? How do feminist and feminized forms of collective healing heal us from patriarchal norms that harm and destroy our everyday interactions. Who are the many actors involved in collective healing and how do they provide collective care while simultaneously healing themselves? We draw inspiration from the study of rituals, spirituality, communalism, and decoloniality to interrogate the kinds of healings and repair that happen collectively and that actively confront the ongoing forces of imperial projects.

Quechua Women Healing from Forced Sterilization in the Andes: From Soul Loss to Communal Futures: From 1996 to 2000, 314,000 people were sterilized under Perú's National Program of Reproductive Health and Family Planning, the vast majority Indigenous women. Affected Runa (Quechua) women continue to be beset by psychosocial illnesses that preclude them from reproducing family and community materially, socially, and spiritually. Where biomedical doctors and psychologists are baffled by or dismiss women's illnesses, their constellations of symptoms are deeply meaningful within Runa "worlds of health," identifiable as mancharisqa (susto, fright, soul loss), for example. The symptoms of this illness overlap with PTSD, depression, and anxiety. However, the clinical and legal definitions of trauma preclude a deeper Runa-centered understanding of this "illnesses of the land," experienced as the breakdown of the intimate sociality of ayllu: the more-than-human Runa community of people, plants, animals, ancestors, and earth beings (such as mountains) held together by reciprocal care or ayni. Though the Peruvian state has conceded responsibility for the forced sterilizations, it has yet to take effective action towards justice and reparations. In the state's recalcitrance, affected Runa women have started a healing center to address their illnesses using culturally meaningful modalities. Alongside Western psychology, women pull from a larger repertoire of Runa "health artisanship," which includes talking circles, herbal treatments, body work, and ceremony. Though focused on women, the process of healing involves the entire ayllu, fueling the intergenerational transfer of traditional knowledges and the cultivation of radically resurgent Runa futures. Presenter: Lucía Stavig (University of Pennsylvania)

“Communicating the Collective to Heal the Community”: Authors: Carolyn Smith-Morris and Andrés Tapia. (U. Texas Southwestern Medical Center, O’Donnell School of Public Health) Radio communications, long used as a “colonial tool” to broadcast information and entertainment mainly in colonial languages, are now said to be creating new types of indigenous leaders, promoting the use of indigenous languages, and encouraging new forms of organization and mobilization. As Indigenous radio communications have expanded, they have reached larger, multi-community audiences, representing and addressing many shared priorities across diverse Indigenous Peoples. During this growth, limited attention has been paid to the precise impact of these informational changes on local, communal forms of communication and decision-making. While Indigenous radio supports cultural and linguistic preservation by transmitting this content to larger groups, little more is known about its impact on community cohesion, values, and health. Do mass communication strategies unavoidably and subtly inject local communities with certain ideals, priorities, and meanings of dominant society? What is the relationship between communal priorities that can be witnessed in communities and the values expressed or conveyed over mass media? And do these communication bridges help strengthen, or heal, Indigenous communities? This discussion will offer perspectives from the Central Amazon of Ecuador, and considers whether radio can contribute to collective healing and future resiliency in resistance of the hyper-individualism of global, capitalist, and representational society. Presenter: Carolyn Smith-Morris (U. Texas Southwestern Medical Center, O’Donnell School of Public Health)

Hugging for Warmth: Collective Grieving and Healing among Chinese Bereaved Parents: In 2015 when China ended its one-child policy, one unintended consequence of the policy became even more apparent; a large number of parents lost their only child born under the policy to illness, accidents, or suicide. Due to advanced age, the majority of these parents were unable to have another child. Grieving over the loss of an only child presents severe challenges to Chinese parents, as they rebuild their lives in a society with limited grief literacy and professional grief counseling. Moreover, as Chinese society is becoming increasingly child-centered, losing an only child often leads to a strong sense of estrangement and a profound loss of meaning in life among these parents. Bonded by shared loss and claimed victimhood of the one-child policy, bereaved Chinese parents have formed communities for collective grieving and healing, referring to this practice as

“hugging for warmth” (baotuan qunuan). Based on field research with over 100 bereaved parents between 2016 and 2020 in China, this paper explores the therapeutic power of collective healing among these communities. It reveals the ways in which bereaved parents share their experiential knowledge of grief and healing to help each other cope with child loss. It also discusses how communities of bereaved parents have become space for socialization and friendship as they often feel alienated by those who do not share their loss. Grieving and healing together, bereaved Chinese parents have created alternative ways to heal a grieving heart. Presenter: Lihong Shi (Case Western Reserve University, Department of Anthropology)

Restoration of the Land and the Flesh: Colonial-imperial violences have profoundly fragmented relations between mutually co-creating human, animal, plant, and spirit worlds, disturbing Natural Laws that maintain balance and continuity, interconnectedness and reciprocity of humans and the natural world. Grounded in an engagement of the Zapatista caracoles and their knowledges, cosmologies, and practices, we can theorize a multinodal rehumanizing and restorative project of damaged flesh and ecologies that looks to rethink, unravel, and decouple from hegemonic worldviews of life and healing, by reinventing ideas of humanity, personhood and the restoration of the mutual relationships between humans, spirituality, and many ecologies to heal the fractures of life. Consider the multiplicity of a decolonial healing praxis as rehumanizing, and embracing multiple dimensions of spirituality, ceremony, topography, Indigenous Mayan knowledges, and the centrality of the maíz/tierra narratives to restore and reimagine our conception of health as tied to everyday communal, ritual, labor acts of love, reclamation, reciprocity, regeneration and liberation from systems of oppression. Furthermore, incorporating the dialectic nature of mutual meaning creation between land and human; the balance of the human, plant, animal, and spirit worlds helps create therapeutic landscapes and epistemologies that allow for fulfilling regenerative and healthy communities. Presenter: Enrique Iglesias (University of Texas at San Antonio)

4-430

Community-Based Conservation in East Africa: Toward Territories of Life

2:00 PM - 3:45 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Justin Raycraft (University of Lethbridge, Department of Anthropology)

CHAIR:

Justin Raycraft (University of Lethbridge, Department of Anthropology)

PRESENTER:

John Galaty (McGill University, Department of Anthropology), Vinay Kamat (University of British Columbia, Department of Anthropology), Justin Raycraft (University of Lethbridge, Department of Anthropology), Kariuki Kirigia (University of Toronto)

DISCUSSANT:

Colin Scott

DESCRIPTION:

Indigenous and Community Conserved Areas (ICCAs), or 'territories of life,' represent promising models of conservation that simultaneously safeguard local and Indigenous livelihoods and the ecosystems upon which they depend. Territories of life are characterized by deep relational connections between community and place, the presence of local governance institutions for establishing rules, and on-the-ground management practices that promote conservation outcomes and support human wellbeing [1]. They are further classified by the ICCA Consortium as 'defined' (currently functional), 'disrupted' (partially functional due to macro political and economic influences), or 'desired' (not yet implemented) [2]. In East Africa, conservation is entangled with state politics and international 'safari' tourism. Though a variety of community-based conservation initiatives exist, the rhetoric of community inclusion, participation, and ownership often does not translate into practice. This panel comprises a series of papers focusing on the social, political, and economic complexities of community-based conservation in East Africa. While maintaining the anthropological tradition of contextualized research, the holistic objective of the panel is to compare and synthesize regional ethnographic insights and foster collective understanding of community-based conservation across East Africa. The paper presentations are based on long-term ethnographic field research in Tanzania and Kenya. The selected cases encompass a diversity of local livelihood practices including pastoralism, crop

cultivation and coral reef fishing. They are unified by their thematic consideration of whether territories of life are feasible in East Africa, and under what conditions they are likely to prosper. The papers unfold whether current models of community-based conservation are empowering for local communities and whether they fulfil the ICCA Consortium's criteria for relationality, governance, and effectiveness. Taken together, the panel will flesh out the regional particularities of community-based conservation in East Africa and generate valuable insights on the anthropology of conservation. Dr. Colin Scott, this year's winner of the Weaver-Tremblay Award, will then discuss these findings in relation to his far-reaching work with the Centre for Indigenous Conservation and Development Alternatives (CICADA), and reflect on the future prospects of Indigenous-led territories of life in East Africa. Footnotes: 1.

<https://toolbox.iccaconsortium.org/meanings-and-more/iccas-territories-of-life/> 2. Ibid

The Complexity of Community Linkages to Conservancies and Why it Matters: A narrowly economic view of the costs and benefits to communities of dedicating land to create conservancies weighs the returns on pastoral or agricultural forms of land use compared to revenue flows from tourism, conservation grants and subsidies. Whether an entire community or a more select group of land users is considered is critical. But more important may be the more complex outcomes of a community entertaining the protection of wildlife on some part of its territory, and how the governance of the conservancy within a larger area is arranged. This paper will examine some of the complex ways that conservancy structure affect a community in a number of cases from northern and southern Kenya and Tanzania that were examined by a team of researchers operating within the 'Institutional Canopy of Conservation' project. We find that the protection of core conservation areas during wet seasons is both appreciated and valued if those areas are opened up to managed pastoral grazing in dry season periods; in effect, the 'loss' of the land is discounted if it is regained at the most crucial time of the year. Where grazing territories are subject to incursion by farmers, whose cultivation establishes longer-term claims to land, dedicating the areas to conservation can serve as a deterrent to competitive land claims, making the lands available when needed. More generally, conservancies often provide institutional structures for a community of influence far beyond the conservation of biodiversity, especially where other forms of organization have been

undermined. Presenter: John Galaty (McGill University, Department of Anthropology)

The Rhetoric and Reality of Community-Based Conservation in Southeastern Tanzania: Policymakers and social scientists worldwide have repeatedly been asking questions about the steps needed to ensure the successful conservation of marine biodiversity, while safeguarding the livelihoods and well-being of humans who depend on coastal ecosystems for their survival. Their central message has been that if the ultimate goal is to conserve nature and minimize biodiversity loss, then paying attention to the needs of humans in conservation contexts is as important as focusing on non-humans in ecological contexts. Drawing on research conducted over a decade in a marine park in the Mtwara region of southeastern Tanzania, this paper examines the rhetoric and reality of community-based conservation—a model of conservation that was promoted in the park’s general management plan as key to the project’s acceptability and success. A central objective of the plan was to ensure community participation in conservation governance through the establishment of Village Environment Management Committees and Village Liaison Committees. These committees were meant to fulfil a statutory requirement, but have ended up being meaningless and non-functioning. In this paper, I show how, despite initial consultations with community stakeholders, the actual implementation of the marine park in the Mtwara region has proceeded in a top-down manner, i.e., with minimal proactive collaboration and engagement with the local residents. Presenter: Vinay Kamat (University of British Columbia, Department of Anthropology)

From Customary to Formal: Conservation Areas and Institutional Change in Northern Tanzania: The Maasai Steppe is a semi-arid savanna ecosystem in northern Tanzania that supports a variety of wildlife species of global significance. It spans approximately 40,000 square kilometres, encompassing two national parks and several community-based conservation areas. This paper draws from a year of ethnographic field research with local Maasai pastoralists (2019-2020) and two months of follow-up fieldwork in 2022. It discusses ongoing changes in range management strategies taken up by local pastoralists in the context of sedentarization, villagization, and community-based conservation. The core question addressed is ‘do community-based conservation areas compound Tanzania’s history of pastoral land alienation, or do they offer institutional mechanisms for securing local access to pasture in the

face of agricultural encroachment, rangeland development, and green grabbing?’ It is argued that despite warranted concerns by social scientists, wildlife management areas in Tanzania can offer valuable tools for local pastoralists to articulate their land claims and support the livestock economy, though they represent governance models that are not fully devolved to the community level. Decentralization of Tanzania’s wildlife sector has paradoxically strengthened centralized control of resources, but also generated new opportunities for communities to establish and manage pastoral territories of life through a combination of formal and informal institutional arrangements. Community-based conservation is presented here as a viable middle ground between preservationist policies and pastoral livelihoods that could break trend from the state’s lasting legacy of fortress conservation. Presenter: Justin Raycraft (University of Lethbridge, Department of Anthropology)

Expectations, Exclusion, and Erasure: African Indigenous Communities in Biodiversity Conservation: The gravity of our planetary challenges today has reinvigorated earlier invocations of “Our Common Future”, which has impelled calls for the 30x30 global biodiversity conservation initiative. However, with 80% of biodiversity-rich areas under the custodianship of Indigenous communities around the world, it begs the question about which mechanisms are in place to protect and enhance Indigenous rights to territories of life and knowledge systems. This question is especially pertinent to the African context where conservation initiatives are increasingly being influenced by global capital flows laden with promises and expectations of improved quality of life while, at the same time, Indigenous communities are displaced from areas rich in biodiversity by African postcolonial states and conservation organizations. I build on my research in the rangelands of Kenya to unveil how the exclusion of Indigenous communities from biodiversity conservation decimates human and other-than-human life. I situate this research within the tenets of environmental and climate justice, racial capitalism, and African existential and feminist philosophies to conceptualize conservation sites as spaces where environmental and climate injustices against African Indigenous communities are made logical, legitimate, and spectacular. This study in turn addresses these violent and exclusionary regimes of conservation by proposing radical participation, ownership, and stewardship of biodiversity conservation processes and spaces by African Indigenous communities as key to attaining convivial conservation

in the African context. Presenter: Kariuki Kirigia (University of Toronto)

4-435

Critical Genealogies: History, Policy, and Methods in Africanist Anthropology

2:00 PM - 3:45 PM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

Association for Africanist Anthropology

ORGANIZER:

Francis Semwaza (University of Florida, Department of Anthropology)

PRESENTER:

Monica Udvardy (University of Kentucky, Department of Anthropology), Francis Semwaza (University of Florida, Department of Anthropology), Dmitry Bondarenko (Russian State University for the Humanities)

DESCRIPTION:

This panel revisits key theoretical debates in Africanist anthropology, ranging from the revisiting of early 1900s ethnography, reanalysis of sacred objects, and postcolonial nationalism, to the role of the body, gender, and sexuality in African social worlds.

The Fecundity of Absence in the Kenyan Hinterland: Mijikenda Memorial Statues (Vigango): In 1991, David Parkin, long time ethnographer of the Giriama people of the Kenyan coastal hinterland, published *The Sacred Void. Spatial Images of Work and Ritual among the Giriama of Kenya*. He astutely observed that kayafungo, the most sacred site for this people, had long been abandoned and few of the circa half million Giriama had ever visited this locus of a formerly fortified village located in the center of their most revered forest. Yet this sacred void was still very actively used as a site for blessings by Giriama elders for potential political candidates, for occasional, group wide ceremonies, and for sanctification of their ethnic identity during times of threat from outside the group. Despite its absence of past content, kayafungo still acted as an icon of the consolidated ethnic identity of the Giriama people that was turned to in times of need. For two decades, with my collaborators, I have researched the unethical trafficking of tall, wooden, memorial statues, called vigango, erected by the Giriama and neighboring coastal hinterland ethnic groups, collectively called the Mijikenda (e.g., Udvardy, Giles & Mitsanze 2003; Giles, Udvardy & Mitsanze 2014). Erected for men who during

their lives were members of a particular secret society, and believed to incarnate the spirit of the deceased, we have documented the trafficking of these statues, through a series of immoral actors, to the United States, where they ultimately ended up in U.S. museums. We have located more than 400 vigango in about 22 U.S. museums and we have actively facilitated the return to the Giriama and Mijikenda of more than 100 statues so far. So many statues have been stolen that Mijikenda are now afraid to erect them for fear of their theft, or else are erecting them in large cement foundations. Our work has received much global, public media attention (see, e.g., pp. 67-68 of this month's issue of *National Geographic Magazine*). I argue that due to Mijikenda outrage concerning the global trafficking of vigango, heightened through global public media exposure, the statues have become the new icons of Giriama and Mijikenda ethnic identity. Their very absence, through their wrenching from the ground by thieves in the dead of night, and deposit in museums thousands of miles away in the global North are today common knowledge among Mijikenda elders. In this way, their trafficking has made them what Annette Weiner (1992) calls 'inalienable objects,' or what Igor Kopytoff calls 'singular' objects, i.e., objects that more than others stand for the central concepts and core values of a peoples, region or nation. By their very absence, vigango have come to stand not only for the elders they resemble, but as sacred emblems of the fortitude of coastal peoples who are otherwise geographically, economically and politically peripheral to Nairobi, the very vibrant political, economic and multicultural hub of Kenya. Presenter: Monica Udvardy (University of Kentucky, Department of Anthropology)

Perceptions on Albinism: Othering the Body and Its Policy Implications in Tanzania: In light of the ongoing violence targeting persons with albinism (PWAs) in Tanzania, this paper explores how perceptions of individual persons on the 'albino body' affect institutions and consequently influence policy processes seeking to protect and promote the welfare of PWAs in the country. I argue that in highly politicized settings like Tanzania, the formulation and implementation of such policies largely depend on the desires of the individuals in power, which makes the processes and their outcome top-down in character and compromise their sustainability. Among other challenges, the discrepancies between policies and their implementation would happen irrespective of the good will of the state in formulating the respective policies. Investing in efforts to raise people's awareness on albinism and other disabilities will help dissolve the

stigma and empower individuals and institutions and result in more inclusive and effective policy processes for better protection and promotion of the welfare of PWAs in the eastern African nation. Presenter: Francis Semwaza (University of Florida, Department of Anthropology)

Nation building in post-colonial states: historical past, present-day realities, and possible future. The cases of Tanzania, Zambia, and Uganda compared: In the present paper, we attempt at discussing nation building in post-colonial countries in world historical and cultural process. We argue that in the post-colonial period of world history that began after World War II, the fundamental characteristic of the nation as a culturally integral, homogeneous (monocultural) community is changing. This feature became a cornerstone of the concept of nation at its formation in the West by the last decades of the 18th century, but provoked by decolonization migration flows from the Global South to the Global North change nations as realities, as well as the concept of nation in the countries of the North making them multicultural. Liberated states of Asia and Africa are multicultural from the very beginning, because they inherited the colonial borders in which, as a rule, many peoples were united. The author raises the question if their initial multiculturalism can become not an obstacle in the path of their development but their advantage in the present-day world if they stop trying to build nations on the outdated Western model of the late 18th – mid-20th centuries and go to building nations as multicultural communities. The paper is based on a combination of historical analysis with analysis of field anthropological evidence collected by the author in the post-colonial African states of Tanzania, Zambia, and Uganda between 2003 and 2018. The analysis has shown that today, due to better historical prerequisites, Tanzania is closer than Zambia and Uganda to the formation of a nation as a community of fellow citizens committed to the same basic values and having a single culture and identity over local and private – tribal, ethnic, regional or religious – cultures and identities with their value systems, for whom loyalty to one nation-state, common for all of them, is primary in relation to the differences caused by them. In Zambia and Uganda, local identities are more significant than in Tanzania. However, considering the global trend of multiculturalization, the situation in Zambia, Uganda, and most similar post-colonial countries, perhaps, may become no less promising. Presenter: Dmitry Bondarenko (Russian State University for the Humanities)

4-555

Everything, All At Once

2:00 PM - 3:45 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Alicia Sliwinski (Wilfrid Laurier University)

CHAIR:

Susanna Hoffman (Chair, Commission for Risk and Disaster, IUAES), Alicia Sliwinski (Wilfrid Laurier University)

PRESENTER:

Solomon Katz (University of Pennsylvania), Louise Lamphere (University of New Mexico), Matthew Lauer (San Diego State University, Department of Anthropology), Carole Therrien

DISCUSSANT:

A.J. Faas (San Jose State University)

DESCRIPTION:

Since 2020 the world has been engulfed in a number of profound disasters happening all at once. Climate change, no longer creeping, is now severely affecting countless regions. As of winter 2022/3, it is as if the globe is under siege. Seemingly endless storms have bequeathed meters of snow and rain. Life-threatening temperatures have soared and plummeted in all regions endangering lives. Meanwhile, the world is recovering from a global pandemic that called for unheard sequestration measures, profound circumstances, and supply chain upheaval. Conflicts thought over have erupted; others remain protracted, apparently irresolvable. Forced migration has burgeoned, but there are fewer protections for people on the move. Displacement is everywhere: people, processes, and habitats all exhibit warning bells. Food systems, as we've known them, are in deep jeopardy, and food-price inflation has reached all-time highs. All this is happening on the back of a global economic slowdown, punctured by zones of hyperinflation, while big capital thrives to new heights. Unsurprisingly, calls to address the harm of colonial legacies and the deleterious effects of neocolonial policies are growing from local Land Back movements to global governance reform. The upshot is an interplay of not singular but compound crises - transboundary crises upending livability conditions. The 'emergency imaginary,' formerly more localized and circumscribable, is now diffracted, mobilizing multiple

scales and sites – including the areas of anthropological practice and reflection. Precisely: how are our sites doing? How are they coping and transforming? What new combinations and excesses travail them? Or, conversely, is it a sense of depletion or emptying that more aptly describes them? These questions for anthropology and anthropologists are critical because grasping these issues ethnographically is methodologically challenging. This roundtable explores how to capture uncertainty and transition, at once destructive and potentially promising, in particular sites and through methodological and/or conceptual contributions. Canceled last year due to its very topic, this roundtable features a set of diverse anthropologists addressing the miasma facing the world both personally and from their scholarship.

4-440

Expressing Socioecological Change: Embodied Narratives from Lowland South America

2:00 PM - 3:45 PM TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Vinicius de Aguiar Furuie (University of Toronto, Department of Anthropology)

CHAIR:

Lindsay Ofrias (McGill University, Department of Anthropology)

PRESENTER:

Vinicius de Aguiar Furuie (University of Toronto, Department of Anthropology), Fabio Zuker (Princeton University, Department of Anthropology), Marina Santos (Universidade de São Paulo)

DISCUSSANT:

Michael Cepek

DESCRIPTION:

Anthropology is grappling with a breath-taking transition to a world where climate change and environmental degradation are part of daily life. Ethnographers are investigating how scientists, public policy planners, and victims of global catastrophes are making sense of a transformed reality in which 'nature' has become an interested party in 'social' and 'political' issues. This renewed interest in the social lives of other-than-human actors is part of anthropology's long-standing discussion of how humans socialize and

politicize nature --a conversation in which ethnographies of lowland South America have figured prominently (eg. Descola 1994, Fausto 2008,). This panel seeks to situate these emerging interests in conversation with lowland South American materials by bringing into relief how ethnographers working in the region and their interlocutors narrate socioecological transformation across ontological divides. Lowland South America is one of the most rapidly warming regions on Earth. Indigenous peoples, ribeirinhos (riverside inhabitants), and quilombolas (descendants of marooned slaves), are confronting compounded effects, such as reduced rains caused by rapid deforestation, as well as the impact of dams, roads and other infrastructure on health and wellbeing. A view of this reality from within siloed subdisciplines struggles to explain how these 'environmental' issues are simultaneously issues of justice, public health, metaphysical concerns, historical change and more. In this panel, we focus on alternative symbolic representations of these processes as they have been narrated through the language of 'environmental crisis.' How might affected peoples' narratives of transformation help to break open taken-for-granted concepts like 'climate change' and 'environmental justice'? We are particularly interested in how local narratives draw on vocabularies of disease, eschatology, ancestry, autonomy, and the breakdown of social relations, as well as images of healing and repair. What does such language or imagery reveal about how responsibilities for ongoing transformations are attributed? How might emerging political idioms challenge common modes of diagnosing and responding to identified problems? When might different parties be using the same terms, or drawing on the same images, to refer to drastically different things as these conversations unfold? Pushing against nature/culture and human/other binaries as we pursue these questions, what can we learn about where bodies begin and end?

Climate change, crisis, and the end of the world: "As a young man, I heard a prophecy that the world would end burning up in flames and accompanied by a loud roar. I didn't understand it back then, but it's become true. The temperature keeps rising, soon everyone will burn, and we are slowly being surrounded by the roar of fast boats and chainsaws..." The elder riverside resident of the Xingu who said this to me was fond of rhyme, verses, and poetry. He narrated the end of his world mixing references to higher temperatures, longer dry seasons, encroaching deforestation and a sense that time was speeding up to a pace unimaginable in his

youth. Above all, he pointed to the breakdown of exchange relations based on trust and credit (between a patron and a client, an Amazonian exchange system known as *aviamento*) as a sign that the usual order of things were disarranged. In this presentation, I will follow the lead that climate change is a moral problem connected to historical events in the *beiradão*, the great Amazonian riverside. I show that local accounts of history connects changes in the environment, infrastructure and sociality in a narrative that is remarkably similar to how theories of climate change connect the environmental crisis to the problem of capitalist greed. However, emergent local solutions to the problem do not take the form of individual action or technological reform, rather than an openness to rebuilding relations and a radical commitment to egalitarianism that stands in tension with the hierarchy of patronage. Presenter: Vinicius de Aguiar Furuie (University of Toronto, Department of Anthropology)

Food, disease, and sorcery among the Tupinambá of the Lower Tapajós River: The Tupinambá people of Lower Tapajós River, in the Brazilian Amazon, conceptualize the impact of the increasing consumption of industrialized food on their bodies in a very particular way. Seu João, a member of the community, notes that the ancient people ('os antigos') were very strong, and lived until their 100, 120, or even 150 years because they only ate game meat. However, with the introduction of industrialized food from the city and the destruction of their territory through the operation of the timber company Santa Izabel, the Tupinambá began to experience weakened states of the body and health problems. They also live less than they claim the ancient ones used to. This presentation will focus on Tupinambá's perception of the effects of how the incorporation of processed food from the city into their diet throughout the years has affected their health. I will examine how the destruction of their territory has contributed to this bodily weakening and created new diseases. I will also discuss a specific kind of sorcery named 'quebranto', which has analogous bodily weakening effects to industrial food. In the Tupinambá world, where bodies and the territories are mutually constituted, the violent and traumatizing changes they experience overtime with forest loss and food shortage are felt similar to being ensorcelled; that's to say, as a negative inversion of the exchanges and commensality that creates kinship relations and the healthy indigenous bodies. Presenter: Fabio Zuker (Princeton University, Department of Anthropology)

Between manioc and oil: subterranean conversations in the Ecuadorian Amazon: Drawing on partial connections with the Kichwa People of Sarayaku (Ecuadorian Amazon), I propose an ethnographic reflection on *uku pacha*'s underground world cosmopolitics and two 'substances', so to speak, that emerge from it: manioc (*lumu*), intended for beer production, and oil. Considering that the Ecuadorian State retains the rights over the subsoil, and that the extraction of so-called 'natural resources' continues to be celebrated as a source of economic growth, I stay with the non-trivial stories about how Sarayaku chose to reject extractive exploitation in their territory. This leads us to formulations where oil extraction is not 'only' a cause of environmental damage, conceived from the modern-Western separation between nature and culture, life and non-life, but also a politics of rupture of relations, extinction and forced migration of human, plant, mineral and water existences, among others, that cannot be repaired or restored. On a second level, I turn to feminine creativity – especially, manioc chakras, beer and ceramics where this drink is invariably offered. From daily relations of caring for the earth (*allpa*), Runa women introduce us to a subterranean world very different from the one conceived by the State and multinationals. Their theories present complex connections between the perishing of crops, the anti-oil struggle and the ways in which these inform people's engagement with concepts such as contamination, reparation, climate change and the end of the world - connecting with them, but also exceeding them. Presenter: Marina Santos (Universidade de São Paulo)

4-445

Faith through Drugs: Rehab, Recovery, and Religion

2:00 PM - 3:45 PM TMCC - 205 C

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Joshua Mitchell

CHAIR:

Joshua Mitchell

PRESENTER:

Joshua Mitchell ,Louis Plottel ,Sugandh Gupta (University of North Carolina, Chapel Hill, Department of Anthropology),Madalina Alama ,Hannah Ali

DISCUSSANT:

Benjamin Fogarty-Valenzuela (University of Chicago)

DESCRIPTION:

How do spirituality and faith shape individual and communal relationships to drugs, as well as addiction and rehabilitation? Is spirituality just a tool for recovery from addiction or might it also shape alternative trajectories and pragmatics of life on/after drugs? How do drugs and faith intersect to arrange political, ethical, and economic relations anew? Drawing on ethnographic case studies from the United States, Canada, Indonesia, India and Burma, we build on an expanding corpus of scholarship that examines the relationship between drugs and religion. We take neither the category of 'religion' nor 'drug' for granted. As such, we seek to understand how these categories create each other in contexts where addiction is widespread and where spirituality creates the conditions of possibility for a life lived otherwise. We also seek to understand the interplay between institutionalized religion and institutions of violence and care, as well as alternative paths to recovery that escape these institutions. This conversation emerges from our research in diverse religious traditions and social worlds: Islam, Pentecostalism, and Indigenous knowledge traditions, as well as harm reduction, militarism, and illicit economies. Drugs and religions hold enormous potential to be productive of new forms of life. Yet they are also inseparable from the violence, inequalities, and injustices of their social worlds. Extending ethnographic work in contexts of rehab, rehabilitation, and recovery, we open a conversation that grounds these emergent tensions in everyday life.

Illicit Theologies: Faith through Drugs in Burma's Narco Economy : Faith and addiction stand opposed in work by anthropologists who study Christianity and drug rehabilitation. Yet based on fieldwork in Burma with drug users who moved in and out of Christian rehabilitation as well as work in an illicit narco economy, I found that faith and drug use were not always incompatible. In fact, "meth," as one drug user described it, could even be described as a "medicine from God"— a modern day palliative like "wine in the Bible." Of course, not everyone agreed with this Christian drug user. Many in Burma did see drugs as antithetical to both faith and recovery. Yet even in this opposition a faith was constructed. The illicit economy and drugs, it seems, prompted debates, problematics, and questions of a theological nature. Entangled understandings and pragmatics of illicit drug economies and evangelical missions intersected to create what I call "illicit theologies." In this paper, I describe the

emergence of these illicit theologies in Burma and ask how these theologies forward new lines of inquiry around the relationship between illicit economies, drugs, and religion. Presenter: Joshua Mitchell

From Meth to Marijuana: Religious Discourse and Drugs in Aceh, Indonesia : In August 2022, the government of Aceh, Indonesia, announced a plan to legalize medical marijuana, a controversial decision that has nevertheless received support from the local religious establishment. My paper will trace the changing religious discourse around narcotics in Aceh, Indonesia, from the early 21st century to today, comparing marijuana with methamphetamine (otherwise known as meth or sabu) to understand discourse surrounding the religious governance of drugs. Scholars have noted the prevalence of both marijuana and meth in Aceh (Vignato, 2020), yet few have attempted to understand the local connotations of these drugs or changing perspectives on their social permissibility (Humas, 2022), especially given Aceh's status as an autonomous region within the Republic of Indonesia, the only one that implements Sharia law. I will consider media reports from 2005 to 2023 to trace the shifting discourses around meth and marijuana since the time of the Aceh-Indonesia peace agreement until the present day. I take religious publications – from fatwas to facebook posts – as a distinct "register" of speech (Agha, 2007) that simultaneously creates its own object of study (drugs) and that forms an ethical discourse around drugs' social permissibility. Thus, I examine the interplay between religious authority and language ideology. Specifically, I examine how marijuana has been differentiated from meth over the past two decades, crossing the discursive and ethical border from haram to halal. By mapping the emergent semantic field of marijuana, I aim to show the process through which permissibility and illegality is constructed, and the role of religious discourse in forming an ethics of drug consumption. Presenter: Louis Plottel

"The Goddess will take care of me": Competing Faiths of Drug recovery in Jammu and Kashmir, India: Young men in Jammu City recovering from injecting heroin use often nodded in the sky and said, "Mata rani sab dekh legi, Babe wali mata mera dhyam rakhti hai, jab ma ki ichha hogi main apne aap thek ho jaunga" (Goddess will oversee everything; Goddess will take care of me; whenever the Goddess wishes - I will get better). These were some of the statements I heard when conducting long-term fieldwork at the Opioid Substitution Treatment Center, a sole, state-sponsored facility providing Buprenorphine on daily basis to hundreds of

young men living in Jammu City, Jammu and Kashmir (J&K), India. As the region grappled with long-term militarization and political instability, the youth of Jammu expressed neglect of their futures in J&K region. Instead of having faith in state actors, they expressed faith in the deity Mata Vaishno whose shrine was located in Jammu City and whose pictures adorned every house and every shop in Jammu. Mata Vaishno was considered as the guardian angel of not only Jammu but several young men in recovery. One individual even left Buprenorphine during the 9 days of Navratri festival where Goddess and her many avatars are worshiped and celebrated. He was fasting for the goddess during those days and didn't want to malign his body with medicine. He was confident that he won't relapse because the goddess will take care of him, after all he was doing this for the Goddess. In this paper, I describe such ethnographic encounters to reflect on the entanglements of faith, addiction, and care as young men seek to control and manage their recovery. Presenter: Sugandh Gupta (University of North Carolina, Chapel Hill, Department of Anthropology)

Actively Creating an Otherwise: Making Plans while in Recovery from Opiate Addiction: Anthropologists have documented the large extent to which North American efforts to address women's addiction exclude focus on women's goals, desires, and hopes for a good life (Boyd 2001; Boyd 2017; Campbell 1999; Ettore 1992; Kohler-Hausmann 2010). In the American West, the hardships faced by women are underscored by ethnographers who focused on high rates of heroin addiction, incarceration and death (Garcia 2010) and on mining communities (Smith 2014). In Nevada, a state known for its mining industry, cattle farming, gambling businesses, and legalized sex-work, recidivism rates among women addicts are steady (Corrections 2020), suggesting that interventions and treatments are far less effective than expected by law makers and medical professionals. This paper focuses on the intersection between women's happiness/well-being and addiction to opiates in the American West. It explores Northern Nevadan women's efforts to create good lives (Robbins, 2013), their relationships with their addiction while receiving care for opioid addiction from a non-governmental organization I call Life. I focus on how recovering addicts build their hopes for possible and enjoyable futures and what they have faith in during the process of recovery. I argue that recovery from opiate addiction means different things to different people. Presenter: Madalina Alama

Inside Somali Rehab and Community Initiatives: In recent years, Somalis in North America have grown concerned about the rise of opioid-related overdoses and deaths among Somali youth (Glover, 2010). Somali community organizations, youth programs, and rehab facilities have emerged to confront the growing pressures of the fentanyl epidemic. My ethnography in Toronto and Minnesota follows the influence of these community initiatives. In particular, I document how these community resources turn to Indigenous-religious frameworks to conceptualize drugs, drug usage, addiction, and youth futures. By examining how Somali youth access these resources, I consider how the Somali diaspora re-embodies traditional epistemologies of health in the face of the fentanyl epidemic. More specifically, my project investigates how Somalis expand the parameters of traditional healing as they construct the social reality of addiction within indigenous-care economies of friendship, community, and Islam. At large, my project attends to the ways these traditional frameworks of drug use decolonize harm-reduction constructions of recovery and risk. Contrary to harm-reduction mandates, Somali communities and rehab centres foreground Somalis' histories with systematic racism to shape risk and community health beyond individual encounters with fentanyl. On this account, my project diversifies religious-based recovery models by showing how Somalis' use of Islam and tradition develops "non-Western approaches to... drug use, addiction, and treatment" (Meng et al., 2021, p.6). Presenter: Hannah Ali

4-560

Finding Love in Violent States

2:00 PM - 3:45 PM TMCC - 715 A
Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Sarah Luna (Tufts University)

CHAIR:

LaShandra Sullivan (Northwestern University), Amahl Bishara (Tufts University, Department of Anthropology)

PRESENTER:

Sarah Luna (Tufts University), Sarah Ihmoud (College of the Holy Cross, Department of Sociology and Anthropology), Mariana Mora (Center for Research and Higher Studies in Social Anthropology (CIESAS)), Sarah Pinto (Tufts University)

DISCUSSANT:

Andrea Bolivar (University of Michigan), Brian A. Horton (Brandeis University, Department of Anthropology)

DESCRIPTION:

As queer and feminist ethnographers engaged in life affirming research in spaces of colonial, gendered, and racialized violence, we consider collective and collaborative methods of getting by, making sense of, and struggling to change the world. This is especially challenging and urgent as we live, work, and write in contexts of multiple ongoing crises and disciplinary theoretical pessimism. We frame our interventions around practices of collective love, care, and erotic intimacies that open alternative paths to liberatory worldmaking and social change. This roundtable includes discussions of feminist artists and organizers in Palestine, dyke transfeminist sexual pedagogues in Mexico, Black lesbian activists in Brazil, artists in India, collectives of Indigenous, Afro-Mexican, and mestiza women in Mexico, and transgender sexworking Latinas in Chicago. Bringing these sites into conversation allows us to think across geographies about the multiplicity of ways in which state violence shapes social life. It allows us to investigate the intimate and embodied as primary sites of feminist rebellion. In each of these sites, we learn about the embodied social, spatial, and affective ways that people imagine and create new possibilities in the face of gender violence, imprisonment, and other forms of state sanctioned death and removal. How can we think about love and violence in relation across these multiple sites? Considering love beyond (but not excluding) kinship, state sanctioned relationships, and the couple-form, some panelists explore emic or etic conceptions of love while others propose ethnographic praxis as a form of love. We interrogate the ethical and political imperatives for anthropological practices to be aligned with the forms of collective care, love and worldmaking that we write about. How do different temporalities of anthropology that intersect with professional and other timelines for anthropologists shape possibilities for supporting those we write about? How might anthropologists harness the revolutionary potential of the social sciences to support the radical and life-affirming worldmaking of our interlocutors?

4-405

Health in Transition: Digital Technologies and Data Shaping the Future of Healthcare

2:00 PM - 3:45 PM TMCC - Hall G - MI

Executive Oral Presentation Session - In-Person

REVIEWED BY:

AAA/CASCA Executive Program Committee

ORGANIZER:

Tanja Ahlin (University of Amsterdam)

PRESENTER:

Sandra Bärnreuther, Claudia Lang, Tanja Ahlin (University of Amsterdam), Roanne van Voorst (University of Amsterdam), Tom Neumark

DISCUSSANT:

Nafis Hasan (University of Pennsylvania)

DESCRIPTION:

Over the last decade, discussions around digital health have seen a massive upsurge in scientific, corporate and media attention. Accelerated by the Covid-19 pandemic, digital healthcare solutions such as telemedicine, virtual care, artificial intelligence (AI), smart wearables, platforms, or digital contact tracking are hailed by many to transform health, nationally and globally. Digital technologies in health are the target of multiple debates about their potential effects on the lives and governance of those they aim to affect. Their critics argue that digital technologies cannot solve broader problems of inequity and structural violence. For them, digital or robotic care are technological fixes, band-aids or magic bullets that obscure decayed health infrastructures and larger structural and environmental precarity. Critics also worry about surveillance, dehumanization and robotization of care, or algorithmic violence. Proponents see digital health technologies as possible bridges of gaps in the health system and celebrate their emergent potentials for access, equity, agency, and business. Many attribute hopes for better access, greater effectiveness of medical interventions, and for cost savings to artificial intelligence (AI), machine learning algorithms and telemedicine. These new technologies not only aspirationally expand access to care, diagnosis and medicine; they also widen and expand the clinical gaze through datafication and new spatial connectivities and provide new forms of surveillance and tracking. With this panel, we aim to go beyond the polarizing debates to inquire how to 'do healthcare better' now that it is becoming decidedly shaped by digital technologies. The question is thus not anymore whether technologies are here (in healthcare) to stay or not, or whether they are having solely positive or negative impacts on healthcare organization and provision. Rather, the question is how to collaborate with digital technologies to achieve 'good healthcare' in the current circumstances of decreasing numbers of healthcare professionals in the face of, for example,

increasingly aged populations or crises and uncertainties that lead more and more people to experience mental health issues. Growing numbers of people also live in transnational contexts in which (health)care occurs with the support of digital technologies. Nurses, doctors and other healthcare staff have to deal with digitalization of care on a daily basis within the institutions in which they work. Healthcare is clearly in a transition towards digital healthcare, often coming with a promise of more equitable opportunities to pursue health and wellbeing but also create new inequalities and exclusions. How is this transition imagined, practiced, and negotiated? What kind of interactions between people, different technologies and big data are shaping it, and in what ways? How does the transition affect knowledge, experience and intervention in health? In this panel, these questions are approached in a transdisciplinary way by scholars working across anthropology, science and technology studies, and computer science.

Where there is no patient: non-usage of digital health technologies in rural India: Digital technologies in healthcare are often described as changing the face of healthcare delivery and public health. Particularly in the primary care sector, digital technologies are seen as enabling access to doctors in remote areas, thereby building a bridge between urban doctors and rural patients. This seems particularly promising in a country like India where the majority of people live in rural areas while most biomedical doctors reside and practice in urban spaces. Various actors are currently trying to mediate this “lack” by introducing digital consultations to areas where there is no doctor. When examining the implementation of digital programs, particularly in the Global South, it is noteworthy, however, that many do not survive a pilot phase and are often abandoned. In this paper, I deal with questions of usage and non-usage by describing the healthcare landscape in a village in West Bengal, a state in Eastern India. Two digital consultation systems have been implemented in this village: one by the state government and one by a social enterprise. But both face the challenge of absent patients. Describing how villagers do not engage with digital technologies, I discuss how notions of “good healthcare” are perceived in different ways by project designers and users. Presenter: Sandra Bärnreuther

Mental health care in transition: Automated therapy and designing from the South A growing market of : A growing market of mental health apps addresses a mounting mental health crisis through technology. These apps are characterized by techno-utopian

imaginaries to transform global mental health. Interventionists and entrepreneurs celebrate them as innovative and cost-effective technologies that bridge a treatment gap, ‘leapfrog’ infrastructural constraints, circumvent stigma, and intervene in cases in which face-to-face interaction fails. Critics worry about techno-fixes and band-aids that obscure decaying mental health systems and broader economic, political, and environmental precarity. Going beyond these polarized debates and taking ‘techno-fixers’ seriously, I use the case of the Indian-developed app Wysa to offer a more nuanced picture. Designed by a team of software engineers, psychologists and conversation designers in Bengaluru, outside the usual centers of digital excellence, Wysa is a chatbot, designed to be a “digital couch” or “AI friend” built into your smartphone. Using natural language processing, it aims to help users in reducing distress, get in touch with emotions and thought patterns, deal with distressing situations, and develop resilience. Anonymous, available around the clock, and fits in your pocket, the app relocates the therapeutic relationship into a digital encounter with a machine and bridges temporal and spatial obstacles. Which forms of care emerge in automated therapy and which new inequalities are produced? Which assumptions about self and wellbeing are encoded, and how? Based on fieldwork and conversations with Wysa’s designers and psychologists, I explore how they imagine automated therapy, encode situated assumptions of wellbeing and everyday working on the self, and build networks with governments, insurers and hospitals. Presenter: Claudia Lang

Transnational Care Collectives: Digital technologies in remote elder care : How do digital technologies shape how people care for each other and, through that, who they are? This is a particularly pertinent question today, as technological innovation is on the rise while increasing migration is introducing vast distances among family members. The situation has been additionally complicated by the Covid-19 pandemic and the requirements of physical distancing, especially for the most vulnerable – older adults. Based on ethnographic fieldwork with families of migrating nurses from Kerala, India, I explore how digital technologies shape elder care when adult children and their aging parents live far apart. Transnational life is relatively recent so there are no established rules about what remote care could be and how it should be done to be considered good. Families, then, are in a period of transition as they work to establish new norms and expectations of elder care. Coming from a country in which appropriate elder care is closely associated with co-residence, these families

tinker with smartphones and social media to establish what remote care could be and how it should be done to be considered good. In the process, technologies impact family power dynamics. Through the notion of transnational care collectives, I uncover the subtle workings of digital technologies on care across countries and continents when being physically together is not feasible. Presenter: Tanja Ahlin (University of Amsterdam)

'The future of health - cooperation between medical experts and algorithms': This paper presents the first stage of a 5-year, multi-sited research project, studying an ethnography of a currently evolving revolution in global health: the increasingly common collaboration between medical experts and algorithms. The research is funded by the European Research Committee, and takes place worldwide, with six country case studies. With health data being considered countries' 'future oil', public and scholarly concerns about 'algorithmic ethics' rise. Research has long shown that algorithmic datasets (re)produce social biases, discriminate and limit personal autonomy. At the same time, it is also clear that algorithms are able to improve public health. The presentation of this paper signifies the beginning of an urgent experiment between researchers, future-foresighters, medical experts and programmers, with an innovative 'future-in-the-now' methodology. Medical experts are asked to share the opportunities and challenges they see ahead when it comes to human-nonhuman collaboration. With this input, visualizations and games will be built that will help the medical and social community to forestall likely ethical and professional dilemmas. Eventually, this data will be shared widely, and without restrictions to access. Presenter: Roanne van Voorst (University of Amsterdam)

Hypeful worlds, machine learning and healthcare in Tanzania: Digital and machine learning technologies within the domains of health and medicine are frequently described by critical scholars and journalists – and even industry insiders – as capitalist hype. The promises made for these technologies are viewed as exaggerated, or in excess of what they will or can deliver, and are understood to be more about corporate interests than as a basis for fairer healthcare systems. This perspective is understandable given medical technologies' historic entanglement in political and economic relations that have perpetuated inequality and myriad forms of violence. At the same time, many scholars are urging us not to shy away, politically, from the things that are important to us even if they have

been captured by 'power and hype' (Puig de la Bellacasa 2017). We should, they argue, 'stay with the trouble' (Haraway 2016) or 'love our monsters' (Latour 2012). This paper draws on material from research on the design of digital health technologies by Tanzanian machine learning experts, to consider these suggestions more closely. It argues that imagining and negotiating a digital health transition in a country with a healthcare system in which human expertise and technological capacity are extremely limited, involves reckoning both with the technologies themselves and the apparently exaggerated promises that accompany them. Therefore, rather than dismiss technologies as hype, it draws upon sociology's and anthropology's interest in the future to approach hype ethnographically. Doing so raises questions about the political implications of caring for, and dwelling within, 'hypeful' worlds of digital health. Presenter: Tom Neumark

4-860

High School Anthropology Showcase

2:00 PM - 3:45 PM Room 1 -

ORGANIZER:

Caitlyn Kolhoff (American Anthropological Association)

PRESENTER:

Dani Halperin (Horace Greeley High School), Talia Udelman (Xavier College Preparatory), Sidhartha Basu (Deep Run High School), Marco Gori (Oakton High School), Adrienne Fung (Milton Academy), Eva Jia (Appleby College)

DISCUSSANT:

Sonia Chinn (University of Texas at Austin)

DESCRIPTION:

Join us for a special presentation of anthropological research completed by high school students. In this session, we will hear from students who have delved in the world of anthropology, researching issues related to education, art, identity, mobility, and the environment. Though the showcase, these future anthropologists will demonstrate their critical thinking, cross-cultural understanding, and curiosity in tackling complex anthropological questions. Not only will presenters discuss their research, but we will also hear how they became interested in anthropology and what it is like to pursue this research while in high school. Woodstock's Immediate Media Coverage: How and Why the Media's Perspective on the Festival Changed - Dani Halperin, Hamilton and History: A Sentiment Analysis of Public Opinion on Alexander Hamilton - Talia Udelman,

Cultural Anthropology In Educating Congolese Refugee Children - Sidhartha Basu, TikTok Influence on Attitudes Towards Plants - Marco Gori, Pure American: The Progressive Era Transformation of Immigrant Cuisine - Adrienne Fung, The Forgotten People: Analyzing the Invisible, Intersectional Discrimination Against Métis Women and Future Possibilities - Eva Jia

4-450

Metabolic Politics

2:00 PM - 3:45 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Joshua Fisher (Western Washington University, Department of Anthropology)

CHAIR:

Joshua Fisher (Western Washington University, Department of Anthropology), Rebeca Ibañez-Martin

PRESENTER:

Heather Paxson (Massachusetts Institute of Technology, Department of Anthropology), François Thoreau, Else Vogel (University of Amsterdam), Rebeca Ibañez-Martin

DESCRIPTION:

'Metabolism is the central question of life,' writes Hannah Landecker. More than a circular process of eating and being eaten, the term speaks to those emergent processes by which organisms are continually displaced from equilibrium in order to stay alive. Metabolism asks how energy, nutrients, waste, and toxins circulate, how they feed transitions in chemical, biological, ecological, as well as social and economic states. Taking the ultimate stakes of politics as the ability to define life and shape forms of living, this panel seeks to extend these insights by exploring questions of 'metabolic politics' – the open and entangled systems that extend well beyond individual bodies and trouble distinctions between figure and ground. Participants draw upon a diverse set of theoretical/epistemological positions from STS, political ecology, and environmental/medical anthropology, but they are united by their inclination to register a critical reconfiguration of this important concept. On the one hand, metabolic politics extends the scope of contemporary conversations about metabolism by pushing beyond organismal functions and into the circulatory flows of urban, industrial, and agricultural

space. On the other, it challenges longstanding metaphorical usages of the term in Marxist thought that rest upon simple dialectics of nature/society. These frameworks have provided compelling accounts of everything from socio-economic transitions within urban systems, the material and socio-spatial transformations of nature, and the separation, or 'metabolic rift,' between human production and nature induced by capitalism. But they remain largely disconnected from the particularity of material flows and the complex and indeterminate ways they are bound up with specific social, political, and economic processes. Metabolic politics traces this entwinement of materiality, semiosis, and power. Thematic foci include the 'capture' of metabolic processes by industrial agriculture, energy production, pharmaceuticals, infrastructure, and other capitalist systems that depend upon the intensification of (already anthropogenic) nonhuman vitalities to exceed human inputs and produce a surplus. They also address the disruptions produced by metabolic excess and their consequences for health, ecology, economy, and climate. Still others examine erasure of metabolic waste and other chemical inputs. While metabolic thinking often encourages what Landecker refers to as 'the chemical gaze,' a final through-line concerns vernacular considerations of metabolic relations, small and large, including those that challenge modern dualisms of nature/society. These ruminations sketch a method for drawing attention to interlinked processes rather than individuated bodies or things. They illustrate the power of thinking-in-place - a keystone of decolonial thought - as well as the prospects for theorizing by other means, including from the gut. Metabolic politics thus registers a challenge to biopolitical concerns with life, reproduction, and death, foregrounding those somatic processes of eating, growing, and excreting in the governance of their endless becoming that Turnbull and Oliver call 'metabo-politics.' Given the pressing need for a civilizational transition in ways of living, this panel also poses a central political-ethical question: What forms of metabolism should we cultivate, and how can metabolic politics help us envision that transition?

The Metabolic (Microbio)Politics of U.S. Food Import Safety Regulation: A "paradigm shift" is underway in U.S. government oversight of food safety and biosecurity. Previously, food safety import regulation was premised on keeping contaminants out of the national food supply by securing the border through surveillance and import refusals. However, as the volume of global trade has soared, border control measures turned many U.S. ports of entry into

“chokepoints” where the flow of commerce encountered costly friction. The transformative 2011 Food Safety Modernization Act (FSMA) has shifted “the focus ... from responding to contamination to preventing it.” Today, absorptions of foreign foodstuff into the U.S. body politic are metabolically regulated by twisting the national body inside out. Not only must food producers the world over register with the U.S. Food and Drug Administration (FDA) before their goods can be offered for import, U.S.-based importers must be able to verify that their international suppliers meet safety standards set by U.S. agencies. The metabolic politics of American food safety and biosecurity are enacted less by keeping “bad stuff” out than by extending the threshold of the regulatory zone outwards, such that (as an FDA commissioner said in 2012) “regulated products know no borders.” Thus, what’s metabolically absorbed into the U.S. today is not just sanctioned foodstuff but entire food industries. And border control, employing risk-based analytics, has become a practice of audit, of evaluating information that circulates quite apart from, yet remains essential to, the material goods it indexes. Presenter: Heather Paxson (Massachusetts Institute of Technology, Department of Anthropology)

When the metabolic machine stops: the battle for pastures in Pinzolo, Italy: In this contribution, I will suggest the notion of 'metabolic inadequacies' to examine what we could learn from a deeply situated version of the metabolic rift. Anthropologists of techniques in general and, in particular, Bruno Latour, in his *Inquiry into Modes of Existence* (2012), have shown how relevant are breaks in the course of events, how revealing these can be of the dominant, often naturalized and invisibilized courses of action — with the paradigmatic example of the computer failure. I will address the particular case of the access to the pastures for local farmers in the small town of Pinzolo, in the Italian Alps. I will describe some mismatches between European policies and bureaucratic endeavors, local farmers struggles to access Malghe (traditional mountain pastures) and the unfit opportunism of milk industries from the valley, as well as the deepening gap between claims to heritage and tradition, on the one hand, with workable ways of life on the other. Building on these much situated stories in Pinzolo, I wish to elaborate further the notion of 'metabolic inadequacies' as pointing out to moments of rupture in varied courses of action that can be understood as deliberate operations of 'adequation,' i.e. imposing a certain metabolic order of things over a complex situation, potentially at the expense of putting other beings involved in this situation in an awkward position. That

way of characterizing metabolic politics may help us resisting to assign metabolism either to a metaphoric or realistic ontology, but instead invites us to consider those as entangled processes that engage bodies, practices and forms of life that are not indifferent to the situation, and which might require a totally different sense of 'adequacy.' Presenter: François Thoreau

Dairy Farming’s (In)digestions: the Metabolic Politics of the Dutch Nitrogen Crisis: This presentation considers the dilemmas of eating, feeding and excreting in the ‘age of Flatulence’ (Govindrajan, 2020) from The Netherlands, where bovine metabolism has recently become problematized in new and strikingly public ways. In 2019, the country’s highest administrative court, judged the Dutch approach to curb nitrogen emissions to be in conflict with European directives for nature conservation. Existing permits for industrial expansion and construction projects were withdrawn. The ruling propelled the country into the so-called ‘nitrogen crisis’, a set of legal, economic, ecological, social and regulatory challenges posed by an excess of nitrogen. In the theatre of the Dutch nitrogen crisis, cows take center stage. In this article, drawing on fieldwork with farmers and veterinarians on dairy farms, I explore what emerges as ‘good digestion’ amidst this crisis; and tease out how dietary needs and metabolic capacities of organisms and ecosystems are defined and intervened on. I first situate the nitrogen crisis within historically and nationally specific agricultural practices and metabolic ambitions, involving different arrangements of cow-land relations, or ‘metabolic fits’. I then zoom in on the dairy farm, where I contrast ethnographic narrations of nutritional care practices of farmers and veterinarians with governmental problematizations of cows’ digestive processes. At stake in this metabolic politics, I argue, are different versions of dietary needs, foregrounding different notions of metabolic vulnerability. I conclude by highlighting how metabolic political tactics involve the categorizations, valuation and aligning of different eaters, emphasizing the work of taste in shaping metabolic collectives. Presenter: Else Vogel (University of Amsterdam)

Water, waste water and soil: a material and metabolic politics: Water and waste water management is challenged by the intensification of material flows brought about by urbanization and industrialization. In such relations, biochemical processes carried out by living organisms are crucial to maintain urban environments, aquatic systems, and soils as livable as possible. What are the spatial dynamics that regulate the engagement with such processes? What are the

metabolic and material transformations that those processes interrupt or bring about? Building on our two case studies in the Netherlands and Nicaragua, we contend that infrastructural engagements with water, wastewater and soil are not just technical solutions but metabolic and material ways of composing collectives. Through engagements with soil, water and waste water, what is “real” is recursively and socially produced (Fisher and Nading, 2023). Caring for such metabolic relations recognises that flows of water and soil relations demand a relational, political, and material engagement from people and other beings. Building on diverse strands of metabolic studies from Urban Political Ecology (UPE), Anthropology and Social and Technology Studies (STS) we further elaborate how drawing attention to interlinked processes rather than individuated bodies or things helps to illustrate the ‘the power of thinking-in-place’ — a keystone of decolonial thought — as well as the prospects for theorizing by other means, including from the gut. Presenter: Rebeca Ibañez-Martin

4-455

Moral Economies of Representation and The Production of Value in Artisan Food/Drink Markets

2:00 PM - 3:45 PM TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Edward Fischer (Vanderbilt University, Department of Anthropology)

CHAIR:

Edward Fischer (Vanderbilt University, Department of Anthropology)

PRESENTER:

Edward Fischer (Vanderbilt University, Department of Anthropology), Janita Van Dyk (University of Toronto, Department of Anthropology), Rachel Black , Amanda Hilton (University of Arizona, School of Anthropology)

DESCRIPTION:

This panel explores moral economies of representation in Artisan food markets, encouraging a comparative discussion of how moral economies of representation operate in different settings, and with different artisan food, and how these economies relate to the production of value. Representation is a key dimension of artisanal

production: from the decision to label one's industry as 'artisanal' through to the tropes that are used to place artisanal products in the market (these include, but are not limited to: provenance, craftsmanship, sustainability, authenticity etc). This panel departs from the observation that decisions about how to represent a product are rarely a simple matter of maximizing sales and profit but underpinned by complex and often deeply held moral imperatives. The panel draws on ethnographic research from settings as diverse as Sicily, the Northeast of India, Bologna, Central America, and the United States of America to comparatively explore the moralities of representation underpinning the production and consumption of different artisan food. It will examine a variety of approaches to value, for example as generated through acts of translation across boundaries, and alternately as creative claims built upon different moral logics which at times exist in tension, and how values are (re)shaped in periods of extended crisis. The panel will explore how moral economies co-constitutively interact with the social, moral, political contexts of production and consumption, and how the moral imperatives that power artisanal production and consumption are implicated in diverse ethical projects of self and community formation. The panel considers how ethics, morality and representation come together to shape the multifaceted social, economic, and historic relationships and imaginations underlying the production and consumption of Sicilian olive oil, specialty coffee, authentic ethnic foods, and other products. Themes that will be discussed include the claims different moral projects of representation make; their effects; why they are made; what is at stake; the fragility inherent in moral projects of representation and the ways value is created and inscribed onto products; the way moral economies interact with export-based food markets; and how moral economies of representation become enmeshed in projects of self, and community, in situations of structural violence. Broader goals of the panel are to understand how different moral economies of representation co-exist and interact with the nature of the food & drink they stake a claim to represent. What happens when there are instabilities in these moral economies? How do they interact with the rules, regulations, and borders (material, ideational and otherwise) which shape the nature of these artisan markets, and how do these moral projects sustain/speak back to these different borders? How do different moral projects create and structure inter-relationships between spheres of value? How can attention to moral economies of representation speak back to existing theories of value?

'Discovering' Quality: Third Wave Coffee, Artisanal Tastemakers, the Creation of Value: Based on a study of the high-end ('Third Wave') coffee market in the USA and on research conducted with Maya farmers in Guatemala, this paper examines how quality gets created by translating values across symbolic and material worlds. Roasters, baristas, and other tastemakers have developed a new lexicon of coffee quality around certain values that transcend the beverage itself: a dedication to craft, a quest for quality, a veneration of authenticity, and a commitment to building social relationships through the commercial trade. Coffee merchants talk about "discovering" quality, as if it were independently out there in the world, and the specialty coffee industry has built up elaborate scientific protocols to ground their definitions of quality in empirical terms, creating new metrics, standards, and lexicons for taste. The irony is that in looking for quality, these same coffee professionals and enthusiasts are also defining what constitutes quality. Through conversations and competitions, they work out among themselves conventional understandings about which traits should be valued and which should be discounted, the flavors that are in and those that are out, what commands a price premium this season and what does not. In this system, the real power derives from the ability to define what quality is—not in the celebrated labor of finding rare beans and unusual flavor profiles. I conclude by showing how the quest for artisanal quality in the coffee market unintentionally perpetuates classic dependency patterns of global capital accumulation. Presenter: Edward Fischer (Vanderbilt University, Department of Anthropology)

From Gastronome to Artigiano: Creating Artisanal Selves and Values in Northern Italy: Among proponents of the international slow food movement in Northern Italy, taste education functions to produce the identity of the gastronome: someone who values above all pleasure, good food, and convivial consumption experiences. Taste education likewise entangles economic and moral values of foods defined as "artisanal"—produced at non-industrial, small-scale sites with various scales of historical continuity and presence. However, increasingly those central to the movement seek out opportunities not just to eat good food, but also to make it. Translating the voracious appetite of the gastronome to becoming an artigiano, or artisan, is not as easy as it first appears, especially for those new to forms of production predicated on long-term and generational knowledge transmission. This paper unpacks the compromises, translations, and strategies of those who first learned to "eat well" as they learn to

become and represent themselves as artigiani. Drawing from fieldwork on learning spaces at the center of slow food in Bra, as well as a Bolognese bakery initiated and run by alumni of slow food's university, I demonstrate how consumer and producer representations and definitions of artisanship and artisan selves transform in co-constitutive ways the professionalization of the gastronome amidst the changing landscapes of food economies in Northern Italy. Presenter: Janita Van Dyk (University of Toronto, Department of Anthropology)

The changing value of local food during the COVID-19 pandemic: can economies of community survive?: The COVID-19 pandemic highlighted the weaknesses of the U.S. national food system. Fleetingly, Americans turned to local farms to ensure they could access food safely in a time of uncertainty. This paper examines the economies of community that formed around local farms and how direct engagements between consumers and producers in the face of the pandemic deepened these economic structures that often put community well-being above profits. Within a capitalist system that prioritizes efficient mass production, economies of community illustrate that solidarity can improve local food system resilience. However, as the food system recovered and most people's lives returned to a more normal state, consumers went back to shopping in supermarkets, farmers suffered from burnout, and the ties that bound local food producers and consumers began to unravel. Based on qualitative and quantitative research carried out in the summer of 2020 in New London County in southeastern Connecticut, this research draws on ethnographic interviews with small-scale farmers who developed innovative ways to feed some of their community's most vulnerable members. Follow up interviews were conducted in 2023 to better understand why economies of community have faltered in the wake of the pandemic and how the value of local food changed. Presenter: Rachel Black

The Parallel Lifeworlds of Sicilian Olive Oil: Moral Economies of Local vs Export-Oriented Markets: This paper takes the case of a Protected Geographical Indication (PGI) for Sicilian extra-virgin olive oil to explore 1) the moral economy of Sicilian olive growers and olive oil producers' olivicultural livelihood strategies, and 2) the parallel lifeworlds of local versus export-oriented olive oil production. Geographical Indications act as intellectual property tools to protect place/product names from imitation, and at the same time they seek to codify all of the characteristics that make a place and a food what it is—historical,

ecological, economic, and sociocultural. In this bid to define and capture landscape and food value, however, other moral economies or systems of exchange are devalued or overlooked. Sicilian oliviculturalists are positioned and position themselves on the global market utilizing different representational tactics, creating and claiming value for their products based on production practices, provenance, family history, and other narrative and material strategies. Drawing on 14 months of ethnographic research and about 3 years of living in situ, I argue that Sicilian oliviculturalists' production and inscription of value into their oil, their landscapes, and their livelihood draws on a praxis of care and a complex negotiation of global commodity markets—and that the local lifeworld of Sicilian olive oil is based on social relations of trust that color distribution and consumption, a moral economy in tension with export-oriented markets and with legal economic tools such as the PGI. Presenter: Amanda Hilton (University of Arizona, School of Anthropology)

4-460

Muslim Death: Mourning, Ethics, Modernity

2:00 PM - 3:45 PM TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Sadaf Ahmed

CHAIR:

Usmon Boron

PRESENTER:

Alaa Attiah (University of Toronto), Sadaf Ahmed, Joud Alkorani (Radboud University Nijmegen), Usmon Boron

DESCRIPTION:

This panel dwells on transitions, conceptual and material, between life and death in Muslim traditions across disparate political formations. Exploring eschatologies alongside mourning and mortuary practices, we approach traditions of death as an ethico-political terrain through which modern states and their Muslim subjects contest and configure the porous boundaries between life and death, the living and the deceased. Accordingly, this panel moves beyond notions of death as a distinct biological or sociocultural phenomenon understood through the trope of liminality. Attending to various Muslim life-forms, we trace how death is not necessarily compartmentalized and demarcated, but can instead suffuse the textures of

everyday life as a means to ethical and political action; retroactively attach a narrative trajectory to the life that came before; act as a focal point through which people contest established conceptions of Muslim interiority and emotional expression; and anchor Muslims in an Islamic tradition amidst fraught socio-political contexts. The first paper traces how the political context of post-Mubarak Egypt creates particular overlaps and distinctions between two registers of death - those of revolutionary martyrs and historical saints. The second paper considers an emerging sociality of Muslim mourning, one formed at the juncture of a North American therapeutic orientation and the dislocation of a diasporic condition in Muslim Canada. A third paper examines how Islamic eschatologies offer the only sense of certitude and finality in the hyper-transitory context of migrant Dubai, shaping the everyday ways Muslims construct relationality and permanence. In contrast, the fourth and final paper treats mortuary rituals as the penultimate tethering of the self to the Islamic tradition under conditions of Soviet secularism in Central Asia, a tethering that comes into relief when a life alienated from tradition contemplates its finitude. Taken together, these ethnographies approach life and death as braided realms and co-constituting ontologies. In doing so, they foreground practices and imaginaries of death as principal modalities through which the Islamic tradition unfolds and transforms.

Between Two Deaths: How to Die before You Die? :

This paper is a reflection on the death of protestors in the squares of the 2011 Egyptian revolution and the death of Sufi figures resting in Egyptian "cities of death." I bring together revolutionary writings and Sufi texts (Al Ghazali, Ibn Arabi) alongside ethnographic fieldwork in Egypt, where I both volunteered to search for the bodies of those who died during the revolution and traveled around the country to locate the shrines of lesser-known saints for their spiritual followers. I reflect on the contrasting and overlapping registers of death that these aspects of my research reveal: the newly dead and the long dead; the political sacred and the religious sacred. Whether after the revolutionary defeat or as part of a spiritual journey, colloquial idioms circulate in contemporary Egypt that render each of these deaths as a mode of life. On the one hand, the revolutionary slogan about the martyrs changed over time from "we will take their revenge, or we will die as they did" to "we are dead as they died, but they are the winners." On the other, the Sufi sayings "die before you die" or "sleep is half death" trace different modes of death while still being alive. In each context lie distinctions between actual death and real death,

between complete death and partial death. Combining ethnographic fieldwork with textual analysis, this paper traces the resonances and differences in how these distinct modes of death are defined in relation to life across an otherwise shared historical moment. Presenter: Alaa Attiah (University of Toronto)

Therapeutic Theologies: Child Loss in Muslim Canada: This paper explores modes of grief and mourning by second-generation bereaved Muslim parents in the context of child loss in contemporary Canada. Drawing on participant observation and life history interviews, I trace how common idiomatic consolations that circulate within Muslim communities (e.g., “God willing, you have a house in Paradise now”) have lost their salience; a born-generation of bereaved Muslims no longer wish to hear such a statement from others, yet neither do they wholly disavow the statement’s religious truth. I parse through this shift in discursive terrain, situating these parents’ experiences of loss in a set of broader social conditions: a low national child mortality rate that renders experiences of child loss to a domain of exceptionality; a therapeutic orientation that characterizes North American contemporary life; sacralized notions of childhood, where children are no longer units of economic production but objects of sentiment; and a lineage of modern reformist Islam, one formed through diasporic dislocation. I show how discursive spaces of child loss in Muslim Canada uncover an emerging sociality of Muslim mourning with its own affects and theologies, one formed at the juncture of reformist modes of Islam and a North American therapeutic register. Presenter: Sadaf Ahmed

Here and After: Relating to Others in Dubai in Light of the Afterlife : This paper explores how divergent imaginations of the afterlife inspire various modes of living with others here and now. Foregrounding the experiences of two migrant Muslim women residing in Dubai, I ask how life and death are valued differently when the reality of a world beyond this one is affirmed, doubted, or rejected. These women’s eschatological positions provide a starting point to tracing how ethical and affective interactions with family and friends are negotiated in relation to an (after)life yet to come. This question is particularly important when these intimate others hold contrasting perspectives on life, death, and what transpires after. It also takes on particular valences when asked in Dubai, a city where migrant lives are marked by a profound precarity and transience emerging from the nation’s migrant sponsorship regime. The narratives of two women offer distinctive accounts of how this instability marks oneself and one’s

exchanges with others. For one woman, everyday anxieties inspire an individual effort towards self-betterment alongside a collective effort with others who are working towards the Hereafter – the only certitude in an otherwise tentative life. For another woman, an uncertainty in the afterlife, combined with the insecurity of daily life in Dubai, encourages a *carpe diem* mode of being which pits her own desires against her father’s expectations for her behavior. In comparing these accounts, I offer one example of how notions of subjectivity and relationality can be analyzed in conjunction with questions of death and eschatology, reflecting also on the implications of such a study. Presenter: Joud Alkorani (Radboud University Nijmegen)

An Ethics of Completion: Islamic Burial Rites in Kyrgyzstan : This paper reflects on Islamic burial rites as a living facet of the Islamic tradition in Kyrgyzstan, a country that experienced over seventy years of Soviet anti-religious politics. The Soviet state alienated the majority of Central Asian Muslims from the basics of Islamic theology and key devotional practices such as the five daily prayers, almsgiving, and veiling, among others. Despite this, most Soviet Muslims continued to believe in God and perform Islamic life-cycle rituals. The Islamic funeral prayer (*janaza*) was of particular significance. As Marriane Kamp has shown, even during Stalin’s Great Terror many Central Asians were adamant about burying their dead Islamically, perceiving *janaza* as a sort of red line that the Soviet state could not cross. Today, *janaza* continues to be one of the most important Islamic rites that non-observant Kyrgyzstani Muslims remain committed to. Even those who are antagonistic towards pietistic forms of Islam, which have been increasingly influential in Kyrgyzstan since the 1990s, remain loyal to *janaza* and aspire to be buried Islamically. Combining ethnographic fieldwork with textual analysis, I reflect on the salience of Islamic burial rites in Kyrgyzstan to flesh out what I call an ethics of completion – a striving towards a form of life’s completion articulated by a tradition, in this case by Islam. Engaging with the anthropology of Islam, I suggest that non-observant Muslims’ aspiration to complete their lives Islamically reveals some of the ways in which the Islamic tradition can operate beyond its theological discourses and major practices of virtue formation. Presenter: Usmon Boron

4-465

New Directions in the Anthropology of Policy: Critical Developments in the Analysis of Power and Society

2:00 PM - 3:45 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Association for the Anthropology of Policy

ORGANIZER:

Susan Hyatt (Indiana University, Purdue University at Indianapolis, Department of Anthropology)

CHAIR:

Theodore Powers (University of Iowa, Department of Anthropology)

PRESENTER:

Janine Wedel (Hertie School of Governance), Sarah Robert (SUNY, University at Buffalo), Susan Hyatt (Indiana University, Purdue University at Indianapolis, Department of Anthropology)

DISCUSSANT:

Noemi Lendvai-Bainton

DESCRIPTION:

Over the past 25 years, the anthropology of policy has grown as a sub-field, emerging as an area of inquiry that has yielded significant insight into the contemporary dynamics of global power dynamics. Central to this approach has been the prioritization of human agency in the exercise of power through policy. Rather than accept 'policy' as 'neutral' signifier, anthropologists of policy have excavated the terrain of negotiation, struggle, and authority, processes through which policies emerge and are deployed, often bringing with them unanticipated social, political, economic, and cultural effects. Engaging with the trajectories of scholarship within the anthropology of policy as its focus, this panel will address core methodological and conceptual tools while exploring new areas of application and innovation developed by scholars within this subfield. Relative to methodological concerns, anthropologists of policy have utilized multiple approaches including following the policy, following the people, and studying through policy processes. How have scholars utilized these approaches to study contemporary socio-cultural phenomena and in what ways have these approaches evolved over time to reflect changing dynamics in historically particular contexts? A central element of the anthropology of policy has been the critical analysis of the exercise of

power in society. How have scholars built upon policy studies to examine the dynamics which inform the emergence of particular state formations and/or their character, for example, studies of audit culture? To what extent has recent literature engaged with the composition of human actors in both state and para-state roles that influence how policies take shape, as with the case of 'shadow elites'? How have recent accounts continued to build on analyses of the ways in which policy actors exert power via acts of translation, whereby transnational policy norms are assembled in particular, localized forms? And, how might analyses of policy reveal an on-going transition from neoliberal forms of rule to more authoritarian modes of governance? A significant area for anthropological research on policy has been to study the influence and roles of people operating on the margins of policy process. How have analyses that center their focus on policy participants from historically marginalized communities engage with processes of invisibilization, racialized violence, and the roles of these dynamics in policy worlds? Furthermore, what role – if any – do policy effects associated with settler colonialism and/or imperial notions of personhood play in informing these dynamics? It is to these questions that this session will turn in mapping out new trajectories of scholarly inquiry among anthropologists of policy.

The Mapping Method: A Guide to Studying Shadow Elites and Influence Processes: As anthropologists we frequently discuss among ourselves – and are asked by representatives of other disciplines – how to systematically investigate elites and often-opaque influencing and policy processes. This paper offers a methodology for studying Shadow Elites, other elite influencers, and the policy processes in which they engage. This Mapping Method (Wedel 2020) seeks to help researchers chart the organization and interaction of influencing actors and activities in and across contexts and guide the progression of inquiry. The approach is grounded in these premises: (1) that new forms of influencing have emerged over the past several decades of privatization, deregulation, post-Cold-War dispersal of global authority, and digital revolution, which have unleashed informal, often transnational, social networks (Cooley, Sharman, Heathershaw 2018) that play a greater role in policy and interact in complex and opaque ways with hierarchies (Wedel 2017); and (2) that today's novel influencers operate amid the most unsteady state of affairs in liberal democracies since the post-World War II era. These premises present new challenges to research. Informed by the "extended case method" (Burawoy, 2009) and "studying through"

(Wright and Reinhold, 2011), the Mapping Method argues that a follow-the-players approach is required to meet these challenges and to model the relations, schemas, and underpinning structures that are evolving in different forms to evade accountability mechanisms and sustain abuses of power. Presenter: Janine Wedel (Hertie School of Governance)

'I don't know policy but...' Teachers' policy protagonism. A global ethnography: Over decades, I have had the privilege of learning about education policy from public school teachers' perspectives throughout the Americas, specifically Argentina, Chile, Costa Rica, and the United States. Often times when I ask about policies, however, teachers have stated the quote in the presentation title before teaching me about policy processes in their nation. They also have shown me how they translate policies into their long workdays and for their classrooms, school communities, and visions of the role of education for the nation. What I have learned is that teachers are policy protagonists. They enact policies and engage in the policy process by: defining what is the problem within education that should be addressed by public policy; seeking resources to address or redress that defined problem; leveraging social categories and symbolic identities; and, lastly, doing so as part of a collective whole, as members of a community or solidarity network that demands seats at the policy making table or that their definitions, their solutions to the problems with(in) education, be inserted into programs. Sharing examples of teachers' policy protagonism across the Americas, I argue that an anthropology of policy for the future will require a policy education that includes learning of and practicing policy protagonism for democratic and justice-centered education for the common good. This is especially true and evident from the examples, which are drawn from national contexts with a history of / recovering from authoritarianism and struggling with its continued emergence. Presenter: Sarah Robert (SUNY, University at Buffalo)

The Privatization of Urban Policy in the 21st Century "Philanthropolis": The slippage between urban projects and anti-Democratic regimes of governance can be seen in the context of urban development programs that seek to reshape urban landscapes by relying on non-state forms of funding. Rather than being driven solely by corporate interests, however, recent urban development initiatives have often been led primarily by private philanthropies and not-for-profits or voluntary sector organizations which, like corporations, are also not directly accountable either to local municipalities or

to the public more broadly. These philanthropic organizations often use technocratic strategies in order to frame their interventions as not just a positive benefit but also a moral imperative to save struggling cities trapped by the resource deprivation that Berglund (2020) has described as "austerity urbanism." In this article, I show how a major infrastructure project constructed in Indianapolis, an extensive walking and biking path known as the "Cultural Trail," was driven almost exclusively by an idea envisioned and funded by a local community foundation. Such projects illustrate how, in a period of about 30 years, the role of the city has been reduced, from being the impetus to community development and the lead partner in such undertakings, to becoming the means for their implementation. I show how such interventions, framed as both an unquestionable moral and economic good, can no longer be understood solely in neoliberal terms; rather, they have become an anti-democratic conduit for channelling mobile capital into neighborhoods in ways that can result in the displacement of the very residents whose interests they claim to be serving. Presenter: Susan Hyatt (Indiana University, Purdue University at Indianapolis, Department of Anthropology)

4-852

Oppenheimer Resurrection

2:00 PM - 3:45 PM Virtual - Room 3

Late-Breaking Conversation/Debate - Virtual Live

ORGANIZER:

Saulesh Yessenova (University of Calgary)

CHAIR:

Jessica Madison Piskata (Oberlin College and Conservatory, Department of Anthropology)

PRESENTER:

Jessica Madison Piskata (Oberlin College and Conservatory, Department of Anthropology), Jackie Seidel, Barbara Johnstone

DESCRIPTION:

This summer, the Christopher Nolan biopic of J. Robert Oppenheimer, *Oppenheimer*, was released worldwide to blockbuster success. This release coincided with the 78th anniversary of the atomic bombing of Nagasaki and Hiroshima by the United States military and has brought issues of nuclear militarism back into the public discourse. This roundtable will discuss the role Oppenheimer has played in reopening debates on nuclear weapons, renewing interest in nuclear militarism and colonialism, post-Cold War gender

structures ('Barbenheimer'), environmental risks and benefits of nuclear power, and other topics. Glorification of science and progress – and white male scientists in particular – is nothing new in popular culture. Has the dramatic narrative of Oppenheimer followed the established path of other post-Cold War media in a manner of converged temporalities? How has this production relate to the space-time of the nuclear age? What is new that this cultural production reveals and what does it conceal?

4-470

Pace and Space in Anthropological Practice: Concerns from the Periphery

2:00 PM - 3:45 PM TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Columba Gonzalez-Duarte (University of Toronto, Department of Anthropology)

CHAIR:

Agustin Fuentes (Princeton University, Department of Anthropology)

PRESENTER:

Juan Argüelles San Millan ,Aleksa Alaica (University of British Columbia),Bernardo Yáñez ,Columba Gonzalez-Duarte (University of Toronto, Department of Anthropology)

DESCRIPTION:

By Columba Gonzalez–Duarte (Mount Saint Vincent University) and Bernardo Yáñez (Dirección de antropología física, Instituto Nacional de Antropología e Historia, México) Latin American and Caribbean countries have long been 'sites' of anthropological intervention in ways shaped by the continent's north-south and core-periphery asymmetries (Argüelles et al. 2021). Today, anthropology has moved beyond implementing acculturation projects (such as the Summer Institute of Linguistics) or the thefts of material culture and ancient human remains, justified in terms of the patriarchal 'care' of racialized populations. Yet, colonial dynamics still persist in the four fields of the discipline through helicopter research (Haelewaters et al., 2021; Minasny et al., 2020; Stefanoudis et al., 2021) and other extractive practices. The Covid-19 pandemic prompted interesting shifts in some of the temporal and spatial dynamics that have traditionally sustained the

asymmetries between scholars of distinct geographical and geopolitical positions. On the one hand, the forced deceleration invited scholars to reflect upon meaningful and ethical research and the need to reassess the core's accelerated pace of academic production (Yáñez et al. 2022). On the other, and in a curious friction (Tsing 2005) with the first, new remote work possibilities increased core country researchers' mobilities into peripheral settings. This new wave of 'academics abroad' has found themselves physically near 'new sites,' often seen as terrains of intellectual speculation or experimentation, yet lacking historical proximity to these places. Moreover, engagement with local academic groups and Indigenous and Afro-descendant communities is not always a priority for these scholars. This panel critically interrogates these deceleration and spatial compression dynamics to discuss the uneven power relations between core and peripheral academics, practices, institutions, and geographies. Panelists discuss modalities of these asymmetries in various anthropological practices. They address, among other themes, the unevenness within the growing demand for isotopic archaeological research methods, the ethics and limitations of ethnographic journalism, auto-ethnography and 'short academic stays' carried among present-day Indigenous and descendant communities, the constraints posed by genomic science to advance the understanding of human origins, and the asymmetrical capacity building in bioanthropological practices in the North American context. Together, the panelists and session chair seek alternative perspectives to help advance ethical anthropological research practices within the four fields, across their intersections, and in their engagement with adjacent disciplines. Departing from the idea that the deep compartmentalization of sociocultural, linguistic, bioanthropological, and archeological fields only exacerbates extractivist research, we seek to bridge gaps between scholars and between researchers and researched communities. Proposing a transition to a slower pace and engaged proximity, the panelists speak out against helicopter research practices while discussing more ethical ways to overcome them.

Interdisciplinary tensions for a scientific and comprehensive understanding of prehistory.: Dirección de Antropología Física, Instituto Nacional de Antropología e Historia, México Much of the study of human evolution and prehistory currently focuses on demystifying a speculative narrative loaded with racist and sexist prejudices. Anthropology prefers a more integrative approach to the understanding of human evolutionary processes and development through the

analysis of the interactions between complex interplay across past and present factors. On the contrary, contemporary genomic science counters this effort by focusing on a detailed and reductionist description of the evolution and migration of human populations explained through molecular data and arguments. Although the ideal would be to unite efforts to explain human evolution comprehensively, this differs from ongoing academic practices. The consequence is a conflict of fields and perspectives, giving place to an asymmetrical context that impacts the advancement of our understanding of humanity in a broad and inclusive perspective. This paper argues that individual or group agendas' interests in genomic science significantly hamper efforts to strengthen interdisciplinary studies on human evolution. It also shows how academic journals that favor the hegemonic character of scientific reductionism contribute to the asymmetries between core and peripheral science, giving strength to those researchers that parcel the study of human evolution instead of observing it as an integral process. Presenter: Juan Argüelles San Millan

Community interests and the ivory tower: Extractive processes to study diet and mobility in the past: The expanding use of isotopic methods in archaeological research have created a burgeoning field to study the diet and mobility of humans, animals and plants in the past. This research involves the selection and extraction of sensitive tissues for destructive analysis. Isotopic work is inherently collaborative, where local researchers and other interlocutors select samples for exportation to foreign laboratories under the direction of international specialists. While a powerful methodology, isotopic work contributes to foster "helicopter research" where the community relations imperative for co-creating compelling research projects are often not shaped by direct interactions between isotope specialists and descendant communities and other stakeholders. This distance between local collaborative networks and isotope specialists leads to system of "academic nomads" or scholars that are not embedded into reciprocal relations of mutual responsibility and accountability. In this paper, I posit that for sustainable and ethical isotopic research in archaeology, we must foreground a framework of "slow science". This argument is inspired by more explicit engagement by isotope specialists with the ethical parameters of their work but also their hope to foreground research that can have positive impacts on the present and future. In order for anthropological archaeology to be effectively embedded in archaeological science and archaeometry, we must push back against the capitalist pressures of

rapid production, dissemination without community input and individual isolation from relational networks. Entangling our interests and academic pursuits within community priorities must shape ethical isotopic research in the future. Presenter: Aleksa Alaica (University of British Columbia)

A conceptual framework for a critical analysis of (bio)anthropological practice in North America : Contemporary bioanthropological practice/research is characterized by asymmetric relationships between disciplines, institutions, and countries (Argüelles et al. 2022). These asymmetries are driven through practices that have been described as "parachute" or "helicopter research" (Misany et al. 2020; Stefanoudis et al. 2021; Yáñez et al. 2022). In such a context, I offer a conceptual framework that might be helpful for the assessment of scientific dynamics and interactions among researchers from different backgrounds in North America (United States, Mexico and Canada). I take as a starting point the concepts of 'core-periphery' as suitable categories to characterize and analyze the geopolitics of current practices and relationships in bioanthropological research/practices. Next, I take the concepts of 'pace' and 'space' to describe the problematic and uneven relationships between researchers with contrasting opportunities in funding resources, traveling opportunities, software access and technological infrastructure. I address these issues, primarily focusing on the 'asymmetrical' circumstances for capacity building and the necessity of a more 'horizontal' relationship among core and peripheral contexts. I argue that this set of concepts: core-periphery, pace and space, symmetry and asymmetry, and horizontality are indispensable parts of a critical toolkit with which to engage a more just and ethical praxis in bioanthropological research. My aim is also to bridge the gaps between the other fields of anthropology and share our concerns to fulfill a more integrative perspective of our discipline. Presenter: Bernardo Yáñez

Slower pace and engaged proximity in the era of remote 'stays.' A critique of helicopter ethnography: New remote work possibilities increase core country researchers' mobilities into peripheral settings. This new wave of 'academic nomads' continues, with its modalities, the longstanding anthropological tradition of studying 'other' cultures as a path to understanding humanity. The paper discusses an emergent pattern of anthropologists that have moved from core to peripheral settings, specifically from the United States to Mexico, to work digitally, hold a sabbatical stay, or carry on short research in the country, combining

ethnographic and journalist research with leisure. These academics found themselves physically near 'new sites,' often seen as terrains of intellectual speculation or experimentation, yet lacking historical proximity to these places. Moreover, engagement with local academic groups and Indigenous communities is not always a priority for these scholars leading to misrepresentation and erasure of existing and valuable academic work. The cases discussed in this paper come from the Monarch Butterfly overwinter grounds which, by its geopolitical and touristic circumstances, is attractive to conduct these short yet questionable remote 'stays.' Following the panel's theme of asymmetries across core and peripheric academies, I show how these inequalities and ethos of extraction is still present in contemporary ethnography and its modalities such as auto-ethnography, ethnographic fiction and journalistic ethnography. The paper concludes by proposing a slower pace and engaged proximity, hinting at the need to advance ethical guidelines routed on a practice of thinking-with care and commitment. Presenter: Columba Gonzalez-Duarte (University of Toronto, Department of Anthropology)

4-475

Pleasure Toward Death: Within/Beyond the Limits of Biomedical Rationality

2:00 PM - 3:45 PM TMCC - 713 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Mauricio Najarro (University of California, Berkeley, Department of Anthropology)

CHAIR:

Naomi Schoenfeld ,Veronica Sousa

PRESENTER:

Maxfield Waterman (University of California, Berkeley, Department of Anthropology),Naomi Schoenfeld ,Jessica Bytautas (University of Toronto)

DISCUSSANT:

Ian Whitmarsh (University of California, San Francisco),Daena Funahashi (University of California, Berkeley)

DESCRIPTION:

Whose pleasures, desires, and fears matter in the clinic and whose are disavowed or made unrecognizable?

Since Foucault (1990), such questions have served to trace the subtle relations between power, pleasures, truth, and authority in various kinds of therapeutic contexts. Taking up the manifold pleasures, different aesthetic sensibilities, and divergent moralities that converge in hospital wards, private clinics, and government facilities, this panel examines biomedical institutions in light of the everyday transformations and translations of pleasures and fixations, affects and motivations, distributed unevenly among the various caregivers, support workers, clients, and family members in clinical spaces. Focusing on the contradictions and ambivalences of pleasures, rather than other forms of affective disposition such as anxiety or exhaustion, can help scholars reckon more closely with honed dispositions, therapeutic trajectories, and asymmetries of power in spaces shaped by biomedical rationalities. Contemporary biomedical practice is shot through with ways of thinking about continence and excess that shape encounters both within and outside the clinic, requiring an understanding of the persistence of religious dispositions (Klassen 2011), pastoral obsessions, and taboos. In the psychic life of the institution, the taboos or norms through which subjects and objects are mutually constituted point to the 'desire and anxiety found in the ambivalence of authority' (Whitmarsh 2014: 860). To think with pleasures, transgressive or otherwise (Phillips 2015), in and through the clinic is to recognize the ways that affect both orients and disorients, unsettling facile confidence in medicalized rationality. Taking up the notions of pleasure in relation to death and reason in the clinic allows us to linger with notions of sacrifice and unreason that constitute negotiations of care, cure, and regimes of adherence. Kane Race (2009) writes, 'Against the blinking incomprehension that confronts unhealthy behavior, then, pointing to pleasure can function as a claim on understanding, an insistence on agency, and a sort of challenge' (ix). Thinking the refusals (or taboos) of death and pleasure that constitute biomedical institutional life not only reveals the volatile heart of biomedical practice, but the ways that such volatility shapes subjects constituted by the transgressions of taboos. Transgressions, seeking at once pleasure and death, or death through pleasure, mark certain subjects-in particular drug users-as being particularly vulnerable to the violence of the biomedical institutions embedded in larger political and economic structures. This panel traces the ways that medical rationality at once avoids, evokes, and is constituted by pleasure and death, as well as specific 'limit-experiences,' such as overdose. We examine ways in which biomedical systems seek to contain unruly pleasures through

mechanisms of regulation and control. Recognizing the racialized and carceral harms of such mechanisms, we invite contributions examining practices of harm as well as sites of resistance and fearsome joy. We seek to better understand the affordances, denials, and regulation of pleasure and death in the clinic. We invite panelists seeking to explore both situated practices as well as broader conceptual inquiry at this intersection of biomedical regulation of pleasure and death.

Substance as Structure: Work, Fun, and the Affective Economies of the Clinic: This paper investigates the affective economies of professionalized care in contemporary Britain, specifically looking at experiences of fun in and around a community drug service providing opioid substitute prescriptions for “problem drug users” in London. Drawing on Lewis Hyde’s writing on the erotics of the gift, I theorize fun as an economy of pleasure that overflows the boundary between self and other. Identifying fun with Hyde’s conception of Eros, I argue that fun contains a radically inclusive, de-structuring potential, which is nonetheless often premised on and sustained by forms of exclusion. Like the spark of a match, fun may be lushly self-sustaining under some circumstances and almost impossibly precarious under others. In clinical settings such as the drug service, the boundaries over which fun struggles to flow are marked both by overdetermining raced, classed, sexed, and gendered social exclusions and by the specific rationalities, anxieties, and work-rhythms of biomedicine. Drawing on ethnographic fieldwork and professional experience, I contrast the affective economy of fun with the zero-sum economies of contract and exchange that govern the prescription of methadone and buprenorphine. Looking first at affective economies within the clinic that cluster around caffeine and sugar, and then turning to after-work rituals of alcohol consumption at pubs and restaurants in the neighborhood surrounding the clinic, I ask how the de-structuring potential of fun is recuperated into the structuring rationalities and exclusions that govern life both inside and outside the clinic. Presenter: Maxfield Waterman (University of California, Berkeley, Department of Anthropology)

Buprenorphine and the Clinical Regulation of Pleasure and Death: An unprecedented overdose epidemic is increasingly recognized as a major global concern, prompting experimental approaches to stem rising mortality. People who use drugs (PWUD) and survive an overdose are now recognized as a special population with a new diagnostic category of concern: history of nonfatal overdose (NFOD). NFOD is emerging as a new

zone for urgent clinical intervention, a critical site of excess constituted through pleasure and death. Buprenorphine, a partial opioid agonist/antagonist, has become the centerpiece of recent interventions, stemming from its looser regulatory position relative to methadone but also, importantly, based on its identity as a drug which can reduce cravings but not produce a high/euphoria. The Post Overdose Engagement Team (POET) is a new program run by the Department of Public Health in San Francisco California, sending clinicians and peer advocates to meet with PWUD who experienced NFOD within 72 hours of the event to offer harm reduction, social support, and medical intervention, with the greatest focus on buprenorphine, outreaching to people experiencing homelessness in streets, SROs, shelters and in the clinic. Drawing on 1.5 years of clinical work with this team, the author considers buprenorphine as a technique of regulation/refusal for “unruly subjects” in pursuit of pleasure-toward-death. She explores this new diagnostic category of NFOD as a special biomedical classification of excess. This paper examines buprenorphine and the NFOD through the lens of regulation of pleasure and death, considering how management, refusal and resistance emerge around these clinical encounters. Presenter: Naomi Schoenfeld

Possibilities for Pleasure in Legacy Projects: A Critique of Biorationality at the End of Life : This paper explores the sociocultural and ethical conditions of “legacy work” among terminally ill patients and their caregivers in Toronto, Canada. In response to calls for an alternative to the medicalization of suffering, legacy activities are increasingly advocated for their relational and creative approach to death and dying. Legacy activities consist of inviting patients and their families to reflect on their lives, what matters most to them, and how they wish to be remembered in the form of DIY albums, books, digital collections, artworks, and landscape activities such as tree planting. Positioned by proponents as an antidote to existential suffering, legacy work is increasingly prevalent in both medical and commercial end-of-life practices. While research suggests that participation in legacy activities may have a strong psychotherapeutic benefit, less attention has been given to questions of pleasure, affect, and access, including who is able to participate and with what resources. Since legacy work entails acts of creative labour, artistic play, symbolism, and even ritual, legacy projects not only riddle biomedical dualisms of pleasure/suffering and dead/alive, they raise questions about cyclicity, temporality, and liveliness in/as death. Drawing on insights from new materialisms theory, we explore the

broader appreciation of (and room for) joy, humour, and art in death. The context for this exploration is an ethnographic study of a volunteer-based hospice palliative care organization. We discuss the potential for participation in legacy activities as a kind of felicity that challenges the medicalization of suffering under neoliberal models of hyper-individualized choice and care. Presenter: Jessica Bytautas (University of Toronto)

4-480

Pushing the transitional to reciprocal ends: creating and enlivening reciprocal spaces.

2:00 PM - 3:45 PM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Middle East Section

ORGANIZER:

Tessa Farmer (University of Virginia)

CHAIR:

Farha Ghannam (Swarthmore College, Department of Sociology & Anthropology)

PRESENTER:

Deniz Duruiz (Concordia University, Department of Sociology & Anthropology), Noha Fikry (American University in Cairo, Department of Sociology, Egyptology and Anthropology), Tessa Farmer (University of Virginia), Aaron Michka (University of Notre Dame), Karine Aasgaard Jansen

DISCUSSANT:

Farha Ghannam (Swarthmore College, Department of Sociology & Anthropology)

DESCRIPTION:

Inspired by ethnographic research on balconies, doorsteps, rooftops, sitting rooms, and gardens our panel seeks to explore what Ghannam calls 'reciprocal spaces' as sites of social relations, practices of meaning-making, and the negotiation of continuing inequalities (Ghannam Forthcoming). We are interested in spaces that trouble long-standing dichotomies of inside/outside, public/private, home/elsewhere. These spaces are potentially Janus-faced or two-sided: looking inwards and outwards, this-worldly and otherworldly, inside and outside. While the inhabitants of these spaces include humans, they might extend to include animals, plants, occasional visitors, passersby, and unseen beings such as angels or jinns. This wide variety of beings and unique configuration of space allows for relational and reciprocal possibilities that are both

quotidian and potentially transgressive, errant, illicit, playful or utopian. Guided by this year's annual meeting theme 'transitions,' our panel regards transitions and its prefix 'trans' as an invitation to closely engage in-between, betwixt, and the troubling work of understanding and embracing transitions rather than desiring their resolution. We extend this invitation through an engagement with spaces regarded as extensions, liminals, sideways, transitions, or elsewhere (material or virtual). Pushing the transitional to a reciprocal end, our panel thinks about possibilities of exchange, relations, practice, and theorization that these spaces provide our interlocutors and ethnographers. We are interested in the construction of these spaces as reciprocal and in the creative social and theoretical possibilities that this reciprocity might offer. With this thematic focus in mind, our panel pivots around three main axes: 1) Who inhabits these reciprocal spaces and how do they define, refine, and remake these spaces? Here we explore the different beings inhabiting these reciprocal spaces, while giving particular attention to the local grammars that people use to describe these spaces and their inhabitants. By extension, we ask how people not only inhabit these spaces but also continuously demarcate and transform them through, for example, invoking God or unseen beings that are also inhabiting or visiting these spaces, or by engaging in relations or conversations otherwise regarded as leisurely, frivolous, 'illicit' in other spaces. 2) What are the social, cultural, and spiritual practices that take place in these spaces? Here we are interested in understanding how certain spaces become reciprocal spaces through practices such as hosting guests, offering gifts, rearing animals, planting, storing, observing, teasing, joking, or conversing with human and nonhuman others. Here, we also consider the duties, obligations, and expectations that fall on frequenters or inhabitants of these spaces. If we regard these spaces as reciprocal, what are the manifestations and limitations of reciprocity? 3) How do these spaces shape and how are they shaped by social inequalities? On this final axis, we situate these spaces in their broader socioeconomic, political, and historical contexts by considering how (at minimum) gender, class, and sexuality shape and are shaped by these spaces. While social inequalities act as pressures or constraints on these spaces, we also consider the possibilities in these spaces for pushing against these inequalities and/or creating potentially transgressive relations and lively practices.

Family Wage Labor: A Relational Technique of Exploiting Survivors of State Violence: The composition of the agricultural labour force in western Turkey changed in

tandem with the intensification of two wars: once during the peak of the war between the Turkish state and the Kurdish guerillas in Northern Kurdistan in the 1990s, and more recently in response to the Syrian War. The war in Northern Kurdistan transformed the agricultural labor force of Turkey to majority-Turkish to a majority-Kurdish migrant farmworkers, and the Syrian War populated the larger-scale and more precarious positions within this labor force with Syrian worker families. In this paper, I examine this transformation with reference to the organizational form of Family Wage Labor (the practice of recruiting and employing wage workers as an entire family). In doing so, I make two interlinked arguments. First, I posit that we should see this practice not only as an organizational form but also as a technique of capital constructed to super-exploit the labor power of populations dispossessed and/or displaced by war and state violence. And second, I argue that the racialized migrant labor regime, of which Family Wage Labor is only a part, was originally designed to exploit the collective and relational labor of the Kurdish families dispossessed and displaced by war in the 1990s, and now it is being repurposed to exploit the labor power of Syrian refugee families. Presenter: Deniz Duruiz (Concordia University, Department of Sociology & Anthropology)

Rooftop Reciprocities: Extending Kitchens & Feeding Wandering Animals in Egypt: Based on ongoing ethnographic research in rural Egypt, this essay explores rooftops (and courtyards) as reciprocal spaces in which various humans and nonhumans engage with one another. In rural & urban Egypt, in light of suspicions around imported & frozen meat, many lower-middle & working class families rear animals for food on rooftops, in courtyards, or in shared open enclosures. These animals include geese, goats, ducks, rabbits, pigeons, and chickens. But alongside food animals, a host of other non edible animals & nonhumans wander around or visit rooftops & courtyards. By examining rooftops and courtyards as reciprocal spaces, I focus on the various engagements between humans, chickens, ducks, meat, cats, & birds and the possibilities that emerge from these engagements. On the first level, I argue that rooftops & courtyards are extensions of kitchens in which women practice “bread-nurturing”, a process of knowing their food through rearing animals that they later slaughter & serve as meals for their family or guests. In this sense, reciprocity entails an animal eating served meals & homemade immunity boosters, fattening up quickly, and being slaughtered to become meat for the family. On the second level, I argue that rooftops also operate as spaces of hospitality to other

non edible animals and birds. Dogs, cats, and singing birds visit rooftops often, and women usually leave water for these wandering animals, welcome them warmly, & usually regard them as bringing glad tidings, good news, or support from God. In this sense, rooftops also operate as reciprocal spaces with particular classes of nonhumans & from whom reciprocity entails accepting water and/or food, visiting again, and — at most/best — not eating the food animals inhabiting rooftops. Presenter: Noha Fikry (American University in Cairo, Department of Sociology, Egyptology and Anthropology)

Lively reciprocity: Locating connection via water at the doorstep in Cairo: How do people locate the social and material networks that they need to thrive? This paper examines the lively relations of reciprocity at work around the management and gifting of water at the edge of the street in Cairo, Egypt. At thresholds in this urban locality—the doorstep of a home, the steps leading up to an apartment building— an animated set of relations around water unfolds. This is the place where water pipes from state systems meet internal water structures, where sewage from septic tanks (where they exist) has to be handled, and where people situate charitable water fountains, called *sabils*, to proffer water. Associations and disjunctures happen here between neighbors, children, roaming cats and dogs, and passersby in a cadence that waxes and wanes over the course of the day and the change of seasons. Cairenes operate in these reciprocal spaces to build and maintain human ties that are about love, companionship, safety, possibility, as well as danger, irritation and uncertainty. In this paper I look at locating connection first in the sense of identifying or finding, as people “locate” possible social connections and second in the sense of geographical and spatial positioning, for connections are mediated at physical thresholds. Women can locate connections in many ways: by chance, through hard work, by overhearing information, or by making astute guesses about who is doing what and with whom. They also ask questions about forging and mediating these connections once they are located. How do I build affection and mutuality with this person? How do I make sure that connecting here doesn’t create a problem for connecting there? Drawing on my first book on potable water and wastewater systems and building towards my new project on *sabils*, in this paper I show how connections forged in the reciprocal space of the threshold in Cairo index both processes of discovery and processes of instantiation. Presenter: Tessa Farmer (University of Virginia)

Sitting Rooms, Near-Icons, and the Coptic Imagination: While icons are an important aspect of the devotional life and collective history of Coptic Christians in Egypt (Heo 2018), they are not the only religious images that populate Coptic life. Printed and/or painted images of Jesus Christ, the Virgin Mary, and popular saints are frequently displayed in work spaces, tattooed onto bodies, and plastered on the interior walls of the house. Neither sacred nor secular, these “near-icons” occupy a transitional state that allows for religious images to be recapitulated in creative, ambiguous, and sometimes transgressive ways. Moving beyond the tendency to read such images as markers of sectarian identity, this paper examines the production of religious imagery in the large, majority-Christian town of al-’Aziya (pop. 55,000, Asyut Governorate). Focusing on the elaborate paintings Coptic artists create in the sitting rooms of local households, I examine how the peculiar nature of this specific space - designed to host outside guests yet located within an intimate interior - gives way to innovative approaches to reproducing imagery that, in other contexts, would be highly standardized. By thinking of the sitting room as a reciprocal space, we can trouble the dichotomy between sacred and profane space, as well as that between public display and private imagination. Starting with the question of how Copts understand the distinction between icons and art, this paper moves to explore how this production of near-icons makes the house an informal and occasionally provocative reflection of the church - a shift that shapes various (gendered, classed, denominational) aspects of Coptic social life. Presenter: Aaron Michka (University of Notre Dame)

The jardin creole: Transitional homescapes and interspecies mingling in Réunion : In Réunion, a French overseas department in the Western Indian Ocean, the garden (jardin creole) functions as an outdoor extension of the house (kaz creole). The purpose of a jardin creole is not merely decoration or leisure. Instead, it mirrors the spatial layout of a kaz creole and acts as a stage for the unfolding of everyday domestic life in rural and urban, privileged and impoverished neighborhoods. A jardin creole is composed of two compartments: the front yard (kour devant) with an overbuilt terrace (varang) and the backyard (kour derriere). While these spaces have distinct functions in terms of comfort and practicality, a Réunionese household transgresses dichotomous understandings of home as a bounded entity which demarcates the inside from the outside. It is thus not only a space shared with human household members or “companion species” (Haraway 2008), but also with plants and (troublesome) insects. This includes

the Aedes mosquito which is a carrier of diseases such as dengue and chikungunya. The Aedes thrives in artificial reservoirs created by urban spaces, and between 2005 to 2007 around 30 per cent of the island’s total population were infected with chikungunya during an epidemic outbreak. In this paper, based on longitudinal ethnographic fieldwork, I map out the Aedes’s breeding grounds to discuss how interspecies mingling in a jardin creole played a central role in forming local perceptions of chikungunya and resistance against public health interventions. I argue that living with mosquitoes entails more than efforts to get rid of them. Presenter: Karine Aasgaard Jansen

4-570

Queer Liberalisms: Promises and Problems.

2:00 PM - 3:45 PM TMCC - Hall F

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Moises Lino e Silva

CHAIR:

George Paul Meiu (Harvard University), David Murray (York University)

PRESENTER:

Elisabeth Engebretsen , Martin Manalansan (Rutgers University), Casey James Miller (Muhlenberg College), Scott Morgensen (Queen’s University), Vaibhav Saria (Simon Fraser University), Margot Weiss (Wesleyan University)

DISCUSSANT:

Moises Lino e Silva , Salvador Vidal-Ortiz

DESCRIPTION:

This roundtable offers a chance to critically examine the promises and problems in advocating for queer modes of liberalism. Normative liberalism has promoted the freedom of privileged subjects, those entitled to rights--usually white, adult, heteronormative, and bourgeois--at the expense of marginalized groups, such as LGBTQ people. However, minorities are not excluded from the liberal project in an absolute sense. Liberalism presupposes the existence of the 'unfree.' What happens when liberalism is challenged by people whose lives are impaired by normative understandings of liberty? What are the non-normative routes to freedom for those seeking liberties against the backdrop of capitalist exploitation, transphobia, racism, and other

patterns of domination? As a political and ethical project, we will debate how to move beyond normative liberalism. This could be done, for example, by denouncing the ontological impossibility of the universal subject of normative freedom (all of us have embodied and located existences), by creating ever more radically mutant modes of freedom, and/or by interrogating established mechanisms of freedom normalization. The work of anthropologists can help to unveil liberalism from the ground up, not just to analyze and reverse the power dynamics between the freed and the oppressed, but to challenge the logic and the stability of normative, elitist policies. 'Minoritarian liberalism'---a term coined by Moisés Lino e Silva in his publication of the same title (Chicago, 2022)---offers a framework for this panel discussion. Wendy Brown (political theorist) affirms that 'the book fulfills its ambition to decolonize the freedom at liberalism's heart' and 'does nothing less than bring liberalism---as theory and practice---into the twenty-first century.'

4-485

Reproductive Care in Uncertain Times

2:00 PM - 3:45 PM

TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Alyssa Basmajian (Columbia University, Department of Sociomedical Sciences)

CHAIR:

Amy Alterman-Paradiso

PRESENTER:

Whitney Arey (University of Texas at Austin), Génesis Luigi, Amy Alterman-Paradiso, Sarah Williams, Alejandra Marks (New Mexico State University), Alyssa Basmajian (Columbia University, Department of Sociomedical Sciences), Kathleen Rice

DISCUSSANT:

Claire Wendland (University of Wisconsin, Madison, Department of Anthropology)

DESCRIPTION:

Despite the formal protocols and institutional policy and codes that shape the practice and provision of healthcare, the practice of caring--both within and outside of institutional structures--is marked by creativity, invention, and resourcefulness. In particular, anthropologists have observed that healthcare contexts

defined by uncertainty in the form of resource scarcity and social and economic inequity are often sites of improvisation and innovation in medical and non-medical care practices (Garcia 2010; Wendland 2010; Livingston 2012; Strong 2020). Healthcare providers, family members, and community members are capable of providing care--and usually do-- in precarious medical contexts despite a scarcity of resources and substantial institutional challenges (Wendland 2010; Livingston 2012). This scholarship demonstrates the emergence of novel approaches to medical and non-medical care practices as well as the stakes of providing care in challenging contexts. Building on this foundation, this panel focuses on those contexts related to reproductive health events and care, contexts increasingly marked by burgeoning legal constraints, resource scarcity, and social and economic inequity. From birth to abortion, this panel addresses these challenges to explore how reproductive health care is shaped by uncertainty and liminality. We ask, how does uncertainty bring about new forms of care? How do reproductive health care providers tinker, innovate, and creatively navigate the challenges of providing care in hostile contexts? In what ways do individuals--providers, family members, and patients-- resist forms of reproductive governance through creative approaches to care (Morgan and Roberts 2012)? By attending to care as 'persistent tinkering in a world full of complex ambivalence and shifting tensions' (Mol, Moser, and Pols 2010, 14), this panel addresses the challenges and opportunities inherent to providing reproductive care in uncertain and/or transitional contexts. References Garcia, Angela. 2010. *The Pastoral Clinic: Addiction and Dispossession along the Rio Grande*. Berkeley: University of California Press. Livingston, Julie. 2012. *Improvising Medicine: An African Oncology Ward in an Emerging Cancer Epidemic*. Durham: Duke University Press. Mol, Annemarie, Ingunn Moser, and Jeannette Pols, eds. 2010. *Care in Practice: On Tinkering in Clinics, Homes and Farms*. 1. Aufl. VerKörperungen 8. Bielefeld: Transcript-Verl. Morgan, Lynn M., and Elizabeth F.S. Roberts. 2012. 'Reproductive Governance in Latin America.' *Anthropology & Medicine* 19 (2): 241--54. <https://doi.org/10.1080/13648470.2012.675046>. Strong, Adrienne E. 2020. *Documenting Death: Maternal Mortality and the Ethics of Care in Tanzania*. Oakland, California: University of California Press. Wendland, Claire L. 2010. *A Heart for the Work: Journeys through an African Medical School*. Chicago; London: The University of Chicago Press.

Self-managed abortion and fears of criminalization in Texas: Self-managed abortion (SMA) encompasses the

full range of methods by people who seek to end their pregnancies outside of clinic spaces, including the self-sourcing of medication abortion pills - often through the use of telemedicine and online pharmacies, the use of herbs and other substances, and attempts of physical harm to end a pregnancy outside of a clinical setting. People have chosen SMA for a wide variety of reasons, and in recent years the most common of these methods is self-managed medication abortion (SMMA) using the same combination of pills (mifepristone and misoprostol) that are used for medication abortion in clinical settings. Prior to the overturn of Roe seven states had laws criminalizing SMA (Harris & Grossman 2020), and locations with restrictive abortion laws have higher numbers of requests for online telemedicine services (Aiken et al. 2022). Using research from Texas, I examine experiences of SMA in a context of severely limited access to abortion. I discuss patients' fears about legality and safety when engaging in SMA which they know or believe to be illegal, and how these fears of criminalization impact their experiences. I discuss the negative consequences for seeking follow-up care in clinical settings that laws have, as well as the ways that people self-managing and providers engage in practices of participatory fiction around the naming of SMA, in order to protect patient safety and avoid legal culpability. Presenter: Whitney Arey (University of Texas at Austin)

Abortion medication: contesting medical authority and reframing care: Abortion medication has been a tool to transform medicalized notions of abortion care. With publicly available self-management protocols online, the medical authority over abortion care is challenged. The question of who enacts legitimate abortion knowledge and expertise follows a long history of conflict and boundary work (MacDonald 2021; Jordan 2001). This is particularly relevant in Mexico, where doctors, parteras, acompañantes [abortion companions], and even abortion-seekers have had professional contestations over their authority on reproductive healthcare (Belfrage 2021; Singer 2019). Also, in a context where social media is an essential tool for abortion information access, how the role of doctors and physicians in abortion care has changed? How do these contestations in medical authority inform the futures of reproductive healthcare? As part of a larger project on professional trajectories on abortion expertise, during 2021 and 2022, I conducted a content analysis of how Mexican healthcare professionals on social media talk about medication abortion and its self-management. In this presentation, I explore how notions of 'clinical safety,' 'obstetric emergency,' and 'life-saving care' are key

terms to characterize abortion but also serve to assert doctors' expertise and authority over it. This analysis suggests the need to integrate critical approaches to the conceptualization of 'safety' in reproductive healthcare, since this use of language reinforces abortion stigma by fueling the idea of abortion as an exceptional condition that requires exceptional intervention. Presenter: Génesis Luigi

Mandated Lies: How Abortion Providers Negotiate Medically-Inaccurate Informed Consent Scripts in Louisiana: Intended to scare, confuse, and dissuade patients from choosing abortion, informed consent requirements include misleading claims about abortion, including a link between abortion and breast cancer, descriptions of "fetal pain," and claims that abortion causes negative psychological effects. In the US, eighteen states mandate that abortion providers repeat this information despite its inaccuracies. However, many abortion providers communicate their discord by subverting these scripts in their delivery—or what Anthropologist Mara Buchbinder terms "scripting dissent." In Louisiana, providers must complete a Certification of Informed Consent (signed by patients) and distribute a "Women's Right to Know" in-person 24 hours before their patients' procedures. Drawing on ethnographic fieldwork at an abortion clinic in Louisiana, this paper explores their state-mandated informed consent script and the performance strategies abortion providers use to comply with them. I engage in a discourse analysis of the documents and contextualize them with abortion provider interviews, anti-abortion protester literature, and greater abortion (in)access realities of the state. My argument is twofold: (1) I assert that these documents perform themselves—that is, they use medical and legal language to serve the heterosexist patriarchal values of the state, and (2) that providers perform their dissent in creative albeit limited ways. This paper concludes with a reflection on the target population of these materials and their larger connections with the grand narratives of the Crisis Pregnancy Center Movement. Presenter: Amy Alterman-Paradiso

Birthrights: Joy, Pleasure, and Abolition in the Act of Childbirth: Medical anthropologists of birth and midwifery have long recognized the harmful impacts of obstetric violence (Dixon 2015, Smith-Oka 2015) obstetric iatrogenesis (Liese et al. 2021), and obstetric racism (Davis 2019), critically tracing the contexts of their emergence and the barriers to their elimination. This work is a critical tool for chipping away at the institutional structures that enable and cause this violence, and forms a foundation for imagining other

forms of perinatal healthcare.. This presentation builds on this foundation and the praxis of reproductive justice scholars and activists (Ross 2017) by drawing on ethnographic research conducted with midwives, OBGYNs, and birthing people in Texas and Mexico over the past fifteen years to ask: What can we learn when we reject the maternal-fetal conflict paradigm and attend to pleasure, joy, and fulfillment in birth? How does the opening of space for pleasure and agency during childbirth create the conditions for safety from obstetric racism, obstetric violence, and obstetric iatrogenesis? Does holding space for and honoring birthing peoples' affective experiences help create the conditions of possibility for other forms of freedom from oppression? Ultimately, this presentation attends to the valuation of birthing peoples' affective experiences during childbirth as a political project that requires commitment to tinkering and innovation, and highlights the creativity of care providers, family members, and birthing people themselves in imagining and enacting an Otherwise form of perinatal healthcare. Presenter: Sarah Williams

Passports to Care: Improvising Abortion in Salvador da Bahia, Brazil : Though abortion in Brazil is criminalized with few exceptions, half a million women access the procedure illegally each year thanks to the help they receive from activists, and the follow up care they receive from medical practitioners (Lowy and Correia 2021, Malta et al. 2019). In this presentation, I argue that abortion pills purchased illegally, acted as "passports to care" into hospitals where medical professionals provided women with post-abortive procedures and confirmed that they were pregnancy-free. Based on ethnographic interviews with physicians, nurses, and medical residents in two maternity hospitals, with an activist who sold abortion pills, and with women who purchased these pills in Salvador da Bahia, this presentation suggests that abortion care in Brazil is comprised of a patchwork of licit and illicit forms of caregiving. Presenter: Alejandra Marks (New Mexico State University)

"Heartbeat" Bans in Ohio and Resistance to Medical Misinformation: Policies have a life of their own in how they are interpreted, enacted, and resisted. After the Dobbs Supreme Court decision was released in June 2022, Ohio Senate Bill 23 was implemented, banning abortion after a "heartbeat" is detected or around 6 weeks of pregnancy when most people do not know they are pregnant. Three months later, abortion access was restored to 21 weeks and 6 days, but these fluctuations in policy have severe consequences for

patients and providers. "Heartbeat" bans, in particular, promote medical misinformation and shape the language that is used to describe pregnancy stages. Medical misinformation in state legislation shapes clinical care for abortion because physicians must determine whether or not there is a "heartbeat"; yet this is an arbitrary parameter. In fact, at about 6 weeks of pregnancy, the heart has not yet developed and is used to evoke fetal personhood. During my conversations and interviews with healthcare workers, I have been careful to attune myself to the language that they use and have found that some healthcare staff use the terms "fetal heart tones" or "cardiac activity" instead of "heartbeat." Through this paper, I question whether these subtle linguistic changes allow providers to comply with state legal requirements while performing forms of refusal or soft resistance to medical misinformation. Presenter: Alyssa Basmajian (Columbia University, Department of Sociomedical Sciences)

Fences and Laws: Pandemic Reproductive Healthcare Practices in Montreal: The ideas explored in this paper stem from a comment made by an Open Orthodox Rabbi who I interviewed as part of an ethnographic study of COVID-19 pandemic perinatal care in Montreal, Canada. In describing the approach that she took in advising her congregation on navigating the restrictions that pandemic policies and rules placed on their reproductive lives, she explained that many of their regular rules and practices are "not [actually] required; we see it as a fence around a fence around a law." As she explained, the law is essential and must be upheld, but the fences can and should be climbed over or put aside altogether if circumstances demand it. Drawing on research with a diverse cadre of reproductive healthcare professionals based in Montreal, this paper explores what reproductive healthcare care providers situated in clinical and community settings viewed as essential to uphold, as well as what and how they were willing to climb over or put aside in response to pandemic pressures, constraints, and policies. I specifically focus on the forms of care that arose through how they navigated the fences and laws that shaped their work, to explore the implications – both pragmatic and theoretical – of a marked difference between the "fence-building" approaches taken by clinic and hospital-based providers (obstetricians, family physicians, and nurses), and the care practices of situated in non-clinical settings (midwives, doulas, counselors), which focused on improvising good care in and around fences. Presenter: Kathleen Rice

4-490

Repurposing Relief: Islamic Networks of Care and Everyday Aid

2:00 PM - 3:45 PM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Ruslan Yusupov (Harvard University)

CHAIR:

Michael Kaplan (George Washington University, Department of Anthropology)

PRESENTER:

Begum Ergun (Boston University, Department of Anthropology), Ruslan Yusupov (Harvard University), Annika Schmeding (Harvard University), Salwa Tareen (Boston University), Caitlyn Bolton (Boston College), Michael Kaplan (George Washington University, Department of Anthropology)

DISCUSSANT:

Amira Mittermaier (University of Toronto, Department of Anthropology)

DESCRIPTION:

Didier Fassin's seminal work (2012) has shown how global projects of delivering aid are historically driven by Christian values of compassion and charity that reify victimhood and power hierarchies. Since then, scholars working with diverse humanitarian actors on the ground have sought to illustrate that efforts to deliver aid are animated by culturally specific values and practices that complicate the dominant narrative of humanitarian reason (Mittermaier 2019). In light of the conference theme on transitions, this panel looks at how emergent needs shape and reshape Islamic networks of care and relief, whether institutional or diffuse. What relationships of patronage and support emerge at the interstices of large humanitarian mobilizations? What does it mean to engage in charity and aid that does not materialize in a bureaucratic form or leave any visible trace? What alternative networks and relationships take shape in the process of responding to need, and what meaning do these relationships take for the actors involved? Papers explore how funding by pious charitable endowments transforms humanitarian hierarchies in Zanzibar (Bolton), ecologies of care emerging among Syrians and other migrant populations in Istanbul (Ergun, Kaplan), mobilization of volunteer groups in response to natural disasters in Karachi

(Tareen), reliance on Sufi-inspired solidarity logics in Afghanistan (Schmeding) and interethnic solidarities that are fostered through Muslim minority hospitality projects in China (Yusupov). Each of the context-specific endeavors we ethnographically explore unsettles the problematic hierarchies associated with institutionalized interventions and the exclusions that they produce.

Ecologies of Care Among Syrian Migrants in Turkey: Syrian migrants' fluctuating experiences, from being seen as victims and co-religionists deserving of care to strategic baits and 'guests under temporary protection' that could be released into Europe, reveal the Turkish state's inconsistent politics of care. On the other hand, local and international humanitarian aid organizations are applauded for stabilizing fluctuations, preventing social conflicts, and healing traumas, based on a teleological and individualizing understanding of relief and charity. I argue that Syrians' everyday care practices at the community and family levels both mitigate the state's inconsistent policies and trouble humanitarian aid organizations' linear assumptions about trauma and healing. Everyday care among my interlocutors living in the margins of Istanbul does not follow a singular meaning as imagined by the humanitarian aid organizations; rather, it includes relational and entangled experiences of constant adaptation and negotiation of the current conditions, ambivalences, and discrepancies that they face as a community. Investigating care as a complex network of sharing through the lens of religious belongings provides a kaleidoscopic image of care exchanges and challenges the dichotomy of charity and solidarity, guest and host, and giving and receiving. Also, dwelling on Syrian migrants' multilayered care relationships with state institutions, humanitarian aid organizations, and community-level engagements will promise a flexible, intersubjective, and transgressive approach to the ecologies of care. From this relational perspective, everyday care practices embrace incoherent phenomenologies and multilateral understandings of migration while problematizing the teleological perspective on victimhood, subjectivity, and meaning-making. Presenter: Begum Ergun (Boston University, Department of Anthropology)

Reaching Out From Inside: Mosque as a Platform for Interethnic Solidarity in China: In 2008, a small community of Muslims living in a small ethnoreligious town in China's southwest cooperated with the government to fund the construction of a big mosque. A replica of the one in Medina, it towers over the entire town today and stands at the center of communal

religious life. Yet the mosque is also referred to as a “platform” because it attracts non-Muslim tourists who pass by the town on their way to the official touristic sites but are nevertheless curious about the structure. Responding to this casual curiosity, local Muslim volunteers have organized practices of hospitality and guidance. Every national holiday, they welcome tourists into the mosque, introduce them to Islamic ways of living in China, and offer free tea and biscuits. These practices of hospitality occur at a time when the town is officially labeled as a site of ethno-religious radicalism and extremism. This paper explores how interethnic interaction happening during these visits temporarily reverses the majority-minority hierarchies and can sometimes foster precarious networks of friendship and solidarity that transcend ethnic and religious binaries of Chinese multiculturalism. Presenter: Ruslan Yusupov (Harvard University)

Transregional Sufi Support Networks in Afghanistan and Beyond: A focus on practices of support in Sufi groups opens up a view onto networks of solidarity that emerge in the interstices of neoliberal development environments such as Afghanistan’s Republic (2001-2021) and its current Taliban-led Islamic Emirate (2021-). Centering these actors offers the opportunity to read recent history against the grain: Leading NATO member states financed the build-up of an English-speaking, NGO-connected strata of society as civil society, that often also served as local implementers in the aid and development sector or as a force multiplier to humanize the war. Contrary to these understandings, Afghanistan itself has a tradition of informal, resourceful civic engagement that long predates formalized NGOs. These forms of collective organization only come into view when the definition of civility is expanded to include both informally-organized and religion-based civil groups. Informal solidarity groups as well as members of Sufi communities organize themselves as networks of care that extend into domestic communities and beyond to neighboring countries as well as the global Afghan diaspora/migrant communities. The focus on everyday instances of *ashar* (collective projects of local infrastructure improvement) and *khairat* (support of people in need) highlights informal and religious settings that are communicated through social media and supersede the nation state to form bonds of trans-regional solidarity. The paper focuses on various acts of solidarity, support and charity by Muslim actors—from soup kitchens and health care provision, to infrastructure projects and human remains repatriation—and the ways they become meaningful in

creating vertical and horizontal relationships. Presenter: Annika Schmeding (Harvard University)

Care in Relief: Charity and Humanitarianism in the Aftermath of the Pakistan Floods: Following a deadly rainy season in 2022, a third of Pakistan was left submerged. The “monster monsoon” displaced more than 33 million people and destroyed nearly 1 million homes across the provinces of Balochistan, Punjab, and Sindh. International and domestic organizations mobilized to provide food, shelter, and medical facilities to survivors scattered across the country. In Karachi, the capital of Sindh, relief camps sprung up on outside of malls, on roadways, and around intersections soliciting in-kind donations to later be distributed in flood-affected areas. Yet, as the floodwaters refused to recede and government institutions appeared more ill-prepared, criticisms grew among volunteer groups on the efficacy of existing relief and redistribution efforts. This paper considers the shifting terrain of politics and care in the context of the historic floods. Using ethnographic fieldwork conducted in Karachi, I focus on two youth-led, indigenous volunteer groups, Baloch Yakjete Committee (BYC) and Sindh Disaster Relief Campaign (SDRC), who were among the first and longest-running relief camps in Karachi. These individuals contend with nonhumanitarian ethics (Mittermaier 2019), while simultaneously critiquing the existing political system. In doing so, they question the antipolitics of the humanitarian sphere (Ticktin 2011) through material and discursive means. Presenter: Salwa Tareen (Boston University)

Non-Humanitarian Reason, Islamic Giving, and the Waqf Revival between Kuwait and Zanzibar: As a Kuwaiti Islamic charity rebranding its work as “development” under the War on Terror’s suspicion of transnational Islamic giving, Direct Aid rearticulates classical Islamic charitable practices as iterations of the project of global humanitarianism. The waqf, or pious charitable endowment, is radically transformed to fund not mosques but WASH (water, sanitation and hygiene) interventions, and donors are encouraged to diversify their giving by investing in “shares” of multiple waqfs supporting development programs across Africa. But while the waqf is transformed under Kuwait’s self-proclaimed “waqf revival” toward “development,” it also carries within it alternative logics that radically alter the foundational presumptions of humanitarian giving. Rather than profiling the suffering and worthiness of aid recipients, Direct Aid emphasizes how their happiness prompts prayers for the donors, and that investment in a development waqf “remains an ongoing charity for

you,” generating spiritual reward throughout the donor’s life and afterlife. While the donor has the material means, such means are rendered ephemeral compared to the everlasting spiritual reward generated by aid recipient’s prayers—upending the hierarchy so endemic to humanitarian reason. Through ethnographic research within Direct Aid’s office in Zanzibar, this paper profiles how Islamic charitable practices redefine both the portrayal of aid recipients as well as relationships on the ground, but also how the assertion that good deeds are done “for God” can rub against Zanzibari forms of regularized redistribution resting not on divine command but on the moral imperative to share wealth through relationships of patronage. Presenter: Caitlyn Bolton (Boston College)

Expectations of Brotherhood: Everyday Care and Mutual Support in Istanbul: For the last 15 years, a community has formed around a weekly religious discussion (sohbet) in the Istanbul district of Fatih. The men who join each week do not think of themselves as humanitarian actors. Yet, since the group’s inception, the surrounding Fatih district has become the site of multiple, intersecting Muslim migrations, especially Syrian migrants. As the number of foreign Muslims attending the discussion circle has grown, the gathering’s attendees have gradually adapted to informally accommodate their needs—offering access to housing, information, and, at times, direct monetary support. Based on more than 18 months of ethnographic fieldwork with the community and others like it in Istanbul, this paper investigates how interlocutors engage in everyday acts of care and mutual support through a framework of akhuwwa (brotherhood), friendship, and concern for the ummah (global Muslim community). While this study highlights how informal support networks can challenge established humanitarian hierarchies and categories, it also considers how the framework of brotherhood—when matched with discourses of hospitality—reproduces the anti-politics logics of humanitarianism. It explores the latter in light of the current rise in anti-foreigner sentiment in the country and the overarching feeling within the community that the expectations of brotherhood and ummah solidarity have not been fulfilled within the broader nation. Presenter: Michael Kaplan (George Washington University, Department of Anthropology)

4-495

Sense and Sense-ability

2:00 PM - 3:45 PM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Liya Lin

PRESENTER:

Liya Lin ,Lily-Cannelle Mathieu (McGill University, Department of Anthropology)

DESCRIPTION:

The kinds of sensation we use to encounter the world, their vehicles of mediation, and what these sensations evoke are at the center of this panel.

Autism and Gender Transition: A Case Study Exploring the Intersectionality and Personhood of an Autistic Singer-Songwriter: This paper draws upon a one-year ethnomusicological research with Mary (pseudonym) as a case study. Mary is a 35-year-old, trans female, autistic, musical artist, and humanities professor. This study aims to investigate the life and songwriting of Mary through the lenses of intersectionality and neurodiversity. This study is distinctive in that it addresses the lived experience of an autistic singer-songwriter. In this presentation, I specifically focus on Mary’s journey of gender transition occurred in the summer of 2022. I assess this through two of her songs and our conversations on them. By doing so, I argue that intersectionality is an important and necessary tool for understanding Mary’s life. Beyond that, the communicative mode between Mary and me used to explore these topics showcased that having songs as the starting point for our conversations and using her responses to improvise questions in real-time have sparked meaningful insights and stories. To present this methodological model, I encourage anthropologists and ethnographers to critically reconsider human communication and interaction as culturally informed activities, as individualized modes of behavior and habit, and as determinants that influence the ways we understand the lives of other people, notwithstanding how ‘other’ might be conceptualized in any given framework. Moreover, the approach modeled here suggests the advantages of long-term study in our scholarly engagements with autistic lived experience, and by extension the lived experiences of individuals and groups generally. Presenter: Liya Lin

Branchy expressions of spacetime matter’s trans-formations: Learnings from Hiroshima’s Shukkeien garden’s master pine pruners: This presentation is based on a fieldwork research undertaken in Hiroshima’s

Shukkeien garden (縮景園, 'shrunken-scenery garden') in 2019 on Time and time(s), on discursive, alienating, aestheticized, alternative and materialized temporalities. The project from which this paper stems proposed to re-imagine time(s); to take ambient temporal alienation and the destabilization of uniform and progressive modernist Time as an opportunity to learn sensing temporalities differently. An invitation, thus, to re-conceptualize time(s) through the senses. In this paper, time(s)'s form emerge sensorially –visually– via the framing-through-pruning of Peircean Seconds of 'spacetime-mattering' and of pine trees' branchy transformations. From my fieldwork with the Shukkeien garden's master pine pruners, I learned to make the Firstness of pines –their 'branchness' and spacetime-mattering suchness– apparent by transforming them into 'rhematic iconic signs' (Peirce 1955) through pruning and needle-plucking. Pines' Firstness, their abstract possibility and essence, relates, I argue, to temporality. More precisely, it relates to spacetime-mattering, a notion marking the ontological inseparability of space, time, and matter sustained by theoretical physicist Karen Barad (2017). Inspired by quantum field theory, spacetime-mattering, as a concept-word, implies that dynamics are the result of the 'ongoing materializing of different space-time topologies' (Barad 2006). Spacetime-matter is constantly reconfigured as part of the ongoing dynamism of becoming, and change is but the material differentiation of spacetime-mattering. Spacetime-mattering is the indeterminacy and inseparability of space, time, and matter. It is an ontological field wherein matter is always-already 'caught up' in nothingness, always-already haunted by the indeterminacy of spacetime-being. Interestingly, in spacetime-mattering, like in Peirce's synechism (1998 [1893-1913]), Leibniz's monadism (Burnham 2020), and Imanishi's environmental philosophy (Imanishi and Asquith 2013), everything is continuous, indecomposable, pregnant with the future and laden with the past; one inseparable set. Everything is, in qualitative possibility, One. An indecomposable may-be made up of space, time, and matter; of transformation. A potentiality of spacetime-mattering continuity and indeterminacy, 'which is all that it is positively, in itself, regardless of anything else'; a First (Peirce 1955). Spacetime-mattering is a First of time(s), and, in this paper, I argue that this qualitative suchness can be made phenomenologically available through Seconds such as pruned pines. The specific technique of pine tree pruning I was allowed to learn in the Shukkeien garden aims, like some other Japanese arts, at emphasizing structure and texture; at imitating the

means and processes of nature and harmonizing artefacts with its forms whilst being designed explicitly for humans. I suggest that a tree's Firstness, is form-work as eternal possibility, and Hiroshima's master pine pruners' phenomenological wisdom lies, I believe, in attentively framing this Firstness through pruning and plucking. Trees' growth, conjectures, and speculations are branch-y, and their Firstness, the essence and possibility of their being, is branch-y form-work: spacetime-mattering, nothingness 'pregnant' with the dynamism of becoming, time-space haunted by the potentiality of matter's actualization. Presenter: Lily-Cannelle Mathieu (McGill University, Department of Anthropology)

4-500

Space-Making as Religious Practice

2:00 PM - 3:45 PM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Eben Yonnetti (University of Virginia)

PRESENTER:

Eben Yonnetti (University of Virginia), Paul Melas, Yuanyuan Yu (Yunnan Normal University / UC Berkeley), Jacob Tischler (Boston University)

DESCRIPTION:

This panel features four papers that explore how attachment to and cultivation of place is a defining practice for religious identity and community.

Growing Transnational Roots: The Taiwan International Tibetan Buddhism Study Institute and the Localization of Tibetan Buddhism in Taiwan: Over the past fifty years, Tibetan Buddhism has grown enormously in Taiwan, transforming from a virtually unknown religion to the largest non-Chinese Buddhist tradition with an estimated 600,000 practitioners and over 300 centers. During the two decades following the 14th Dalai Lama's monumental first visit to Taiwan in 1997, several trans-sectarian groups emerged claiming to collectively represent Tibetan Buddhism across Taiwan. During this transitional time when Tibetan Buddhist communities are establishing deeper roots in Taiwan, the Taiwan International Tibetan Buddhism Study Institute (台灣國際藏傳佛教研究會 བོ་མན་རྒྱལ་གླིང་ཐོད་བརྗེད་ནང་བཟུན་ཞིབ་འཇུག་ཚོགས་པ།) or ITB has emerged as by far the largest and most publicly prominent trans-sectarian Tibetan Buddhist

organization in Taiwan with the most diverse representation from across all schools of Tibetan Buddhism. This paper examines the critical role that the ITB has played in localizing and institutionalizing Tibetan Buddhism within contemporary Taiwan. Specifically, I ask how ITB's reimagining of non-sectarianism or rimé (རིམ་མེད།) shapes how they negotiate transmitting Tibetan Buddhism in transnational contexts? Further, I ask how a trans-sectarian religious organization like ITB creates spaces of unity while negotiating religious difference? Using the case of ITB as a basis to address these questions, this paper contends that ITB's commitment to inclusivity of all schools of Tibetan Buddhism has been critical to the widespread support ITB has gained among Tibetan Buddhist monastics and Taiwanese disciples. Based upon fifteen months of ethnographic fieldwork conducted between 2021 and 2023, I argue that ITB's vision, organization, and work as a public face for Tibetan Buddhism, a service provider for Tibetan Buddhist monastics, a chaplaincy organization to Tibetans, and a representative of Tibetan Buddhism in inter-Buddhist dialogue embodies a novel reimagining of non-sectarianism. Rather than responding to the threat of Geluk domination within a context of political conflict as Smith described 19th century Tibetan non-sectarianism, ITB's trans-sectarian leadership seeks to collectively benefit all Tibetan Buddhists in Taiwan through the equal promotion of teachings, practices, and Tibetan Buddhist leaders of all traditions. It is precisely this reimagining of non-sectarianism as an active and representative pursuit of pluralism, I maintain, that has allowed ITB to develop into a body publicly representing Tibetan Buddhism in Taiwanese society. The work of ITB is especially relevant, I contend, to better understand how contemporary Tibetan Buddhist communities take root transnationally in areas beyond the Tibetan cultural sphere. Although trans-sectarian representation and participation is sometimes difficult to maintain, the ITB leadership's commitment to a depoliticized and representative non-sectarianism has been decisive in their successful development into a national-level umbrella organization for Tibetan Buddhism that is localized within the Taiwanese religious landscape. This paper will be of specific interest to scholars researching contemporary Tibetan Buddhism beyond Tibet and the Himalayas, transnational Buddhism(s), and religion in Taiwan. More broadly, this work contributes to discussions around the localization of religious traditions, religion and cities, and transnational religious movements. Presenter: Eben Yonnetti (University of Virginia)

Transitions of the Spirit: Hope and Short-term Work on the Holy Mountain: Mount Athos (or the Holy Mountain) is an all-male Orthodox Christian monastic polity made up of twenty monasteries, and a plethora of smaller monastic enclaves and hermetic huts. It is located on a mountainous and heavily forested peninsula which protrudes into the Aegean Sea in the North-Eastern sector of the Greek mainland. Archival and archeological evidence places the emergence of an organized monastic tradition on Mount Athos in the early to mid 10th century CE with the founding of its first monastery (Μεγάλη Λαύρα). Today, it is home to some eighteen-hundred monks, and is visited every year by tens of thousands of pilgrims. There are also several hundred laborers who live across the peninsula and are employed by and live at one of the twenty monasteries. Monks, pilgrims and many Christian laborers alike report that Mt. Athos is a unique place of spiritual development and rest within the (Orthodox Christian) world. While monks have pointed to the fact that Athos provides a space for asceticism and total commitment to God, lay-men describe how it provides them with a space to 'recharge [their] batteries' and 'regenerate [their] spirit.' The wage labor condition on Mt. Athos is highly fluid and varies between short-term and more permanent work. The majority of laborers on the peninsula come from other parts Greece, neighboring Balkan countries and North Africa (particularly Egypt). Although there is no explicit requirement to participate in the Liturgical life of the monastery many (particularly those on short term work stays) elect to do so citing the 'spiritual benefit of working in such a holy place.' Based on thirteen months of fieldwork on Mt. Athos this person-centered ethnographic paper will specifically attend to the 'spirit' and work of a particular Greek laborer, Giorgos, who spent six consecutive months living and working in an Athonite monastery between 2022 and 2023. Over the course of several interviews, Giorgos described his time in the monastery as an opportunity to overcome and transition out of certain 'spiritual' and 'social' conditions that have afflicted him throughout his entire life. These include a history of familial poverty and illiteracy, the 'irresponsibility' of his younger years, his difficulty with finding steady work or a partner to start a family with, and the marginalization he faces in his home village in Central Greece. Giorgos confidently hopes that the solutions to these problems, whether they be economic, social or religious, are funneled through and emanate out of the relationship his spirit has with God and, importantly, the monastery that employs him. His wages, weekly confessions, attendance in church services, and the professional development he receives all contribute to his hope for

an auspicious transition into a 'new [and better] life in the world.' This paper will thus engage with the ways in which complex social problems (resulting from various historical forces) are dealt with by individuals with reference to their spirit and its relationship to worldly and other-worldly powers. Finally, this case will ultimately speak to a more general understanding of the function of contemporary Orthodox Christian monasticism, as an always transitional space that facilitates, for those who participate in it, one's transitions into better ways of being both in this world and the next. The nexus of this transition is the human 'spirit.' Presenter: Paul Melas

Neoliberalism, Religion, and Heritage: A Study on the Hierarchical Construction of Sacred Spaces in Dalada Maligawa, Sri Lanka: There is a trend that consumerism and neoliberalism combine to converge and erode the traditional boundaries between the religious/secular domains which becomes less clear and more difficult to maintain in our contemporary world. As we all know, Sri Lanka, which advocates neoliberalism, declared bankruptcy during Covid19. As one of the most famous holy temples Buddhism, a world heritage and tourism destination, how does Dalada Maligawa (Temple of the Tooth) maintain its tradition and sanctity under neoliberalism and consumerism after Covid 19? This paper will discuss the inner transition mechanism of the holy space from two perspectives. One is to show the order and power of the sacred space, that is the division mechanism of the sacred space of the Dalada Maligawa. The other one is relating temples to festivals, that is shifting boundaries and the principle of balance between the sacred and the secular. This paper attempts to respond to the problem of economic influences blurring the boundaries between the religious and secular spheres to make a positive case and a new paradigm in which the religious/secular distinction is not completely becoming increasingly impotent. Presenter: Yuanyuan Yu (Yunnan Normal University /UC Berkeley)

Bridging the gap: Pilgrimages and the making of Taiwan across the rural-urban divide: In this presentation, I investigate Mazu pilgrimages as practices that build connections across rural and urban spaces in contemporary Taiwan. Scholars from Taiwan and elsewhere (e.g., Chang 1993, Lu 2005, Lin 2006, Hung 2010) have noted the growing popularity of these week-long events, the largest of which attract tens of thousands of participants each year, among them many young people. What makes going on pilgrimage so attractive to them? My ethnographic fieldwork

consisted of walking six pilgrimages organized by Baishatun Gongtiangong and smaller pilgrimage associations in 2020. Here, I focus on regular pilgrims who are not from small towns but who come from Taiwan's large cities-Taipei, Hsinchu, Kaohsiung, etc.-many of them millennials. Even though they had no prior communal ties with the organizing community, several urban-based pilgrimage veterans I met developed strong affective ties with the temple and community. Often, they referred to the place as their 'second' or 'true' home, coming back whenever they could and going as far as buying property in town. The pilgrimage experience did two things for these millennial spiritual seekers. One, as their journey led them from Taiwan's urban spaces to the countryside, pilgrimages connected them with people from different backgrounds than their own. And two, walking the pilgrimage represented to them an authentic experience of the Taiwanese countryside--indeed, their Taiwanese homeland from which they felt culturally distanced. Walking across the land validated this shared home through personal experience. Pilgrimages thus worked to make and integrate national culture across a growing rural-urban divide. Presenter: Jacob Tischer (Boston University)

4-810

State of the Field: African Diasporic Religious Feminisms for Emergent Justice Transitions

2:00 PM - 3:45 PM Virtual - Room 2

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Nessette Falu (University of Texas at Austin)

CHAIR:

Nessette Falu (University of Texas at Austin), Risa Cromer (Purdue University, Department of Anthropology)

PRESENTER:

Aisha Beliso-DeJesus (Princeton University), Andrea Allen (University of Toronto, Department of Anthropology), Donna Auston (Wenner-Gren Foundation), Nicole Fadeke Castor, Andrea Richardson, Pablo Herrera Veitia

DESCRIPTION:

Anthropologists and religious studies scholars have long documented the richness and complexities of African Diasporic religions, religiosities, and spiritualities, and

the ways religious life is weaved into the social fabric of communities and society. Black feminist scholars continue to teach us about the connections of African Diasporic religions to embodiment, corporality, subjectivities, epistemologies, and social movements (Covington-Ward and Jouili 2021). By reimagining approaches to the study of rituals, deity energies, symbols, sacred practices, and religious geographies of Blackness, African Diasporic religious studies anthropologists and interdisciplinary scholars have taken seriously the intersections of race, ethnicity, gender, sexuality, and nation. Yet, such critically important contributions remain at the margins of both the anthropology and religion studies canons. The AFA 'State of the Field' roundtable themed, 'African Diasporic Religious Feminisms,' explores these debates and practices to prioritize the knowledge production and practices of African Diasporic religious studies scholars and practitioners. This roundtable aims to advance the field of anthropology, and feminist anthropology specifically, by rearticulating new and old knowledge(s) and collaborating with Black feminist anthropologists and interdisciplinary scholars and practitioners engaging the hidden academic inquiries about Afro-religions. This roundtable envisions an interdisciplinary invigorating discussion that spotlights the issues related to research and methods, pedagogies and teaching, religious practice and leadership, transnational knowledge and solidarity, and theoretical visions for future work for Black feminist work in anthropology and across other disciplines. Given this need to look to Black feminists and Black feminists' teachings for future guidance to dismantle patriarchy, white supremacy, neo-colonial and imperialism, this roundtable encourages participants to respond to the following anthropologically driven questions: How does the research elucidate Black feminist thought traditions to deepen our understanding of the intersections within African Diasporic religions? How are fieldwork, writing, and publishing navigated in an academy that undervalues these scholarly inquiries? What is the pedagogical impact or challenge of teaching African Diasporic religion? How may we reimagine transnational coalitions for solidarity with our research communities against religious intolerance? What are the theoretical implications for making the work accessible to practicing communities? How do scholars manage their lives as academics and religious practitioners or activists? This roundtable gathers Black feminist interdisciplinary anthropologists within religious studies fields whose research and expertise cut across the following realms: transnational experience of Santería; Black queer experiences within Candomblé in Brazil; politics of race,

gender, and ethnicity in the mapping of Lucumí; African American Islamic experiences at the intersections of race, ethnicity, and gender; politics of decolonization, spiritual citizenship in Ifa, and Afro-Atlantic religions in Trinidad; practices of midwifery by Afro-Diasporic practitioners. These scholars and practitioners will discuss the state of the field for feminist anthropology and the related stakes of Black feminist religious studies and impact upon anthropological thought and praxes.

4-854

Storytelling on a Burning Planet

2:00 PM - 3:45 PM TMCC - 718 B

Late-Breaking Conversation/Debate - In-Person

ORGANIZER:

Scott Erich (CUNY, The Graduate Center)

CHAIR:

Scott Erich (CUNY, The Graduate Center)

PRESENTER:

Rachel Howard (University of Chicago, Department of Anthropology), Emily Sekine (SAPIENS), Ana Badue

DESCRIPTION:

The summer of 2023 was characterized by a dramatic acceleration of the climate crisis. Global wildfires, widespread heat waves, crop failures, catastrophic flooding events, pervasive coral bleaching, and the unprecedented loss of sea ice have led many to believe that we are transitioning into the next (hotter, wetter, and more dangerous) phase of climate change. How should anthropologists – whose traditional mode of ethnographic research takes years to produce fruit, but who excel at collecting and telling stories – respond? How do our interlocutors grapple with the acceleration of calamity and uncertainty? What purchase does anthropological or environmental storytelling (McGranahan, 2020; Bubandt et al., 2022; Schneider-Mayerson et al., 2023) have for our present moment? And how might our research aid in the process of either 'learning to die' or engaging in more radical action? This conversation brings together participants in the inaugural Environmental Storytelling Studio at Brown University and environmental anthropologists working in diverse climates and regions to explore the art of telling stories on a burning planet. Conversation participants will trade vignettes from current projects that engage in the arts of storytelling, lend insights from the field and from the writer's table, and discuss methodologies for collecting and telling stories in a time of crisis and uncertainty. WORKS CITED McGranahan, Carole. 2020. 'Anthropology as Theoretical Storytelling.'

In Writing Anthropology: Essays on Craft and Commitment, edited by Carole McGranahan. Durham: Duke University Press. Bubandt, Nils, Astrid Oberborbeck Andersen, and Rachel Cypher, editors. Rubber Boots Methods for the Anthropocene: Doing Fieldwork in Multispecies Worlds. Minneapolis: University of Minnesota Press. Schneider-Mayerson, Matthew, Alexa Weik von Mossner, W. P. Malecki, and Frank Hakemulder, editors. 2023. Empirical Ecocriticism: Environmental Narratives for Social Change. Minneapolis: University of Minnesota Press.

4-505

Taxonomies of Difference: Deployments of Race and Antiracism in Humanitarian Praxis

2:00 PM - 3:45 PM TMCC - 715 B

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Malay Firoz (Arizona State University, School of Social and Behavioral Sciences)

CHAIR:

Malay Firoz (Arizona State University, School of Social and Behavioral Sciences)

PRESENTER:

Mark Schuller (Northern Illinois University, Department of Anthropology), Marnie Thomson (Fort Lewis College, Department of Anthropology), Malay Firoz (Arizona State University, School of Social and Behavioral Sciences), Junru Bian (University of Ottawa), Fiori Berhane

DISCUSSANT:

Adia Benton (Northwestern University, Department of Anthropology), Tricia Redeker-Hepner (Arizona State University, School of Social and Behavioral Sciences)

DESCRIPTION:

The police killing of George Floyd in 2020 restaged conversations about structural racism and white supremacy as problems not just situated in American history but global in scope and import. The humanitarian sector was no exception to this moment, with practitioners renewing calls to decolonize the sector and rebalance power differentials between local and international aid organizations (Majumdar 2020; The New Humanitarian 2020). Since the emergence of humanitarianism as a distinct field of study, scholars have drawn attention to how the institution is

imbricated in colonial taxonomies of social difference and positional privilege, which structure encounters between aid workers and aid recipients (Cole 2012; Harrell-Bond 2002; Fassin 2007, 2012). What remains under-explored, however, are the ways in which these taxonomies produce humanitarian practice itself, its guiding principles and moral dispositions, its internal economies and institutional processes, the symbologies of humanitarian representation and the ecologies of spectatorship for which they are designed. Part of the problem, as a growing body of scholarship has noted (Benton 2016; De Genova 2017; Pallister-Wilkins 2021), is with humanitarianism's underlying concept of the human itself, whose normative universalism often occludes questions of difference from being posed, and specifically elides race as a central organizing logic through which the human is cognized, persecuted, abandoned or saved. This panel features papers that unsettle humanitarian genealogies of the human by exploring how taxonomies of difference operate in humanitarian ethics, imaginaries and praxis globally. It engages with questions such as: 1) How are taxonomies of difference invoked and deployed in humanitarian principles, policymaking and programming? 2) How does race undergird norms of professionalism and discursive claims to expert authority in humanitarian organizations? 3) What role does global antiracism specifically, rather than white saviorism alone, play in the determination of humanitarian rights and entitlements?

“Faking it” and “worse than dogs”: antiracism of humanitarian responses in Haiti: Eight minutes and 46 seconds, the chokehold felt round the world, inspired proliferating statements and institutional self-interrogation of racial practice. In Haiti, whose independence followed a revolution asserting Black Lives Matter, humanitarian agencies vowed to do better after their failed response to the January 12, 2010, earthquake. The \$16 billion international effort led by the Clintons, the “King and Queen of Haiti,” represented “Fatal Assistance” (Peck 2013) or “humanitarian aftershocks” (Schuller 2016). Antiracism was manifested in humanitarian agencies’ rejection of supposedly universal humanitarian standards and belief in Haitian people’s – as Black people more generally – greater ‘resilience’ (Ulysse 2011). Foreign humanitarian groups also deployed racialized discourses about poor families in displacement camps ‘faking it’ or being ‘better off’ than before. Haitian people denounced their being treated ‘like animals’ or ‘worse than dogs.’ In 2016, Hurricane Matthew provided an opportunity to demonstrate and apply “lessons learned” and apply the

Grand Bargain that promised empowering local actors. During COVID and what ABA called a “pandemic of anti-black racism,” Haiti has confronted a series of disaster events. 2021 saw a constitutional crisis, presidential assassination, an earthquake more powerful than 2010’s, and deporting more Haitian asylum seekers in one year than the previous 20 combined, symbolized by a viral photo of an ICE agent on horseback whipping Mirard Joseph. This paper, using historical and mixed-method international collaborative ethnography, disentangles on-the-ground humanitarian praxis from promises. Haiti represents a “bête noir” (Trouillot 1990, Ulysse 2010), exceptionalized by humanitarians and media outlets, rendering it vulnerable to further foreign intervention. Presenter: Mark Schuller (Northern Illinois University, Department of Anthropology)

“Cultural Problems” as Global Humanitarianism’s Anti-Blackness: In 2010, then-Secretary-General of the UN, Ban Ki-Moon, declared the conflict in the Democratic Republic of Congo (DRC) to be beyond the scope of humanitarian intervention. “The international community must engage more fully with Congolese society to address cultural and political issues that contribute to this horrific pattern of abuse,” he said. While announcing the withdrawal of the UN Peacekeeping Forces in the DRC, Ban Ki-moon also blamed Congolese culture for the sexual violence that he warned might destroy the social fabric of the country. My research is based on more than two years of participant observation and interviews in UN refugee camps, aid compounds, and government offices across Tanzania, and ethnographic research on war, reconciliation, and everyday life in South Kivu, DRC. I also interviewed UN Refugee Agency representatives in Nairobi, Kenya, and in Geneva, Switzerland. This notion that Congo and its people are plagued by “cultural problems” was echoed by aid workers at all levels of the humanitarian apparatus. Such statements are not only indicative of the limits of global humanitarianism but also emblematic of its anti-blackness. I argue that these racist narratives have become so deeply engrained in the humanitarian system that they are the only ones that aid workers can hear, even when Congolese refugees speak of political instability, loss, and the violence of displacement. This means that the narratives that justify the international humanitarian regime’s neglect of Congo have become the only way for Congolese refugees to receive international protection for themselves and their families. Presenter: Marnie Thomson (Fort Lewis College, Department of Anthropology)

“Africa” as Metaphor: The Ethno-Racial Geographies of Humanitarian Aid: Humanitarian actors in the Middle East have advocated for a “resilience-based” approach to aid, defined as a holistic response that strengthens the ability of refugees to sustain themselves. While this approach is often sanctioned in the interests of promoting refugee agency, my paper explores the ethno-racial imaginaries of humanitarianism which map distinct refugee groups according to their capacity for labor and will for independence. In particular, I argue that the “Arab entrepreneurialism” of Syrian refugees is rendered legible within a horizon of structured antiblackness, which draws on European aid workers’ invocations of “Africa” as both synonymous with bare life and yet less entitled to aid. Drawing on 20 months of ethnographic fieldwork in Jordan and Lebanon, I interrogate this antiblackness as emblematic of the latent hierarchies embedded within universalist prescriptions of human rights. I further relate this argument to the humanitarian abandonment of “minority refugees” such as the Sudanese in Jordan, demonstrating how aid programs can rehabilitate one people at the expense of another. In so doing, I recast the classic dilemma of triage as not simply the optimization of limited resources, but the crystallization of a racially inflected moral geography which accords some refugees more value than others. Presenter: Malay Firoz (Arizona State University, School of Social and Behavioral Sciences)

The racialization of expertise and professional non-equivalence in the humanitarian workplace: This paper aims to explore the ways which expertise is covertly racialized in the contemporary humanitarian aid sector. While there are considerable discussions on the expat-local divide among aid professionals, such dichotomization is still inherently nationality-based, which may be an over-simplified explanation of the group dimensions within aid organizations. This study seeks to uncover that professional categorizations of “expatriate” and “local” are not race-neutral and, instead, colorblind. The contemporary humanitarian apparatus has always subscribed to the narratives of diversity, inclusion, and equality that rendered overtly racist remarks in the workplace inappropriate. The problem, however, is that it often obfuscated all discussions regarding race, even those that sought to reasonably address legitimate non-equivalences between expatriate and local professionals within organizations founded upon racial prejudices at the structural level. Within this dynamic, it is visible that an acute form of colorblindness has long legitimized the perception that “any hints of race consciousness are

tainted by racism; hence, most anti-racist gesture, policy or practice is to simply ignore race (Omi and Winant 2012).” Organizations within the contemporary humanitarian aid apparatus have come to appeal to a discourse of racial inequality that does not require explicit references to race in order to be perpetuated, as racial subordination has been reconfigured to rely on implicit references to race woven within the everyday social fabrics of the humanitarian profession. The research suggests that embedded under the contemporary professional structure of the liberal humanitarian space is a covert power hierarchy fueled by perceptions of expertise and competency along racial lines—particularly around one’s whiteness. Presenter: Junru Bian (University of Ottawa)

The Raced Subject of Humanitarianism: This paper analyses what Maurizio Albahari refers to as the policing humanitarian nexus (2017) in Italy with respects to the politics of long-term refugee and migrant integration in Italy and Europe more widely. Based on 15 months of fieldwork in Bologna, Italy and sister cities, I argue that policies around *accoglienza*, or migrant welcoming and reception veil the political economy of unauthorized migration: a regime heavily indebted to racialized and deportable labor. Further, *accoglienza* is underpinned by logics of charity, paternalism and Catholic witnessing which work to maintain categorical distinctions between racialized migrants who are rendered objects of charity and care and humanitarian workers (Muehlebach 2018; Albahari 2017). I contrast migrant reception with its emphasis on the temporal logics of emergency and securitization with a novel understanding of integration as the right of migrants to make place and meaningful homes in countries of settlement. Here I proffer a definition of integration that is at odds with EU wide prescriptive models which underscore the racially stratified nature of integration—those groups most closely aligned to notions of Europeaness as exemplified by adherence to liberal social values like gender equality and secularized Christianity (Mahmoud 2012, 2016) are considered easiest to integrate. While integration has civilizationalist overtones, it nevertheless counters the logics of emergency and transitoriness implicit within Italian discourses of welcoming that hold many racialized migrants within a state of suspension or permanent liminality. Presenter: Fiori Berhane

4-575

Technologies from the South as Method and Challenge

2:00 PM - 3:45 PM TMCC - 714 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Liliana Gil (National University of Singapore)

CHAIR:

Veronica Uribe-del-Aguila ,Sareeta Amrute (The New School)

PRESENTER:

Ambar Reyes ,ayodamola okunseinde ,Kim Fernandes (University of Pennsylvania),Liliana Gil (National University of Singapore),Veronica Uribe-del-Aguila

DISCUSSANT:

Hector Beltran ,Luis Felipe Murillo

DESCRIPTION:

This panel is an open space to reflect on what it means to study technologies 'in and from the South' at the United States academy. Amrute and Murillo (2020) use 'in/from the South' to describe the South as a power relation and a method to change dominant frames about the past, present, and future of technology. Continuing this and other conversations at the intersection of post/decolonial and feminist studies of technology (Beltrán 2022; Law and Lin 2017; Lyons et al. 2017; Philip et al. 2012), the panel pushes beyond traditional frames of exploitation versus resistance for the study of the so-called peripheries, and it rather emphasizes the transitions, transmutations, and translations the globalization of both knowledge and technologies has generated. Work discussed in this panel pays particular attention to the relational, political, and affective undercurrents these transmutations and translations produce between North and South. Besides reflecting on the work that anthropologists do, this panel opens up questions about the work that 'the South' does in social thought, and the specific challenges that studying tech from the South poses to researchers, such as the invisible labor of addressing different audiences and keeping ethical commitments with different communities. Acknowledging that much of this work is conducted by international and hyphenated scholars based in US academia or in close dialogue with it, this panel asks: - What is 'the South' in our research? - How can we strategically reflect on the commonalities between different Souths, near and far, and foster solidarity without erasing their specificities and the uneven hierarchies that operate within and across them? E.g., unequal infrastructures of care; global flows of

extractivism; different genealogies of informal gig work; situated political struggles around tech access, labor, representation, etc. - How do these studies and reflections provincialize and transform hegemonic tech narratives? Can this provincialization decolonize dominant perspectives towards the making of better worlds? - What are some of the pitfalls of this intellectual project (Tuck and Yang 2012; Silva 2023)? - And, more reflexively, in what ways does conducting 'anthropology with an accent' (Caldeira 2000) pose challenges to tech researchers and how do we negotiate between different audiences, languages, and ethical commitments? E.g., pressures to publish in English and the desire to write for other communities. Presenters in this panel speak to and with the center - albeit not quite from it - hopefully to remake it in ways that make visible how lived experiences with tech are inextricably linked across geographies. We embrace a capacious definition of technology and welcome experimental and multimodal contributions on how studying tech 'in and from the South' unsettles/de-centers/diffracts dominant imaginaries of technological production, creativity, and development.

4-510

The American Animal

2:00 PM - 3:45 PM TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Adam Johnson (University of Texas, San Antonio, Department of Anthropology)

CHAIR:

Jennifer Torpie-Sweterlitsch ,Adam Johnson (University of Texas, San Antonio, Department of Anthropology)

PRESENTER:

Jennifer Torpie-Sweterlitsch ,Adam Johnson (University of Texas, San Antonio, Department of Anthropology),Cymene Howe (Rice University),Hannah Bradley (University of Virginia),Kaelyn Dobson (Texas State University, Department of Anthropology),Amanda Cortez

DISCUSSANT:

Andrea Petitt (Southasia Institute of Advanced Studies)

DESCRIPTION:

Other-than-human animals comprise a large part of the social and ecological fabric of our lives in ways that are

often unexpected or unnoticed. Humans encounter other-than-human animals as pets, pests, food, medical devices, entertainment, bastions of 'wild' nature, and more. While many animal species may be found in many countries and range across national borders, we ask, what makes an 'American' animal? How are Americans and other-than-human animals transformed through their entanglements, and how do we understand and translate these engagements within the urban, suburban, or rural United States? We draw on the call by Donna Haraway (2016) to 'stay with the trouble' and the suggestion that human lives and futures are intimately tied to the lives and futures of others. This session explores ways in which animals enter into the American imagination and are defined by and co-constitute American identities. Taking a transdisciplinary approach to human/animal encounters, we will consider what it means to be 'animal' in the United States and how our practices with other-than-human animals challenge sociohistorical boundaries between human/animal, subject/object, wild/domestic, life/technology, and kin/other. Contributors will consider the ways that animals are transformed and defined through American idioms and how American lives are shaped by the many relationships they share with other animals within the diverse contexts of climate change in Hawaii, cattle grazing and ranching in the Alaskan 'frontier' and the 'American West', the production of endangered species within pop culture and zoos, American encounters with the 'wild', conflicting perspectives on what it means to be native, and taxidermy.

(Re)Producing the American Gorilla: From King Kong to Koko, gorillas hold a unique place in American imaginations and are intimately tied to our perceptions of nature, conservation, and our relationships with the environment. From their first introduction to Western science by American naturalists in 1848, Americans have encountered gorillas in a variety of contexts, including film, comics, news articles, and natural history museums. But the most visible and visceral encounters occur within zoological institutions, where the North American gorilla population is (re)produced and managed across 51 institutions for the public consumption. In these diverse contexts, gorillas have been embedded within specific cultural and conservation ideologies, which have changed dramatically over time. In large part, these shifts have been driven by the environmental and conservation movement, first influenced by the work of conservationists like Dian Fossey and led today by a network of gorilla experts working across zoological

institutions and their in situ conservation partners. Gorillas, as a captive species and wild animal, emerge from and are produced by this close-knit professional network, made legible to the American in the virtual and physical encounters with gorillas mediated by these professionals. This paper traces how the American gorilla has changed from monster to gentle giant and explores how endangered species become embedded within and emblematic of specific understandings of nature, wild, and conservation. Presenter: Jennifer Torpie-Sweterlitsch

Making Pigs Dirty: Conflicting Perspectives on Javelinas and Hogs in Texas: Javelinas, also known as collared peccaries, are a common sight in the arid regions of South and West Texas. They serve as tourist attractions in Big Bend National Park, neighbors in the Texas Hill Country, and minor annoyances on ranches. Despite the many textures of human-javelina relations, their status as native Texans is a common theme. Feral hogs, a species introduced by European colonists, have a reputation for environmental destruction causing economic and ecological losses in the state. Feral hogs are seen as non-native interlopers and are labeled a killable invasive menace. While javelinas are considered native and feral hogs as non-native, zooarchaeological evidence indicates that both species show up in Texas around the same time. Hogs were introduced to Texas initially by Hernando de Soto in the 16th century as food for his invading army. While peccary species like javelinas are native to the Americas, there is little evidence of significant populations in the United States prior to European colonization. I pose the question: why are javelinas native and feral hogs non-native? In this paper, I use Mary Douglas' (1966) concept of "dirt" as "matter out of place" to analyze these conflicting sentiments. I argue that feral hogs disrupt social and environmental order resulting in their relegation as undesirable actors in Texas landscapes. This paper contributes to broader conversations about the ways humans interact with the more-than-human world and the implications of these interactions for both wildlife and society. Presenter: Adam Johnson (University of Texas, San Antonio, Department of Anthropology)

The Monk Seal in an Archipelago of Carbon Colonization : Hawaiian monk seals are one of only two mammal species endemic to Hawai'i, having thrived in the subtropical waters surrounding the archipelago (Ko Hawai'i Pae 'Aina) long before the arrival of humans. Currently, Hawaiian monk seals are among the rarest species on earth and one of the most endangered seal

species in the world. Climate change is exacerbating threats to their survival as the monk seal's beach habitats are lost to rising seas and coastal erosion. By 2050, sea levels along the Hawaiian coastline are projected to rise an average of 6 to 8 inches. As one marine biologist with the National Oceanic and Atmospheric Agency (NOAA) described it, "We have one truly existential threat from climate, [for the monk seal] which is loss of terrestrial habitat." In this paper, I consider the mounting precarity faced by Hawaiian monk seals as an analog for the uneasy ascription of "American" for the peoples, lands and waters of the Hawaiian Islands, whose incorporation into the U.S. nation state has often been refused and where imperial dispossession is forcefully recognized in quotidian lives and politics. This paper draws inspiration from Hi'ilei Julia Hobart's rendering of the "diasporic" and Max Liboiron's recognition that pollution is colonialism; it is also in conversation with anthropologists who center attention on the relationships between more-than-human biographies and colonial cartographies (eg. Bonifacio, Dave, Govindrajan, Haraway, Hartigan and Tsing, among others). As anthropogenic impacts upon climate exacerbate the threat to animals like the Hawaiian monk seal, I argue that what I call the "carbon colonization" of the atmosphere can be read as parallel to settler colonial disruptions, indicating a co-constitution of human/more-than-human relationalities where climate disruption and colonial dispossession converge in the long Anthropocene. Presenter: Cymene Howe (Rice University)

Cattle on Kachemak Bay: Reifying the Last Frontier: The paper will describe free-range cattle culture and land use in the Fox River Flats, a simultaneously Critical Habitat Area, cattle grazing lease, and trail corridor in coastal, South-Central Alaska. I focus on how the presence and management of the cattle produces the identity of the Last Frontier as such. Here, cattle graze tidal flats along and between two glacial rivers: a rather unexpected sight in rural Alaska, but part of transplanted cultural touchstones of the American West into Alaska by midcentury homesteaders, continued by later arrivals coming North to the Future, and carried into today. The presence of the highly independent cattle in the landscape confirms the allure of open spaces and masculine frontier ideals, though contradicting more conservationist ideals of pristine wilderness. That the cattle inscribe the landscape with their own trails and habits confirms how the cattle co-produce their own niche in the landscape. The cattle's survival on an "open range" fits into the enduring aesthetic ideal of the American West, while also

troubling definitions of freedom and control of bureaucrats who seek to “manage” the landscape in various ways. Presenter: Hannah Bradley (University of Virginia)

A Perceived Wild: American's Interactions with Innately Wild Animals: Americans have a relationship with wilderness, nature and wild animals uncommon to other locales. The typical interface with wild animals is highly dependent on human control and the ability to individually determine the purpose of the interaction. Wild animals in zoological facilities are often considered wild and dangerous, caged creatures but in the same breath perceived as easily touched, held and kept as pets. Wildlife in parks is commonly counted as a part of the entertainment value and are often perceived to be approachable, pet and captured. Wild animals ranging from ferrets to tigers are kept as pets in households by Americans, claiming most any animal can be a domesticated version of its wild nature. The relationships Americans often have with wild animals conflict with themselves and with the nature of the animals. These interactions occur with wild animals on a daily basis, but why? What makes Americans perceive animals in these ways? Why is this the engagement Americans have with wildlife? What could be done to impact and improve human-wildlife relationships? I dive into the possible foundations of where these perceptions about wildlife may be derived and how they could be altered for better outcomes for both human and animal actors. Personal experiences with American interfaces are shared with a context of change. I glance at the history of wildlife relations in America, the continued connections we have with wild animals and possibilities for the future. Presenter: Kaelyn Dobson (Texas State University, Department of Anthropology)

Taxidermy as Multispecies Feminist Care: How do we live with and care for dead animals? In an era of troubled human-animal-environment entanglements, what is the role of care in animal death and post-death preservation? Is it possible to understand taxidermy—a process that necessitates animal death—as a care-full practice? In an effort to rethink how humans and others live and die with one another, this paper develops a framework for understanding American taxidermy—especially rogue taxidermy and ethical taxidermy carried out by women taxidermists—as a practice of multispecies feminist care. This paper brings together scholarship on multispecies care and feminist care ethics. Recent work in anthropology has revealed the messy, violent, and disruptive relations of care, while also highlighting multispecies care a practice of world-

making with the possibility of bringing about shared futures. Relatedly, feminist philosophers call attention to our responsibilities to others, both human and otherwise. Scholarship on feminist care ethics challenges a masculinist bias in ethics that prioritizes justice as independence and a disconnection from others. Instead, feminist philosophers propose a set of ethics that forefronts responsibility to, relationships with, and caring for others. Bringing these bodies of work together with a focus on taxidermy, this paper considers feminist multispecies care as wordling. Taxidermy as multispecies feminist care, then, challenges an idea of taxidermy as a traditional masculine practice and epistemology which seeks to display animals as trophies of human excursion into nature or as triumphs of scientific understanding. Instead, taxidermy as multispecies feminist care is a way of caring for dead animals and creating a world that attends to death brought about in the Anthropocene. Presenter: Amanda Cortez

4-515

The Organization of Care in Cities of the Global South

2:00 PM - 3:45 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Friederike Fleischer

CHAIR:

Cati Coe (Carleton University)

PRESENTER:

Friederike Fleischer ,Maureen O'Dougherty (Metropolitan State University),Dinah Hannaford (University of Houston, Department of Comparative Cultural Studies),Yajie Chen (Indiana University, Bloomington, Department of Anthropology)

DISCUSSANT:

Tarini Bedi

DESCRIPTION:

Around the world, care is organized according to local notions, distribution, and arrangements of households, gender, and labor; it can involve multiple agents, as well as private and public institutions, and especially women continue to be primarily responsible for the organization and provision of care in the household and beyond. The organization of care presents particular challenges in

cities of the Global South, which tend to lack adequate infrastructure, and are marked by high levels of socio-economic segregation, as well unplanned, under-serviced neighborhoods located in more hazardous parts of cities. Here, state neglect leaves citizens responsible for providing their own services and safety nets in ways that reinforce their social and economic vulnerability (Davis 2016). While recent scholarship in urban humanities and social sciences has begun to examine these issues, in this panel we seek deeper understandings of the affordances and constraints on care in cities of the Global South, exploring questions such as: Confronted with high level of informality, socioeconomic and spatial segregation, and lack of infrastructure, how are care responsibilities organized? What is the role of public and private actors and institutions? How do private and public institutions try to ameliorate structural deficiencies and intersectional inequalities? And, how can multiple forms of care in the city be mobilized to enhance capacities and more equally distribute care responsibilities? Reference: Davis, Diane E. 2016. The Production of Space and Violence in Cities of the Global South: Evidence from Latin America. *Nóesis. Revista de Ciencias Sociales y Humanidades* 25, pp. 1-15.

Care Blocks: The potentials and risks of a new feminist urban policy in Bogotá: In the early months of 2019, confronted with a yet unknown rapidly spreading infectious disease, the world went into panic mode. Offices sent employees to work from home, schools and other social institutions were closed, and people were increasingly isolated in their homes. Care work became the center of households' daily concerns, and especially women spent even more time and unpaid labor on related tasks. This was the moment when the Bogotá Mayor's Office introduced a new policy in the city's neglected and impoverished urban peripheries that aims at fostering class and gender equality. In this talk, we present the initial findings of our research project about the innovative program "Mananzas de Cuidado" (Neighborhood Care Centers), which offers a variety of services to "carers" in an effort of alleviate their burden and improving women's lives. We begin by describing the policy and services in detail, and focus on what has made this politics work. Besides political willingness, we argue that it is especially the care block coordinators' personal dedication that pushes this project forward. De-bureaucratizing official procedures, reducing clients' waiting times, and building trust with disadvantaged populations, these women are bridges between civil society and the state. At the same time, their limited labor contracts and strenuous daily shifts put them at

high risk for burnout and job desertion, and with that endanger the care centers' future itself. Presenter: Friederike Fleischer

Forging Equity and Inclusion: Community Care in a Working-Class Neighborhood of Porto Alegre, Brazil: For decades, anthropologists conducting fieldwork in South America have observed both the failure on the part of local governments to provide basic infrastructure and services to low-income communities of metropolitan regions and the efforts of community members to respond to needs and provide for themselves. This enduring problem warrants our attention and contributions. This presentation, based on ongoing fieldwork in Porto Alegre, Brazil, uses the concept of care to characterize the work of members of an NGO (Coletivo Autônomo Morro da Cruz). Such care is led by the collaborations of the cofounders: a grassroots neighborhood activist who became an elected official and a local anthropologist, whose support includes media-savvy fund-raising. These two women have enlisted a large network of committed NGO members from within and outside the community to create an impressive range of community centers and programs: before and after school program for elementary aged children, after school program for teenaged youth, young mothers' group, a skill-building, revenue generating computer reconditioning center. The list goes on: with the advice of architects consulted, the NGO activists assisted community members repair homes and pathways endangered by rain; the organization contracted to distribute "basic basket" goods during covid. Their work extends to putting on festivities for local children and organizing a black women writers' workshop. As I witness and document the remarkable productions, one conclusion seems clear: the concept of care is aptly applied to these community member efforts. One question arises: what can nonlocal anthropologists do to be of use? Presenter: Maureen O'Dougherty (Metropolitan State University)

Brokering Care in the Post-Colonial African City : Women in Dakar, Senegal face tremendous, gendered expectations of domestic and care labor. As is the case across the globe, in Senegal, women's increased participation in the wage-earning workforce and a reduction in the number of multigenerational households have intensified the demand for caregiving services. The Senegalese state does not provide infrastructure to meet the needs of family care and therefore caring labor is privatized, and families must make arrangements for themselves. In Senegal, this privatization has very different consequences for

women separated by class, citizenship, and race. In this paper, I draw on my ethnographic research on domestic service in urban Senegal to explore care arrangements between urban and rural Senegalese working women, as well as expatriate women. Care has historically been a nexus in which women meet across racial and class lines in Africa, and these informal employment relationships have consequences for urban infrastructure, migration flows, and the racialization of power. This paper argues that an examination of how families in Dakar purchase and provide paid care provides a window into the limitations of urban and rural development projects and their potential to enact meaningful, sustainable change for Senegalese citizens. Presenter: Dinah Hannaford (University of Houston, Department of Comparative Cultural Studies)

Reimagining Sisterhood and Care among Migrant Women in “Redeveloping” Urban Villages in South China: How do migrant women understand and organize care in South China’s factory hubs? The institutionalization of population control - the hukou system – has long barred rural migrants from employment security and health benefits, essentially conditions to socially reproduce, in the cities. That said, migrant workers in South China, especially women, have long found ways to organize and provide services in urban villages near industrial parks. In these unplanned urban spaces, party-sponsored service centers, land-owning village collectives, nonprofit community centers, shop owners, and migrant workers constitute a complex local system of care. Instead of utter state neglect, the Chinese state actively shapes how care responsibilities are distributed here and interacts with migrant women’s self-organized care work. The paper analyzes how migrant women reimagine and reorganize care in the face of precarious employment, potential eviction, and an intensified population management regime. The paper draws from my ethnographic research in two urban villages in Guangzhou and Shenzhen in 2019 and 2023 respectively. I examine how migrant women actively negotiate their familial obligations and employment status as they participate in clubs and workshops to foster a sense of belonging and togetherness with one another. Faced with imminent forced displacement from precarious urban communities, migrant women struggle to preserve social relationships and communal care spaces, simultaneously challenging and capitalizing on state regimes designed to manage their floating, laboring, and presumably fertile bodies. Lastly, I examine the possibilities for more equitable and empowering organization of care by/for migrant women in late

socialist urban China. Presenter: Yajie Chen (Indiana University, Bloomington, Department of Anthropology)

4-520

The Productive Impossibilities of Containment- Part I

2:00 PM - 3:45 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Adam Liebman (Depauw University, Department of Sociology and Anthropology)

CHAIR:

Goeun Lee

PRESENTER:

Julia Morris (University of North Carolina, Wilmington), Goeun Lee, Elizabeth Durham (Princeton University, Department of Anthropology), Michelle Ho (National University of Singapore)

DISCUSSANT:

Ralph Litzinger (Duke University)

DESCRIPTION:

Viruses/air, toxicity/bodies, and capital/value. All subject to industrial and imperial dreams of control and containment. All have propensities to leak. The Covid-defined second decade of the 21st century has thus far been a massive test to enduring modernist delusions that politically deployed technologies and mobilizations of containment, separation, and isolation can prevent inevitable leakages: viruses spreading across the arbitrary borders that separate polities; air entering contained spaces and the breathing bodies that reside within; toxic solid and liquid wastes leaking out of waste streams; humans refusing to stay within the pods and bubbles that they and others construct; the state's and other institutional walls and borders incompletely confining human mobility; and the always unstable circulations of capital that only ever temporarily keep all that is solid from melting into air. In this panel we aim to interrogate the persistence of projects of containment, conceived as productive impossibilities that provoke, mobilize, and terrify. As Sloterdijk suggests in *Terror From the Air* (2009), an early historical step towards the principle of air conditioning—'disconnecting a defined volume of space from surrounding air'—was the emergence of atmospheric warfare in the second world war. This set off an arms race that involved

protective gas masks and the deployment of new chemical agents that could penetrate them. Over three years after COVID-19 emerged and mass masking mandates and new restrictions on mobility spread across the world, we check in on this arms race of containment. We widen our lens to capture how projects of extraction, subjugation, expendability, and racialization infuse contemporary containment discourses and practices. And, we strive to generate a better understanding of the intertwined ways that containment simultaneously shapes the movements of bodies (human and non-human), waste (living and non-living), and value (concrete, fictitious, and non-economic). Drawing on Schoot and Mather (2021), we focus not so much on what containment promises to hold inside, but rather on the broader regimes, structures, and logics that containment 'holds together,' and how containment ambitions structure novel forms of (cosmo-)politics that at times align coalitions of diverse actors. Containment is thus not only subtly productive but also at times overtly subversive and violent. The papers in Part I of this two-part session grapple with regimes aimed to confine bodies along with self-organized regimes of bodily containment for risk avoidance. Julia Morris uncovers continuities between past and present extractive industries on the island nation of Nauru to show how the refugee industry enacts environmental racism on migrant bodies; Goeun Lee highlights how anxieties over keeping food waste flowing out of the city and not back into circulation facilitates technocratic visions of urban sustainability in Shanghai; Elizabeth Durham shows how the prospect of escaping from confinement in a psychiatric ward in the Republic of Cameroon played out through pentecostalism and a secessionist movement; and, Michelle Ho theorizes the reliance on food couriers among the privileged in Singapore amid the covid pandemic, illustrating the disjuncture between bubbles of protection and the dangerous realities of food courier work underlying 'convenience.'

Racialized Extractivism and Containment: Outsourcing Asylum to the Republic of Nauru: This paper advances a resource extractive framework for understanding the expansion of extraction and capitalist activity into the governance of human mobility. It draws on my research on the post/colonial overlaps of extractive industries around mineral and migrant resource sectors in the Republic of Nauru. Nauru, the world's smallest island state, was almost entirely economically dependent on the phosphate industry in the twentieth century. After the wealth it derived from phosphate extraction was depleted in the 1990s, the sovereign state resurged on

the back of the refugee industry by importing Australia's maritime asylum-seeking populations. By drawing continuities between past and present extractive industries, this paper emphasizes that environmental racism plays a crucial part in where containment industries are located: all too often in minority and low-income communities. These uneven placements have important resonances with the racialized geographies of containment that are taking shape across the Global South, and the racial biases that structure how people move across borders. I argue that the disproportionate exposures of hypercriminalization, violence, and precarity that BIPOC migrants are subject to, as part of a differential access to mobility, is a form of environmental racism that is enacted on migrants' bodies. An extractivist lens broadens our analytical and critical capacity to not only understand but also combat the growth in migrant containment regimes worldwide. Placing emphasis on the significance of livable futures for migrant, Indigenous, and citizen populations alike can challenge prevailing hierarchies and push back against the boundaries carved out by the state. Presenter: Julia Morris (University of North Carolina, Wilmington)

Anxiety Over Food Waste Leakage Feeding Shanghai's Technocratic Visions of Urban Sustainability: In Chinese cities throughout the first decade of the 21st century, a major public health scandal emerged involving "gutter oil" (di gou you), which refers to the illegal practice of restaurants reusing cooking oil that has been previously used for longer than safety regulations allow. Food waste was being acquired from restaurant waste receptacles in the city, transferred to sites outside the city, and then utilized as swine feed or, more infamously, to extract cooking oil for reselling on the market by unauthorized businesses. Focusing on the case of Shanghai, this paper argues that the gutter oil scandal and the subsequent measures were more than just food safety concerns. They also affected public conversation regarding the ideal direction of waste flows, the city's boundaries, and a renewal of the urban-rural hierarchy with the modernist language of hygiene in China. In other words, food waste was permitted to move from the interior to the exterior of the city, but not vice versa. The gutter oil was viewed as a leakage from the legitimate food waste flows that should have been contained within the one-way circuit. People involved in the gutter oil business were stigmatized as outsiders and threats to urban civility. By showing the parallel between the public fears of food waste leakage and China's technocratic visions of urban sustainability, the paper concludes that urban residents' anxieties over

food waste containment in the 2000s set the stage for Shanghai's ambitious and strict waste management policy to be implemented in the 2010s. Presenter: Goeun Lee

State Psychiatry, Patient Mental Health, and Anti/Escapist Ethics in a Country at War with Itself: This paper analyzes "containment" through the lens of public psychiatric confinement and out-patient treatment. Specifically, I focus on the flagship state psychiatric institution of the Republic of Cameroon. Drawing on 26 months of fieldwork (2016-2023) with a cohort of 30 patients, I discuss how clinicians offered patients an understanding of mental health as made by crafting and inhabiting an everyday life from which patients did not want to escape, as well as an ethics of personal responsibility for staying in the timeframe of "the everyday" itself. From there, I discuss how this clinical vision of everyday mental health was provocatively complicated by patients' possibilities and practices of escape on two fronts. The first is many patients' incorporation of their Pentecostal faith into their therapeutic trajectories, including the possibility and timing of healing miracles as a permanent escape from precarity and suffering. The second is the 2016 militarization of a longstanding conflict between the Republic and secessionists in western Cameroon. I take secessionism as both a refusal to be contained by a particular regime of governance, and an escape to an envisioned homeland, one that many Pentecostal secessionists contend is divinely favored, even miraculous. Moving with patients from the clinic to their churches and home(land)s, I trace how they came to discern when their mental health was supported by leaning into the intimacies and structures of everyday life, and when by resisting or escaping this, even as the emancipatory potential of "escape" itself often remained elusive, unrealized, or incomplete. Presenter: Elizabeth Durham (Princeton University, Department of Anthropology)

Being Productively Inconvenient: Food Couriers, Accidents, and Tropical Weather in Singapore: Food couriers have become essential workers amidst ongoing COVID-19 realities, providing sustenance to other human beings who are often more privileged in terms of class, ability, race/ethnicity, and citizenship. This arrangement centers on a fantasy of containment, presented as "convenience." While the privileged can stay within bubbles of protection, the bodies of couriers would have to brave encounters with rain, humidity, heat, and security to deliver food. Drawing on preliminary data from interviews and digital

ethnography of Facebook groups, we argue that the porosity of courier bodies reflects on how occupational inequalities are productive (if tragic) inconvenient objects of containment. To lean on Lauren Berlant, inconvenience marks the revelation of friction that is always embedded but often suppressed in social relations. Our paper investigates both ordinary attritions (tan lines, illegally parked bikes, quarrels) and potentially fatal accidents (a crushed bike, mauled body) to illustrate the disjuncture between the promise of platforms and the realities of food courier work. In fact, leaks and seepages (sweat, blood, rain, heat) are not side effects of courier work but intrinsic to it. The forced reckoning with inconvenience unveils the productive potential of alternate latent social relationalities. The most tragic instance—bloodied bodies on the road—makes evident this impossibility of containment. Now inconveniently holding up traffic, bloodied bodies force onlookers to witness the costs of occupational inequality. Left there, bleeding and mixing with gravel and rainwater, they also attract solidarity and recognition, allowing for the leakage to become the site for mourning and protest. Presenter: Michelle Ho (National University of Singapore)

4-525

The Translation Machine: Exploring the Linguistic Infrastructures of Valorization Under Semiocapitalism

2:00 PM - 3:45 PM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Aurora Donzelli (University of Bologna)

CHAIR:

Webb Keane (University of Michigan, Ann Arbor, Department of Anthropology)

PRESENTER:

Aurora Donzelli (University of Bologna), Brent Luvaas (Drexel University), Matthew Hull (University of Michigan), Alfonso Del Percio, Cécile Vigouroux, Sabina Perrino (SUNY, Binghamton University, Department of Anthropology)

DISCUSSANT:

Constantine Nakassis

DESCRIPTION:

As we gather to discuss the theme of 'Transitions' and the array of meanings evoked by the prefix 'trans-' (e.g., metamorphosis, in-betweenness, movement across theoretical categories, forms of life, and physical spaces), this panel turns to the notion of 'translation' to examine the role of language and semiosis within contemporary capitalism. Capitalism is an ever-changing dynamic system characterized by the continuous search for new ways to generate value. As scholars in linguistic anthropology and allied disciplines have shown, semiotic ideologies and activities are key in structuring contemporary 'semiocapitalism' (Berardi 2009), that is, the increased use of signs and information as main infrastructures of valorization (Agha 2011, 2015; Cavanaugh & Shankar 2014; Duchêne & Heller 2012; Manning 2010; Moore 2003; Gal 2015; Nakassis 2013). Translation is essential for capitalist value projects. Ideologies of translatability pivoting on the arbitrariness of signs (Keane 2007) have enabled the spread of capitalism, which, in turn, has been boosted by the use of standardized pecuniary media to create transactional equivalences (Agha 2017). Our panel explores how translation across modalities, registers, genres, and codes operates under semiocapitalism. Going beyond conventional notions of translation as the carrying over of meaning across self-contained codes, we view translation as a metasemiotic infrastructure for speeding up and scaling up production and for crafting forms of sociality and subjectivity conducive to capitalist valorization. As Tsing (2013) suggests, capitalism is incapable of producing most of what it needs to function, translation is thus a powerful technology for transforming non-capitalist social relations, natural resources, and objects into capitalist commodities and transactions. Translation across modalities from the spoken word into various graphic and textual artifacts (architectural renderings, checklists, QR codes, etc.) engenders entextualized templates capable of traveling across contexts to discipline people and their modes of interaction. The pragmatic standardization of genres typical of contemporary audit cultures is a core technology of scalability: it operates by translating centrifugal discursive practices into highly regimented protocols to enable the serial reproduction of templates that can be extended to greater scales, but also sabotaged or resisted. Donzelli discusses how supply chains entail the conversion of vernacular codes into global languages to optimize agribusiness production and looks at how the sensuous materiality of regional products may obstruct denotational translatability. By contrast, Luvaas & Chio analyze how somatic experiences, produced through Eco-Cities renderings,

are deployed as virtual translational technologies for the commodification of sustainability. Exploring translational governmentality, Hull focuses on the semiotics of corporate governance, whereby juridico-political translational arrangements produce strategic forms of incorporation and partitioning. Del Percio and Vigouroux examine how quantitative and statistical data translate social facts into political propaganda. Finally, Perrino's analysis of 'Made in Italy' focuses on the narrative production of authenticity to ask: what is considered untranslatable and when are the semiotic metamarks of translation disguised or highlighted to produce unique prototypes, faithful copies, or fraudulent imitation?

Translations interrupted: Italian neorural revivals and the neodialectal poetics of unscalability : Far from being limited to a simple process of interlingual transfer, translation is a key dispositive of scale making and value production within our late capitalist world. This paper discusses the political economy of translation in contemporary Italy against the backdrop of a series of interconnected processes: the post-World War II rural exodus and fast-paced industrialization, the parallel displacement, by standard Italian, of local linguistic varieties, and the current revival of the rural through the increasing participation in "back-to-the-land" experiences and indigenous food activism. My analysis focuses on the unexplored convergence between contemporary neorural revivalists and mid twentieth century neodialectal poets to show how specific ideologies and practices of translation may be used to craft poetic-cum-political alternatives both to intensive agribusiness scalability and centripetal linguistic standardization. Combining linguistic anthropological fieldwork among contemporary Italian neoruralists with the analysis of poems and metalinguistic theories developed by neodialectal poets during the second half of the twentieth century, I identify shared strategies to sabotage the collusion between linguistic standardization and the expansionist rationality of scalable production. My goal is twofold. First, I show how linguistic standardization entails a metapragmatics of translational encompassment whereby regional varieties are seen as subsumable within the national language. Second, I discuss how translation may be resisted through literary and interactional gestures such as the poetic use of vernacular botanical terms to evoke indigenous agro-linguistic ecologies, or the silent and impromptu offering, during service encounters, of food samples and gifts in kind to deny denotational translatability and pecuniary equivalence. Presenter: Aurora Donzelli (University of Bologna)

Translating Sustainability into Somatic Experience: Renderings of Eco-Cities in Southeast Asia: Touted by real estate developers, city planners, and state governments alike, the “eco-city” is emerging as an increasingly common design response to the complex ecological challenges associated with urbanization and climate change. Private utopias that fuse the aesthetics of futurity with the lush beauty of the natural world, planned eco-city developments like Forest City and Penang South Islands, both in Malaysia, promise luxury enclaves against the environmental stressors of existing cities. This paper analyzes CGI architectural renderings used to promote and sell eco-city projects in Southeast Asia as a translational technology of commodification. Produced by renowned international design firms, these renderings, we demonstrate, are designed to simulate in their audience the feeling of “being there,” where “there” is an imagined near future, full of sleek, self-contained, high-rise developments, seeming to emerge right out of the forest. Designed with AutoCAD, SketchUp, and similar software, and circulated through websites, brochures, and promotional videos, renderings translate the familiar, transnational concepts of “green,” “eco-friendly,” and “sustainable” into something far more inchoate, as qualia, or the sensuous aspects of lived experience. Eco-city renderings, we argue, produce value within semicapitalism by engaging aesthetic-sensory modalities that transform sustainability into literal property. By selling “green” as a feeling, CGI renderings capitalize on present-day anxieties over urban decay and commodify “the ecological” as a rich resource of pleasing qualitative experiences. In doing so, we contend, renderings reinforce a neoliberal mode of subjectivity that equates consumption with somatics and reduces climate responsibility to individual consumer decisions. Presenter: Brent Luvaas (Drexel University)

ONE FROM MANY AND MANY FROM ONE: THE UNITY AND MULTIPLICITY OF INCORPORATIONS: *E pluribus unum*. One from many. This early motto of the United States originally referred to the union of thirteen separate colonies. But it also captures the fundamental metaphysical, political, and legal act of incorporation, a translation that creates one unified legal actor from many individuals. At the same time, corporations multiply themselves into independent legal actors, translating themselves into the form of incorporated subsidiaries that are governed like branches of themselves. Unlike human offspring, these corporate offspring are easily created, may take up citizenship in almost any jurisdiction, and always obey their parents.

Corporate governance arrangements counter the problematic legal construction of unity and multiplicity in each case. The differences between natural persons and corporations that are created through these complementary semiotic processes are key to the global economy. Empirically, the paper will discuss these issues with respect to tort liability, international trade, property, and taxation. Presenter: Matthew Hull (University of Michigan)

Brand Valuation and Audit Cultures, or the Translation of Public Perception for Liberal Government : In his review article *Governing by numbers*, Rose (1991) argues that there is a constitutive relationship between processes of quantification and liberal governmentality. He explains that the organization of political life in the form of the modern, Western state has been intrinsically linked to the composition of networks of numbers that connect those exercising political power with the processes, persons and problems that they seek to govern. Numbers, Rose explains, are integral to the problematizations that shape what is to be governed, and to the programs that seek to give effect to government. In her review of the politics of translation, Gal (2015) notes that translation is a key semiotic process through which the links and the constitutive effects that Rose documents in his genealogy of the modern state are created and organized. In this paper, I draw on Gal (2015) and Rose (1991) to explore processes of nation brand valuation and their incorporation into a practice of government; processes which, as I will argue, are constituted by several moments of translation that are metapragmatically regimented by economic genres (Prentice & Gershon, 2022) typical of contemporary audit cultures (Strathern, 2000). Based on my ethnographic and historiographic work on Switzerland’s politics of propaganda and nation branding, I explore how translation processes have allowed to create relations of equivalence and organize connections between public perception, finance, branding and the administration of people, territories, including security, with effects on what constitutes government and on how government is practiced. Gal, S. (2015). *The Politics of Translation*. *Annual Review of Anthropology*, Vol 44, 225–40. Prentice, M. & I, Gershon (2022). Introduction: genre work and the new economy. *Journal of Cultural Economy* 15(6), pp. 725-734. Rose, N. (1991). *Governing by Numbers: Figuring out Democracy*. *Accounting Organizations and Society*, Vol. 16, pp. 673-692. Presenter: Alfonso Del Percio

Governing bodies or the Art of Counting : In this paper I discuss the activities of enumerating homeless people

in Paris, initiated by the city council of France's capital city a few years ago. I document the discursive process of transforming/translating individual experiences of people living on the street into statistical 'data'. I focus on the appeal of measurements on which such counting rests, including the supposition that it helps generate accurate social profiles based on neat categories such as age, gender, types of homelessness (e.g., under a tent) and that it can inform straightforward policies. One of the questions I want to address is the way in which the City Council constructs its counting as a performing political act of attending to homeless social issues in France. That is, whether counting is part of doing work for homeless people. I show how the counting is resemiotized into a self-promoting political discourse performed at a well-mediatized public event where initial analyses of data are released, and wine is sipped afterwards, in the historical salons of the Mairie de Paris. In a second part of the paper, I examine the role played by different social actors in the process of the counting. For instance, experts on homelessness – such as demographers, sociologists, political scientists whose role is to design the questionnaire survey used for the counting – are an important part of the legitimation process of the City Council's counting enterprise. Volunteers who enlisted to count are part of a strategy of governance from below. Finally, I follow the trajectory of the survey-questionnaire and document how it shapes the training session that volunteers attend before being sent off to the streets of Paris, aside from mediating their relationship with those enumerated. Presenter: Cécile Vigouroux

Translating Made in Italy across Time and Space: Often referred to as the crib of the Renaissance, Italy promotes art and history as centerpieces of Italian culture and identity. The numerous medieval churches, Renaissance palaces, and ancient Roman ruins in the Italian landscape often create an "aura" that infuses a high regard for Italy's rich artistic history. This aura is believed to emerge from other aspects of Italian sociocultural life, thus becoming – as many of my interviewees emphasized – part of Italy's "cultural DNA" (Perrino 2020). These artistic and historical values have been also translated into Italy's business sector, often through ideological associations with the "Made in Italy" brand. Through a linguistic anthropological analysis of a corpus of offline and online narratives that have emerged from interviews that I conducted with Northern Italian executives (2011-2022), I examine how collective, Made-in-Italy brand identities are (co)constructed and translated through the scalar chronotopic stances that these executives take vis-à-vis

both the historicity and the contemporary, artistic uniqueness of their companies. More specifically, I examine how executives in small Venetan family-owned firms (Blim 1990; Yanagisako 2002) use their corporations' histories to associate particular moral discourses of cultural values, responsibility, and authenticity with the Made in Italy brand. These links render Made in Italy a national brand that allegedly represents all goods produced in Italy. In particular, I focus on the ways Northern Italian executives construct and solidify their Made in Italy brand identity and how they translate it into Italy's contemporary, capitalist-driven society. Presenter: Sabina Perrino (SUNY, Binghamton University, Department of Anthropology)

4-856

The 'X' Factor: #AnthroTwitter, academic labour, and anthropological community in a time of technological transition

2:00 PM - 3:45 PM TMCC - 803 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Adam Fleischmann (McGill University, Department of Anthropology)

CHAIR:

Lachlan Summers (Max Planck Institute)

PRESENTER:

Hannah Quinn (University of Toronto, Department of Anthropology), Breanna Escamilla, Scott Ross (George Washington University), Jimil Ataman (University of Pennsylvania, Department of Anthropology)

DESCRIPTION:

For years now, contemporary anthropology, and academia more broadly, have been shaped in and by the commons of social media. Can this same social media help anthropology to reimagine community and collaboration, knowledge production and citation, labor and a more just future for higher education? This roundtable featuring members of the Society for Cultural Anthropology (SCA) Social Media Team builds upon a forthcoming (October 2023) deeply collaborative essay series to address the place of social media activity in the future of academic labor, open-access publishing and community building. With some 48,000 followers, the SCA's Twitter account, @CulAnth, is the second largest anthropology social media presence in the world, behind only the American Anthropological Association on Facebook. Since 2010, the SCA has been sharing SCA online publications and Cultural

Anthropology journal content on Facebook and Twitter, channeling a large portion of its total readership—and, arguably, some of its cutting edge reputation—from social media posts. By developing an engaged online presence, promoting anthropological ideas and fostering online community, it has become one of the discipline's largest megaphones: a central means through which anthropology gets both out of individual departments and out into the public. This work is managed by a group of volunteer graduate students as part of the Society's Contributing Editor Program. Unpaid, but not necessarily uncompensated, this collective work provides for a unique perspective on the role of social media in contemporary anthropology and academia more broadly. In this roundtable, outgoing and incoming members of the SCA's Social Media Team draw from the transformative experiences of working together to reflect on how academic work on social media can be a space from which to reimagine the politics and ethics of academic community and knowledge production. Following Jobson (2020) and Tuck (2022), we look toward a future that understands and values its contemporary conditions of possibility, not as external to the discipline but as essential to its continued relevance, institutionally and intellectually. Along the way, we endeavor to make sense of the place of precarious labor within the yet-unwritten future of our academic community. Approaching the one-year anniversary of a tech billionaire's purchase of Twitter, and following on the heels of its rechristening as X, academics have been wondering what new platforms might exist for building community and practicing public scholarship. Drawing on our lived experience and collaborative labor as SCA's Social Media Team, in this roundtable we explore the challenges and possibilities of making a place for anthropology online. We ask: Where will anthropology's online community (such as "#AnthroTwitter") go as these infrastructures become unusable, morally and technologically? How do these transitions in online academic community offer an opportunity to rethink anthropology's future(s)?

4-530

Transformations in Black Educational Experiences (Across Time and Space)

2:00 PM - 3:45 PM TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Angela Crumdy (University of Pennsylvania)

CHAIR:

Angela Crumdy (University of Pennsylvania)

PRESENTER:

Keisha Wiel ,Samiha Rahman (California State University, Long Beach),Amanda Concha-Holmes (University of Florida),Holly Okonkwo (University of California, San Diego),Deneia Fairweather (Galen University)

DISCUSSANT:

Jasmine Blanks Jones (Johns Hopkins University)

DESCRIPTION:

This two-part panel series considers transitions as a 'project of connection and mobility' across the African diaspora, centering transcendence as a framework for embracing 'blackness across borders' (Thomas, 2007) and resisting imperial and colonial fragmentation across linguistic and cultural lines (Torres-Saillant, 2016). We propose education in school and community contexts as a gathering space for bridging past, present, and future configurations of Black students, educators, and community members as they address and transform the crises of everyday life. In alignment with Yomaira Figueroa-Vásquez's (2020) perspective on relationality, we highlight shared subjective experiences across contexts while also acknowledging sites of incommensurability. By highlighting Black intellectual, educational, and political projects in defiance of national boundaries (Kelley, 2020), we share anthropological theory and praxis to 'allo[w] a new history of freedom to be written' (Johnson, 2019). Our first panel advances understandings of education as the practice of freedom (hooks, 1994) by thinking expansively about what learning looks like and where it happens. Panelists do so by: 1) engaging school sites in Aruba and Curaçao, to consider how students and teachers use their full linguistic repertoire, especially the Creole language Papiamentu/o, to subvert educational policy of using the colonial language of Dutch; 2) conducting a longitudinal study on the possibilities and foreclosures of sustained African-diasporic Islamic education exchange based on three groups of Black American Muslim youth who once studied in Medina Baye Senegal; 3) co-creating SAAADHI-Sankofa African American Arts & Digital Humanities Initiative, to offer a transition to decolonial futures that heralds empowering content, arts-integrated practices, and positive results for K-12 educators in Florida; 4) Using research and teaching experiences from Bahia, Brazil, Belize City an New York City to produce an Anthropology in Motion 2.0 (AIM

2.0) toolkit where youth and young adults will use problem and project based learning (PBL) techniques to move toward a data driven investigation into why we need reparations; 5) analyzing interviews with African American women cosmetologists who collaborated in designing and implementing a series of community-centered science, technology, engineering, and mathematics (STEM) education programs to support broadening the participation of Black children in those fields.

Resistance, Language Use, and Identity in Aruban and Curaçaoan Schools: Papiamentu/o, one of two official Caribbean Creole languages, is the language of Aruba and Curaçao alongside Dutch and English. Although Papiamentu/o is regarded as an important identity marker among its speakers, many consider it less suitable than Dutch for use in formal education. Dutch is considered the official language of education in most schools on the islands. Yet many teachers resort to translanguaging between Papiamentu/o and English to teach their students. For many students, Dutch is a language that they mostly encounter in a school setting often not coming across Dutch outside of the classroom. This presents an issue that while many students can speak Dutch, their comprehension of the language for academic purposes is minimal. Through the ethnographic methods of participant observation and participatory action research, I investigated how teachers employed the use of their full linguistic repertoire to ensure their students' academic success through language use socialization. I suggest that the iconization of Papiamentu/o as a nurturing language allows students and teachers to effortlessly translanguage through Papiamentu/o, Dutch, and English and subvert behavioral classrooms norms. My research question asked: How were students socialized into ideas about language use in educational settings, specifically about the use of Papiamentu/o in relation to Dutch, English, and other languages? Through the frameworks of translanguaging (García and Wei 2015,) and language socialization (Garrett 2012), data was analyzed to discern how students and teachers use language as resistance to negotiate classroom demeanor and academic success. Findings suggested that not only did teachers and students use their linguistic repertoire as resistance to the hegemonic language policies in education, but teachers also used their linguistic repertoire to create innovative teaching methods in order to educate their students. Presenter: Keisha Wiel

Time to Work: Bringing Islamic Education and Diasporic Exchange Back Home: This presentation examines the long-term trajectories of Black American Muslim youth who studied in Medina Baye, Senegal from the 1980s to the present. Bringing together the stories of students and alumni over four decades, this presentation chronicles their aspirations and journeys after they completed their education abroad and as they moved into the next phases of and places in their lives. Once young people left Medina Baye, how did they take up the religio-racial imperative to do service for and in their community? How did they balance this religio-racial imperative with the need for forms of employment or schooling that would allow them to economically sustain themselves and their families within the system of racial capitalism in the U.S.? To answer these questions, I focus on three categories of young people. Each category envisioned and enacted different academic and occupational pathways once they finished their studies. The first was young people who were committed to becoming religious leaders, authorities, and teachers in the U.S. The second was young people who leveraged their educational experiences abroad as a sociopolitical and moral compass that anchored their subsequent academic, professional, and community-engaged/based activities. The third was young people who briefly attended school or were employed in the U.S. but ultimately decided to return to Medina Baye with hopes of rebuilding their lives there. These three groups reflect the varied ways in which the educational experience in Medina Baye shaped Black American Muslim youths' ways of being, becoming, and belonging they transitioned into social adulthood and engaged in their work in the world. These groups' trajectories demonstrate the possibilities and foreclosures of sustained African-diasporic Islamic education exchange in offering Black American Muslims greater resources for transforming themselves and their communities, and for withstanding racial capitalism and anti-Blackness. Presenter: Samiha Rahman (California State University, Long Beach)

Transitions to a Decolonial Curriculum through Evoking the Complexity of Black Lives in Florida: Florida has a deep connection to Black history (and people of non-European ancestry) that is often left at the margins of school curricula. A fundamental problem of integrating Black history into K-12 classrooms is that the teachers do not have the content knowledge, in part because of the colonial, Eurocentric curriculums, but also because when Black people are introduced it is often through slavery and oppression. To counter this trend and offer a transition to decolonial futures that heralds

empowering content, arts-integrated practices, and positive results that inspire Black scholars to continue with higher education and entrepreneurship, we created SAAADHI—Sankofa African American Arts & Digital Humanities Initiative. Based on evocative ethnography, a feminist theoretical and methodological intervention, our mission is to decolonize representations in the curriculum through making critical-art and digital humanities products that highlight underrepresented stories of people, places and ideas with an Afrofuturist lens. To accomplish this goal, we bring together university scholars, artists, the local media station, community leaders, along with teachers and students to collaborate on crafting digital humanities productions to evoke the complexity of Black lives in Florida. The presentation will offer rich examples of audio, video and multimedia that include the first-hand experience of some of the Eastside students involved in the production of the podcast *Unsung Heroes in Alachua County*. Presenter: Amanda Concha-Holmes (University of Florida)

Styling STEM: How African American Women Cosmetologists Reimagine STEM Education : This paper analyzes interviews with African American women cosmetologists who collaborated in designing and implementing a series of community-centered science, technology, engineering, and mathematics (STEM) education programs to support broadening the participation of Black children in those fields. These collaborations used technologies and media as bridges between STEM knowledge as it appears in schools and STEM knowledge as it has been and is communicated, produced, and used by Black haircare experts. We discuss how exploring the knowledge practices of these experts not only provides new ways for reimagining STEM fields for Black children, but also helps to acknowledge STEM's existing and generative presence in Black communities. Our findings reveal three ways that this group of cosmetologists helped reimagine STEM education: 1) STEM as personal and situated; 2) STEM as a blend of formal and informal knowledge; and 3) STEM as community. Presenter: Holly Okonkwo (University of California, San Diego)

Stepping Forward to Reparations: Using Anthropology to build A Postcolonial Global Digital Classroom: How do we build a more inclusive educational system in a post colonial era? How do we build a more supportive educational system in a post colonial era? How do we address youth empowerment in a post colonial era? These are the guiding questions that serve as a foundation for a global digital classroom curriculum

called Anthropology in Motion (AIM) 2.0. AIM 2.0 is an inquiry based toolkit that focuses on how to repair the injustices of the past through sustainable development. In this curriculum, youth and young adults (aged 16-24) use problem and project based learning (PBL) techniques to move beyond decolonization toward a data driven investigation into why we need reparations. Reparations, often considered a divisive term, is associated with either compensated emancipation and a path toward reconciliation or an unrealistic solution that could bankrupt a nation. Aim 2.0 emphasizes postcolonial epistemologies, emancipatory voices and practice theory and shows how youth and young adults understood the intention of reparations while realizing, appreciating and understanding the value of seventeen sustainable development goals introduced by the United Nations in 2015. Using the United Nations Sustainable Development Goal (UNSDG) and Caricom's Ten Point Plan for Reparations as a guide and foundation for applying anthropology, and primary data collected about the diverse cultures and communities of African Diaspora, this paper advocates for a vision of democratizing education and creating global communities of practice that will empower youth and young adults to be active, uplifting and consistent participants in their communities. Presenter: Deneia Fairweather (Galen University)

4-580

Transitioning to a More Critical Engagement between Anthropologists of the Circum-Caribbean

2:00 PM - 3:45 PM TMCC - 714 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Adriana Garriga-Lopez (Florida Atlantic University)

CHAIR:

Deniz Daser ,Sarah Vaughn (University of California, Berkeley)

PRESENTER:

Melinda Gonzalez (Rutgers University), Steven Gonzalez (Massachusetts Institute of Technology), Adriana Garriga-Lopez (Florida Atlantic University), Anais Roque (Arizona State University, School of Human Evolution and Social Change)

DESCRIPTION:

Anthropologists of the circum-Caribbean have long thought of our field sites as 'locations' (Trouillot 2003), that is, as places constructed through the historical circuitry of global capital and labor that links modern societies in complex webs of inequality. As climate change in the Capitalocene gains urgency as both a lived reality and as a topic of study, scholars of the circum-Caribbean have emphasized the ways that disasters and post-disaster processes reflect forms of accumulation structured by imperialism and racial capitalism that maintain and reproduce vulnerability for marginalized communities. Yet, contrary to the transborder considerations of much of that work, the ethnographers themselves have often remained isolated as researchers. This roundtable aims to correct that by bringing together scholars examining post-disaster contexts in diverse locations like Puerto Rico, Singapore, New Orleans, Guyana, the Bahamas, and New York. As scholars studying a broad range of topics ranging from data infrastructures, to post-disaster displacement, to the short- and long-term physical and mental health effects of compounding disasters. We propose to discuss the following questions, among others: What areas of overlap emerge from comparing research findings across Caribbean and diasporic contexts? How can scholars of the circum-Caribbean collaborate on post-disaster research, not only to strengthen findings on post-disaster political economy and cultural change, but also to create more robust methodological and theoretical approaches for a highly transnational region? How do individual researchers embody the effects of disaster and post-disaster settings? What is the relationship between cultural anthropology and disaster studies currently like and how can we change it? In what ways do people resist the logic and power of disaster and disaster response discourses and apparatuses in the Caribbean?

4-585

Transitioning Toward Humanizing Higher Education: An Anthropological Perspective on Possibilities in Postsecondary Institutions

2:00 PM - 3:45 PM TMCC - 717 B*Roundtable/Town Hall - In-Person***REVIEWED BY:****Council on Anthropology and Education****ORGANIZER:****Jennifer Stacy****CHAIR:****Jessica Sierk****PRESENTER:****Jessica Sierk ,Wesley Shumar (Drexel University),Amy Somchanhmavong ,Jennifer Stacy****DISCUSSANT:****Sarah Appelhans (Lafayette College),Corinne Kentor****DESCRIPTION:**

Institutions of higher education can be understood as spaces of transition from multifarious and overlapping perspectives. The twenty-first century university has commonly been dubbed as a liminal space between adolescence and adulthood and, more and more, as the genesis of careers - the transition from academic to professional life (Newman & Turner, 1996; Carnevale et al., 2022; Arthur, Khapova & Wilderom, 2005;). Postsecondary institutions have also been configured as spaces to cultivate justice and social change (Brayboy, 2005), regardless of their simultaneously exclusionary practices. Despite the prevalence of these tropes, anthropological research has illuminated that dominant rhetoric about the function of college is, at best, incomplete and, more likely, obscuring much about people's realities within the institution and the institution's role in sustaining the hegemonic status quo (Urciuoli, 2009). This has become increasingly concerning as the U.S. undergraduate student body becomes more diverse across intersecting social identities, including ethnicity, race, socioeconomic status, language, immigration status, and age (NCES, 2022). Transitioning toward humanizing practices in higher education requires ethnographically researching the lived experiences of stakeholders, capturing the cultural material and patterns of the existing world so that the possible world might be pursued. As anthropologists dedicated to equity, we come together to identify promising praxis and to deliberate the elements that facilitate or hinder the transition toward humanizing higher education. In this round table, we explore initiatives that, first and foremost, understand university stakeholders as humans, that center their identities, resist technocratic tendencies, and cultivate an authentic sense of belonging. Corinne Kentor contemplates humanizing institutional support systems, such as financial aid, as a practice of caregiving. Wes Shumar considers a return to Humboldt, prioritizing teaching for meaningful learning in higher education and the power of professional development with Polish, Danish, and American Faculty. Amy Somchanhmavong takes up place-based, ecosystem approach to community engagement in higher education and looks

at public community-based pedagogies as a driving force. Kristine Sudbeck highlights faculty efforts to decolonize/indigenize teaching and learning at a tribal college to reclaim indigenous languages, histories, and cultures while also fostering healing and identity development. Helene Demers embraces decolonizing pedagogies by asking postsecondary students to sit with water and to use contemplative practice in post-secondary to deepen their understanding of connection to place. Sarah Appelhans explores the capabilities approach as a vessel through which to humanize education for engineering students, while Jessica Sierk ethnographically analyzes students' metacognition as they engage in a mindful labor approach that questions and transforms traditional grading practices. Jen Stacy and coauthors document a unique approach to professional development for bilingual educators that cultivates ideological clarity, emboldens teachers' of color praxis, and reimagines typical 'takeaways'. Together, this purview of research not only captures a transition toward humanizing practices in higher education, but also illuminates how the people involved in these initiatives navigate, subvert, and resist oppressive forces.

4-535

Transmutable Practices of Care in Museums

2:00 PM - 3:45 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Cara Krmpotich

CHAIR:

Alice Stevenson (University College London, Institute of Archaeology)

PRESENTER:

Maureen Matthews ,Cara Krmpotich ,Alice Stevenson (University College London, Institute of Archaeology),Ricardo Punzalan (University of Michigan),Nicole Anderson

DESCRIPTION:

This panel attends to the transitions happening within museums regarding the care of collections and cultural belongings. We approach the practices of care from the perspectives of collections managers, registrars, curators, and descendent communities. The papers within this panel challenge prevailing notions in the cultural sector that there are universal 'best practices,'

and instead seek to develop plural expressions of care that are attuned to both local cultural expressions and global expectations surrounding cultural heritage (Anderson and Geismar 2017; Silverman 2015). As Woodham and Kelleher (2020) observe, the ways museums demonstrate care makes legible to other parties whether and how they, in turn, should care for and value collections. Museum anthropology has played an important role in expanding demonstrations of care, spurred on by Indigenous activism, community collaboration, and a deep interrogation of the values espoused and enacted by museums (Clavir 2002; Conaty 2015; Krmpotich and Peers 2014; Peers and Brown 2015; Shannon 2021; Spears and Thompson 2022; Turner 2020; Walsh 2017). This panel will demonstrate a need to see best practices of care not as 'immutable' but as imminently transmutable by offering contemporary case studies of museum anthropologists and archivists that continually transform-if not also transgress-the work of museums and cultural institutions. The cases presented here imagine, experiment with and enact additional means of care that resist isolating and insulating museums. Instead, each paper looks at how values and actions of care transit into and out of museums, involving government, diplomacy, health care, communities, artists and archives.

Minwaabaji'idizowin: Making Oneself Useful: This paper addresses the changes in museum caring practices which derive from an approach to Indigenous museum collections which privileges the Anishinaabe/ Ininiw/ Dakota view that ceremonial artefacts such as pipes are kinds of other-than-human persons with active social relationships (Viveiros de Casto, Bird-David, Matthews). It follows from this perspective that the collection itself imposes obligations on the museum and its persons to provide care, not from a professional asset-based ownership and heritage performance perspective, but with the purpose of renewing old Indigenous relationships through visitation, repatriation, and reconciliation and encouraging new Indigenous relationships by bringing Indigenous community members and scholars into the collection and taking Indigenous artefacts out into the communities while substantially renegotiating interpretive and administrative authority. This paper reflects on changes in practices and protocols which have been initiated by twelve pipes now on exhibit at the Manitoba Museum (Matthews 2021). In local Indigenous languages, these pipes are spoken of as if they can make things happen. They have in fact made things happen. They have changed the museum's approach to "care" from a social,

ceremonial, and institutional perspective. These pipes were asked to act as diplomats and teachers on behalf of First Nations people, educating the public about First Nations perspectives on treaty making. This very overt role has brought into being new ways of caring for Indigenous objects and new ways of articulating relationships within and outside the museum, transforming museum practice and challenging the museum's interpretive authority. Presenter: Maureen Matthews

Healthy Aging as an Alternative Ethics and Model for Collections Care: The World Health Organization recently declared 2020-30 as the Decade of Healthy Aging, seeking to catalyze a global collaboration that will improve the lives of older people, their families, and the communities in which they live. Aging is positioned as positive, albeit accompanied by significant shifts in social roles and close relationships. This paper takes up the WHO's notion of Healthy Aging and re-imagines it in the context of museum collections, treating artefacts as seniors with needs and desires that need to be met if they are to age well. The paper proposes an alternative framework for collections care that deprioritizes physical stasis as the primary goal, and instead articulates a new framework for artefact health and well-being that encourages mobility, relationships, meeting basic needs, and the ability for artefacts to contribute, learn and grow. Using precedents from existing museum practices and values--including museum anthropology, Indigenous museology and care of musical instruments--I illustrate how 'Healthy Aging' can be enacted by collections staff and provide an alternative philosophy to collections care that is particularly fruitful for small and medium-sized institutions. Presenter: Cara Krmpotich

Bane and Boon: Critical Care around Object Marking: Physically applying or marking an object with a registration, inventory, or accession number is integral to its transition from cultural belonging or artefact into a museum object. The procedure of assigning a unique number or providing a contextual label is also identified as being an essential aspect of care in order to avoid one of the ten agents of deterioration that affect collections – dissociation – the accession number or markings often extending into and tethering an object within an ecosystem of related historical documentation. In collections management and care, whether or not to employ a particular marking technique is usually informed by the material properties of an object, but this talk reviews some of the cultural, religious, political, moral and ethical conditions that are

equally important to consider. The significance of inscribing and re-inscribing numbers or other such marks is highlighted in moments where source communities are confronted with labels, particularly obtrusive ones, which may cause grief, anger, or confusion, but possibly also feelings of relief that the markings ensure that remains are identifiable as specific ancestors or items as sacred belongings. Markings can therefore be both bane and boon (something that is both a benefit and an affliction) as artefacts and cultural belongings transition from institution to institution, or from public museum back to community. Care thus needs to be extended to even those more taken for granted aspects of collections practice. Presenter: Alice Stevenson (University College London, Institute of Archaeology)

Enacting Reparative Approaches to Philippine Collections at the University of Michigan: This paper reflects on current efforts to develop a set of culturally-responsive and historically-minded decolonial approaches to Philippine collections at the University of Michigan. The University's role in U.S. colonial expansion resulted in the accumulation of one of the largest Philippine cultural and scientific collections in North America. Addressing the University's colonial complicity requires acknowledgement of the harms resulting from the formation of these collections and to develop decolonial practices that aim to provide reciprocal and reparative access built on the context of Philippine colonial realities. But what would constitute these reparative stewardship approaches in a colonial University? This question prompts us to be cognizant of the dangers of misappropriating reciprocity, reparation, and repatriation protocols developed for Native American collections. The issue of "decolonizing" the Philippine collections requires separate contexts and considerations. Despite its large accumulation of Indigenous materials, the University lacks culturally appropriate frameworks and policies for navigating access, building community relations, and instituting reparative actions. This paper will outline three interrelated pursuits that intervene in contemporary scholarship and curation by shifting focus towards reparative actions: reparative curation, reparative connections to community, and reparative scholarship. These slow paths of reparative actions mitigate or repair the harm of traditional curation and scholarship that largely ignored community voices and perspectives, glorified colonial actors, and almost exclusively catered to academic researchers. The case of decolonizing Philippine collections in the U.S. demands navigating our stewardship responsibilities to former, and current,

occupied territories and the larger international Indigenous communities. Presenter: Ricardo Punzalan (University of Michigan)

Rehumanising Museum Documentation: Proactive Reparative Work in Edinburgh's Anatomy Museum: This paper reflects on the ongoing process of affiliating First Nations and Inuit ancestors in Edinburgh University's Anatomical Museum with contemporary descendent communities. I examine the museum's transition in adopting new care practices through dialogues with communities, who were unaware that their ancestors were taken to Edinburgh. This transition marked the museum's first attempt at proactive outreach, thereby transforming its traditionally reactive process. Drawing on archival research and ethnographic data, I reflect on the preparation needed to bring this "difficult knowledge" (Britzmann, 2000) into visibility. This work challenged a team of ethnographers and museum professionals to present provenance data without reproducing colonial logics and perpetuating further harm. I reflect on the process of 'humanising' this museum documentation and individualising the ancestors' identities, particularly when the provenance is partial, conflicting or missing, and often uses racist and dehumanising language. 'Humanising' these archival fragments required conversations on appropriate formats to share this knowledge, ensuring it was accessible and clear, yet still presented in a sensitive and careful manner. I argue these conversations constructed a "methodology of discomfort" that calls on institutions to seek new ways to address their colonial collections. By confronting the fear of making mistakes, I show that transmutable practices of care are possible in the spite of institutional anxieties. This process challenges the pedagogical distinction between 'learning about' difficult colonial collections, and 'learning from' them, allowing institutions to address their historic and present-day accountabilities to ancestors in their care. Presenter: Nicole Anderson

4-590

Twisting the Fabric of Sovereignty: Torsions, Distortions, and the Topological Imagination

2:00 PM - 3:45 PM TMCC - 717 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Rebecca Bryant (Utrecht University)

CHAIR:

Emma Pask (University of Chicago), Andrea Ballestero (University of Southern California, Department of Anthropology)

PRESENTER:

Townsend Middleton, Dace Dzenovska (University of Oxford), Elizabeth Dunn, Livnat Konopny Declve (Hebrew University of Jerusalem)

DISCUSSANT:

Jacqueline Fewkes (Florida Atlantic University), Franck Bille (University of California, Berkeley)

DESCRIPTION:

Too often, the term topology is used as a synonym for 'network' and as a result tends to remain abstract and disembodied. Yet a topological space can offer much theoretical mileage when mobilized as originally conceptualized in mathematics on account of its unique spatial characteristics—notably those it 'maintains in the process of distortion and transformation (bending, stretching, squeezing, but not breaking)' (Blum and Secor 2011). In foregrounding the physicality of space, this view of topology brings it into conversation with the growing literature on materiality and three-dimensionality and can illuminate the tension between the physical, political, and cultural realms. In this session, we are particularly interested in holes, knots, folds, and other irregularities in the fabric of political space, and how these are produced and maintained. We invite ethnographic and conceptual contributions on all forms of spatial interruptions. This may include exclusion zones, breakaway states, anthropogenic subsurface structures, enclaves, gated communities, buffer zones, and no-go zones, to name only a few potential topological configurations.

4-858

Abolition and Pathways to Reproductive Liberation

4:15 PM - 6:00 PM TMCC - 803 A

Late-Breaking Roundtable/Town Hall - In-Person

ORGANIZER:

Hanna Amanuel

CHAIR:

Adeola Oni-Orisan

PRESENTER:

Siri Suh (Brandeis University), Risa Cromer (Purdue University, Department of Anthropology), Ugo Edu (University of California, Los Angeles), Joy James

(Williams College), Hanna Amanuel, Adeola Oni-Orisan, Annabel Sowemimo

DESCRIPTION:

While Roe v. Wade did not secure abortion access for all, its overruling in June 2022 has enabled bans and worsening restrictions across the United States. In the wake of shifting legal and social landscapes after Dobbs, we seek to explore paths to reproductive liberation. We ask: as abortion and other reproductive health restrictions intensify, what modes of caregiving and coalition building emerge and persist through these transitions? And what kinds of solidarities and efforts have emerged globally, across national boundaries? We seek to ground this discussion in longer histories of chattel slavery and colonialism, and to make visible the logics of carcerality that shape reproductive restrictions. We also hope to be in conversation with movements for abolition and reproductive justice, while maintaining a critical perspective on how and when these terms are employed. Lastly, we aim to situate paths to reproductive liberation within larger contexts of bans on education, access to gender affirming care, voting rights, immigration restrictions, among other moves to further marginalize poor, Black and brown communities. This roundtable brings together an international, transdisciplinary group of reproductive health advocates, doulas, physicians, political theorists, and anthropologists who have studied the politics of abortion, reproduction, contraception, and sterilization in Brazil, Ethiopia, Nigeria, Senegal, England, and the United States. Panelists will draw from research and theorizing on the Captive Maternal and abolitionist organizing in the US (James), post-abortion care, reproductive health data, and the politics of misoprostol in Francophone West Africa (Suh), Black women's experiences with contraception and abortion care in the UK (Sowemimo), informal birth workers and maternal health in Nigeria and the US (Oni-Orisan), racial politics of family planning and sterilization in Brazil (Edu), reproductive surveillance and abortion care in the US (Amanuel), and the politics of frozen human embryos and far-right movements in the United States (Cromer). They also pull insights from experiences in clinical practice as medical trainees and physicians (Amanuel, Oni-Orisan, Sowemimo), as well as doulas (Cromer, Edu).

4-595

Alcohol in Transition: Conflict and Encounter in our Social Worlds – Part 2

4:15 PM - 6:00 PM TMCC - 712

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Europe

ORGANIZER:

Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology)

CHAIR:

Christina Collins (Indiana University, Bloomington, Department of Anthropology), Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology)

PRESENTER:

Michelle Johnson (Bucknell University, Department of Sociology & Anthropology), Verena La Mela (University of Zurich), Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology), Jean Michaud, Sarah Turner, Edmund Searles (Bucknell University, Department of Sociology & Anthropology)

DISCUSSANT:

Paul Christensen

DESCRIPTION:

Alcohol, as a special class of food-drug, is a rich ethnographic object for the study of both unity and discord. Alcohol as a social lubricant, facilitator, and binder brings people and communities together around life events. However, drinking also often acts as a catalyst in the moments leading up to dispute and discord. Attitudes and actions surrounding the production, distribution, sale, and consumption of alcohol are sites of social, cultural, political, economic, religious, medical, and environmental tension. This panel explores how alcohol serves as a useful lens for exploring the socio-cultural processes of conflict and its reconciliation. Specifically, in line with this year's theme, Transitions, we examine how conflict emerges through encounter-not in a causal, but liminal sense-the build-up, the bubbling, and the brewing before the bonding or blowout. What story does alcohol tell us about conflict, as a social process, in transition? The anthropological literature on alcohol either examines drinking as a cultural act that gives insight into our social worlds (Douglas 1987; Heath 2000) or emphasizes a public health perspective through research on intoxication, addiction, and other harmful drinking practices (Babor et al. 2023; Singer 2012). Hunt and Barker (2001) call for scholars to conceptually bridge this divide-arguably, a divide that arises from alcohol's status as an embodied material culture that is simultaneously food and drug-or 'food with difference' (Dietler 2006; Dietler and Herbich 2006, 398). As a food,

alcohol indexes the richness of social life as a marker of cultural, linguistic, racial/ethnic, religious, political, gender, generational, and class identities; but, as a drug, alcohol's psychoactive and intoxicating properties makes it a potent and paradoxical agent of social tradition, transformation, transgression, and trauma. Over the last two decades, several scholars have addressed this divide through the study of alcoholism and Alcohol Anonymous (AA) globally (Borovoy 2005; Christensen 2015, Raikhel 2016). However, how might an approach that more broadly interrogates the relationship between alcohol and conflict, in transition, further bridge such divergent conversations? From compulsion to addiction; conviviality to belligerence; legality to illegality; and indigenous production to commercialization, we invite papers that explore the relationship between alcohol and conflict. This may include research that examines transitional states of being (e.g., soberness to intoxication); mediations between material-spiritual realms (i.e., alcohol in religious ritual); regional, national, and/or global rivalries (e.g., corporate versus craft alcohol production); prohibition and resistance (e.g., informal brewing/distilling versus state regulation); alcohol as a symbol of repression or resistance; and the many other tensions arising from our everyday encounters with alcohol. Overall, we ask, in what ways does alcohol challenge our conception of conflict, in transition, or even transition, in conflict, to better understand our ever-changing, turbulent, social realities in an increasingly globalized world.

Falling from Islam by the Bottle: Debating Alcohol and Religious Identity among Guineans in Portugal: For Muslims in Guinea-Bissau, alcohol is a marker of religious identity. Ethnically Fula and Mandinga peoples, for example, express their adherence to Islam by declaring they do not drink alcohol. In explaining how non-Muslims differ from them, Guinean Muslims often state that non-Muslims drink alcohol. The presence or absence of alcohol, such as palm wine or imported beer, is an important feature distinguishing Muslim from non-Muslim rituals. For those who have emigrated from Guinea-Bissau to Portugal, alcohol continues to serve as a marker, separating Muslim from non-Muslim immigrants and shaping ethno-religious identities. But this taboo and its relationship to identity have become more complicated in Lisbon and are currently the subject of discourse and conflict. Like Muslims in Guinea-Bissau, Guinean Muslim immigrants in Portugal are increasingly looking to the Middle East for a model to emulate in their practice of Islam. Many are surprised to learn, however, that some Arab Muslims drink, which

has led some Guineans to question this taboo. The physical exhaustion of manual labor, nostalgia for homeland, and the stress of life in Europe have also led some Guinean Muslims, especially youth, to experiment with alcohol, much to their parents' dismay. Muslim-healer diviners are attempting to address this crisis with innovations in their craft, which some Guinean Muslims embrace and others deplore. In this paper, I examine the contours of this spirited debate as different groups of Guinean immigrants—elders and youth, reformist and traditionalists, men and women—remake their identities and ritual practices in Lisbon as they live among non-Muslims and encounter increased racism and anti-Islamic sentiment. I argue that a new category of ethno-religious identity, children of Muslims, is emerging as Guinean Muslims “fall from Islam” by engaging in forbidden behaviors, such as drinking alcohol. I draw on multi-sited, multi-temporal fieldwork spanning two decades. Presenter: Michelle Johnson (Bucknell University, Department of Sociology & Anthropology)

Women, Trust, and Vodka: Polarization in the Sino-Kazakh Borderlands: Self-referential jokes about alcohol are popular among people who were born in the former Soviet Union. Vodka is the proverbial embodiment of life. However, after the Soviet Union collapsed, the emergent independent Central Asian states returned to pre-existing, Muslim values, which forbid alcohol. The “Soviet” Uyghurs of Kazakhstan are, in addition confronted with religious ideas and values from their Muslim co-ethnics in the neighbouring Xinjiang Uyghur Autonomous Region in China. Uyghurs in Kazakhstan subsequently claim to become “more religious”. A tolerance of alcohol consumption during the Soviet Union, its easy accessibility and a perceived increasing religiosity in the past years places Uyghurs in Kazakhstan in an ambivalent situation. While some condemn the consumption of alcohol, others find it essential for building and maintaining sociality. Alcohol is a key component of *chay*, literally tea, a social institution, where Uyghur women meet in groups, save money collectively and spend time together chatting, eating, and dancing. The changing values towards alcohol led to discussions and polarization within and among *chay* groups. In the course of 18 months of ethnographic field research in a border town in south-eastern Kazakhstan I studied over a period of seven years *chay* groups and their social dynamics. I argue that alcohol is a key element in building and maintaining trust among *chay* group members and that its rejection may result in the disintegration of *chay* as social institution. This paper makes three contributions: First, empirically it illustrates the tradeoffs of alcohol consumption and

renunciation among Muslim women in the Sino-Kazakh borderlands; Second, methodologically it probes the concept of the border as a catalyzer for alcohol consumption/renunciation; Third, theoretically it brings together institutional analysis and alcohol in order to show how conflict emerges and eventually threatens the existence of a social institution. Presenter: Verena La Mela (University of Zurich)

Cana in Conflict: The Valorization, Regulation, and Transformation of Grogue in Cabo Verde: In Cabo Verde, rum known colloquially as grogue is a contested cultural artefact: heritage commodity, taste of the islands, and harmful drug. Europeans introduced sugarcane to the arid archipelago in the sixteenth century in a doomed effort to establish proto-plantations. Looking to add value to the limited sugar supply, commercial attempts to produce aguardente distilled from fermented sugarcane juice soon followed. There is a long colonial and post-colonial history of tensions playing out between alcohol producers and state regulators. It is often something discussed in the past, but what does regulatory power look like in “neo-colonial” moments? And what forms of agentive resistance emerge? This paper evaluates the valorization, regulation, and transformation of grogue since the implementation of a national alcohol policy and action plan in 2016 (decree-law No. 11/2015). The General Inspectorate of Economic Activities (IGAE) now inspect and certify stills and their output throughout the country. Combatting unsanitary production conditions and amelioration efforts (such as adding refined sugar to increase alcohol by volume), thousands of liters of fermented mash and grogue are labeled “counterfeit” or “illegal,” seized, and destroyed annually. Efforts focused on legal commercialization, trademark registration, and public health are underway by the state. These initiatives directly challenge small-scale artisanal producers with limited means. They funnel production into larger cooperative sites and benefit more expensive industrialization efforts, described by some local producers under threat as “neo-colonial,” especially as foreign markets and capital investments expand. How do artisanal producers of grogue weather this latest storm, and what does the future of crafting grogue in Cabo Verde look like? Presenter: Brandon Lundy (Kennesaw State University, Department of Geography & Anthropology)

Good spirits? The persistence of distilling alcohol among upland communities in northern Vietnam: In Vietnam’s mountainous borderlands with China, Hmong and Yao ethnic minority households and communities have been

distilling rice, corn, and cassava alcohol for generations. These upland distillers have their own ideas regarding the best ways to perfect alcohol production and regarding its important social and cultural consumption roles. However, these are not easily aligning with the Vietnamese state’s frontier ‘development’ goals. Moreover, despite the crucial functions that home-distilled alcohol have long played in Hmong and Yao rituals and social interactions, there have been limited investigations into how these communities are upholding, adapting, and at times foregoing domestic alcohol production in the current context of state ‘selective cultural preservation’ policies and modernization goals. We focus first on how the practice of Hmong and Yao alcohol distillation has been impacted by successive political regimes, from the imperial era when little control was applied, to French colonial occupation when alcohol production became a state monopoly, to the collective period that simply carried on with the colonial policy, and now, a free-market era with both the deregulation of alcohol and a massive surge in outsider interest. Meanwhile, locally, alcohol still constitutes an important part of non-monetized exchanges between kin and neighbors, acting as an effective cement in local social structures, as much as a social lubricant. Second, we investigate how customary distilling knowledge is now being preserved, transformed, or even forgotten at the same time as the local alcohol trade gradually pushes beyond the boundaries of lineage and village exchange networks to enter regional and global commodity chains. We tease out some of the unexpected consequences of these changing dynamics in Vietnam’s northern borderlands and what they mean for upland communities, newly involved lowland actors, and the styles of alcohols being distilled. Presenter: Jean Michaud

Good spirits? The persistence of distilling alcohol among upland communities in northern Vietnam: In Vietnam’s mountainous borderlands with China, Hmong and Yao ethnic minority households and communities have been distilling rice, corn, and cassava alcohol for generations. These upland distillers have their own ideas regarding the best ways to perfect alcohol production and regarding its important social and cultural consumption roles. However, these are not easily aligning with the Vietnamese state’s frontier ‘development’ goals. Moreover, despite the crucial functions that home-distilled alcohol have long played in Hmong and Yao rituals and social interactions, there have been limited investigations into how these communities are upholding, adapting, and at times foregoing domestic alcohol production in the current context of state

'selective cultural preservation' policies and modernization goals. We focus first on how the practice of Hmong and Yao alcohol distillation has been impacted by successive political regimes, from the imperial era when little control was applied, to French colonial occupation when alcohol production became a state monopoly, to the collective period that simply carried on with the colonial policy, and now, a free-market era with both the deregulation of alcohol and a massive surge in outsider interest. Meanwhile, locally, alcohol still constitutes an important part of non-monetized exchanges between kin and neighbors, acting as an effective cement in local social structures, as much as a social lubricant. Second, we investigate how customary distilling knowledge is now being preserved, transformed, or even forgotten at the same time as the local alcohol trade gradually pushes beyond the boundaries of lineage and village exchange networks to enter regional and global commodity chains. We tease out some of the unexpected consequences of these changing dynamics in Vietnam's northern borderlands and what they mean for upland communities, newly involved lowland actors, and the styles of alcohols being distilled. Presenter: Sarah Turner

Another round or no more ever: The ambiguity of alcohol in Nunavut: While conducting fieldwork in the Canadian Arctic, I learned about the myriad ways that alcohol impacts the lives of Inuit and their families, including how confronting--or failing to confront-- an alcohol addiction leads to significant life transitions. For example, I learned that the Kuyait Outpost Camp my partner and I joined in 1994, a small settlement 200 miles from the nearest town, was founded as a last-ditch treatment option for the community's founder and leader, an Inuit man who had lost part of his nose in a drunken brawl in Iqaluit, the largest town on Baffin Island. The man later moved with his wife and 10 children to their new home, and he never drank a drop of alcohol again. I also learned about another Inuit man, who after learning he was a father, spent his entire summer paycheck in one evening at a local bar by buying multiple rounds for other patrons. An Inuit friend described to me how alcohol use marks ethnic categories. Whereas Qallunaat ("white people") alcoholics are careful to save a little of their supply for the future, Inuit ones simply drink everything they have until it's gone. In this presentation, I examine how alcohol marks transitions in the lives of Inuit individuals, their families, and their communities by considering its many different meanings. In some contexts, alcohol is a powerful adversary that wreaks havoc on the lives of alcoholics and their families. The only way to beat it is

by moving to a new place--an outpost camp--where alcohol is prohibited. In other contexts, alcohol forms the basis of social capital for the person who can buy large quantities of it for others, an act that emulates the free flow of resources--food, labor and equipment--between and among Inuit households that remains a key symbol of Inuit culture and identity. Because they lead to many different kinds of transitions, Inuit interactions with alcohol are ambiguous and therefore worthy of greater analytical and ethnographic attention. Presenter: Edmund Searles (Bucknell University, Department of Sociology & Anthropology)

4-600

Anthropological Sciences in Context: Body Ideals, Land, Language, and Cross-Cultural Research

4:15 PM - 6:00 PM TMCC - 206 A

Oral Presentation Session

REVIEWED BY:

Society for Anthropological Sciences

PRESENTER:

Daniel Hruschka (Arizona State University, School of Human Evolution and Social Change), Stephen Lyon (Aga Khan University), Vera Da Silva Sinha

DESCRIPTION:

This session explores anthropological scientific methods in a variety of contexts. This includes papers that (1) address cognitive anthropological methods to model how young South Korean men's internalization of multiple male body ideals predicts disordered eating, (2) explore key functions of SocioMap and long-term goals for the platform in comparative analyses, (3) examine the continuities and ruptures of narratives and behavior of old and new landed elites in Pakistan, and (4) assess cultural and linguistic practices of quantifying and time-keeping in Amazonian languages.

SocioMap: Tools for integrating data across datasets for large-scale cross-cultural analysis: A key challenge in conducting comparative analyses across cultures or ethnicities is that data on these units is often encoded in distinct and incompatible formats across diverse datasets. This can involve simple differences in the variables and values used to encode these units (e.g., Yoruba is Q79 = 342 and V131 = 8 in two different datasets) or differences in the resolution at which units are encoded (Maya vs. Kaqchikel Maya). These disparate encodings can create substantial challenges for the efficiency and transparency of data syntheses across

diverse datasets. We introduce SocioMap (catmapper.org/sociomap), a user-friendly set of tools to help users translate four kinds of categories (ethnicity, religion, language, and subdistrict) across multiple, external datasets. SocioMap's key functions include: (1) explore contextual information about specific categories, (2) translate new sets of categories from existing datasets and published studies, (3) identify and integrate novel combinations of datasets for researchers' custom needs, including automatically generated syntax (e.g., R, Stata) to merge datasets of interest, and (4) publish and share merging templates for public re-use and open science. We outline SocioMap's key functions, current progress in SocioMap's development, and long-range goals for the platform. Presenter: Daniel Hruschka (Arizona State University, School of Human Evolution and Social Change)

Old and New Patrons: Changes in Narrative and Practice Among Pakistan's Land-Owning Elite: Control of land has long been one way to establish wealth and power in Pakistan. Prior to independence, both the Mughals and the British strategically used land grants to reward groups loyal to them during conflicts. In the post independence era, the Pakistan military has operated a similar system of reward to expand their influence and control. With the inflationary rise in land prices in recent decades, however, the new Land Mafias have introduced a novel twist to the patterns of patronage. Whereas in the past, the benefits of land ownership have been indelibly linked to food production, including pastoralism, modern land patrons cater to an elite consumption that produces nothing. Recreating Dubai in South Asia produces jobs and creates wealth, but it does not generate the tangible products essential for human life. This paper examines the continuities and ruptures of narratives and behavior of old and new landed elites in Pakistan. Presenter: Stephen Lyon (Aga Khan University)

Number in transition from event-based time to metric time in Amazonian languages: Human groups are known to have used for millennia words, visual symbols and artefacts to represent numbers. Painted marks on cave walls, linear wood markings and bone inscriptions are examples of symbolic cognitive artefacts that are believed to have been used by people to support numerical reckoning. From artefacts to verbal systems and written annotations, debate on number cognition has focused on how counting interplays with numerical thinking, how numbers are represented and processed, and the role that language and symbolic systems play in

conceptualising numbers, especially large exact numbers. In this debate, less attention has been paid to embodied number systems and to counting practices that are indexed to body parts. Body part counting, especially finger counting, is widely used, but many past studies of number cognition have considered it a 'simple' way to count in comparison to mental operations (Bender and Beller 2012:156-7). Finger counting influences the structure of abstract mental number representations, and abstract cognition is itself grounded rooted in our bodily experiences. Body part counting systems vary across cultures and languages: fingers, hands, feet, toes and other body parts are mapped, in many cases, to words, forming complex number systems. This presentation addresses practices coordinating number and time in the Kamaiurá and Awetý communities of the Xingu National Park, Brazil. Timekeeping in both communities is not based on metric (clock and calendar) time systems, but exclusively employs event-based time systems (Silva Sinha 2019). Kamaiurá and Awetý languages have quantifying terms that are similar, but not exactly equivalent to, numbers in English. Like in most Amazonian languages (Silva Sinha et al., 2017), there are a finite number of quantifying terms. This presentation focuses on the role of numbers in event-based timekeeping and the relationship between time, number and space. I will first describe these communities' cultural and linguistic number and event-based time systems. I will then demonstrate how time, number and space are interrelated in everyday cultural practices (e.g. working in the fields, fishing, house-building); the structure and use of artefacts and the use of body parts to index quantification. Hands, feet, fingers and toes are fundamental for the Awetý and Kamaiurá number systems. For example, the word for one is hand. Body parts in this system are used to measure as well as to quantify. This does not mean that counting is absent from cultural practices in these communities; on the contrary, there is a Kamaiurá word for it, *pararawaw*. The notion of 'completion' is key both to quantification practices in Kamaiurá and Awetý and to the conceptualization of time intervals This presentation will show how these cultural and linguistic practices of quantifying and time-keeping are used in everyday life, demonstrating that the embodied co-ordination of temporal and numerical concepts does not depend upon the existence of strictly metric time concepts, but may be a transitional pathway to the construction of metric time. Presenter: Vera Da Silva Sinha

4-725

Book Panel—Congo's Dancers: Women and Work in Kinshasa

4:15 PM - 6:00 PM TMCC - 707

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

CHAIR:

Ines Escobar Gonzalez (Harvard University), George Paul Meiu (Harvard University)

PRESENTER:

Helene Neveu Kringelbach (University College London, Department of Anthropology), Bob White (University of Montreal), Lisa Gilman (George Mason University)

DISCUSSANT:

Erin Moore (Ohio State University, Department of Anthropology), Jennifer Cole (University of Chicago)

DESCRIPTION:

In Congo's Dancers (2023) Lesley Nicole Braun uses the prism of the Congolese danseuse to examine the ways in which notions of visibility, virtue, and socio-economic opportunity are interlinked in this urban African context. Dance music plays a central role in the cultural, social, religious, and family lives of the people in Kinshasa, capital of the DRC. The work of the professional danseuse highlights the fact that public visibility is necessary to build the social networks required for economic independence, even if this visibility invites social opprobrium for women. The concert dancer exemplifies many of the challenges that women face in Kinshasa as they navigate the public sphere, and she reveals the gendered differences of local patronage politics that are integral to one's livelihood while also shaping public morality. In many ways, the adaptability necessary for working in the city - where precarity requires resourcefulness and strategy - is most saliently expressed by the dancer. Through its exploration of the forces of power, pleasure, and work, Braun explores how dancers are as much constrained by global empowerment messages as they are liberated by them. In an author-meets-critics format, this round table brings together anthropologists who have done extensive work on performance, gender and sexuality, memory, as well as transnational feminisms, mobility, and new media practices. In offering a wide range of anthropological perspectives, participants will discuss Braun's book in regards to their own research on the transmutation of gendered politics in diverse and fast-changing urban African settings.

4-605

Bureaucracy's Affects

4:15 PM - 6:00 PM TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Benjamin Hegarty (The University of New South Wales)

CHAIR:

Natasha Raheja (Cornell University, Department of Anthropology)

PRESENTER:

Meredith McLaughlin, Brian A. Horton (Brandeis University, Department of Anthropology), Zehra Hashmi, Benjamin Hegarty (The University of New South Wales), Asli Zengin (Rutgers University)

DISCUSSANT:

Elif Babul (Mount Holyoke College, Department of Sociology & Anthropology)

DESCRIPTION:

Anthropological work has for some time considered bureaucracy as a form of statecraft which exceeds the domain of secular rationality. The semiotics of bureaucracy, rather than stable or under the control of the state, move across media and are open to reworking and alternate claims to recognition. Technological transformations facilitate the establishment of new systems of identification, with implications for those whose belonging is not assured. Populist political configurations wield bureaucracy to exclusionary ends. Rather than reflecting a smooth-functioning system, ethnographic accounts of bureaucracy reveal how such processes invoke what Begoña Aretxaga has called 'maddening states.' Bureaucratic systems work not only by inscribing individuals' lives in documents and archives but through harnessing personal histories to collective memories. This panel comprises ethnographic research which reconsiders the assumption that bureaucracy is a form of governance that works by disciplining individual subjects. In centering affect, each paper instead analyzes bureaucracy as it works as and through relations. The papers introduce ethnographic accounts of the affective charge of bureaucracy, revealing how the state and its agents grapple with ambiguity and transformation across domains of gender, sexuality, kinship, religion, and death. Bureaucracy's affects may be public, arising

as performances by citizens and officials in offices and on the street. In rural India, affective responses of anticipation and apprehension emerge in encounters with state bureaucrats (McLaughlin). Queer activists in urban India file paperwork to the police to hold public pride marches (Horton). As idiom and infrastructure, kinship is central to the operation of bureaucratic recognition, generating both ambivalence and anger. In Pakistan, techno-bureaucratic processes remain tied to affective bonds of kinship that can be fractured, fragile, and broken (Hashmi). The liminality of old age may lead to the rupture, transformation, or demise of kinship, challenging the stability of bureaucratic documents in Indonesia (Hegarty). Following the 2023 earthquakes in Turkey and Syria, overwhelmed bureaucrats struggled to issue death documents, denying many of the deceased the status of an official death (Zengin). Each of these accounts demonstrates how bureaucratic documents and systems generate unruly responses and affects under certain ethnographic and historical conditions, revealing their fragility and power. In centering ethnographic accounts of the affective charge of bureaucracy across the domains in which it takes hold on people (the office, the household, the street, the neighborhood etc.), the panel addresses three key questions. How do bureaucracy's affects consolidate or revoke access to citizenship claims? In light of the rise of various necropolitical categories of non-citizen globally, what happens when the bureaucratic recognition gives rise to unruly or unpredictable affects? Through what relations does bureaucracy's power take form? A theoretical focus on affect allows us to answer these questions by interpreting how bureaucracy mediates between the public and private spheres. The panel will in turn contribute a better understanding of bureaucracy's affects and how ethnographic methods might interpret their power.

Moral claims in the Indian bureaucracy: Affect, Ethics, and Ethnography: In this paper, I explore conceptual continuities between the affective and the ethical through an ethnographic focus on bureaucratic claims in a rural north Indian town. Engagements with the rural administration in this context often elicit potent affective responses. As citizens navigate the bureaucracy to secure necessary documentation and material support in the form of food rations or subsidized housing, they engage in rituals of petitioning and endure long waits charged with anticipation and apprehension. Importantly, affective responses to the ups and downs of bureaucratic process often reveal the values and aspirations that undergird claims on the state. Feelings of disappointment or relief index, for

example, the relationship between reality and expectation— between what bureaucratic judgements actually deliver and what could or should be. In such contexts, an understanding of bureaucracy's affects also demands a consideration of bureaucracy's ethics: the notions of obligation, parity, and justice that inform citizens' expectations for the state and for their community. Drawing upon anthropological work which has considered the role of sentiment and emotion in understanding social norms, I suggest that the ethical stakes of bureaucratic engagements are constructively illuminated through affective expressions such as hope, sadness, or compassion. Bringing discussions of moral sentiments and subjectivities together with a growing literature on affect and the state, this paper seeks to understand how emotion and ethics are entangled in both ethnographic practice and analysis. Presenter: Meredith McLaughlin

Permission to Protest: Policing Queer Dissent at Mumbai Pride: Each year, a group of community volunteers organizes together under the name of Queer Azaadi Mumbai (QAM) to plan and organize the annual pride march, schedule and promote events for the month-long pride celebration, and seek out police permissions. This organization is a collective of individual citizens who represent queer organizations as well as a range of community groups and interests. As organizers, they stand in for the community, ostensibly representing their interests and interacting with law enforcement to help secure permissions for the march. Permissions as physical documents, authorize parades to happen, but they also offer organizers the sign of state sanction and the promise that the state might continue to work with activists, organizers, and stakeholders in the future. Accessing police permissions is a complicated process that hinges on clarity around the aims of the pride events as well as promises that anti-national or controversial slogans will not be raised. However, this promise of future possibilities also compels organizers to police what participants do and say. Thus, pride's undertakers have also become middlemen for the interests of the state. From bans on "flamboyance" to recent efforts to curtail signs critiquing Hindu nationalism and caste supremacy, pride has become a space of regulation as much as one for imagining modes of queer liberation. This paper considers the performances of patrons at pride parades in Mumbai as well as the organizers' efforts and desires to seek out and maintain state support by policing what participants do and say. I ask: Who and what are pride parades for? Who gets to decide how participants at pride ought to conduct themselves? And how do

permissions as documents work to simultaneously authorize and undermine pride parades? In examining recent incidents involving community policing at pride, this paper considers the increasing bureaucratization of pride parades (and dissent more broadly) in India. Presenter: Brian A. Horton (Brandeis University, Department of Anthropology)

Evidentiary Affects: Vital Individuals, Vital Events: Pakistan's National Database and Registration Authority (NADRA) runs a biometric-based identity database that collects information from both individuals and kin units to establish unique individual identity. This paper will examine how this identification regime instrumentalizes kinship to make the individual in Pakistan, and in particular, how it deploys the affective domain to produce "datafied kinship" through techno-bureaucratic processes. Concretizing kinship into the record brings into relief how kin ties are not always stable or durable but often fractured and fragile—if not altogether broken. The bureaucratic space of the identity registration center can bring out heightened sentiments surrounding the dynamics of making and breaking kin. Focusing on the identity registration process, this paper explores the intersection of vital events—birth, marriage, divorce, and death—and vital relations for the purpose of creating an identifiable citizen. In turn, the process of capturing vital relations relies on NADRA officials to test the truth or falsity of kin relations using both evidentiary and affective claims. This paper will explore the implications of the affectively charged world of the identity registration center on the resulting identified individual, who must be produced through its relations. Presenter: Zehra Hashmi

Siblingship and the fragility of kinship in Indonesian bureaucracy: In Indonesia, the state-issued identity card and family card are tied closely to a person's place of residence. In practice, these documents operate as residency permits, with registration in the city or district where a person lives a prerequisite for accessing various services. Without a correctly registered identity card a person is resident, a person occupies a certain legal grey zone. In Indonesia's bureaucratic processes, a key relationship between residency and bureaucratic meaning is forged through kinship. The family card is commonly understood as the document that lists members of a household who reside together. In practice, however, as I travelled between district and provincial state bureaucratic offices and met with local neighborhood officials, I found that kinship obligations on paper and in practice both fragile and creatively deployed. They stretched to various connections across

generations and neighborhoods. Marie was one poor but fiercely independent waria (one Indonesian transgender population) who I met in the early 2010s when she was 70 years old. In 2022, on a regular trip to Indonesia, she had moved in with her younger sister after a series of health problems. Despite having lived in one poor neighborhood in the city of Yogyakarta their entire life, both were at risk of being evicted. I introduce on Marie's experience of old age to understand kinship an affectively charged space that doubles as a form of social organization. The affective bonds of siblingship offer an analytic which helps to approach the problem of gender/kinship (and related exclusions) at the heart of bureaucratic recognition in Indonesia sideways. Presenter: Benjamin Hegarty (The University of New South Wales)

Death Document: The state bureaucracy in Turkey requires local health authorities to produce a document of death upon the passing of a person in order this person to be officially recognized as dead. Then, family members of the deceased are responsible for submitting this document to the Population Administration Office along with the deceased's identity card in maximum ten days following the day of demise. This way the deceased is deleted from the records of the living population. This bureaucracy of death complicated the boundary between life and death in the aftermath of the earthquakes in Turkey and Syria on February 6, 2023. In days after this devastation with a death toll of more than 40,000 people, many people could not even rescue the dead bodies of their loved ones from under the rubble. They could not organize funerals or bury their dead. Nor could they produce a death document in the absence of the dead body. This bureaucratic rationale resulted in a series of impediments through which the deceased were denied the status of official death even when they were actually dead. This paper focuses on this haunting limbo space between life and death, and explores answers for the following questions: How do multiple accounts and proofs of death speak to each other in the aftermath of a disaster? What are the social, political, economic and affective ramifications of dying a death that can neither be officially recognized nor registered? How does the lack of a single document shape the space of grief and mourning? Presenter: Asli Zengin (Rutgers University)

4-610

Contemporary Rural Transitions: Food, education, and aging

4:15 PM - 6:00 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Ario Seto (Memorial University)

PRESENTER:

Ario Seto (Memorial University),Olivia Roy-Malo ,Christina Holmes

DESCRIPTION:

This session explores changing socio-political-economic conditions and agency in rural settings. Themes include food sovereignty and increased autonomy and resistance in Ghana rice-cultivation; rethinking rural education in Quebec under the threat of school closures; narratives of elder home care in rural Nova Scotia; and elder engagement in community revitalization in coastal Newfoundland. A range of rural resistances, innovations, and engagements are discussed.

Immobilizing Coastal Community: Aging population, organic intellectuals, and rural monument-making in Newfoundland.: This paper examines the role of senior citizens in advocating the right to be rural in Newfoundland's coastal communities. The discourse on senior citizens often considers the aging demographic population as individuals with declining capabilities. Public policies focused on aging individuals depict them as recipients of care who are less active or less capable than younger people. Such views have sparked widespread public debate about the economic and social implications of aging populations, including concerns about the associated costs of healthcare and social services and a general trend to move services to urban centers where young people are. With improved medical care, medical advancements, and public health in recent decades, the WHO, on the other hand, reported that seniors are healthier than ever. The research conducted for this paper found that many seniors in Newfoundland, Canada, viewed the after-retirement age as another productive life stage in which they can turn to self-actualization activities and social activism to revitalize their community. Such attitude seems particularly prevalent in rural/coastal communities because their communities are at risk of disappearing due to rapid urbanization and rural population relocation. The senior citizens join together to establish social enterprises to fund their community hubs center where they can propose community

initiatives and promote local cultures. These spaces become monuments to the presence of rural/coastal communities that resist the precariousness of rural lives. This paper thus touches on various aspects of transitions and uncertainty, including the precarity of rural/coastal life, senior citizens' social role transition, and the ambivalence of business-generated community development. Drawing on an example from the Livyer's Lot Economuseum in Newfoundland, Canada, this paper discusses the role of seniors, who become the community's organic intellectuals and often play a role as the backbone of community activities and projects. Not only that they have more time to dedicate to such actions, but also, because of their previous work experiences, they have the necessary skills to carry out community development projects, such as proposal writing, fundraising, creating community-relevant narratives of the importance of the projects, mobilizing other community members, and generating locally-sourced businesses. Supported by the revenue from their community-based businesses, senior citizens also become more involved in activism and volunteerism that seeks to combat rural/coastal communities' challenges. Such engagement is a democratic method that invites deeper participation, including from the state, through proper policy assessment to support seniors' activities, as it is the state's responsibility to fully support communities experimenting with what works for them based on their collective aspirations. As a pool of local knowledge, senior citizens are thus the community's stewards who provide valuable services to the community. Their community activism is the avenue to strengthen their agency in tackling rural/coastal issues and engage in self-actualization when they are often silenced as the non-workforce age group.
Presenter: Ario Seto (Memorial University)

Les petites écoles rurales en transition? Ethnographie d'innovations scolaires au Québec.: En août 2019, l'école Fièrè, située dans un petit village de la région du Bas-Saint-Laurent au Québec, inaugurait une nouvelle initiative pédagogique, essentiellement axée sur une pédagogie par projet. À portée communautaire, les élèves allaient être invités tout au long de l'année à réaliser divers projets à leur choix et à travers lesquels ils consolideraient leurs apprentissages. Cette initiative est survenue alors que l'école était menacée de fermeture n'accueillant que douze élèves en 2018. En 2019, ce nombre grimpeait à dix-huit et, en 2020, au-dessus de vingt. Les acteurs scolaires semblent être en voie de gagner leur pari, celui de revitaliser l'école. Les acteurs municipaux, eux, continuent d'espérer que cette initiative devienne un levier d'attractivité pour attirer de

nouvelles familles dans leur milieu. Dix ans plus tôt, dans une petite municipalité de la Haute-Mauricie, un groupe de parents s'est réuni pour pallier la fermeture de l'école primaire. Ils ont finalement mis en place une formule d'éducation à domicile, mais soutenue par la municipalité. Ils ont eu accès à des locaux, à un fonds pour bâtir un parc-école, à la bibliothèque et au gymnase communautaire. Rapidement, une enseignante bénévole s'est impliquée dans la gestion de classe. Quelques années plus tard, les administrateurs scolaires leur ont octroyé un statut de projet-pilote les rattachant alors à un établissement scolaire de la ville voisine. Cela leur a permis de recevoir à temps partiel une enseignante du réseau scolaire et ainsi procurer une certaine pérennité à leur initiative. Dans ce cas-ci aussi, les acteurs municipaux se sont grandement investis dans le déploiement de ce projet pédagogique. Comment convaincre, sinon, des familles d'y emménager si les enfants d'âge primaire, entre 5 et 12 ans, devraient parcourir plus de 100 km quotidiennement? Le thème de cette conférence, « Transitions », nous invite à analyser ces initiatives non pas comme l'aboutissement d'une mobilisation, mais comme faisant partie d'un processus plus large. Les paysages ruraux québécois changent depuis quelques années que ce soit sur le plan démographique, social, économique, environnemental (Doyon et al. 2020; Guimond et al. 2020). Comment ces projets s'intriquent-ils à ce nouveau rural? Comment la trajectoire de ces écoles s'intriquent-elles à l'histoire de ces régions? Comment des événements qui ont marqué ces milieux ont-ils également influencé la vie scolaire? Enfin, ce nouveau rural est-il, lui aussi, la manifestation d'une autre transition qui se jouerait à plus grande échelle? Cette présentation s'appuie sur ma recherche doctorale qui porte sur la mise en œuvre d'innovations scolaires au sein d'écoles rurales au Québec. À l'intersection d'une anthropologie de l'école, des services publiques et d'une anthropologie politique, j'y analyse à la fois la forme scolaire (Vincent 1980; Olivier et Perrenoud 2005), les aspirations et espoirs (Jansen 2016; Narotzky et Besnier 2014) depuis une perspective d'économie politique. Presenter: Olivia Roy-Malo

'Much better at home than in the hospital': Successes of rural home care nursing in challenging conditions: Home nursing care plays an important role in reducing hospital stays in the Canadian health care system and needs are expected to increase with an ageing population. Contracting out of home nursing care by provincial health bodies to private or not for profit organizations, signifies several important changes in how and where care is given. For instance, in shifting from nursing care

in a hospital to nursing care in the home, an individual shifts from 'patient' to 'client'. Interviews with clients receiving home nursing care in rural Nova Scotia in August and September of 2022 suggest that clients receiving care greatly appreciate nurses visiting their homes because of the quality of the nurse-client relationships and control over the home environment. Their narratives were almost universally positive about the care received and interactions with individual nurses, despite being visited by a variety of nurses, with scheduling practices that often left it uncertain when during a particular day they would see the nurse. Glowing accounts of nursing care, despite structural factors that could disrupt continuity of care or create inconvenience for the client, could suggest health care providers overcome structural difficulties with the quality of one-on-one care. However, these narratives could also be read within the wider cultural context of a pandemic experience that has highlighted the difficulties of front line health professionals and resulted in community-generated shows of support for those professionals. Presenter: Christina Holmes

4-615

Culture by Design: Distinctive Methods in Planned Cultural Change in and across Organizations

4:15 PM - 6:00 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

National Association for the Practice of Anthropology

ORGANIZER:

Elizabeth Briody (Cultural Keys LLC)

CHAIR:

Elizabeth Briody (Cultural Keys LLC)

PRESENTER:

Jenessa Spears (Consilience Group), Dawn Wells-Macapia (Rutgers University, New Brunswick, Department of Anthropology), Matthew Hill (Matthew J Hill Consulting), Julia Gluesing, Barry Dornfeld (CFAR)

DISCUSSANT:

Melissa Fisher (New York University)

DESCRIPTION:

Cultures change. Anthropologists have written about this topic from a broad perspective: invention, cultural loss, diffusion, and acculturation. However, they have been far less interested in cultural change that is

planned and implemented. This session brings together anthropologists whose roles in industry, non-profits, and government involves planned cultural change. Their problem-solving capabilities, at a minimum, involve listening to the project sponsor's perspective on what the 'problem' is, conducting research to diagnose the current state, and working with organizational leaders to implement cultural change. It is essential to tap into the perspectives of a cross-section of the organization- by role and demographics- and often methods from other disciplines (e.g., business, design). Many elements affect the propensity and likelihood for an organizational culture, or linked group of organizational cultures, to change. Among them are aspects of the external environment (e.g., stakeholder views, regulatory and legal considerations), the internal cultural context (e.g., awareness of the potential value of a change effort, availability of resources, leadership priorities), and interactions among the external and internal spheres (e.g., customer/user responses, organizational reputation). Anthropologists engaged in organizational research and consulting projects find creative ways to learn about the cultural context(s) quickly. Their methods build on theory and the classic ethnographic techniques (e.g., participant observation, interviews), taking them in fascinating new directions, while their approaches (e.g., holistic, comparative) for understanding the current and future states are routinely in play. Participants in this session highlight distinctive methods for assessing and implementing cultural change. We believe that these methods can be adapted for use in anthropological fieldwork generally. Choices of methods are typically constrained by aspects of the organizational setting, constraints that are not usually found in most fieldwork settings. First, these anthropologists usually have a sponsor or client, and that client has a problem necessitating a solution. Right away, the anthropologists are thrust into a relationship with their sponsors, a relationship that must be 'managed' over the course of the project. Resources, access to people, access to documents/records, time to project completion, and much more must be negotiated. Second, they lead the problem-focused project which requires a research design, sample, data collection and analysis strategies, all of which must be approved. A third difference is the validation and implementation processes. Clients are eager to find out what the anthropologists learned, what they propose for solutions, and how those suggested solutions might be implemented. Clients compare their own organizational experiences with what the anthropologists found and point out inconsistencies. They have perspectives on whether the proposed

changes will work in their organizations or with their organizational partners and stakeholders. Clients also want to play some role in the implementation plan for organizational change. While often an advantage since leadership participation signals leadership support for it as well as a change in organizational strategy, negotiation between the leaders and anthropologists is crucial for the implementation to be successful.

Data Storytelling: Unlocking insights to create change:
As an anthropologist working in a systems transformation firm, I bring together transdisciplinary teams to collectively explore and chart a future path. We are often hired because the organization – nonprofit, government, health system, philanthropy, or collective – is seeking external support to lead a design process. They recognize their current state, whatever it may be, is unsustainable or is not resulting in the impact they hope to achieve. Ultimately, they are seeking structural and cultural changes to their strategy and operations. I specialize in partnering with organizations to (re)design their systems and implement a culture of learning – designing both the technical and cultural requirements to make the organization more democratic and equitable. I utilize classic and creative methods to build trust, share power, and facilitate a process that moves an organization from transactional to transformational systems. We build a process so engagement with the intended beneficiaries of the service or system is not a one-time thing, but is something that is continually built into the organization's practice and way of being. This often includes designing or adopting nimble, digital systems to support real humans and their relationships with one another. It also includes establishing processes for continual reflection, information gathering, and (re)designing that are owned by and embedded within the organization. Although this method can have different names, for the purposes of this presentation I will discuss it as "data storytelling," provide an overview of the process, and provide specific project examples where I have used this method with varying degrees of success. With data storytelling, I coach our clients to recognize the quantitative data they often rely on are only one aspect of the complete data story and that real insights can only be unlocked by bringing the data into conversation with the lived experience of historically marginalized population
Presenter: Jenessa Spears
(Consilience Group)

Repairing Disconnects at a Time When Organizational Anthropology's Popularity Presents Exciting Oppo: This paper examines my previous experience of being hired

as a lone anthropology subject matter expert at a Fortune 500 CPG company as a lens through which to explore some of the challenges anthropology faces with its increased popularity in corporate culture. The first half of the paper outlines some of the challenges that can emerge as organizations profess an interest in hiring anthropological expertise with limited understanding of how to incorporate this expertise into existing organizational practice. The explicit brief of my role could be summarized as influencing the output, skillsbase, and culture of a twenty-person global insights team in order to help the team fulfill the company-wide professed goal of breeding a people-led culture. As I was to discover, the hidden brief was what I call “non-disruptive disruption” – the paradoxical desire for anthropological expertise to provide a pathway for ‘people-led culture’ that was disruptive to the market without ever disrupting organizational culture. The second half of the paper examines my relationship to this role. I summarize some of the strategies I employed to successfully navigate the role, such as couching discussions of organizational culture within consumer-focused discussions. I end by discussing my own positionality at the time as a way to think about how to better prepare the next generation of organizational anthropologists – of particular importance as we see more applied anthropology roles and more interest from anthropologists as the academic job market continues to suffer. Presenter: Dawn Wells-Macapia (Rutgers University, New Brunswick, Department of Anthropology)

The “Cultural Inventory” as a Tool for Change: Digital Transformation in a Major Metropolitan Credit: In the spring of 2023, the leadership of an organization I refer to as Major Metropolitan Credit Union (MMCU) approached my consulting partner and me. The leadership was concerned that the managers held different perspectives on the organization’s culture and expressed confusion about whether the culture and its stated values were synonymous. We adopted a “cultural toolkit” approach to managing change. Rejecting Weberian ideas about organizational “values” as the drivers of change, sociologist Ann Swidler argued that social groups leverage repertoires of culturally shaped skills, habits, and styles—what she called “strategies of action”—in responding to life (or in our case, organizational) challenges. In organizational contexts, Howard-Grenville and colleagues propose developing “cultural inventories” through which people accomplished things in organization life (2020:32). To develop these inventories, they suggest that researchers ask questions like: How do people tackle problems in

this organization? What practices do they resort to when facing significant challenges? How do people get ahead in the organization? What habits or skills brought from outside of the organization are used to expand the cultural toolkit? This paper will explore the benefits of the cultural repertoire approach in the context of a regional credit union undergoing intense competitive threats arising from regulatory pressures, new financial technologies, and credit union consolidation. To what extent can taking stock of cultural inventories in an organization help to facilitate change? How can reflection on an organization’s cultural practices, among its members, lead to new ways of doing things that encourage innovation? How can it support MMCU’s ongoing digital transformation initiatives by creating a shared toolkit for collective action? Presenter: Matthew Hill (Matthew J Hill Consulting)

A Long View of Planning and Implementing Organizational Change: Co-authors Julia Gluesing and Ken Riopelle: Planned cultural change in organizations generally involves research to obtain an assessment of the current state, including organizational structures, both formal and informal, work practices, and opinions and attitudes of organizational members at multiple levels to create and execute a plan. As anthropologists, we include observation and interviews as baseline methods in conducting the assessment; however, methods are often mixed and can include surveys, network analysis, and the gathering of secondary data, including big data, to be as comprehensive and holistic as possible. Gathering data and planning how to accomplish change effectively once the results of the assessment are determined, involves collaboration and managing relationships with multiple stakeholders. This paper provides examples from projects with companies such as Robert Bosch and Ford Motor Company, and research funded by the National Science Foundation to illustrate the triangulation of these multiple methods for managing planned change from an anthropological approach. The presenters have engaged in planning and implementing organizational change initiatives for more than 40 years and draw on this experience to share what they have learned over their years of practice. Presenter: Julia Gluesing

Envisioning Cultural Futures: Engaging Organizational Change through Time Travel: The unpredictable future comes upon us in waves of disruption, as events constantly remind us. In both relatively stable and more turbulent times, organizations must grapple with multiple and challenging shifts in the world that have the potential to shock our work and, the cultures that

underly our work. And while anthropologists have taken steps into the future as a domain of research, scholarship, and intervention, we have not fully embraced future thinking in our methods and approaches, and more specifically around culture change for organizations. This presentation will consider frameworks and methods for engaging the future across different kinds of organizations in different sectors – not for profit and for profit -- and across multiple time horizons – short-term and longer. Integrating tools from both anthropology (Appadurai's imaginaries, for instance, and Pandian's possible anthropology) and from organizational disciplines (i.e., Amy Webb's cones of uncertainty, CFAR's Histories of the Future) we will explore how time travel can be a resource for engaging organizations in important conversations about the cultures that cultivate and value today, the formative cultural histories they carry forward, and the culture they aspire to in the future. Once organizations (whether leaders or across the system more broadly) can envision the cultural future they want to move towards, they can consider the work needed to advance change in that direction. This comes from the perspective of an anthropologist working as an organizational consultant who uses these futuring methodologies more and more in my work on culture and has found resonance in these methods for creating alignment and momentum for change. Ultimately the future can be a source of disciplined hope and unleash productively focused creativity at times of change, uncertainty, and challenge. Presenter: Barry Dornfeld (CFAR)

4-770

Flash Presentation Session: Development of a Visual Dictionary in Indigenous Language for Children, according to the Intercultural Bilingual Program of elementary schools belonging to public education in the Araucanía Region.

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Marcela Aros

DESCRIPTION:

In our digital era, designers should seek to develop products and services that can be used by the broadest possible audience, considering aspects such as age,

culture, language, level of education, connectivity, and other factors. For example, a mobile application's more straightforward and intuitive means more people can use it. When we design to benefit disadvantaged groups, like children and indigenous people, we end up helping society as a whole; that is the goal of Inclusive Design. The project focused on developing a mobile application of a visual dictionary whose pedagogical objective is to increase vocabulary in children. Visual dictionaries use images to illustrate the meaning of words and allow an accessible introduction to a new language. This kind of dictionary is widely used for children to learn their first words. There is a vast offer of mobile applications to learn the Indigenous language of the Mapuche people. However, they are not aimed at early childhood education. Therefore, the work was focused on designing a mobile application using the User Experience as a research methodology. The User Experience methodology aims to create digital products focused on the user. In this way, it implies considering the need and expectations of the target audience for whom a web page or mobile application is focused. Therefore, research is vital at the beginning of any design project, in the stages before the development of a product, and different qualitative and quantitative data collection techniques are used. The User Experience, also known as UX, has been associated with careers such as Graphic Design and Industrial Design. However, professionals dedicated to the UX process come from various fields, such as psychology, sociology, and anthropology. The User Experience is where the design and social sciences disciplines meet directly. Knowing the user is a task for which anthropology is suitable since it produces knowledge from a qualitative method as important as ethnography. Although used in other disciplines, ethnography has its origins and foundations in social anthropology. Unlike traditional anthropological ethnography, which tends to include a very long process of immersion and interpretation, an ethnography applied to the field of design is a study of people or groups during a determined period, taking into account their cultural and social context of the daily life, using participant observation and in-depth interviews to understand their behavior as users.

4-770

Flash Presentation Session: Land, learning, and dreams: Examining the development of place-based and community-oriented educational infrastructure among an afrodescendent indigenous community in Karnataka, India

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Arjun Krishna (University of California, Los Angeles)

DESCRIPTION:

The Indian Forest Rights Act of 2006 grants indigenous people exclusive access to protected public lands across India. The development of educational infrastructure in indigenous communities promises liberal equality and economic growth. Yet, the process through which infrastructures are actually made reveals the underbelly of progress and democratic liberalism. Schools themselves are infrastructural projects, many of them being greatly underresourced in the Siddi community, an afrodescendent indigenous community in India. Although education development in the global south is often equated to infrastructure, the Siddi community – like many indigenous communities – has historically benefited the least from infrastructure growth while being the most affected by its environmental impacts. Yet, the development of educational infrastructure itself is a violent process, predicated on the theft of indigenous land and its subsequent privatization by non-governmental educational agencies in the name of the community's own economic development. This process also renders Siddi people as encroachers on their own land, ironically and tragically, barring them from accessing infrastructure such as running water and electricity. Critique, while useful, offers only a naming of the issue. Reimagining, on the other hand, what educational spaces and learning infrastructure can be requires understanding the historical relationships that indigenous communities have with their lands and waters, and centering, remembering, and re-membering these relationships. Additionally, phenotypic and outward differences between the Siddi community and the majority of the Indian population means that they are subject to colorist and anti-Black treatment even by fellow members of other marginalized groups who may see themselves as being more 'Indian,' complicated by a history of caste-based violence. Despite the fact that

Siddi people trace their ancestry to the Bantu and Luhya peoples of southeastern Africa, they are as strongly woven into the South Asian story as any indigenous community and represent a strong challenge to dominant ideas of a racialized and ethnocentric national identity and of indigeneity itself. Adopting a microethnographic approach to understanding how learning occurs in the natural world initiates the act of taking seriously the forms of knowledge and learning that are present in the Siddi community, outside of institutional educational spaces. While this type of work may typically belong in a learning sciences conference, I maintain that relationships to land and water and their association with learning tells us something about what it means to experience the natural and non-human world as a human, thus very much contributing to an anthropological conversation about international development, indigenous knowledge systems, and learning environments. Recognizing the community's sense of collective agency as people whose histories and practices can inform their own developmental goals resists deficit narratives about indigenous people and their ways of life. Making development a more participatory and action-oriented process means transferring ownership of these infrastructural projects into the community's hands and taking seriously their longstanding forms of learning, knowledge, and visions for the future, and ethnography gives us a vibrant way to affirm and reaffirm these forms.

4-770

Flash Presentation Session: Libraries of Political Imaginations

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

General Anthropology Division

PRESENTER:

Nayantara Premakumar

DESCRIPTION:

Libraries are sites of imagination – for what could be or for who we could be, imaginings of different worlds and people and states of being. Under colonialism, British colonizers implemented literature education in Sri Lanka intended to remove the natives from their own sense of imagination. Instead, this education nurtured the idea that Sri Lankans were equal to their British counterparts – full of the same dreams, imaginings, agency, and future-building. After independence, the Sri Lankan state built through imagination instead continued to

utilize the failed systems of imagination oppression – the most visible of which was the burning of Jaffna Library, a symbol of Tamil history and classical literature through the region. In April of 2022, after months of inflation, power cuts, fuel, and food shortages, protests began in Colombo to oust the authoritarian government led by Gotabaya Rajapakse. As the protests attracted people from all over the island, drawing families, the elderly, and college students alike, a small village of tarpaulin tents popped up in front of the government buildings. Called Gota Go Gama (Gota Go Village), the keystone structures were a set of community libraries representing the three languages of Sri Lanka – Tamil, Sinhala, and English. The libraries contained books on economics, liberation ideology from around the world, and even kids' books. As the protest movement grew, the libraries became places of ideological imagining and future fostering. Libraries became a safeguard against the government's media campaign of protester violence. The regime attempted to garner public sympathy when Ranil Wickremesinghe's house was set on fire. Media stories focused on the loss of his private library and the value of the knowledge lost in the fire. When protestors stormed the Presidential residence, they moved their public libraries into the newly minted 'People's House,' attempting to create a publicly owned and accessible space of imagining. The history and current status of Sri Lankan narrative building is tied to the space and place held by libraries – who gets access to narratives, who gets to build and destroy narratives, and what those processes say about transition can be mapped out through the physical structures of libraries in Sri Lanka. This is the jumping-off point for a larger piece of work that is expected to be multi-disciplinary.

4-770

Flash Presentation Session: **Notes on Literary Ecology: Environmental Modes of Relation in the Oral Literatures of the Amazon Basin and Contemporary North American Eco-Narratives**

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Jacopo Aldrighetti (Louisiana State University)

DESCRIPTION:

Studies on the socio-economic characteristics of indigenous communities in the Amazon basin generally agree that these communities rely on practices that are

environmentally sustainable (Bandura et al. 2020; Plotkin, 1993; Rudel et al., 2021; Runde, 2020; Stetson, 2014). Compared to the practices of industrial societies in North America that have caused (and are currently causing) dramatic climatic changes, the examples provided by these communities invite us to reconsider environmental knowledge and environmental modes of relation in the so-called Global North. From a literary perspective, the differences concerning environmental perception among indigenous communities in the Amazon and North American countries are apparent when we consider the most popular and successful trend in contemporary North American environmental literature: apocalypse eco-narratives (Gorin, 2023). Indigenous communities such as the Kokama of the Peruvian Amazon, however, have a rich tradition of oral literature that has been passed down through generations and does not conform to environmental literary portrayals in the Global North. Their oral literature suggests an intimate and spiritual connection to various elements of the environment, such as the Amazon River's waters, which are believed to host the souls of the deceased. These stories embody the ecological knowledge that informs the Kokama's overall behavior towards their environment. Since environmental oral literature in Amazonian indigenous communities has been hitherto understudied, this project seeks to answer two key questions. Firstly, how does the oral literature of the Kokama and other indigenous communities in the Amazon basin compare to contemporary climate change eco-narratives in North America? Secondly, what can such a comparative investigation tell us in terms of the sustainability (or lack thereof) of the respective environmental modes of relation that these narratives suggest?

4-770

Flash Presentation Session: **Perceptions and practices of menstrual regulation and abortion among traditional medicine providers in Peru**

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

PRESENTER:

Alicia Diaz

DESCRIPTION:

Globally, women and people who can get pregnant seek traditional medicine methods and providers for

menstrual regulation and pregnancy termination. In Peru, where abortion is legally penalized except for therapeutic reasons, the use of traditional medicine is widespread but scarcely documented. This qualitative study sought to explore the perspectives and practices of traditional providers in northern Peru in relation to abortion and menstrual regulation. We conducted in-depth interviews with 20 traditional medicine providers in northern Peru. All interviews were transcribed and thematically analyzed utilizing Dedoose software. Field notes were used to further contextualize the findings. Participants recognized that women in their communities require menstrual regulation services due to delayed menses, or 'retenciones,' and acknowledged that pregnancy might or might not be the cause of menstrual delays. While most participants reported treating menstrual delay mainly with herbs, most denied performing abortions. The majority of participants described abortion as immoral, and illegal, and associated it with irresponsible behavior on the part of women. However, some participants who had previously received training on sexual and reproductive rights spoke openly about their abortion practice and described their protocols for medication abortion utilizing misoprostol and herbs. This study evidences the key role that traditional medicine providers play in sexual and reproductive health care in their communities. The findings of this study describe some notable dynamics: the coexistence of traditional practices that help women regulate their menstruation and the disapproval of abortion due to stigma and misinformation. Moreover, the study highlights the nexus between natural medicine and biomedicine among providers who shared they provide abortions with medication. These findings shed light on the importance of honoring and respecting traditional knowledge and practices as a valued resource in many communities while also promoting knowledge of safe, respectful, and non-discriminatory abortion care.

4-770

[Flash Presentation Session: Population and Development Up Close and Personal: Gender, Family, and a Generation of Change in Nigeria](#)

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Association for Africanist Anthropology

PRESENTER:

Daniel Smith (Brown University, Department of Anthropology)

DESCRIPTION:

Over the last several decades, Nigeria has experienced profound challenges as well as promising transformations, many of them bound up with fundamental population processes such as fertility, mortality, migration, and urbanization. Indeed, when Nigerians discuss and assess the nature and consequences of 'development' and its disappointments, they typically talk about topics like the obstacles to getting married, the expenses related to educating children, the conflicts and cooperation between rural-to-urban migrants and their village-based kin, and who will pay for the care of aging parents and the exorbitant costs of their funerals. Demographic processes are an engine behind, an outcome of, and an idiom for understanding development-related social changes, to which Nigerians aspire and about which they are often frustrated and ambivalent. This flash talk presents the early work on a new project examining changes in the most intimate arenas of everyday life, particularly in the domains of gender and family, as they unfold in the context of wider processes of social transformation, widely glossed as development. The research design takes advantage of individual interviews conducted with 153 husband and wife pairs during my dissertation research in the mid 1990s. Although many of the respondents from those interviews have died, most are still alive. I will be able to reinterview them, as well as locate and interview many of their now-adult children, helping me to track changes over a generation, both historically and by cohort from a life-course perspective, with unusual detail and contextualization.

4-770

[Flash Presentation Session: Storied Mapping Practices; Countermapping the Urban Sphere with Abundance](#)

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Deanna Bogaski

DESCRIPTION:

In many North American cities, lives are increasingly disengaged from the ecological realities of the world around them. In Winnipeg, Manitoba, the more-than-human and human often meet in odd spaces-deer on

the road in a downtown neighbourhood, birds in the Home Depot, the weeds that creep into gardens, or the grasses that take over abandoned parking lots. In some spaces, these interactions are unwelcome, considered transgressions, and subjected to strict control. Yet, in other spaces, these more-than-human urban interlocutors go unnoticed and often prove useful-even desirable. Mapping the practices surrounding urban residents' relationships with the more-than-human helps illuminate the value and potential of spaces outside of strict regulatory controls, and also helps envision an alternative urban future. What future might be imagined if we focus on creating an urban environment that widens and appreciates the cracks in the concrete? There is abundance in our urban environments-in sharing the ways that the more-than-human supports urban residents, alternative and more sustainable urban futures may enter into the popular urban imaginary, in turn serving to question current urban designs.

4-770

Flash Presentation Session: Women Muralists and Their Gendered Access to Public Space

4:15 PM - 6:00 PM TMCC - 501 A

Flash Presentation - In-person Live

REVIEWED BY:

Association for Feminist Anthropology

PRESENTER:

Victoria Castillo (Yukon University)

DESCRIPTION:

In many parts of the world, murals have become ubiquitous parts of the urban landscape. Muralists have been celebrated for their ability to democratize access to art and for beautifying the urban landscape, creating conversations between the community and the artwork produced, both in private and public spaces (Bates 2014, Biedarieva 2016). Recently, there has been a perceived rise in female muralists, specifically in Canada, through group exhibitions such as the 2017 Womxn Paint jam and the 2018 Uplifting Each Other mural festivals in Toronto (LeBlanc 2018), as well as an increase in women participants in mural festivals such as the Vancouver Mural Festival (see Vancouver Mural Festival 2022). These events have led to questions about the socially constructed gender roles of female artists, their identity as women muralists, their access to gallery versus public space (see Cooley et al 2015 for Canadian statistics on women's gallery access), and whether they can freely bring gender or feminist sensibilities to their

work. However, there is limited academic research on women making sanctioned murals. One example comes from Alix Maria Beattie whose research focuses on Australian female street artists that produce both sanctioned and unsanctioned murals (2016). A review of academic research on Canadian muralists demonstrates a gap in more recent academic research on women artists in this field (Waclawek 2008; Anderson 2002). Through the use of an online survey tool, this preliminary study, currently running, explores the perceived increase of women muralists (also known as public or street artists) in different localities. In this presentation, particular attention will be given to women muralists' own impressions of their participation in public art both within a decorative context and as a form of gender expression with a focus on their access to public space. A further objective is to identify if women muralists think their work is informed by their gender, and subsequently, whether their gender has influenced their ability to produce the street art they want to create.

4-620

Dining with Interlocutors: food, difference, and ethnographic futures

4:15 PM - 6:00 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Association of Latina/o and Latinx Anthropologists

ORGANIZER:

Guillermina Nunez (San Diego State University)

PRESENTER:

Steffan Igor Ayora Diaz (Universidad Autónoma de Yucatán), Miguel Díaz Barriga (University of Richmond, Department of Sociology and Anthropology), Margaret Dorsey (University of Richmond, Department of Sociology and Anthropology), Guillermina Nunez (San Diego State University), Ramona Perez (San Diego State University, Department of Anthropology)

DISCUSSANT:

Gabriela Vargas-Cetina

DESCRIPTION:

Food is an essential component in the production of ethnographic knowledge. Multiple studies have shown the importance of food in the re/creation of social dialogue, the building of trust, and the imagination of futures, such as those of the family, of ethnic national, regional, and gender identities, religious, ecological, and economic practices, but also, of food itself – a material

construct subject to transformation and, hence, a vehicle to envision possible culinary and commensality futures. Many scholars have highlighted the material conditions of the fieldwork experience through the examination of how sharing meals becomes a central practice of sociability, commensality, community building, social justice, and hope. Yet, these same experiences may contain the political marks of postcolonial, neocolonial, colonial, and decolonial processes and interactions. Arguments about decolonization, and the focus on the politics of knowledge production (including subject positioning, listening, refusals, and resistance) translates into cooking and commensality practices that have implications in diverse fields of identity politics. An elementary component of fieldwork is the sharing meals as a means for establishing relationships, producing ethnographic knowledge, and negotiating future visions. This panel will address the many different parts that food plays within the context of anthropological fieldwork, both in different settings and across national borders. Food allows us to dine and engage in the exchange of ideas, philosophies, and ways of life. Thus, food cannot be reduced to its social reproductive 'function,' nor to an exchange of material goods. Food is a platform for negotiating interpretations of cultural life and for reflecting about the consequences of the different positions that anthropologists and interlocutors adopt during fieldwork. Food must transcend the constraints of its definition as 'nourishment,' as it also involves food sharing as hospitality, care, and social obligations that sustain networks of knowledge, the political play of the senses, identities and friendships, as well as the mutual understanding of the reciprocal ties that transform our notion of foodscapes, countering the 'dark' sides of anthropology by emphasizing how food brings empathic interactions.

Negotiating Difference in Restaurant Commensality in Seville, Spain.: Globally, the contemporary foodscape is driven by values which although divergent in appearance, they are supplementary. The styles of cooking these values sustain are often placed into dichotomous oppositions: "haute" versus "low", "modern" / "traditional," "creative/innovative" / "conservative," "fast" / "slow" food, "authentic" / "inauthentic," and "globally" / "locally." Thus, local, ethnic, fusion, molecular, and other cooking styles, are fitted into these categorizations in newspaper and magazine articles, and in internet sites specialized in travel and/or in food. Late capitalist consumption of food in restaurants, but also at home, is partly shaped

by the expansion and fragmentation of the foodscape into multiple niches. Today, in local (including farmers') markets, in retail stores, super and hypermarket chains, department stores and specialized establishments, professional chefs and the cook/s within the family can purchase a diversity of cooking technologies and ingredients. Additionally, the restaurant industry is growing increasingly diversified and those eating out can choose their evening venue inspired by the predominant value of the occasion. In this paper I examine the sociability practices among friends in Seville, Spain, analyzing how through commensality actors veil social differences, and how their celebration (or dismissal) of different cuisines can contribute to structure the future shapes of the foodscape. Friends and acquaintances must negotiate the type of restaurant they favor for their outing. In their choice they may ascertain matching narratives between chefs and customers whereby the food offered, sought, and consumed allows friends and restaurateurs to affirm their self-representation and identity. Presenter: Steffan Igor Ayora Diaz (Universidad Autónoma de Yucatán)

Fieldwork and Food: Borders, Walls and Vegan Tamales: This paper explores how anthropologists materialize social relations, break boundaries, and create community through food. We look at two examples of anthropologists cooking: the first as part of a protest against the border wall and the second the Border Study Archives' organization of a cooking contest as a form of community engagement. We ponder the possibilities of reimagining fieldwork not simply as exchanges of ideas (anthropologists and interlocutors) but as a material relationship in which culture is coproduced. In this sense, we play with the trope of "the raw and the cooked" as an underlying binary to explore social practices based on "the cooked and the cooked" in which food preparation breaks binaries and becomes an expression of anthropological activism. Keywords: food, community, anthropologists cooking, US-Mexico border Presenter: Miguel Díaz Barriga (University of Richmond, Department of Sociology and Anthropology)

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Networks of Care via Food Sharing practices on the US-Mexico border: The exchange of food during ethnographic fieldwork sessions involves creating trust through mutual exchanges of stories, shared life experiences, and interactions. Food often becomes the central figure of anthropological inquiry, and at other times, food exchanges are part of an intricate number of interactions that take place prior to, during, or after an interview as a way of building relationships and reciprocal ties. Through the theoretical lenses of Marcel Mauss (1925) and Wall Kimmerer (2015), this study contributes to the documentation of border foodways on the U.S.-Mexico border. The exchanges and distributions of food involve a display of cultural practices, gendered expectations, social class, and cultural values. This paper examines oral histories of people who provided meals to friends, neighbors, and “others,” while creating networks of care and social solidarity in the El Paso del Norte border region via food distribution practices and strategies that took place between 2018-2022. In 2017-2019, residents in El Paso, TX provided meals for thousands of migrants and refugees released from detention centers. During the COVID pandemic (2020-2022), food deliveries and exchanges took place among friends and neighbors as a way for people to show care, compassion, and social solidarity at a time when most people transitioned to sheltering at home, social distancing, and limiting social interactions with others to avoid the transmission of the virus. Rather than meeting in groups to exchange meals, people engaged in delivering meals during times of crisis while creating networks of care and resilience. Presenter: Guillermina Nunez (San Diego State University)

Let’s not do another dietary intervention: collaborative dietary strategies : The elevation of Oaxacan cuisine to international recognition of its complexity and relationship to the terroir of its environmental niches is well established. Yet, intervention programs by public health professionals rarely reflect the importance and significance of local taste, practice, and accessibility when implementing intervention programs. Instead, standards of nutritional minimums and maximums,

quantities of consumption, and degrees of industrial processing function as the basis for interventions with most of these standards developed by professionals of the global north. Local household food preparers are solicited for participation in educational programs that focus on nonlocal foodstuffs and preparation patterns that adhere to these external standards with the promise that doing so will rid them of whatever malady has been determined as significant for them. The association of these interventions with the history of colonial education programs stands out in their neocolonial practice. Despite the evidence that these programs rarely endure past the period of grant funding, they continue to be administered. In this presentation, I discuss my 30 years of work in Oaxaca to address the maladies of lead poisoning and the importance of having prepared and shared meals and mealtime stories with families, foraged or shopped with the cocineras for the necessary ingredients that make the recipe their own, and labored alongside the women who invoke these recipes when preparing food for hundreds at fiestas, to collaboratively develop dietary strategies, rather than an intervention, to combat the maladies from lead that are based in their knowledge, recipes, resources, and practices. Presenter: Ramona Perez (San Diego State University, Department of Anthropology)

4-625

Disappointment in the Wake of Political Closure

4:15 PM - 6:00 PM TMCC - 203 C

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Kerem Ussakli (Stanford University, Department of Anthropology)

CHAIR:

Sarah Muir (CUNY, City College, Department of Anthropology, Gender Studies, and International Studies)

PRESENTER:

Marios Falaris (John Hopkins University), Kerem Ussakli (Stanford University, Department of Anthropology), Saad Lakhani (Stanford University, Department of Anthropology), Elif Irem Az (Columbia University, Department of Anthropology)

DISCUSSANT:

Burge Abiral (Johns Hopkins University, Department of Anthropology)

DESCRIPTION:

This panel queries affective and material qualities of disappointment in moments of political closure. So much of our contemporary political discourse is folded into a sense of disappointment and recourse to the status quo [Zigon 2018]. Disappointment seems to govern the affective mood that traces the violent ebbs and flows of possible futures [Borneman and Ghassem-Fachandi 2017] and becomes a foil for an often cynical pragmatism, an ethically thin account of a tragic self which has fallen into nothing but the guardianship of neoliberalism, racism, and late capitalism. It bedevils nationalist, post-colonial and utopian aspirations [Scott 2004; Buch Segal 2016; Razsa 2015], and indexes embodied symptoms of distress, stuckness, nihilism, and deep yearning for an otherwise that often resists enunciation. Often deeply and crassly questioning the arresting narratives of history, appointments and appellations of ideology, disappointed subjects can express a withdrawal from the world, but also can use disappointment as a re-grounding for alternative politics and social connections. What are the genres and forms of expression through which people express disappointment publicly? How do people contend with their own deep sentiments of disappointment, and to whom might these sentiments be communicable? How does disappointment reshape individual and collective responsibility? How might disappointed subjects perform the denial of their world, or construct fetish-objects through which they continue to disavow the failure of political imaginations, fantasies and utopias? The papers in this panel look at endemic routinization of late-capitalist and ecological collapse, political failure of utopias and nationalist aspiration, materialities of occupation that give rise to individuals that fail their kin and loved ones, as well as the muscular reassertion of popular politics that take up a cynical sense of disappointment as its grounding.

The disappointment of return: the qualities of the possible in Indian-occupied Kashmir: This paper considers the interplay between ephemeral sojourns and the inhabitation of an everyday marked by overwhelming violence in Indian-occupied Kashmir. In the face of militarized blockages to fulfilling their social and familial roles, young Kashmiri men would embark on daytrips during my fieldwork to get away from home for a time in the company of friends. While they cultivated a subjunctive, as-if mood on the travel “away,” their return journeys were marked by a

spreading sense of disappointment. This paper traces the textures of this disappointment along one of these return journeys – a return imbued with the sense of turning away from a possible self; the felt gap between the possible and the inevitable; and the growing insufficiency and failure which come to color the possible in this context. Ultimately, I consider how disappointment attunes these young men to sensing particular qualities of the possible in the everyday. Presenter: Marios Falaris (John Hopkins University)

Vagaries of a Failed World: Disappointment and Sovereign Waste in an Iraqi Kurdish Town: In November 2021, when a sudden migrant crisis emerged at the Belarussian-Lithuanian border, journalists and human rights observers were surprised that almost all of the illegal migrants trying to cross over to Europe were Iraqi Kurds. Was this mass departure an expression of disappointment or, as the Iraqi Kurdish politicians tried to frame it, an epidemic of manipulation of naïve citizens by opportunist human traffickers? In this paper, I discuss the ethical possibilities of a social world in which collective disappointment in the promises of affluence, self-determination and sovereignty can be made visible. I draw on my ethnographic work in an Iraqi Kurdish border-town called Chamchamal. Here, a group of young men that belong to the so-called Golden Generation [youth born under Kurdish rule after 1991] increasingly withdraw from social life and adopt a highly performative nihilism through which they complain about a ‘failed world’. Faced with meagre employment opportunities either as small-scale shopkeepers or private militias, they prefer to withdraw themselves from the labour market and idle around. I put these shared sentiments of failure and disappointment in conversation with an anthropology of post-authoritarian and post-colonial disenchantment, nostalgia and disappointment ‘after freedom’ [Bonilla 2015, Hansen 2012, Kurtovic & Sargsyan 2019, Greenberg 2014, Scott 2004]. However, rather than disclosing agonistic democratic possibility or collectivizing grievance, I show how failure can be tied to luxuriously wasting away time, resources and the self [Bataille 1991] – and conceal a pleasure of de-classing of Others; in this case, displaced, dispossessed Iraqi Arabs living in the same area who cannot afford the luxuries of idolatry. Presenter: Kerem Ussakli (Stanford University, Department of Anthropology)

Big Men Disappoint, but the Biggest Man shall Deliver!: Pakistan's Anti-Blasphemy Movement: This paper explores how the Tehrik-e-Labaik Pakistan (TLP), a working-class anti-blasphemy movement in Pakistan,

uses disappointment toward “big men”—especially religious patrons and influential politicians—to mobilize young men to the cause of “defending the Prophet’s honor.” Many TLP activists believe that their previous religious and political patrons have consistently failed to deliver on the promise of ensuring them a life of dignity. The TLP narrative frames the loss of dignity of ordinary people as a consequence of blasphemy against sacred beings. By protecting the honor of the Prophet Muhammad, the ultimate patron of mankind, the TLP promises to restore dignity to ‘the ordinary man.’ In practice, the TLP empowers its followers with blasphemy accusations, engaging in physical and symbolic violence against those deemed blasphemers. In doing so, the TLP exploits the new climate of accusation to not only target vulnerable groups but also challenge social and religious superiors. Presenter: Saad Lakhani (Stanford University, Department of Anthropology)

The Brides of Disaster and Disappointment: The figure of “the bride” was born in the aftermath of the Soma mine disaster, which took the lives of 301 coal miners on May 13, 2014, in the Soma coal basin of Aegean Turkey. “The bride” is a figure (or fetish-figure) and a social phenomenon whereby, the widows of 301 miners are named as “the brides,” and accused—profusely, and without any expression of a need to provide evidence—of immorally spending the disaster relief compensations they received. According to townspeople, this means they have been disloyal to their dead husbands, their in-laws, and by extension, to the people of the Soma basin. The category of the bride in Turkish is different from its counterpart in the English-speaking world: one becomes the bride of the entire nuclear and extended family of her husband from the day of marriage until the end of the couple’s days together. Based on eighteen months of ethnographic fieldwork in the Soma basin, this paper focuses on the cultural and political economy of the townspeople’s disappointment in the widowed wives of 301 miners. The naming of, the misogynist panic around, and the disappointment in the so-called brides are affectively undergirded by the widespread resentment towards the families of 301 miners who received cash and other forms of disaster compensation, and “blood money”—as it is called in Turkey and other Muslim-majority contexts. I consider this excessively expressed disappointment and resentment to be an effect of the disaster: the fetish-figure of the bride has since become an expression of—and at times, a form of disavowing—the failure of socioeconomic and political imaginaries created and fostered by Erdoğan’s Justice and Development Party

[AKP] through neoliberal developmentalism, authoritarian populism, and gradually intensifying extractivism. Presenter: Elif Irem Az (Columbia University, Department of Anthropology)

4-630

Discipline and Disciplining: On Anthropology Today

4:15 PM - 6:00 PM TMCC - 203 D

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Andra le Roux-Kemp

PRESENTER:

Andra le Roux-Kemp ,Donovan Adams ,Jennifer Grubbs (Antioch College, Social Sciences Division),Paul Ngo

DESCRIPTION:

Anthropological encounters with contemporary worlds demand that we encounter and rethink our anthropological identities. These papers help us do so.

Back to the Future: Rethinking Notions of Ethics and Legality for Anthropology in a Digital Age: Anthropology is undergoing a digital turn that is informed by the changing landscape of social interactions, radically altered perceptions of time, scale, and space, as well as new-found sources of (digital) knowledge, power, and control. Society, it seems, has undergone a digital transformation, and so too have our subject discipline. The focus of this paper is on the various challenges and opportunities the digital turn in anthropology present, and specifically on the ethical and legal boundaries of which anthropologists should be aware. By looking to the future, this paper will also retrace anthropology’s rather difficult past. Presenter: Andra le Roux-Kemp

The Relationship Between Anthropology and Extremist TikTok: Anthropological thought, research, and practice has a history of once contributing directly to oppressive structures and actions and continues to be used by extremists in the justification of harmful ideologies and practices. Such extremists have also long capitalized on internet spaces as tools of recruitment, community maintenance, and action. It is important that, as a discipline, we are aware of how anthropology continues to be utilized, whether as a tool in the justification of ideologies and/or as a token of a 'woke' enemy, by extremists and how modern social media spaces are

used by these groups. The present research seeks to understand how racial (e.g., the alt-right, Neo-Nazis, etc.) and gender extremists (e.g., the Manosphere [Incels, Men Going Their Own Way, etc.] and Trans-Exclusionary Radical Feminists) and the alt-lite engage with anthropological ideas in constructing senses of identity and community boundary maintenance. The current project presents preliminary findings based on a study of racial and gender extremism on the platform, TikTok. Hashtags for collection of TikToks were gathered from curated lists of extremist terminology and then expanded upon using a snowball sampling strategy for popularly associated hashtags. Data were collected for nearly 600,000 TikToks. These TikTok videos and comments are analyzed for social networks, goals and strategies, what aspects of anthropology were used and how, and how extremists created a sense of personal and community identity using anthropological concepts as tools for boundary maintenance. These analyses are situated within broader critical theories and assesses social media engagement of these topics in the context of prior work regarding identity, community, and purpose in the far-right. Presenter: Donovan Adams

Was Graeber right? Is an Anarchist Anthropology Impossible?: The critical engagement with power has been at the forefront of anthropological inquiry over the last thirty years. Feminist anthropology takes seriously the culturally specific ways in which the construction and privilege of masculinity is embedded in social relations. Queer anthropology, similarly, locate and destabilize hetero-cis privilege. Importantly, Black anthropology has changed the discourse surrounding racism as a lived experience and made space for Black epistemologies in a persistently white discipline. The following paper weaves the thread of anti-authoritarian, multisectionality, and anti-capitalist through this trajectory of critical anthropology while also pointing to distinct departures anarchist anthropology can offer. While engaging with Graeber's small but mighty book, 'Fragments of an Anarchist Anthropology,' the paper wrestles with the existential question we are left with. Is an anarchist anthropology even possible? Social movements such as the anti-globalization movement and animal and earth liberation movement are predicated on the understanding and dismantling of interconnected systems of power. The concept of an activist anthropologist itself prioritizes the ways in which we are always already engaged in resistance work. Nancy Scheper-Hughes takes this paradigm seriously in her work as an insurgent anthropologist. Yet, anarchism as an ideological framework is oftentimes absent in anthropological theories,

methodologies, and research sites. In this paper, I engage with my own fieldwork in anarchist spaces as an example of how the political imaginary makes an anarchist anthropology possible. Presenter: Jennifer Grubbs (Antioch College, Social Sciences Division)

Transitions and Identity across Time and Space: In this paper, we discuss the impact of transitions on identity, and how appreciating one's bounded agency within a broader sociocultural milieu can help people navigate more harmonious and satisfying life courses. We begin with a brief overview of factors that influence our identity, such as (a) the direct and indirect role of others and (b) our lived experiences. With respect to the former, significant others can affect who we are, but our identity is also affected by how we see ourselves relative to others in general. Germane to this discussion is how sociocultural context modulates the salience of different facets of our identity. Regarding the latter, our lived experiences also influence our self-concept, as success can beget further success. Furthermore, losing our ability to remember these lived experiences can have a deleterious effect on our identity. We then address how life transitions across time (e.g., retirement) and space (e.g., relocation) change our experiences, affecting how we interact with the world and consequently our future circumstances. These transitions, which need not be mutually exclusive, influence how the self evolves, in an ongoing cycle of past experiences informing present interactions (i.e., increasing the probability of a certain subset of possible interactions), present interactions affecting subsequent experiences, and so on. We will then discuss how integrating the consequences of these changed experiences with those from our past alters our sense of personhood. Included in this discussion is how that which is part of one's identity affects that which can be added, because that which seems insignificant is less likely to be incorporated. We next examine how myriad factors, both internal and external to an individual, can constrain the range of interactions available to a person at a given point in time. Internal factors like one's cognitions and emotions limit how one interprets situations, and external factors such as physical and sociocultural structures can restrict one's behavioral responses. In essence, a person must exercise agency within a realm of constraints. This is where one's identity can reduce the challenge of structural constraints and alleviate the stressfulness of life transitions. One's past experiences, and what one has acquired from those experiences, can make the new roles and places associated with transitions (e.g., going to college) less 'new' if they effectively reduce the cultural distance between where one is and where one

wishes to be. We will conclude by discussing how (a) being more familiar with the sometimes unspoken 'rules' that govern different situations and (b) being able to leverage appropriate amounts and kinds of capital (e.g., economic, social, etc.) where and when needed can increase the likelihood of favorable outcomes, which in turn affect one's overall well-being and how well one adapts to the future. Presenter: Paul Ngo

4-635

Environmental and ritual pollution in South Asia

4:15 PM - 6:00 PM TMCC - 205 D

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Julia Perczel (University of Cambridge)

PRESENTER:

Ishani Saraf (University of California, Davis), Waqas Butt (University of Toronto, Department of Anthropology), Syantani Chatterjee (Columbia University, Department of Anthropology), Kanthi Swaroop, Aparna Agarwal, Julia Perczel (University of Cambridge)

DESCRIPTION:

Organisers: Julia Perczel (The University of Manchester), Joel Lee (Williams College) Research on environmental pollution and ritual pollution have tended to chart different trajectories in the anthropology of South Asia. On the one hand, a surge of recent studies of waste work, recycling networks, ecological degradation and the politics of toxicity are throwing light on South Asian responses to the global crisis of waste. On the other, the role of ritual pollution in the theory and practice of social hierarchy has for decades animated anthropological debates over caste. Environmental anthropologists may have kept distance from questions of ritual pollution out of a desire not to reify contingent and stereotyped links between stigmatized communities and wasted substances. In caste studies, textual understandings of difference-making and paradigms centered on political mobilization may have directed attention away from the environmental life of hierarchy. But how might the insights of these subfields mutually illuminate one another? If new forms of industrial and electronic waste have no place in the cosmology of ritual pollution, do they alter the grounds for caste discrimination, as some have argued? What happens to caste-based labor hierarchies as the content of waste

streams transforms? How do patterns of ecological devastation relate to geographies of untouchability, and in what ways do the judgments of practitioners of 'bourgeois environmentalism' (Baviskar 2020) about who and what is polluted mobilize or resituate tropes of caste difference? Building on scholarship on the modernity of caste (Mosse 2020), this panel intends to bring together current work that examines how ecological and ritual pollution converge, diverge, and influence one another, toward developing a robust anthropology of caste and the environment. We welcome contributions that explore any aspect of environmental degradation, more specifically spatial and material politics of toxicity, pollution, and waste work, etc. and their relation to South Asian notions of ritual pollution.

Material Transformation and the Materiality of Pollution: Knowledge, Hierarchy, and the Environment: Scrap metal challenges any easy correlations between ritual and ecological pollution pointing to the significance of taking seriously the specific materialities of discards and wastes and their relations to notions of pollution. In Delhi's Leela Market workers and dealers dismantle, disassemble, sort, pile, refashion, buy, store, sell, and variously transform discarded machines and their parts and elements. In scholarly and lay discourses the various forms of work done in waste markets like Leela Market have often been referred to and valorized as "jugaad" broadly understood as innovation and inventiveness in a milieu of scarce resources. While often celebratory, this discourse of "making do" often suppresses the technical expertise and knowledges that emerge, are learned, and crystallize in the markets in practice. Further, recent attempts to regulate and formalize scrapping and scrap trade characterize the work done in places like Leela Market as ignorant, polluting, and harmful. In this paper, I take up Kanha Ilaiah Shephard's theorization of the relation between material transformation and pollution in the everyday productive activities of laboring castes and their systematic denigration by parasitical castes to explore what notions of knowledge, ritual pollution, and hierarchy may inhere in the characterization of work done in places like Leela Market and what this entails in contemporary concerns about environmental governance and notions of livelihood and un/belonging in Delhi. Presenter: Ishani Saraf (University of California, Davis)

Framing the Environmental in South Asia: Ecology, Capitalism, and Caste: The current moment of Anthropogenic climate change has been described

recently “as the apotheosis of waste” (Hecht 2018). It is undeniable that those processes at the bedrock of global capitalism—consumption of disposable commodities and the extraction of resources—are the same ones distressing geophysical processes sustaining all kinds of life—human or otherwise—on our planet today. Put slightly differently, our contemporary ecological crisis has emerged out of and alongside worlds of waste, in which an intensifying form of global capitalism has been constitutive. In urban Pakistan, like much of South Asia, the labour of taking away of waste materials, or what is usually glossed as waste work, has been historically performed by low- or noncaste (Dalit) groups. By presenting ethnographic materials on how such labour organizes material, affective, and economic relations across urban Pakistan, this paper argues that narrating our contemporary historical crises—in which the ecological and economic are entangled—requires narrative dexterity. Such dexterity reveals current ecological and economic crises as ones where historical dynamics of caste-based relations, and the subsequent forms of life built upon them, have reproduced themselves. In other words, this paper thematizes the environmental as a site for critically assessing the connections between ecology, capitalism, and caste in urban South Asia. Presenter: Waqas Butt (University of Toronto, Department of Anthropology)

A very good Muslim: In this presentation, I will focus on how particular local notions of *shahīd/shāhid* (martyr/one who bears witness), and *harām/ halāl* (sacred, set apart, unlawful, not permitted/ profane, lawful, permitted) shift understandings of toxicity and Muslim selfhood, and in turn, produce a revised set of ethical imperatives in a Mumbai neighborhood located between one of Asia’s largest garbage dumps and the city’s largest slaughterhouse. Performing hazardous tasks for a living, many residents understand themselves as both the receptacle of poisons, as well as their remedy, reinforcing the *shāhid/shahīd* imaginary. How do economies of intoxication (narcotics, alcohol, pharmaceuticals recycled from the dump), and toxicity destabilize conceptions of *halāl* and *harām*? How do residents’ understanding of ritual and religious ethics shift from within these economies? Presenter: Syantani Chatterjee (Columbia University, Department of Anthropology)

Caste and Labor: the restructuring of everyday sewage work in Hyderabad, India: The aim of this article is to examine continuity and change in the experience of labor of sewage workers in Hyderabad, India. The focus is on everyday sewage work in Hyderabad, which is a

site where bureaucratic power, state policy, labor regimes, society and urbanism converge. Since 2017, Hyderabad, the first city in India to radically restructure the sewage work from manual scavenging to deployment of machines has also been a place of experimentation for a variety of policy initiatives, practices, infrastructural designs, and technology choices, which have been implemented, evaluated, and contested. Drawing on fieldwork in Hyderabad with sewage workers and bureaucrats governing everyday human waste, I explore how the transformation of everyday sewage work in Hyderabad constantly clashes with the enduring conditions of caste-based labor. The transformation of everyday sewage work in Hyderabad is borne out of tension between the requirements of state policy and the desire for what I argue is in the interest of particular environmental standards, made possible in the age of the market economy. The article describes how the key underlying factors such as informality in a large labor force with rural roots, bureaucratic discretionary powers, and the increased contractualization of government jobs in Hyderabad differentially provide a reading of waste work which under the guise of modernity effaces the relevance of caste. The article concludes by suggesting that everyday sewage work in Hyderabad constitutes a politics of separation that marks a distinction between waste and waste work. Presenter: Kanthi Swaroop

Value-making and Dependence at the Bhalswa Landfill in Delhi: On Anthropocene and Waste Crisis: Delhi is currently reeling under the burden of an excessive increase in discarded materials—the city’s trash. Growing urbanisation and consumption patterns have disrupted the city’s waste management processes and ecosystem. Decades of waste dumping, lack of formal recycling facilities and ecologically sustainable infrastructure (both human and technological) has led to visible socio-ecological and anthropocentric crises around the landfills—in our case the Bhalswa landfill, located on the north-west periphery of the city. The increase in fires and respiratory diseases, declining water quality, and oozing leachate in the surrounding water body is a result of the above-mentioned processes and practices. The harmful effects of this are borne by marginalised human and non-human entities. Human entities such as waste pickers and scrap dealers, mostly lower-caste communities, and non-human entities (mostly animals) such as cows, pigs, and dogs around the landfill site bear the burden of the city’s detritus, while clearing the city’s waste. Through a study of human and non-human relations around the landfill site, this project will examine multiple forms of

dependence and recycling/repair-work (converting waste into value) and processes that sustain and reproduce liveable city spaces in the time of the Anthropocene. In doing so, I examine the relations that humans and animals forge with discarded materials and the landfill site, and how the nature of these relations varies depending on caste, gender, class and human-animal relations. Presenter: Aparna Agarwal

“There is no pollution in our gaon”: permeable bodies and toxicants in metropolitan Delhi: Recent empirical work in India on contemporary society’s detritus of technoscientific materiality had provided the ground for arguments against the caste implications of handling such substances. Yet, my year-long ethnography with e-waste dealers in Northeastern Delhi markets reveals that decades of media attention to backyard processing sites and informal operations had in fact produced a stigmatising narrative of people inhabiting and labouring in such spaces. During my research I had noticed that e-waste dealers avidly deny the toxic implications of their work on the environment, which is striking in the face of ubiquitous toxic presence everywhere. At the same time, environmental professionals working to shift e-waste processing into official and responsible recycling channels talked of the e-waste markets’ pollution and their own bodily reactions to it with certainty. One way to understand this contradiction is by attending to modes of denial and expressions of environmental sensibility among e-waste dealers themselves. What I found was that the necessity to deny was in fact formed in the face of widespread awareness of how the media has portrayed e-waste markets not only as toxic hellscapes, but as places of widespread moral breakdown where women and children are made to work in terrible conditions. My paper asks, how can we make sense of e-waste dealers’ denial of the toxic effects of their labour? How can we think of the stigma of environmentally polluting labour in the context of shifting categories of hierarchy in the city? This paper proposes that while environmental pollution does not directly translate to the ritual pollution, it settles in similar patterns on people and places. Presenter: Julia Perczel (University of Cambridge)

Caste, Place and the Valmikis in Contemporary Mumbai: Historically, across South Asia, the residential areas of Dalit communities (ex-untouchables) have long been located in places deemed peripheral, waste, or non-usable. In other words, Dalits were not only ‘out-caste’ but, importantly, were ‘out-placed’ too. Drawing on ethnography that traces a Dalit community’s spatial history in a suburb of Mumbai, I argue that Dalits in

contemporary city spaces, too, are often forced to choose pieces of land for settlements that are geographically violent places. I show how Valmikis in Mumbai were forced to choose a crematory ground to begin their urban career. It documents the trauma of living in such an environmentally polluted/dangerous place for decades before it was transformed into a habitable environment by a place-making strategy. The Valmikis experienced resistance to spatial proximity with non-Dalits due to caste ideologies, and choosing an ecologically dangerous site was thus a caste compulsion. The case study illuminates how environmental and ritual pollution (caste ideologies) converge to produce a sociality for Dalits in city spaces that is not a radical departure from their rural experiences of living in spaces that are pregnant with nausea from the larger caste society, resulting in what Lee (2017) calls “environmental casteism.” Raju Chalwadi:

4-640

Fieldwork Technologies: Transitional Histories of Ethnographic Mediation

4:15 PM - 6:00 PM TMCC - 206 D

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Matthew Watson (Mount Holyoke College)

CHAIR:

Jennifer Hsieh (University of Michigan), Anna Weichselbraun (University of Vienna)

PRESENTER:

Jennifer Hsieh (University of Michigan), Nick Seaver (Tufts University), Matthew Watson (Mount Holyoke College), Robyn Taylor-Neu (University of California, Berkeley, Department of Anthropology)

DISCUSSANT:

Stefan Helmreich (Massachusetts Institute of Technology, Department of Anthropology)

DESCRIPTION:

Mythologies of ethnographic research – past and present – often construct fieldwork as a series of unmediated intersubjective encounters. But particular tools routinely enable, shape, and frame ethnographers’ field experiences. This panel rethinks the mediation of anthropologists’ embodied sensory, technical, and epistemic labors through fine-grained attention to historically-specific fieldwork technologies. The panel

threads together research on past and present fieldwork technologies in order to reframe constructions of the field's past and rethink the contemporary technopolitics of extended ethnographic embodiment. How might attention to technologies aid us to recompose histories of fieldwork and reimagine the technical, ethical, and epistemic contours of ethnography today? How have anthropologists and their technologies uniquely constructed ethnographic fieldwork in specific times and places? We address these questions by tracking how technologies affect the sensorial, political, and ethical shapes of ethnographic labor across fieldwork, interpretation, and exposition. Panelists examine how tool-enabled recording and textualization are not just objects for researchers' use. Rather, they produce ethnographic insights and modes of theorization – in cases when tools are deployed as intended, and in cases when they aren't. Panelists ask: how capricious, surprising captures of audio field recordings interrupt and redirect constructions of data and ethnography; how our material and digital filing practices condition what counts as felicitous conceptualization, theory-building, and argumentation; how the emergence of social scientific mainframe computer programming complicated the laboratory-field distinction in modernist ethnography's anxious epistemic culture; and how filmic animation technologies in contemporary Berlin reattune our ethnographic senses of sitedness. This assemblage of papers reimagines ethnography's practical, aesthetic, and epistemic forms – from the mid-twentieth century to the present – as 'transitional histories' of mediation. Taking up the conference theme, we offer a collective meditation on these histories as an act of 'tarrying in [technological] transition.' We suggest that reading ethnography as a complex of transitional histories hones our collective sense of the field's historicity and inspires intricate works of play with the shapes of our ethnographic techne.

Theorizing Ethnographic Singularity: Field Recordings of Past and Present: Fieldwork traditions have long been attuned to parsing out the general from the particular, and to disentangling rituals and customs from singular events. In line with the discipline's early formation as a social science, audio recorders were tools of objectivity intended to concretize archetypal, or paradigmatic, renderings of social life through a mode of salvage anthropology (Brady 1999; Polunin 1970). The pivot to digital recording in contemporary anthropology has produced new forms of ethnographic analysis, among them the question of how to theorize the specificity of singular events. Spontaneous spurts of sound that

interrupt a recorded interview, the spatial disorientation resulting from tracking down a sound, the fatigue of waiting to record sounds that never reemerge, are some examples in which the technologically-inflected ear attunes to the capriciousness of sound that materially shuffles everyday life into discrete moments. In both analog and digital forms of data collection, however, the audio recorder's relationship to loss has been an enduring feature, described in terms of a "second-order endangerment" by Judith Kaplan and Rebecca Lemov (2019) and the "existential discontent of data keeping" by Natasha Schüll (2018). Drawing on personal reflections of "doing anthropology of sound" in Taipei, Taiwan (Feld and Brenneis 2004), this paper grafts the historicity of loss in traditions of ethnographic field recordings into rethinking the where, when, and how of ethnographic data. It argues that anthropology's long-standing engagement with audio recordings produces technologically mediated distillations of social life that lead to new conceptualizations of field research. Presenter: Jennifer Hsieh (University of Michigan)

Filing Culture: The Management of Anthropological Materials: For the last 50 years, it has been clear that anthropologists are writers, producing field notes, analytical memos, articles, and books. But for just as long, if not longer, anthropologists have been file managers, organizing writing and materials that they amass before, during, and after ethnographic fieldwork. Like much of anthropology's "hidden curriculum," how we organize files is often a source of anxiety for anthropologists from graduate school to retirement, but techniques for managing materials are relegated to the margins of graduate education – the stuff of informal advice, social media discussions, and idiosyncratic invention. In recent decades, anthropologists have brought critical attention to mundane components of anthropological techne – from fieldnotes to ethnographic logistics – showing that these are not merely matters of tooling, but essential to how we develop concepts, build theory, and make arguments. The emergence of new digital tools, along with the retirement of the last generation of anthropologists professionally socialized before personal computing, presents us with a fruitful moment for considering the anthropological file system. This paper, co-authored by Nick Seaver and Anna Weichselbraun, presents preliminary work from a project on anthropological filing practice, drawing on interviews with anthropologists trained before, during, and after the ascendance of personal computing as a central element of ethnographic technique. It asks: What is lost and what is gained through the affordances of new digital

tools? How do anthropologists organize files today, and how might we do so in the future? What are we supposed to do with all of these PDFs? Presenter: Nick Seaver (Tufts University)

Programming Fieldwork: Computations of Kinship and Humor in the Harvard Chiapas Project, 1961-1973: Drawing on extensive archival research, this paper asks how the midcentury emergence of social scientific computer programs shaped constructions of ethnographic fieldwork in formative, enduring ways. In the early 1960s, a few U.S. anthropologists started to use mainframe computers to process and analyze ethnographic data. Some of the earliest efforts adapted an IBM 7090 program developed by Harvard psychologists to subject large corpuses of recorded texts to pattern-recognition studies. In 1965, graduate student George Collier designed a distinctively-anthropological program to process kinship and land tenure data generated by the Harvard Chiapas Project, a large-scale collaborative research program and field school in southern Mexico. The program coded kinship data and yielded text-based maps of residence patterns. Collier also encouraged fellow graduate students to make use of the IBM. Taking up this encouragement, Victoria Reifler Bricker worked to deduce the structural logic of ritual humor in indigenous Chiapas through the psychologists' General Inquirer program. While in the field, Bricker actively corresponded with Harvard Laboratory of Social Relations staff who computerized her data. In a 1966 conference paper, she characterized this exchange as a process of "feed-back" between laboratory and field. Through a critical reading of these linked cases, this paper argues that the IBM 7090 effected a system of distributed cognition that helped reshape the geographic site and epistemic culture of fieldwork. This argument, then, prompts more careful consideration of how early computers conditioned understandings of the "field" across cognitive, structural, and symbolic anthropologies. Presenter: Matthew Watson (Mount Holyoke College)

Berlin Is (Not) Berlin: Reanimations of the City as Ethnographic "Site": This paper proposes that closer engagement with filmic animation technologies – both as objects of study and as modes of theorization and exposition – can precipitate new forms of ethnographic attunement. My analysis draws upon 18+ months of field research with auteur animation filmmakers in Berlin, yet the "site" of this inquiry both is and is not Berlin: even as films inscribe and thematize elements of their surrounding world, they disrupt static notions of spatial and temporal situatedness. Here, I focus on

works by two Berlin-based artists – Jalal Maghout's *metavitrina* (in progress) and Malte Stein's *Flut* (2018) – both of which figure the city as riddled with other spaces and other times. Such filmic (re)animations speak to a spectral genealogy of surrealism-inflected ethnography (Rouch 1988; Taussig 1987, 2021) and ethnographic surrealism (Clifford 1981), in which "the city" and its sequestered interiors have been key nodes of observation and aesthetic experimentation (Schwanhäußer & Wellgraf 2019). Through close analysis of these artworks and conversations with their creators, I explore filmic animation's capacity to render elusive aspects of experience (including dream, memory, atmosphere, and affect) and to blend, stretch, compress, and otherwise unsettle spatio-temporal "sites." In so doing, I gesture to the ways anthropological engagement with filmic animation technologies can enrich and extend ethnographic modes of attunement, inscription, and expression, while contributing to recent elaborations of the complexity of "sited-ness" (Hage 2021, Hirschkind 2020). Presenter: Robyn Taylor-Neu (University of California, Berkeley, Department of Anthropology)

4-645

Frontier Geopolitics: Spaces, Relations and Sovereignty in "Borderland" Zones

4:15 PM - 6:00 PM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Ping-hsiu Lin (.)

CHAIR:

Aditi Saraf

PRESENTER:

Ping-hsiu Lin (.), Aditi Saraf, Nadine Plachta (University of Toronto), Serkan Yolaçan (Stanford University, Department of Anthropology), Radhika Gupta (Leiden University), Mahvish Ahmad (London School of Economics)

DISCUSSANT:

Sarah Green (University of Helsinki)

DESCRIPTION:

The advent of modern nation-states set in motion desires and practices for incorporating indeterminate frontier zones into national territory, fixing borders, and seeking value in their inhabitants as subjects. Yet

'frontiers' continue to trouble nation, state, and territory as exclusive frames of reference for societies, despite people dwelling in these spaces being compelled to adopt these frames for claiming entitlement and recognition. Simultaneously, people who inhabit places figured as frontiers have competing and multiple allegiances, connections, and identities that transcend legal membership to states and reach beyond the range and limits of national boundaries. States have often responded by creating alternative categories of citizenship to blur and regulate forms of belonging and re-assert control. Frontiers remain contested spaces, in which colonial and postcolonial trajectories of state formation continue to craft distinctive vocabularies of political sensitivities, attachments, and resistance. Frontier geopolitics turns attention to place-making and inter-community relations from the vantage of frontiers. Studying contradictory histories of extraction and investment, neglect and scrutiny, violence and protection, this panel centers frontiers as emergent spaces that generate distinctive transversal attachments and belongings, that may or may not depend on external recognition for legitimacy. We invite papers that explore the complexities and contingencies of place-making, sovereignty, and citizenship practices that push beyond formal-legal frameworks, seeking conversation on new forms of spatial and political imagination that are produced within written archives, infrastructural projects, and exchange networks.

Micropolitics, Kinship, and Othering in a Frontier Market
: For several decades, Afghans have constituted the largest refugee population in Pakistan, with many choosing to settle in Peshawar, the largest urban area near the Afghanistan-Pakistan border. The protracted war in Afghanistan has made the borderland region an enduring site of conflict and mobility. In the gem-trading center of the region known as Namak Mandi, displacement has allowed people to simultaneously participate in relations of reciprocal assistance in trade and highlight new geographies of identification and state belonging. This paper discusses the changing dynamics of intercommunity kinship at the scale of this local market for colored gemstones. Starting in the early 1980s, savvy Afghan gem merchants made Peshawar a base in circuits of multidirectional trade and movement. In so doing, they conferred kinship metaphorically onto Pakistanis involved in different aspects of the trade and engendered new political subjectivities. What affective bearings have colonial and postcolonial territorialization created for belonging—both citizens and refugees? Drawing on two years of ethnographic research

conducted between 2017-2019, I examine the ways in which market relations produce affection and familiarity at one end, while at the other, engendering everyday notions of ethnic and national othering. Presenter: Pinghsiu Lin (.)

“Caravan Republics”: Writing spatial orders: In the 19th century, imperial fascination with central Asia drew from the colonial expeditionary travelogue. Written both by officers of the East India Company and their natives scribes and translators (munshis) who accompanied them, these texts described the mountainous and putatively “blank space” of the Himalayan, Karakoram and Pamir knot. Combining the investigative modalities of the survey (itself bound up in the rise of geography as an imperial science), and stylistic requirement of entertaining a metropolitan reading public, these accounts are a key form through which highland frontiers are written into history.

In this paper, I examine the genre of the colonial expeditionary travelogue by comparing two accounts of the same voyage made in 1834 from Punjab to Bukhara (in present day Uzbekistan) – one by the colonial officer Alexander Burnes and the other by the Kashmiri Hindu Munshi Mohan Lal – focusing on the tensions and overlaps between colonial and vernacular forms of spatial order and access. I address how the figure of the overland trade caravan appears as a self-contained “republic”: a metaphor for spatial order without a sovereign. These forms of order, evolved in response to raids, avalanches, floods, the guarantees of protection of passage and its removal, serve as a granular archive for patterns of spatiality and jurisdiction that shaped movement and exchange in the trans-Himalayas. Simultaneously the “caravan-republic” metaphor congealed colonial fantasies regarding the promise of wealth and territorial access through the control of trans Himalayan trade. Reading along and against the grain, I analyze how “trade” acquired oversized symbolic importance for past and present colonial wars, while continuing to forge templates for imagining future political communities in contested ‘frontiers’. Presenter: Aditi Saraf

The Problem of Shifting Rivers: Citizenship, Territory, and Sovereignty at the Nepal-India Border: Rivers, like mountain ranges, are geographic features along which state boundaries are often drawn. However, rivers have the tendency to challenge what Agnew (1994) has termed the “territorial trap,” the flawed assumption of national borders as fixed and static containers of society. The settlement of Susta in southern Nepal is one such place, where the transformation of a river troubles

perspectives in which bodies of water act as timeless barriers that divide states and regions. Susta was long perched on the west bank of the Narayani River, which according to the Sugauli Treaty of 1816 is considered the border between Nepal and India. Because of a warming climate, changing monsoon patterns, and recent floods, the river has shifted course, cutting into Nepali territory and leaving Susta on its east bank from 1977 onwards. India insists the new river direction is the international boundary, while Nepal contends otherwise. Stranded in disputed territory, the residents of Susta identify as Nepali, although very few hold official citizenship. For local residents, this poses the essential question, should a change in the course of a river also change the nationality of a people? Following Krause (2016), I argue that an awareness of landscape movements is essential for a critical understanding of contemporary borders. Based on ethnographic fieldwork conducted with Nepali photographer Prasiit Sthapit, this presentation interrogates how the creation and maintenance of a disputed territory along the Narayani River is deeply entangled with politics of citizenship and sovereignty in a former frontier region. Presenter: Nadine Plachta (University of Toronto)

Empires turned inside out: Borderland Biographies in Azerbaijan : The question of how people inhabit the past in the wake of a historical rupture has been central to studies of post-socialism as well as to a broader anthropological corpus on the “post-”. In Azerbaijan, a small country in the Caucasus with a Sunni-Shia-mixed Muslim population conversant with Orthodox Christian and Soviet cultures, the question of inhabiting the past after seventy years of Soviet rule implies a puzzle with pieces spread out. The rediscovery of historical bonds with half-familiar-half-foreign neighbors in Turkey, Iran and the Caucuses revived a genre of history writing known as biographical dictionary. A capacious genre with a double lineage in Azerbaijan, one extending from the Soviet tradition of biography writing rooted in 19th-century Russia and another one in the Islamic tradition of *tezkirah* writing stretching back over a millennium, biographical dictionaries offer an unusual perspective on how a borderland society reckons with its diverse roots after a historic transformation. In this paper, I consider the historical contents of biographical dictionaries, the material and textual forms in which they are presented, and the sensibilities by which they are produced and received. By tracking this discursive field with its participants—writers, readers, and travelers—I uncover a historical practice whereby the former citizens of a Soviet state remold themselves into a larger society that bears different pasts in different

countries, the seventy years of communist rule being just one. I use these texts to illustrate how a borderland society can lay a stake in the imperial histories of their ‘bigger’ neighbors, absorbing those outside roots into their vision of who they are, or once were, and could be again. Presenter: Serkan Yolaçan (Stanford University, Department of Anthropology)

Sovereign Material Traces in a Captive Frontier in South Asia: India’s far northwestern frontier in Ladakh has gradually and rapidly been entrapped and infiltrated by the practices of state security. In stark contrast to other South Asian borderlands it is a captive frontier marked by the absence of physical cross-border mobility. In their desire to belong to India, the people of this region have metaphorically positioned themselves as the crest of the nation. Their performances of patriotism and on-stage conformity to state-endorsed formats of representation might give the impression that the region has surrendered its sovereign self. Yet there persists a frontier sensibility within captivity. Focusing on the Shia Muslim majority district of Kargil, this paper will explore this sensibility through material traces of connections that traverse geopolitical borders. I suggest that these material traces constitute ‘moral barricades’ that compel us to think about sovereignty beyond the exercise of state violence. Presenter: Radhika Gupta (Leiden University)

The Absent/Present State in Balochistan: Sovereignty Brokers and Violence Workers: Over the past twenty years, Pakistan’s province Balochistan has become a site of enforced disappearances, extrajudicial killings, and army operations. Collectives resisting this violence – from missing persons movements consisting of families of the disappeared to human rights activists, journalists, ethnonationalist politicians, and others – have pointed the finger squarely on ‘the state’ in the form of the Pakistan Army, intelligence agencies, the Counter Terrorism Department, paramilitary outfits like the Frontier Corps, and state-supported proxy militias known as ‘death squads.’ Through articles, street protests, political speeches, social media and elsewhere, they have argued that the state concentrates violence on Balochistan’s border populations, in particular its Baloch and Pashtun communities. Yet, this felt presence of state violence co-exists with the material absence of state institutions in Balochistan. Outside of urbanizing centers like Quetta, Turbat, and Gwadar, and beyond key transport routes like the Makran Coastal Highway or the RCD Highway, one can drive for hours and not come across a single public school or hospital—or military checkpoint, cantonment, or soldier. This seeming

absence of the state sits side by side with stories of violent state presence, as homes in seemingly isolated hamlets tell stories of middle of the night raids, abductions, helicopter bombings, and other kinds of violence meted out by 'the state.' How does 'the state' establish such a violent presence on a frontier where it is formally absent? In the paper, I think about two recurring figures accused of acting as brokers and workers of state sovereignty and its accompanying violence in Balochistan: the establishment sardar (tribal leader) and the mukhbir (informant). I explore how they work to establish – often in confusing and opaque but nevertheless lethal ways – state power in places where formal state institutions are absent. Presenter: Mahvish Ahmad (London School of Economics)

4-565

Global Aging: Identity, Intimacy, and Care during Demographic Transitions

4:15 PM - 6:00 PM TMCC - 718 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Claudia Huang (California State University, Long Beach)

CHAIR:

Mara Buchbinder (University of North Carolina, Chapel Hill)

PRESENTER:

Sarah Lamb (Brandeis University, Department of Anthropology), Claudia Huang (California State University, Long Beach), MUKTA SHARANGPANI, Iza Kavedzija (University of Cambridge)

DISCUSSANT:

Janelle Taylor (University of Toronto, Department of Anthropology), Cati Coe (Carleton University)

DESCRIPTION:

We are living in a rapidly aging world. According to the WHO, the number of people aged 60 and above will double to 2.1 billion by 2050, and the number of people over 80 will triple to 426 million in that same time frame. Already, the macro-level economic and social ramifications of this demographic transition are playing out around the globe: from broad protests against retirement age reform in France to shrinking economic growth due to the declining working-age population in China, aging populations present a myriad of challenges and opportunities for societies on every continent. As

governments and institutions attempt to grapple with demographic-driven social turbulence, anthropologists have unique vantage points from which to witness how people experience these broad changes in their everyday lives. Ethnographic inquiry can reveal previously unnoticed patterns and provide insights into the ways in which demographic transitions bring about profound transformations in social networks, intimate relationships, and personal understandings about it means to grow older. This roundtable brings together a group of scholars who examine aging and the life course from different geographical and epistemological starting points. The two discussants will guide the conversation by drawing from their expertise in the field: Cati Coe has studied aging in Ghana through a larger exploration of kin relations and intergenerational exchanges. Janelle Taylor is researching dementia and caregiving in North America, with a focus on the growing numbers of 'kinless' older adults with dementia. Throughout the conversation, presenters Sarah Lamb, Iza Kavedzija, Claudia Huang, and Mukta Sharangpani will share reflections from new and ongoing research conducted among older adults in India, China, Japan, and the United States. We will be joined by Mara Buchbinder, who has studied medically assisted death in the United States with a particular interest in how this new end-of-life practice creates new forms of sociality and dependency among aging adults, in the role of roundtable chair. Together, we will tackle questions including: How have perceptions and experiences of the aging process shifted? In what ways do novel practices of aging intersect with other axes of identity like gender, race, and class? What new family dynamics have emerged or in the process of emerging? In what ways are caregiving practices changing? What is the role of technology in mediating those changes? What are some potential policy shifts that have so far been overlooked? By putting our findings and ideas into critical conversation with one another, we aim to further clarify anthropology's role in identifying challenges brought about by population aging and proposing human-centered solutions to those challenges.

4-650

Global Labour and the Local Political Economy: Attending to the Contradictions of Citizenship and Work

4:15 PM - 6:00 PM TMCC - 711

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Nicholas Abrams (University of Toronto, Department of Anthropology)

CHAIR:

Nicholas Abrams (University of Toronto, Department of Anthropology)

PRESENTER:

Nicholas Abrams (University of Toronto, Department of Anthropology),Morganne Blais-McPherson ,Ferda Nur Demirci (University of Toronto, Department of Anthropology),Catherine Bryan ,Liz Fitting (Dalhousie University, Department of Sociology and Social Anthropology),Stephanie Mayell (University of Toronto, Department of Anthropology)

DISCUSSANT:

Winnie Lem (Trent University)

DESCRIPTION:

This panel brings together a collection of presentations looking at migrant labour and labour activism. In this, we direct our attentions to the intersections of what Etienne Balibar has referred to as 'ultra-subjective' and 'ultra-objective' forms of violence—in other words, to the relationship between the kinds of structural violence that create mass unemployment and 'surplus populations,' and to the forms of exclusions (racism and nationalism, etc.) that are both constituted and constitutive of global capitalism today. For example, there is a commonplace assumption that regimes of migrant labour tend to skew for power imbalances which favour employers at the expense of workers. As migrants have less rights and legal protections than citizens in their host countries, their precarious legal status is often seen to functionally disincentivize workers from pursuing labour activism/organizing as a means of redressing wage theft or poor working conditions. Likewise, migrant labour regimes are also often understood to afford for the accumulation of super-profits as foreign workers may be paid below the rate of social reproduction within their host countries. Consequently, scholarship has previously traced the relationship between migrant labour and ways in which race becomes reinscribed as essential to the fabric of social life—here, South Africa and the United States have served as key examples. And yet, despite these obstacles, migrant workers do often also engage in forms of activism, making claims to forms of social citizenship in a context whereby they do not have the legal rights associated with formal citizenship. Likewise, it is also the case that migrant workers will sometimes find ways to make alliances and working relationships

with the institutional and organizational expression of local working-class politics. This considered, this panel will explore a variety of case studies that attend to both these forms of 'ultra-objective/subjective' violence and the ways in which these violences are negotiated, resisted, and mediated at the local level. Nicholas Abrams's presentation explores activism against migrant labour regimes by construction and industrial manufacturing workers in South Africa. His research considers how local workers sought to find ways of making an economy preferential to them—sometimes, this came at the expense of migrant workers. Likewise, Morganne Blais-McPherson considers activism by migrant labourers in Italy's fashion industry, attending to the ways in which their activism shapes their political subjectivities and to how this challenges the ways that dominant media discourses frame these workers as subjects. Conversely, Ferda Demirci's research looks at patterns of internal migrant labour in Türkiye; here, Ferda explores how migration and debt shape both social solidarities and conflicts within mining communities. Research by Catherine Bryan, Liz Fitting, and Stephanie Mayell take us to consider migrant agricultural workers in Canada from Latin American and the Caribbean. In this, Liz Fitting and Catherine Bryan consider the sphere of social reproduction in the global chains of value created by migrant labour. By contrast, Stephanie Mayell focuses on the ways in which the legal environment for migrant labour in Canada produces necropolitical modes of governance and regimes of 'unfree' labour.

Gangster capitalism and non-union labour activism in South Africa's construction industry: As high unemployment rates have forced private sector unions to retreat South Africa's construction industry, most of the artisan labour that is now conducted in construction is undertaken according to short-term, precarious, and casualized contracts. At the same time, in the past five years, the vacuum left by the decline of unions has also given an opportunity for organized crime groups—known in South Africa as “construction mafias”—to fulfill many of the political roles that had, in a previous era, been the purview of the trade union movement. For this reason, construction workers describe how their livelihoods are structured by a need to “chase the shut” [chase short-term work contracts] across the entirety of southern Africa—that is, that they rely upon these mafia groups to become as mobile as capital itself, moving every few months from province to province, from country to country in search of work. This presentation tracks how the spontaneous and grassroots activism of workers in south Durban—workers who were initially

organized into the workplace by these construction mafias—sought to split from these mafia groups to create a new organizational form of working class politics. In so doing, these workers began making demands that the many industries that surround the townships in south Durban exclude migrant labourers and only hire labour from the local community. This considered, this presentation explores the shifting terrains of class struggle in South Africa, following the ways in which migrant labour regimes are contested amid the development of a post-apartheid “gangster-capitalism.” Presenter: Nicholas Abrams (University of Toronto, Department of Anthropology)

Integration by other means: vernaculars of violence in Italy’s immigrant worker struggles: On October 13, 2021, Italian newspaper *Libero Quotidiano* reported “shocking violence” in the industrial city of Prato, where “the Chinese beat the Pakistani.” “Behold Italian-style ‘integration’”, the title ironically concludes. This paper pauses on this polemical interjection to ask whether violence does, in fact, act as a means through which integration occurs in Italy today. For over a year, I conducted participant-observation in a labour union that led protests, strikes, and roadblocks for immigrant workers’ right to a forty-hour workweek. I observed as recently immigrated workers and Italy-born activists enacted maps of prior violent and exploitative encounters such as the one cited above in Prato’s industrial zones. These unionized workers and activists performed these maps through *italiano scioperato* (lit. struck Italian), a pidgin Italian that has emerged at roadblock encampments. They used transnational tactics, whose hybridized form and cross-ethnic support were often illegible to local officials and residents. And while workplace struggles were dominant, the union also deployed hybrids to protest bureaucratic holes in immigration policy, whose relevant institution for “victims of grave exploitation” they chose to elide. Anthropologists have critiqued immigration regimes that separate deserving, victimized immigrants from undeserving, economic ones, noting how these forms of (mis)recognition generate violence. This talk engages with this critique, noting the integratory elements of the vernaculars of violence – performed maps, pidgin, and ordinary acts of solidarity - through which immigrant workers refuse their institutionalization as “victims of grave exploitation” all the while fighting for *una vita più bella* (a more beautiful life). Presenter: Morganne Blais-McPherson

Extractive Labour in the “Soma Basin” and Re-Negotiating the Limits of Regional and Domestic: A

prominent agricultural town in the fertile West-Aegean region of Turkey previously known for its profitable tobacco cultivation, Soma grew into an internal frontier for extractive industries in just two decades following the ambitious energy independence policies of the Turkish state. The Soma basin has been turned into a hub for experimenting with energy extraction with the recently implemented wind power plants, solar energy infrastructures and a provincial hot-water energy system, along with the continuously increasing lignite coal pits and lignite-coal-firing power plants. This rapid expansion of energy infrastructures has rendered this coal basin an emerging center for new forms of labour and, thus, internal migration cycles. The underground hierarchy, particularly in half-mechanized coal pits in the region, reflects this internal migration trend and depends on a strict division of miners according to their regional origins. This regional division in the workplace, in turn, becomes an encompassing analytic that draws the contours of daily life in Soma’s working-class households and the limits of labour activism. Moreover, given the extensive availability of small bank loans, miners are often driven to maintain regionally popular marriage traditions with instruments of debt, which further contributes to the reproduction of these divisions and engenders a striking conflation between their approaches to regional and domestic. This presentation attends to differing definitions of collegial solidarity and strategies of indebtedness in Soma’s miner households in the context of internal migration by exploring which aspects of life are strategically rendered ‘regional’ and what it reveals about the miner’s approach to ‘domesticity’ and belonging. Presenter: Ferda Nur Demirci (University of Toronto, Department of Anthropology)

Farmworker transnational care chains and social reproductive struggles: This paper traces the global capitalist relations connecting the transnational reproductive practices of seasonal agricultural workers in Canada to their farming communities back home, where rural livelihoods have been undermined by several decades of structural adjustment policies and trade liberalization. The Seasonal Agricultural Worker Program (SAWP) is one of the few temporary labour programs in Canada forbidding transition to permanent residency or citizenship. Researchers and advocates have shown how the program contributes to the systemic production of less than full citizenship statuses rendering farmworkers vulnerable to exploitation. From our research with Jamaican and Mexican migrant farmworkers employed in Nova Scotia, we frame our discussion in relation to feminist political economy that

calls attention to capitalism's dependency on the otherwise devalued labour of social reproduction and to critical agrarian studies that explores how subsistence farming contributes to, and is transformed by, capitalist accumulation. We suggest that migrant farmworkers participate in a transnational "care chain", different from those usually examined, when paying others to work their farms back home. Furthermore, we argue that the importance migrant farmworkers place on land and farming constitute a struggle to ensure that social reproduction is possible in the future. This paper is coauthored by Liz Fitting and Catherine Bryan.
Presenter: Catherine Bryan

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Presenter: Liz Fitting (Dalhousie University, Department of Sociology and Social Anthropology)

"We are like broken vessels; we get thrown out": The social death of Jamaican farmworkers in Canada: Every year, Canada's Seasonal Agricultural Worker Program (SAWP) hires thousands of Jamaican farmworkers on temporary work permits that tie them to a single Canadian employer. In Canada, SAWP workers are structurally vulnerable to physical injury, and despite

contractual entitlement to health care, they face many access barriers. A repatriation clause in the SAWP contract that permits employers to fire and deport workers without a grievance process means injured workers are routinely sent home before they can access health care or workers' compensation. In this context, most SAWP workers are afraid to refuse unsafe work, report workplace injuries, or seek health care for fear of being sent home. Some injured workers choose to stay in Canada past the expiration of their annual work permit, and this change in immigration status precludes their ability to access health care. Drawing on 18 months of ethnographic fieldwork and more than nine years of community engagement with injured Jamaican SAWP workers in Canada and Jamaica, this presentation presents a necropolitical analysis of the SAWP as a system of unfree labour. The SAWP maintains Jamaican workers in a constant state of injury through the triple loss of home, rights, and status, tantamount to social death. This research presents what I call the triple violence of injury: the pain and debility caused by physical injury; the necropower that injury both exposes and makes workers vulnerable to; and the necropolitical legacy of slavery and ongoing dehumanization through which Jamaican workers experience their bodies as racialised and vulnerable. Presenter: Stephanie Mayell (University of Toronto, Department of Anthropology)

4-655

Identity Transitions and (Re)Construction in International Contexts

4:15 PM - 6:00 PM TMCC - 715 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

David Hanks (University of Pennsylvania, Graduate School of Education)

PRESENTER:

David Hanks (University of Pennsylvania, Graduate School of Education), Dorothy Zinn, Amber Noor Mustafa

DESCRIPTION:

These oral presentations describe contexts where transitions have occurred in language policy, curriculum, migration, and displacement. The first paper, Transactional Identities in the Scalable Language Community, uses school advertisements, curricular materials, classroom discourse, and interviews with

students and staff collected during a multi-year ethnography of language policy in the tourist town in Bali. The author explores the ways the construction of the Indonesian language in school language policy facilitates not only its materialization as a scalable commodity that can be consumed by predominantly white tourists, but also how this transformation disrupts notions of how Indonesian-speaking bodies cohere and what this suggests about how these tourists see their place in the community. The second paper, *What Can (and Cannot) Be Done with History: A Vertical Case Study of Transnational Curriculum Ideas in a Chilean High School*, explores shifting relations between history and citizenship education at three different, interconnected levels in which the adoption of new ideas about historical thinking transnationally and their local application has affected the links between citizenship history and citizenship education in Chilean schools. The third paper, *Migrant-origin students in Italian Higher Education*, is an ethnographic study conducted in Northeastern Italy to investigate the transition of migrant-origin students to higher education. It investigates the construction and meaning of exclusion, inclusion and belonging in migrant-origin student perspectives. The fourth paper, *A Critical Pedagogy for Ukrainian and Palestinian Refugee Children*, uses a comparative critical lens to examine the education implementation for both Ukrainian and Palestinian refugees. Being displaced and having experienced war-related trauma can have cognitive effects on children's learning. Therefore, the author suggests a critically conscious pedagogy that is both transformative and emancipatory. The last paper, *When Resilience is the Only Option!*, the author presents a case study of the education experience of one Pakistani individual to understand the education landscape of Pakistan. In revealing the obstacles in the system-corrupt system, corporal punishment, lack of teachers and resources, as well as a poor infrastructure-the author proposes changes in educational policy at the federal level.

Transactional identities in the scalable language commodity: Education, desire, & the becoming-lokal tourist in Bali: The Indonesian island-province of Bali has regularly welcomed millions of domestic and international tourists each year, with what appears to be only a temporary interruption due to the COVID-19 pandemic as numbers continue to rebound. With many tourists opting to stay on the island for months--sometimes years--at a time, small commercial language schools have popped up to cater to those seeking to augment their tourist experience through learning the

national language, Indonesian. The website of one such language school asks prospective students, 'Are you living in Indonesia? What do you hear people call you usually?' Noting that some prospective students may have heard the Indonesian word [i]bule[/i], the school website describes this as just one of a number of terms for foreigners in Balinese/Indonesian society, and offers a few additional terms along with definitions. Absent, however, is any mention that [i]bule[/i] commonly means 'white person' or 'Caucasian' (Stevens & Schmidgall-Tellings, 2010), or indeed any mention of race at all. Instead, every term listed is hierarchically ordered from least to most [i]lokal[/i] ('local') based on degree of Indonesian language proficiency and respective desire (or lack thereof) to 'integrate' into the community. Working from a perspective of posthumanist performativity (Barad, 2003), I conceptualize this reconfiguration of difference through the materialist lens of viscosity (Saldanha, 2007), seeing the materialization of particular racialized and languaged bodies as a probabilistic alignment of embodied economic and raciolinguistic practices (Rosa & Flores, 2017). Using school advertisements, curricular materials, classroom discourse, and interviews with students and staff collected during a multi-year ethnography of language policy (Hornberger & Johnson, 2011; Hornberger et al., 2018) in a rapidly developing tourist town in Bali, I employ discourse analysis (Wortham & Reyes, 2021) and nonscalability theory (Tsing, 2012) to explore how the construction of the Indonesian language in school language policy facilitates not only its materialization as a scalable commodity that can be consumed by predominantly white tourists, but also how this transformation disrupts notions of how Indonesian-speaking bodies cohere and what this suggests about how these tourists see their place in the community. From this, I argue that in the context of the Balinese tourist economy this attempt as constructing language education as a scalable commodity for tourist consumption participates in an affective economy (Ahmed, 2004) of desire and self-transformation premised on the valuation of racial difference such that students are encouraged to see the only meaningful barrier to their ability to fully integrate into Balinese society--to become maximally [i]lokal[/i] and shirk a cumbersome and restrictive [i]bule[/i] identity--as their ability to purchase a quality language education. In conclusion, I discuss some implications for tourist-local interactions in Bali, as well as for commercialized forms of language education more broadly. Presenter: David Hanks (University of Pennsylvania, Graduate School of Education)

Migrant-origin students in Italian Higher Education: Facing Challenging Transitions: (paper co-author Hilary Solly) This paper presents preliminary results from the authors' ongoing research on migrant-origin students in Higher Education (HE) as a growing presence in Italian universities, as throughout Europe. Since the early 2000s scholars have noted how social scientists have been relatively slow in analyzing the link between education, ethnicity and social stratification, particularly when considering HE. Making the transition from school to HE has proven to be particularly onerous for students who come from immigrant families: on the whole educational research in Europe -for the most part quantitative- has demonstrated that a lag exists between the achievement of students from immigrant families and their autochthonous peers, which is then carried over into HE. The study presented here is based on ethnographic research in Northeastern Italy, complementing important existing quantitative studies on the pathways of migrant-origin students in HE, and it responds to calls for more research on the everyday and longer-term experiences of students from ethnic and racialized minorities in HE in general, and in Europe in particular. The study addresses the following questions:

- How do migrant-origin students experience the transition to Higher Education?
- To what extent does the university and its campus culture reproduce the very social inequalities it formally aims to abolish, or on the contrary, enhance inclusion and multiple belonging?
- How is exclusion – but also inclusion and belonging – constructed and given meaning in migrant-origin students' perspectives?
- How are university policies promoting diversity and equal access translated into reality in student experience?

Presenter: Dorothy Zinn

When Resilience is the only Option! Highlighting Problems of the Education System in Rural Pakistan, through the Story of a Child who did not give up, despite all Odds: This anthropological study highlights problems in the education system of rural Pakistan, through my husband's (Noor Mustafa) journey as a student in a village called Lar, near the city Multan. His resilience reaped favorable results for him but sadly this is true only for a miniscule percentage of the population. Education is envisioned to contribute to the social, economic and political development of a country (Ahmed & Zeshan, 2014; World Bank's report on Understanding Poverty, 2019; Kristof, 2010). Unfortunately, many factors have inhibited Pakistan's ability to achieve the Millennium Development Goal for primary education, hampering its growth and development severely (Pakistan Millennium

Development Goals Report, 2013). Resultantly, there are 22.8 million out of school children, nearly 70% have never been to school while 54% drop out by grade 5 (Alif Ailaan, 2014). 60% belong to low-income rural households and since 39% of labor force is agricultural, this factor is pivotal. After marriage I moved to Lar, and observed the deplorable face of poverty there. Being an educator, I felt responsible for the future of children and hence, became interested in Noor Mustafa's story to understand the educational landscape of rural Pakistan. His nursery class had 53 students, but he was the ONLY one who studied beyond grade 5, due to a corrupt system, corporal punishment, lack of teachers, resources and infrastructure (his classes were held under a large berry tree), poor teaching and cultural mindsets, details of which I share as his story unveils. According to Naviwala (2014), vested interests of political actors and ruling elite are the main cause for this dearth in public schools, as a stringent system of evaluation and monitoring is lacking to curtail this problem. Another significant reason for shortfall in academic performance, increased dropouts and low levels of self-esteem in students is the language of instruction. Noor Mustafa was taught in his local language till grade 5 but then in grade 6 all subjects were taught and assessed in English, without qualified teachers. This point of contention can be resolved by introducing English earlier for better language acquisition. Another important consideration is the role communal mindsets play in this regard. No one, except his mother, supported his desire to study. She kept him motivated throughout, despite her own very basic schooling. Andrabi et al. (2012) validate that mothers who have attended schools for an average of even 1.34 years can contribute far more to the educational journey, cognitive and behavioral development of their children. Mothers' education should therefore be a priority for policy makers. His village school was till grade 8, so for secondary school he had to travel every day to a nearby city (2 hours away) by public buses. He was bullied, discouraged from asking questions, frustrated by the change of language of instruction, tired due to long distances and poor travel facilities, but his resilience got him a professional degree eventually. He later established a philanthropic organization to support education of rural children. This study advocates that incremental and exponential changes are required at federal education policy level, to translate into change at the grass-root level and that resilience is key. He explains his life in this video: <https://www.youtube.com/watch?v=sj-sCUfjZw>
 Presenter: Amber Noor Mustafa

4-660

Linguistic Anthropological Methods in Education

4:15 PM - 6:00 PM TMCC - 203 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Tyanna Slobe (Dartmouth College, Department of Anthropology)

CHAIR:

Alexander Feliciano Mejía (San Francisco State University), Tyanna Slobe (Dartmouth College, Department of Anthropology)

PRESENTER:

Tyanna Slobe (Dartmouth College, Department of Anthropology), Nandi Sims (Stanford University), Anar Parikh (Brown University)

DISCUSSANT:

Keisha Wiel, Elaine Chun (University of South Carolina)

DESCRIPTION:

This panel brings together scholars from interdisciplinary academic backgrounds (linguistic anthropology, education, linguistics, and cultural anthropology) to discuss ethnographic approaches to the study of language in educational contexts. We start in the classroom: the first two presentations focus on student-teacher and peer interactions that reveal larger political projects related to socioeconomic class in Chile (Slobe) and mother-tongue, multilingual, and colonial education in Aruba and Curaçao (Wiel). The next speakers move us beyond traditional classroom contexts to examine (trans)local educational projects that encourage ethnographers of language to re-imagine our methodologies. Mejía's work with Mayan-Mam communities in Guatemala and Oakland grounds analysis of ethnoracial identities in participants' own perspectives on cultural and linguistic variation in contexts local to the Cuchumatán mountains and Bay Area diasporic communities. Sims highlights potential research contributions from groups historically underrepresented in academia through a community ethnography project on language and gentrification wherein youth from a predominantly Black high school in Washington D.C. make data collection, analysis, and publishing decisions. Together, the papers in this panel highlight the importance of incorporating community members' perspectives and experiences into our

research because our work has broader implications for educational and legal policy. This is especially clear in the final paper by Parikh that examines the consequences of U.S. federal policy that use the category of 'limited English proficiency' to describe individuals who face linguistic barriers in accessing federal programs and services. Drawing from ethnographic research with South Asian civic engagement initiatives in Chicago and applied anthropological work with an Atlanta-based Asian American advocacy campaign, Parikh considers how ideas about education and (il)literacy among marginalized communities inform broader policy campaigns centered around expanding language access. A discussion led by Dr. Elaine Chun will reflect on the scholars' contributions to linguistic anthropology and education.

Expertise and Elite Stances in Classroom Interactions: In October 2019 student protests in Chile against a metro price increase escalated into months of civil unrest motivated by wide-spread frustrations among the working and middle classes about cost of living and income inequality in the country. Overnight, the *estallido social* (uprising) caused abrupt changes to everyday life in Santiago due to massive protests, the collapse of public transportation, business and school closures, a mandatory curfew, and the deployment of troops to the streets for the first time since the end of Chile's military dictatorship in 1990. This paper examines classroom interactions among high school students and teachers in an elite private school on the first day of the campus's reopening following the onset of the *estallido social*. It draws from linguistic anthropological methods to examine and contextualize interactional moments where participants attempt to make sense of the ongoing *estallido*, its motives, and their personal responsibilities toward society. I combine theory on language ideologies (Schieffelin, Woolard & Kroskrity 1998) and expertise (Carr 2010) with attention to multimodal co-operative action (Goodwin 2018) to analyze the classroom interactions in the context of a larger school project of socializing students into political stances associated with the careers and social practices of socioeconomic elites. Presenter: Tyanna Slobe (Dartmouth College, Department of Anthropology)

Community Ethnography in Chocolate City: This paper considers how we can incorporate historically underrepresented populations in the processes of conducting ethnographic research and, subsequently, how these researchers conceptualize their responsibility to educate the public on their results. I describe a

community ethnography project aimed at understanding the cultural and linguistic outcomes of gentrification, led by youth researchers at a primarily Black high school in Washington, D.C. In the project, students will design ethnographically-informed research; conduct interviews; write fieldnotes; analyze linguistic and ethnographic data; and publish their results in a public-facing forum with the help of academic researchers. Historically, ethnographers aim to interpret a community's culture and translate it into meaningful theories with the assistance of community members. The project discussed in this presentation flips the dynamic so that community members are interpreting and translating with the assistance of a researcher. The design of the Community Ethnography in Chocolate City project is not new, but this analysis of and commentary on the methodology comes at a time in which calls to diversify academic voices and reach new audiences abound. Presenter: Nandi Sims (Stanford University)

Raciolinguistic Ideologies in U.S. Language Policy and Advocacy: Signed in 2000, Executive Order 13166 formally recognized linguistic discrimination as a form of national origin discrimination as outlined in Title VI of the 1964 Civil Rights Act. It also introduced the concept of "limited English" proficiency" (LEP) to refer to individuals who face barriers in accessing federal programs and services —and established guidelines for federal agencies to ensure that those individuals have meaningful access to those programs and services. Nearly two-and-a-half decades since it was introduced to U.S. policy lexicon, the LEP concept remains the paradigmatic framework for linguistic advocacy in U.S. policy spaces. In this paper, I examine the centrality of the LEP framework to contemporary language access and equity efforts in the U.S. I present ethnographic vignettes and analysis based on ethnographic fieldwork on the implementation of the Language Minority Provisions (Section 203) of the Voting Rights Act in South Asian communities in Chicago and applied anthropological experience working on a language access policy campaign at an Asian American advocacy campaign in Atlanta. Drawing on existing linguistic anthropological critiques of problematic language assessment in US policy realms (Zentella 2007;2010), I illustrate how deficiency frameworks rooted in raciolinguistic ideologies prevail even in settings that purport to celebrate linguistic difference. I argue that the dominance of LEP as the standard-bearer for determining the needs of linguistic minorities is part-and-parcel of a raciolinguistic ideology that continues to position those who use languages other than English as

linguistically deficient. I call on both language scholars and language policy practitioners to not only use their critical lens to challenge more hostile efforts to suppress plurilingualism, but to also contribute to the ongoing work of challenging assumptions about the linguistic practices of marginalized individuals and communities in progressive spaces. Presenter: Anar Parikh (Brown University)

4-665

Moving Beyond Disaster and Recovery: New Perspectives on Public Scholarship and Engaged Anthropology after Katrina

4:15 PM - 6:00 PM TMCC - Hall G - MI
Oral Presentation Session

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Martha Radice (Dalhousie University, Department of Sociology and Social Anthropology)

CHAIR:

Martha Radice (Dalhousie University, Department of Sociology and Social Anthropology), Rachel Breunlin

PRESENTER:

Roberto Barrios (University of New Orleans, Department of Anthropology), Antoinette Jackson (University of South Florida, Department of Anthropology), Justin Hosbey, Erin Tooher (University of New Orleans, Department of Anthropology), David Beriss (University of New Orleans, Department of Anthropology), Helen Regis (Louisiana State University, Department of Geography & Anthropology)

DESCRIPTION:

This panel broadly considers the temporality of displacement and placemaking in New Orleans and Southeast Louisiana. The deep and racialized social inequalities and environmental injustices of this region were starkly exposed after Hurricane Katrina and the federal floods that it precipitated in 2005. Subsequent disasters, notably the Gulf oil spill, the COVID-19 pandemic, and other hurricanes, as well as the region's obvious ongoing vulnerability in the climate crisis, have reemphasized social fractures and unmasked (again) the neoliberal dynamics of dispossession that exacerbate them. What has unfolded in New Orleans and Southeast Louisiana makes it plain that disaster is socially constructed. While they address how various communities deal with the compounding cycles of

disaster and recovery that shape the arc of their lives, the papers in this session also move beyond reductive narratives of vulnerability and resilience to examine the interplay of, on the one hand, corporate hoarding/asset-stripping and, on the other, collective strategies of repair, restoration, renewal, and resistance - or, as the late Clyde Woods put it, 'a dominant bloc deeply committed to preserving social inequality' versus 'the centuries-old campaign to build a new commons in New Orleans, Louisiana, the South, and the nation' (2009: 772, 792). Our papers explore themes of displacement and return, memory, imagination, and aspiration, time, place, and recognition. Substantively, they deal with topics including the restaurant industry, migration networks, the privatization of public education, environmental racism, and the fragmentation and gathering of communities. Taking the long view, they move our dialogue toward engaged social science and public anthropology for the common good. Woods, C. (2009). Les Misérables of New Orleans: Trap Economics and the Asset Stripping Blues, Part 1. *American Quarterly*, 61(3), 769-796. <http://www.jstor.org/stable/27735018>

What Katrina Revealed, COVID Reasserted: The social science of crisis and disaster in New Orleans : Social scientists have long held that catastrophes are moments that allow observers to recognize social fault lines and structures that are less visible during times of "normalcy." Hurricane Katrina, for example, is credited with challenging the illusion that the United States was moving in the direction of a post-racial society in the early 2000s. Likewise, the COVID-19 pandemic was accompanied by news editorials and media content that called attention to the ways the public health crisis shed light on the socio-economic vulnerability imposed on low level service sector workers, racial and ethnic minorities, the elderly, and both rural and urban poor. Additionally, social scientists have also proposed that crises are moments pregnant with potential for social change. Nevertheless, in the aftermath of Hurricane Katrina, the possibility of progressive social change was smothered by neoliberal policies and planning practices that privatized the city's public schools, public housing, and public hospital. The long-term effects of these policies and practices included the permanent displacement of over 100,000 African American residents and the perpetuation of profound inequities that became the ground upon which the Coronavirus spread throughout the city in 2020. This paper examines the revelations, responses, and transformations experienced by the City of New Orleans and its people between August 2005 and August 2023. Understanding

what post-disaster trajectories become possible requires social scientists to consider the roles of recovery politicization and neoliberalism as an epistemic force in setting the course toward "recovery," highlighting the need for a public anthropology of disasters that promotes environmental and racial justice. Presenter: Roberto Barrios (University of New Orleans, Department of Anthropology)

From Post-Katrina to COVID-19: Revisiting 'Race, Place, and Displacement in New Orleans' Again : Intensive media focus on New Orleans in the aftermath of Hurricane Katrina, now at the 20 year anniversary point, calls for national pause and critical attention be paid to the devastating hurricane of 2005 and the subsequent destruction, displacement, and death brought on by the COVID 19 global pandemic post 2019. Large scale disparities in housing, environmental protections, access to services, education, and healthcare for a vast number of residents has once again been made evident at the family and community level in New Orleans. This analysis revisits a 2011 article that made visible stories, critiques, and visions for the future shared primarily by African American residents and former residents of New Orleans, Louisiana to reveal what is going on now and what if anything changed by applying a longitudinal/retrospective approach to an analysis of place. Presenter: Antoinette Jackson (University of South Florida, Department of Anthropology)

Public Education and the Antiracist Terms of Recovery in Black New Orleans: The humanitarian disaster triggered by Hurricane Katrina exposed the racial violence and class domination that structures New Orleans and the broader U.S. South. In the immediate aftermath of the storm's destruction of the U.S. Gulf Coast, the state of Louisiana transformed New Orleans' neighborhood schools into privately managed charter schools and several thousand teachers, staff, and administrators were terminated. Drawing on ethnographic field research between 2013 and 2023, this article explores the social impact of this quasi-privatization by analyzing how the politics of space, place, and citizenship in Black New Orleans are being transformed by the jettisoning of traditional neighborhood public schools. I mobilize critical work in Black geographies and Black studies to argue that, despite claims of success, the neoliberal transformation of New Orleans' public schools contributes to the unmooring of low income and working class Black New Orleanians from their communities into the present. Presenter: Justin Hosbey

About, To, and Through: Latinx migrant responses to layered disasters in Greater New Orleans : After Hurricane Katrina decimated the Gulf Coast in 2005, thousands of Latinx migrants arrived in the region to help in the rebuilding and recovery processes. Specifically, the Greater New Orleans (GNO) region of the Gulf Coast became a hot spot for examining the complex relationships between disasters, forced migration, and vulnerable populations. This paper begins with Hurricane Katrina as only one disaster with which the Greater New Orleans Latinx migrant population has interacted, and moves through subsequent disasters, exploring, most recently, the COVID-19 pandemic and Hurricanes Delta, Laura, and Ida, and the unique ways in which Latinx migrants of the GNO area have moved through and responded to these layered disasters. I rely on years-long doctoral dissertation research and subsequent ethnographic research situated in the non-profit, hospitality, and service industries of New Orleans to highlight complex, local cultural knowledge amongst Latinx migrants that has been deployed as both political and economic survival techniques across the arc of these disasters. The ethnographic vignettes and testimony from across the Latinx migrant community – from food truck proprietors, hospitality laundry employees, dishwashers, adult English Language students, to name a few – included in this paper help us to envision anthropology through disaster via responses to disaster, thereby moving beyond anthropology of/about disaster. Presenter: Erin Tooher (University of New Orleans, Department of Anthropology)

Can Restaurants Save New Orleans? The Restaurant Index in Disastrous Times: This essay is framed by two disasters, in 2005 and 2020, that forced the complete closure of every restaurant in New Orleans. Drawing on over 15 years of research in New Orleans focusing on restaurant workers and owners, along with eaters and writers, this paper explores the ways that restaurants index many of the core ideas, conflicts, and struggles that define contemporary urban life in the context of disaster. In the years following the 2005 hurricane and floods, the restaurant industry's recovery served to gauge the rebuilding of neighborhoods and businesses. Restaurants were indicators of the revival of community, as returning residents joined friends and strangers for food and drink. They also pointed to the city's changing culture, as shifting demographics changed restaurant menus, styles, and workers. Restaurants became key symbols in discussions of the changing character of New Orleans. The pandemic once again forced the closure of every restaurant in New Orleans. The experience and

expectation of disaster shaped the way people in the culinary industry adapted and responded. However, the pandemic, building on social movements and other structural tensions in American society, seemed to trigger a different set of concerns about what the city should look like. Racial justice, wage equity, immigration, sexual harassment, environmental and cultural sustainability, among other issues, helped push aside chef-driven culinary questions and challenged ideas about the role of dining out in defining the city. As one of the largest industries in the city and one of the city's key cultural symbols, restaurants remain at the core of debates about New Orleans' future. Yet their role in helping sustain—or save—the city has changed. Or, perhaps more to the point, what needs saving has changed. This paper will explore that transformation. Presenter: David Beriss (University of New Orleans, Department of Anthropology)

Ethnography as Infrastructure for Imagining Futures in the City: This paper considers the development of a public and collaborative ethnography in New Orleans over the past 20 years. Founded in 2004, the Neighborhood Story Project published a series of books with public high school students using photography, ethnography, and creative non-fiction to tell (decolonized) stories about their neighborhoods and communities. This grew into a nonprofit organization in partnership with the University of New Orleans. The first five books were published in June of 2005. A few months later, when the city was under water, there was a strong pull from national media to concentrate on the disaster itself. As an organization, we made a commitment to situate living and writing about the city within long arcs of time and a deep commitment to building equitable futures. We were writing through rather than about disaster. We sought to create collaborations with neighborhoods and community-based organizations to put forward the best of themselves and what they could be. In 2006, we wrote about this beginning with the Nine Times Social and Pleasure Club's reclamation of the Ninth Ward, and have since developed an imprint at UNO Press, worked with community-based museums on catalogues and public programs, and built bridges between grassroots and mainstream institutions. We have co-created a living archive – spanning archive and repertoire (Taylor 2003) – that has helped to change the paradigm for ethical and collaborative co-creation in the city. Building on Alisse Waterston's (2020) query about lightness in dark times, we track some of the interventions of the NSP as public anthropology that has helped to create a narrative infrastructure for the city. **Co-authored with

Rachel Breunlin** Presenter: Helen Regis (Louisiana State University, Department of Geography & Anthropology)

4-670

Multispecies Futures for the End of the World

4:15 PM - 6:00 PM TMCC - 206 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Kip Hutchins (Oberlin College and Conservatory, Department of Anthropology)

CHAIR:

Kip Hutchins (Oberlin College and Conservatory, Department of Anthropology)

PRESENTER:

Kip Hutchins (Oberlin College and Conservatory, Department of Anthropology), Jessica Madison Piskata (Oberlin College and Conservatory, Department of Anthropology), Juno Parrenas (Cornell University Library), Marty Miller (New York University), Allison Caine (University of Wyoming, Department of Anthropology)

DISCUSSANT:

Barbara King (William & Mary, Department of Anthropology)

DESCRIPTION:

What do we do with a world that is falling apart? Embrace the new relationships that arise from shared precarity (Tsing 2015)? Leave our structures for animals to take over (Van Dooren and Bird Rose 2012)? Look off-planet for possibilities of life elsewhere (Praet and Salazar 2017)? In the aftermath of mountaintop removal in Appalachia, water defenders ally with candy darters – tiny shimmering fish whose endemic territory is in the middle of proposed energy speculation – to stymie pipeline projects. Meanwhile, as people continue to avoid the Chernobyl Exclusion Zone due to persistent radiation, herds of a once-extinct wild horse from northern Asia take advantage of human absence to make the area their new home. Any answer to the problems of climate change and environmental exploitation requires attention to multispecies entanglements (Haraway 2008, Tsing 2013). In keeping with the theme of 'transitions,' this session examines the ways that people imagine and build toward futures for a world transformed by climate change and the

death throes of capitalism. Each paper in this panel analyzes assemblages of humans and others navigating the transition from a world-that-was to a radically different world-to-be. This session picks up the recent movement in more-than-human anthropology, which contends that nonhuman animals, insects, plants, and fungi play vital roles in politics at the national and global scale (Parreñas 2014, Tsing 2015, Govindrajana 2018, Mathur 2021). This panel directs that multispecies, ethnographic lens on the end of the world and its many potential beginnings. Juno Salazar Parreñas' 'Mourning a Tropical Polar Bear' examines the public funeral for Inuka, the Singapore Zoo's polar bear, in the context of the species' likely extinction within the next 30 years. In 'Symbiotic Afterlives,' Marty Miller seeks life in the loam, examining how Dutch scientists conceptualize secular afterlives through the process by which microbial networks transform decaying matter into planetary energy. Yashendu Joshi's 'The Crocodile Conundrum of Charotar' looks at the uneasy relations between neighboring communities of humans and crocodiles in Gujarat, as people and reptiles adapt to rapidly changing social and ecological conditions in their shared territory. In 'For Whomever Comes After' KG Hutchins examines cases in which Buddhist monks rehabilitate wetlands near ruins of ancient monasteries in the face of the surrounding steppe's desertification to prepare for a future epoch of post-human perfected beings. 'Living with the Wild' by Allison Caine describes how Andean herders deal with increasing intrusions of wildness in the behaviors of their alpacas, brought on by the rapid disappearance of nearby glaciers. In 'Tsy Lahatra Ny Krizy (Crisis is Not Destiny)' Gabrielle Robbins describes how rural communities in central Madagascar mobilize a network of relations with nonhuman animals, plants, and spirits to imagine multispecies futures. Finally, Jessica Madison Piskata's 'Radioactive Traces, Homely Ghosts, and the Endemic Uncanny in a Bohemian Forest' traces the radioactive assemblage of a Czech forest, finding the Uncanny at home in the fruiting bodies of mushrooms, the hunted bodies of boars, and the microscopic bodies of nanorobots and ghostly bacteria. As discussant, Barbara King brings her works' attention to familial and ecological grief (and love) expressed by other-than-human animals in the face of anthropogenic harms.

For Whomever Comes After: Temples Built to Last in the Mongolian Gobi: This paper explores the more-than-human, and sometimes more-than-natural, networks of social relation surrounding two monasteries in the Mongolian Gobi. I argue that in both examples, heritage stands as a tool for crafting more-than-human

solidarities to survive successive waves of violence on the postcolonial landscape. The first monastery is a ruin, haunted by monks who were killed during Stalinist purges in the 1930s and 40s. The state maintains this site as a wetland and resting spot for migratory birds to combat the increasing desertification of the surrounding steppe. This is a site of “negative heritage” (Meskell 2002), both cultural and ecological, commemorating the twin violences of Soviet colonialism and neoliberal environmental destruction in the supernatural ecosystem that it supports. A short journey deeper into the desert leads to a second monastery, a recent construction. This temple is a work of cultural heritage specifically curated to appeal both to current humans and to the people of the Maitreya era – ascended posthuman beings who are neither human nor entirely nonhuman. The head monk describes how the monastery could one day show future Maitreyans that contemporary, Buddha-era humans were capable of beauty and insight, arguing that cultural heritage has the potential to appeal to things that come after humanity. The monk envisions a utopian future world, while the ghosts at the ruin play out the destruction of a previous one. As the monks wait for that time of transition, they care for the fish in the monastery’s well-appointed tanks and the stray cats who wander out of the desert. These acts of care demonstrate “nonviolence toward animals,” a precondition for humanity’s ascension into the Maitreya period. For the monks, ghost-hunters, birds, and stray cats currently living in the Gobi, creating one world from the other means relying on cooperation between humans, nonhumans, and the landscape. Presenter: Kip Hutchins (Oberlin College and Conservatory, Department of Anthropology)

Radioactive Traces, Homely Ghosts, and the Endemic Uncanny in a Bohemian Forest: The Uncanny was born in the forests and mountains of central Europe, and in the Karlovy Vary region of the Czech Republic (Czechia), ghosts and other hauntings are endemic to the craggy landscape itself. On the *stežka plna strašidel* (“trail full of ghosts”) outside the border of the town, one can encounter entities such as foul-smelling spectral dogs, phantom witches, and even centuries-old ghostly bacteria that can cause illness as well as their material counterparts. Another haunting are layered radioactive traces, most recently from the Chernobyl disaster, but also from the decaying remainders of the region’s uranium mines and radioactive waste produced by nuclear power plants since the 1970’s. Recently, inspections of the fruiting bodies of mushrooms (Čadová 2017) and bagged meat of wild boar in the

Karlovy Vary, Plzen, and South Bohemian regions of the Czech Republic turned up radionuclide contamination in excess of the legal limit, and debates among residents appear as frustration over the regulatory strictness of the market in contrast to the practices of everyday eating and digestion. Various plans for eventual cleanup have been floated, including bio and mycoremediation and the deployment of nanorobots—another microscopic haunting. The familiarity of these spectral critters is not to suggest friendliness or even comfort. Rather, it is reminiscent of the inherent *unheimlich* hidden within the *heimlich*—the deeply buried uncanny that is inherent within the notion of home. This paper draws on the concepts of uncanny ecologies (Fernando 2022) as well as the nonsecular (Bubandt, et al, 2018) and haunted (Gan, et al, 2017) landscapes of the Anthropocene to ask—what kinds of spectral entanglements go beyond the frame of species? How is a ghost bacteria like a nanorobot in an irradiated landscape? What other invisible beings, energies, and presences haunt the Bohemian forest? Presenter: Jessica Madison Piskata (Oberlin College and Conservatory, Department of Anthropology) Mourning a Tropical Polar Bear: Inuka (1990-2018), which supposedly means “Silent Stalker” in Inuit, was Singapore’s world famous tropical polar bear. Any visitor would notice that Inuka’s fur was not white as snow, but green like algae—the kind that proliferated in Inuka’s exhibit at the Singapore Zoo. Located in the tropics, it was impossible to ever manipulate the temperature colder than 70F or 21C. The bear, born in captivity in Singapore, died after years of geriatric medical intervention. A public funeral was held for the bear in 2018. How might the idea of polar bear extinction, which is projected to occur in the next thirty years, frame such acts of mourning? Presenter: Juno Parrenas (Cornell University Library)

Symbiotic Afterlives: Underworld Microbiomes and Secular Dying in Soil Technoscience: This paper explores how meanings of death are being remade in soil technoscience through novel explorations of underworld microbiomes. In recent years, soils have been described by scientists as the “final frontier” of ecological research (Sugden et al. 2004). Not only are soils the most biodiverse ecosystems on the planet, but underground networks of fungi, bacteria, protists, archaea, and invertebrates are now considered vital “bio-infrastructure” that enable entire biogeochemical cycles of carbon, water, nitrogen, and phosphorus (Bellacasa 2014). Drawing on ethnographic fieldwork amongst soil scientists at research institutes and agrotechnology companies in Wageningen - the Dutch “City

of Life Science” - this paper contributes to a growing interest in contemporary re-imaginings of soils that exceed the logics of militarized agricultural production (Bellacasa 2015; Lyons 2020; Kyrzonowski et al. 2020). Specifically, this paper explores how scientists generate conceptions of a secular afterlife by attuning themselves to the symbiotic microbial networks that decompose organic matter and facilitate the recycling of planetary energy. As multispecies scholars call for a re-thinking of anthropocentric conceptions of death and dying in the face of mass extinction (Franklin and Lock 2003; Rose and van Dooren 2011), this paper interprets the ethico-political significance of the technoscientific remapping of life and death distinctions through stories of symbiotic feeding and respiration. This analysis utilizes a multispecies lens to contribute to broader conversations about secular negotiations of death, afterlife, and immortality (Farman 2020). Ultimately, this paper asks: what are soils and death mutually becoming in an era of both global environmental breakdown and renewal?
Presenter: Marty Miller (New York University)

Living with the Wild: Deglaciation and Multispecies Futures in the Andes: At 4500 meters above sea level, Quechua alpaca herders live on the edges of glaciers that have retreated more rapidly in the past fifty years than at any point in the previous six millennia. In pervasive drought conditions, animals are becoming restless (k'ita) and straying outside the boundaries of their social entanglements with humans. This paper explores the “new wild” (Tsing 2018) of the high Andes, arguing that it isn't a question of kind so much as scale: it is not a new wildness that is troubling herding communities in the deglaciating Andes, but rather the unexpected excess of an existing, and necessary, wildness. Domestication, of animals of landscapes, is always and only partial: animal wildness is an essential component of the human-animal relationship, allowing humans and animals to coproduce vital landscapes in the dry montane pastures. However, an excess of wandering and the transgression of human spatial and temporal boundaries that is now troubling herder's sense of time and place. As Andean herders tangle with restless animals and attempt to bring them back into relation, they complicate the apocalyptic narratives of deglaciation as the end-of-times. There will be no full domestication and no return to an imaginary primordial balance-- rather, Andean herders are continuing to live with the wildness, engaging in the incessant and arduous practices of being-in-relation with others.
Presenter: Allison Caine (University of Wyoming, Department of Anthropology)

4-735

Palimpsest, Mirror, Mnemonic: Naked Fieldnotes in Transition

4:15 PM - 6:00 PM TMCC - 715 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Denielle Elliott (York University)

CHAIR:

Matthew Wolf-Meyer (SUNY, Binghamton University, Department of Anthropology)

PRESENTER:

Michael Cepek ,Richard Vokes (University of Western Australia, Department of Anthropology & Sociology),T.S. Harvey (Vanderbilt University, Department of Anthropology)

DISCUSSANT:

Kelly Fayard (University of Denver, Department of Anthropology)

DESCRIPTION:

Fieldnotes are central methodological tools in ethnographic practice. From their earliest uses, they purported to capture thoughts, communication, actions, and interactions for later analysis by their authors, laying the empirical groundwork for anthropological practice. But, over time, the fieldnote has become less reliable. Questions about the veracity of 'objective' fieldnote-taking have haunted the discipline since the 1970s. Experiments with fieldnotes as a written document have enticed ethnographers since the 1980s. And emerging technologies-including multi-media, visualization, and sound technologies-have bred connections between ethnography and documentary filmmaking, sound art, and other forms of artistic expression. Ethnographers have also undertaken subtle experiments in finding the right materials for their research projects-pens, pencils, notebooks, and other low-tech forms of capture. In this panel, panelists reflect on their use of fieldnotes and the technologies that make them possible, showing how fieldnotes have changed in their personal and disciplinary uses. Taken together, the papers point to how fieldnotes have adapted to the demands of changing concerns about empiricism, ethics and subjectivity in anthropological practice-and how they have changed in response to the demands of individual needs in fieldwork practices. Contributors additionally reflect on their use of multi-

sensory technologies as supplements and foundations of fieldwork. Their experiences point to the changing contours of the fieldnote as a kind of text, at once informed by the reflexive turn of the 1970s-1980s, the critiques of objectivity in the 1990s-2000s, and the emerging interest in making ethnographic worlds vibrant, multi-sensory experiences for audiences. These changes in fieldnotes reflect broader trends in anthropology about the responsibilities of ethnographers and the fidelity of their ethnographic writing-which can serve as a palimpsest of experiences and ideas, a mirror of the self, and mnemonic for later recall, all of which make the ethnographer a technology too.

4-675

Reenchanting Expertise through the Sensorium in Times of Transition

4:15 PM - 6:00 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Amrita Kurian (University of Pennsylvania)

CHAIR:

Amrita Kurian (University of Pennsylvania)

PRESENTER:

Damien Stankiewicz (Temple University, Department of Anthropology), Jia Hui Lee, Amrita Kurian (University of Pennsylvania), Christy Spackman (Arizona State University)

DISCUSSANT:

Ana Maria Ulloa (Universidad de los Andes)

DESCRIPTION:

Expertise is in transition. Some say it is in crisis. Where once anthropologists of the non-West attributed expertise with the power to create and order the world with their analytical categories actively, today, expertise is read as a series of historically and culturally situated effects resulting from boundary-making practices, a product of the valorization of rational, intellectual labor (Haraway 1988; Scott 1999; Mitchell 2002). Yet, experts continue to be mobilized in projects of power to reproduce state effects and perpetuate ongoing violence against marginalized communities to expand extractive capitalism markets (Besky 2013; Jegatheesan 2019). Against this backdrop, critical scholars and social movements, in some sense, experts themselves, are

working on challenging institutional hierarchies of knowledge production and reclaiming expertise (Callison 2014; Li 2015). There is a need to shore up knowledge-making practices toward creating just practices against a rising tide of neo-liberalization riding on the coattails of right-wing populism (Newman 2017; 2018). There is less consensus on how to go about it. This panel asks whether re-enchanting the affective and sensory components of expert practices might be one approach toward releasing expertise's emancipatory potential. Reenchanting expertise seeks to redefine and humanize the expert beyond the rational to the affective and the sensory in knowledge production (Boyer 2005; 2008; Shah 2018). Here, experts are both the subjects of national and global assemblages and neoliberalizing tendencies of institutions and complicit in maintaining hegemony (Clarke 2013; 2020; Riles 2018). A burgeoning literature shows us how experts-subjects of knowledge regimes engage intimately with their objects of knowledge. In 'sensing' their objects, they are riddled with doubts, uncertainty, and anxiety, learning from events as they emerge, all of which entails engaging in sensory labor (O'Reilly 2016; Vaughn 2017; Petryna 2018; Spackman and Lahne 2019; Spackman 2020). Intervening in these debates, the panel seeks to ask how affective and sensory relationships inflect the relationship between experts and their objects of knowledge. In shoring up the affective and sensory components of expertise, we seek to reorient it towards better serving collaborative projects for the future.

The Body Politic: On the Sensuousness of French Far-Right Political Expertise and Strategy: This paper is rooted in ongoing ethnographic research among far-right politicians and their supporters in a far-right town the south of France (where a far-right mayor has been twice elected with nearly 60% of the vote), alongside simultaneous digital ethnography on Telegram and in a far-right chat room. On the one hand, drawing on examples from fieldwork conducted 2022-2023 in the town of Milmarin, this paper discusses an emerging consensus among political experts and strategists from Marine Le Pen's Rassemblement National party that the distinguishing strength of the former Front National party is its proximity to voters. This proximity, performed at municipal events as well as regional town-hall style meetings, allows politicians to physically interact with constituents; to eat with them; to collectively engage in acutely sensorial experiences such as candlelit dinners, bullfights, and concerts. French far-right politicians explain that this capacity allows them to render "traditional" French political parties as detached, distant, and discursive ("all talk") rather than material

("here in the flesh"). Ethnographic examples of online sociality and discourse show how this dichotomy is further produced through far-right initiatives to sell far-right branded food, supplements, knives, and clothing, reflecting RN politicians' expertise and strategy of rendering politics material, sensorial, even penetrative. Beginning with a brief trio of ethnographic vignettes, the paper turns to Pierre Nora's *Lieux de Memoire*, Maurice Halbwachs, and Pierre Bourdieu, engaging with their theories, but also arguing for these texts as cultural artefacts that reveal how expertise on French identity has itself long been bodily and sensuous. Presenter: Damien Stankiewicz (Temple University, Department of Anthropology)

Transspeciesed Expertise: Human-Rodent Sensory Technologies in Tanzania: What does expertise mean in the context of projects where nonhuman animals are trained to use their sensorium to produce knowledge about disease or danger? In Tanzania, giant pouched rats are trained to olfactorily detect various substances usually invisible to the human eye. These include explosive materials, illegally smuggled wildlife products, and tuberculosis. Drawing on ethnographic fieldwork and participant observation, I argue that the sensory practices of using rats to detect danger or disease rely on the cultivation of transspeciesed expertise (see Hayward 2008). People and rats train together in ways that conjoin their sensorium, transforming themselves into a sensing technology that give them both extrasensory powers. Rather than understand such interspecies collaborations as "delegated sensing" or "proxy" (see Chun, Levin, and Tollmann 2021). I show that successful multispecies sensing projects require sustained and profound understandings of each other's sensory worlds, usually involving different kinds of sensory labor (Spackman and Lahne 2019) and sensory enskilment (Grasseni 2007). The process of training should not be understood solely as repetitive and gradual modifications of behavior in one organism by another. Training is also about dwelling in each other's *Umwelt*, the sensory world in which an organism exists and acts as a subject (von Uexküll 2010). In other words, expertise emerges through a shared knowing of how and when to entangle cross-species subjectivities. To be an expert is not to possess knowledge of an object, but to possess skills for cross-species entanglement. As an analytical framework, transspeciesed expertise therefore empowers anthropologists studying the senses, scientific knowledge production, or multispecies relations to recognize the active, relational practices that produce sensory expertise. Presenter: Jia Hui Lee

Expert Disenchantment: Ethical Ambiguities in the Sensorial Grading of Tobacco in India: State experts at the Tobacco Board in Andhra Pradesh mediate all transactions between Indian tobacco farmers and traders representing domestic and international tobacco companies. The auction and attendant grading system for Flue-Cured Virginia (FCV) tobacco, which they oversee, was instituted in the 1980s to facilitate greater transparency in price discovery, democratize the market for Indian FCV tobacco, and empower Indian tobacco farmers. This paper is an ethnographic study of the sensorial grading process, the bodily techniques and the expert's trained judgment. On auction floors, expert graders use their senses to see, feel, and smell FCV tobacco bales and, based on their evaluations, assign grades that index the quality of the leaf. Sensory grading is conducted amidst the bustle of the auction floor, making it rife with inaccuracies and errors. The stakes of this cost-effective grading technology are high for farmers and traders due to the grade's relation to prices and profits, making it the key site where stakeholders in the tobacco economy can contest experts' claims of objectivity and challenge their trained judgment. Often, these challenges extend to the moral intentions of experts and the question of market transparency. Re-enchanting expertise, conversely, will weigh market demands for transparency and the benefits of cost-effective technologies against the backdrop of imminent agrarian crises facing India. Presenter: Amrita Kurian (University of Pennsylvania)

Can one undo abjection? Embodied rationality and the remaking of water expertise : U.S. policy makers are increasingly embracing direct potable reuse (DPR) to stretch water supplies. Once considered an option of last resort, DPR takes highly treated wastewater and directly returns it to the drinking water supply, often eliciting reactions of disgust. Understood by many in the water industry as the "yuck" factor, this affective reaction has helped scuttle reuse projects in places like San Diego. Expert knowledge—produced through instruments, regulations, and testing—argues DPR water should be evaluated by its post-treatment quality, rather than its former abject status (Anand 2012). Despite consumer's distrust of tap water (Teodoro, 2022), DPR's taste profile is similar to bottled water. Thus, DPR sits at a strange intersection: it activates and undoes the affective and sensory relationships shaping belonging in contemporary U.S. water infrastructures. Might experimental ethnographic work bridge the gap between scientific expertise and embodied rationality in the debate over transitioning to DPR? We report on three experimental engagements that "staged

encounters" (Fortun 2012) between drinkers in metropolitan Phoenix and their current and future municipal water. These engagements facilitated collaboration with local policy makers, highlighting the affective and sensory realms of their own and their constituents' expertise. Yet these engagements also asked experts to risk their authority at a moment when adopting DPR seems essential to future water resilience; for example, experts expressed ranges of discomfort with encountering their constituents' affective concerns. We suggest that engaging with embodied rationality opens collaborative possibilities in water governance while activating new dimensions of care in water infrastructure. Presenter: Christy Spackman (Arizona State University)

4-680

Reference Points: Displacement, Emplacement, and Belonging

4:15 PM - 6:00 PM TMCC - 205 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Anna Neumann (Harvard University)

PRESENTER:

Anna Neumann (Harvard University), Karolina Golemo, Mustahid Husain

DESCRIPTION:

From post-colonial landscapes in the Hague to Krump dancers in Los Angeles to post-soviet refugee objects to post-colonial monuments in Lisbon to youth masculinity among Bangladeshi-Canadian men in Toronto, this panel explores questions of displacement, emplacement, and belonging.

The Glitch: Transitions on the Dance Floor Imagine Utopia Otherwise: The glitch is a crucial moment for my interlocutors, one in which they demonstratively refuse 'to move without friction' (Moten and Harney 2013). With it they transition from a here and now to an elsewhere and otherwise. Reenvisioning history, sharing everyday lived experiences, and imaging fantastical worlds on the dance floor, Krump dancers in Los Angeles reimagine themselves as cyborgs, superheroes, and villains and in so doing suggest a rethinking of Black utopia. The glitch, I argue in my presentation, is an ever-important marker for a transitioning back and forth between a dystopic lived reality and an otherwise

world. The and the stories they embody and narrate in their dance importantly point to a disidentification (Muñoz 1999) from this for them, as Black men, unlivable world. Departing from existing scholarship, in my paper I suggest Krump dance as an interior, and in counterintuitive ways, quiet practice that importantly points to the concept of Black fugitivity while radically reimagining notions of utopia. The glitch, and other transitions, the dancers employ to signify their moving through and across space (and time) – staged deaths, rebirths, portals to other worlds – are, crucially, ever-recurring motives during a dance sequence; never complete, they demand continuous rehearsal, engagement, and practice (in an Arendtian sense and her understanding of freedom and politics). The transition itself and the possibility to imagine oneself otherwise, I would like to suggest, sit at the core of their version of Black utopia (Brown 2021). Presenter: Anna Neumann (Harvard University)

Decolonizing Memory and Spaces. Contemporary Narratives about Portugal's Colonizing Past: the Case of Two Memorials in Lisbon: Portuguese society can be considered a natural laboratory for intercultural dialogue. As a result of the country's colonizing past, it is now connected by linguistic and cultural bonds with many different areas of the world. A special place in the socio-cultural landscape of Portugal has been occupied by immigrants from former African colonies and their descendants referred to as afrodescendentes. They have a particular, 'mediated' relation with the colonial past, transmitted by their parents' generation and/or through media and cultural texts objectified in public discourse. They often respond to this complicated 'received history' through various practices of postmemory (Hirsch 2008). As the postmemory researchers have argued, the traumatic past reveals itself to the subsequent generations and cannot be easily pushed to the margins. It requires a clear reference to what Susan Sontag called the pain of others (Sontag 2001). The question of what do we owe the victims (Hirsch 2008) returns. The functioning of Afro-descendants in Portuguese society can be analyzed today from a postcolonial perspective, but also in the broader context of complex intercultural relations and socio-cultural transitions. Afro-descendants' activities go beyond issues directly related to racism and colonialism, as evidenced by the wide range of socio-cultural or artistic initiatives undertaken by African organizations and associations. However, references to colonial history and contemporary forms of racial discrimination are recurring themes in the social debate they initiate. Their narratives are in line with what Boaventura de Sousa

Santos, among others, has pointed out: colonialism as a form of social relations has survived longer than colonialism as a political arrangement. They engage in a dialogue with the mainstream Eurocentric way of thinking, posing uncomfortable questions about responsibility and the contemporary consequences of colonization. But they also point to the richness of African cultural heritage in Portugal and the contribution of Africans to the development of Portuguese society, thus going beyond the 'victim perspective' and accentuating their agency and subjectivity even more strongly. The paper aims to show contemporary artistic interpretations of the Portuguese colonialism created by representatives of Afro-descendants. The main point of reference for the considerations is the current debate on two monuments of Lisbon. The first one, Padrão dos Descobrimentos (Monument to the Discoveries), was created a few decades ago and is still one of the most recognizable sites in the city. The second - Memorial to Enslaved People - is a monument in spe, which, on the initiative of its originators, is intended to express the voice of Afro-descendants. The example of these two memorials illustrates how different memories coexist in social and urban spaces. The theoretical framework for the analysis includes issues related to postmemory, multidirectional memory (Rothberg 2009) and dissonant heritage. The broader framework for my reflections is the UNESCO Decade of People of African Descent (2015-2024), an initiative that resulted in different projects carried out in Portugal aimed not only at combating racism and intolerance but also at promoting African cultures. This paper is part of an ongoing research project on contemporary interpretations of African cultural heritage in Portugal. Presenter: Karolina Golemo

Islam-neoliberalism and suicides in young Bangladeshi-Canadian men in the Greater Toronto Area: This research problematizes youth masculinity and vulnerable diaspora in the Greater Toronto Area (GTA), where young Bangladeshi-Canadian men-most of whom are Muslim-are reporting worsening mental health. In 2016–2017, the last year for which data is available, this emerging crisis appears to have contributed to a disproportionately high suicide rate in this population. In collaboration with two community-based partners, this research interrogates the socio-cultural factors contributing to poor mental health in young Bangladeshi-Canadian men in the GTA by advancing understandings of their conception of Muslim masculinity. This research unpacks the stated issue with a critical lens on Islam and neoliberalism, in particular, employs Gauthier's (2019) argument that neoliberalism

facilitates producing and expressing identities and constructing meaningful lifestyles through marketization of religion. In addition, neoliberalism converts religion into a lifestyle and a voluntary union rather than a source of belonging and belief. These practices can profoundly modify institutions and their rapport with tradition, whose former modes can be dismissed, challenged, or renewed. The theoretical framework for the research focuses on the intersections of Islam and neoliberalism by drawing on two different perspectives: i) masculinity in Muslim men of colour; and, ii) the tensions and aspirations around migration and its limitations. Using participatory action research framework that embeds 30 semi-structured interviews and four focus groups discussions, the objectives for this project are to: i) articulate how the GTA's Bangladeshi Muslim community defines 'success'; ii) determine how social and economic pressures are developed and amplified in the Bangladeshi diaspora; and, iii) describe how young Bangladeshi-Canadian men navigate, internalize, and contest the socio-economic expectations, demands, and psychological pressures resulting from the cultural traditions, Islamic observances, and the opportunities presented by their lives in the GTA. Initial findings reveal interesting parental expectations of and relations with their young adult sons, that can amplify these men's voices in their communities and in the research literature. Understanding the cultural and familial expectations placed on these young men will nuance existing scholarship on neoliberalism while advancing the mental health, equity and inclusion of Bangladeshi-Canadian youth. Presenter: Mustahid Husain

4-685

Relation and Ontology: Making Worlds

4:15 PM - 6:00 PM TMCC - 709

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Felipe Moreira

PRESENTER:

Damian Arteca ,Elisabeth McCumber ,Jeffrey Ehrenreich (University of New Orleans)

DESCRIPTION:

How are worlds made? This set of papers takes on those processes, centering the ways that humans and nonhumans engage in such work

Investigating Therian Ontology: Structuralism, Psychoanalysis, and the Transhuman: The Therianthropes (or Therians) are a small community of individuals who identify as non-human animals. The Therians emerged in the early 1990's alongside the origin of AOL chatrooms and have retained a consistent, if reclusive, internet presence for nearly 30 years, making them one of the longest-standing 'transhuman' spiritual communities to exist in the modern West. As well as identifying as non-human animals, the Therians exhibit a rich repertoire of norms and ritual practices designed to elicit experiences of non-human corporeality (what the Therians call 'shifts') and a complex system of metaphysical beliefs regarding the cosmology of the Therian world. Between 2018-2020, I conducted cyber-ethnographic fieldwork in Therian cyberspace with the specific intention of examining their 'ontology'. By developing their own ontological framework, the Therians do not simply assume a position of 'liminality' but rather retroactively obviate the self-identity of the human in the act of inventing a new cosmology, whereby they assume a human exteriority and a nonhuman interiority. In this presentation, I take seriously this act of 'invention' and attempt to provide a model of the basic structure of Therian Ontology. The interpretation of this 'invention' of a new (trans)human through an 'obviation' of the human is informed by the Theory of Symbolic Obviation offered by Roy Wagner; which I place in close dialogue with Philippe Descola's recent structuralist attempts to propose identificatory modes beyond the human - indeed, beyond Nature and Culture. I outline how each of the four identificatory modes identified by Descola assume positions in Therian Ontology, and note how only one of these modes -the doubled similarity of interiority and exteriority Descola dubs 'Totemism'- remains unavailable to the Therians in their own cosmology. This place of absence coincides with the Taboo Therians place on 'Physical Shifts' (P-Shifts), and essentially guarantees the Therian position - discoordination between human exteriority and nonhuman interiority- be preserved. On this point, I bring Descola's structuralist schema in close dialogue with the psychoanalysis of Jacques Lacan. Through Lacan's concepts of Fundamental Phantasy [$\$ \ll a$] and objet petit a, I suggest that the transition from the human to the Therian transhuman involves effectively a 'traversal' of the phantasy of naturalist ontology in which the Therian assumes the position of a contradictory object, or objet petit a, for the Anthropologist. However, the creation of a new ontology guarantees a novel 'transhuman' phantasy which contains its own point of contradiction - namely,

the Totemic mode of identification, which is occluded by the P-Shift Taboo so as to prevent, in turn, a traversal of the Transhuman itself. Through a close dialogue between Therians, Wagner, Descola and Lacan I attempt to offer not only a picture of the structure of a transhuman ontology, but also examine through a psychoanalytic lens how it both emerges and solidifies itself through negotiations with contradiction. This investigation thus aims to take seriously the radical potential of a genuinely transhuman ontology while also examining how its structure is conservatively preserved from within. Presenter: Damian Arteca

Across Climate and Culture: Finding Home in the Pacific Northwest: Change is not new to the Pacific Northwest of the United States. Since the height of the last ice age, this land has experienced waves of dramatic ecological transformation. Meanwhile, through the same millennia, Indigenous cultures have not stood still either; they have actively and dynamically shaped and been shaped by the region's living systems. Social and ecological transition is the central story of the last 20 thousand years—and new transitions are coming. We face an accelerating climate change whose impacts are so significant, they are bringing about a new geological epoch, ushering us into the uncertain territory of the Anthropocene. We face social changes, too, also sweeping, as America's demographic balance shifts from majority to minority white for the first time in hundreds of years; and the crises of racial violence and economic oppression continue to escalate. Looking both backward and forward, change here is ever at hand: ecologically and transnationally; in deep time and recent history; in the near and far-off future. Its impacts touch our lives every day, in every sphere: from the findings of climate science, to the mythologies that define us, to the ethnographic worlds of our experience. What are we to do? I submit that deepening place relationship is the way forward. In my study of Native and Euroamerican relationships with one small valley of the central Oregon coast range, I observed that our attachment to the land we call home can be a stabilizing force, with potential to help us bridge community divides and establish firmer footing, even here on shifting ground. Simply put, it can help us find home, together. Presenter: Elisabeth McCumber

HIDING IN PLAIN SIGHT: TACTICS OF AN INDIGENOUS PEOPLE OF THE LITTORAL RAINFOREST OF ECUADOR, TO MAINTAIN CULTURAL IDENTITY IN THE FACE OF EXTERNAL PRESSURES: Cultural processes that maintain ethnic identity often are the focus of attack from external forces determined to incorporate indigenous

groups into westernized or 'civilized' society. Indigenous peoples of South America historically have employed various tactics to protect their traditional way of life. In this presentation, we look at the methods employed by one lowland group, the Awá of northwestern Ecuador, to conceal and protect their ethnic autonomy and cultural identity. Tactics such as physical isolation and adopting western dress allow the Awá to conceal their lifeways in the face of contact. Thus camouflaged, they become freer to maintain their ethnic identity through hidden cultural behaviors. Some Awá have eight foot crosses in front of their houses, but have transmuted this Christian symbol into traditional spiritual beliefs. Efforts to incorporate them into the cash economic system were often thwarted by the ability of the Awá to meet most of their household needs from the land. Predominantly, frequent traditional shamanic curing ceremonies, typically concealed from outsiders, reinforce cultural beliefs and behaviors. Combining archetypical shamanic practices and community participation, they act as a social mechanism, enacting and strengthening spiritual beliefs and behaviors, while reinforcing the Awá sense of communality, egalitarianism, and nonaggression-values often at odds with prevailing outside culture. Presenter: Jeffrey Ehrenreich (University of New Orleans)

4-690

Repatriation in Canada: Policy, Practice, and Implications

4:15 PM - 6:00 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Chelsea H. Meloche (University of Manitoba, Department of Anthropology)

CHAIR:

Chelsea H. Meloche (University of Manitoba, Department of Anthropology)

PRESENTER:

Jaime Lavallee (University of Saskatchewan), Lara Rosenoff Gauvin (University of Manitoba, Department of Anthropology), Bailey Monsebroten , Laura Kelvin , Lucy Sdahl K'awaas Bell (Simon Fraser University)

DESCRIPTION:

Repatriation movements have significantly changed heritage management around the world. They have

required heritage-holding institutions, such as museums or universities, to critically examine their collections' histories and reflect on the often-problematic disciplinary practices and norms that built them. While other countries have developed legislation or national policy to address the need for repatriation, in Canada, no national framework yet exists to support this work. Indigenous social activism in the 1980s and 1990s brought repatriation to national and international attention, however, the response was to encourage a case-specific approach, where individual institutions would respond to repatriation requests as they arose. Today, many heritage-holding institutions have developed internal repatriation policies. While this approach allows for the flexibility necessary to work with diverse Nations on repatriation projects, it has also been limited by past curation activities, unclear procedures, and extremely limited funding. This session brings together repatriation practitioners who are working in institutional, academic, and community contexts across Canada, to review and examine current repatriation policies, practices, and procedures, and reflect on what changes are needed to do better in the future.

Building Nation-specific Repatriation/Rematriation Protocols and Laws: Building on the lessons learned from a survey which sought to review of the current situation of holding institutions on access to data, laws, policies and implementation across Canada - there is a need by Indigenous Nations' to create their own repatriation/Rematriation protocols and laws. Thereby empowering, and placing the control and agency into the hands of the people whom have inherent responsibilities to their ancestors and belongings. This may aide in cultural revitalization and strengthening of governance, and community engagement. There is no national or federal legislation concerning repatriation in Canada. This lack of national cohesion touches on the foundation of Aboriginal-Crown relations, and what role the federal government could or should play in repatriation. Based on the lack of national legislation, preliminary review of the diversity in provincial institutions and laws, and the burden upon Indigenous Nations and descendants to wade through these multitude and varied policies or lack thereof -as an Indigenous person, I believe it's time to assert our responsibilities and implement our own Indigenous legal orders onto holding institutions who have disconnected our culture and ancestors from the lands, peoples, laws, and ways of belonging. Presenter: Jaime Lavallee (University of Saskatchewan)

Respectful Repatriation Ceremony at the University of Manitoba: Co-author(s): Pahan Pte San Win and Cary Miller, University of Manitoba Since 2020, the Respectful Rematriation and Repatriation Ceremony at the University of Manitoba has served as an Elder-guided, community-engaged, process for the development of a comprehensive repatriation policy guided by Indigenous knowledge. We will discuss here the creation of a new proactive policy to mandate rematriation and repatriation of all Indigenous Ancestors, human biological materials as well as tangible and intangible cultural expressions obtained and stewarded by the University without proper consent, protocol, and input. Presenter: Lara Rosenoff Gauvin (University of Manitoba, Department of Anthropology)

Collections Management for Repatriation (or Shared Stewardship) at the RSM: In 2010, after many consultations with communities and the tribal councils throughout the province, The Royal Saskatchewan Museum enacted their repatriation policy. 13 years later, we are still yet to have any cultural belongings returned under that policy. During the initial consultations, it was found that many thought that they and their communities lacked capacity to take on the care of the belongings that were to be repatriated, and we instituted Shared Stewardship initiatives to account for this. While this has been slightly more successful than our repatriation policy, societal shifts are now allowing more nations and bands to gain capacity to care for and engage with their cultural belongings without the input of colonial institutions such as the RSM, and we are preparing for the coming changes. The center of this approach is collections management that allows for transparency in and access to our holdings. This began in 2018 with a project to reorganize our collections space to make it publicly accessible, expanded into outreach and collections tours, and continues with a digitization project to share all the RSM holdings that are not deemed culturally sensitive in an online catalogue. Future projects will include an XRF project to test all belongings for harmful contaminants, targeted community outreach to create bespoke approaches to the care of cultural belongings under our care, and a community loans program. Presenter: Bailey Monsebroten

Working through the Realities of Repatriation: Collaborations in Nunatsiavut: Co-author(s): Deirdre Elliot (Nunatsiavut Government), Lisa Rankin (Memorial University), and Lena Onalik (Nunatsiavut Government) Many institutions are eager to initiate the repatriation

of Indigenous cultural expressions and Ancestors as moves towards reconciliation. Unfortunately, many Indigenous communities do not currently have the capacity to deal with the onslaught of requests to work with these institutions for repatriation. This presentation will discuss an ongoing collaboration between the Nunatsiavut Government, the State Ethnographic Collections in Saxony, and archaeologists, which seeks to understand how museums can work towards decolonization and restitution in ways that make sense to the current realities of Indigenous communities and their capacities, while supporting self-determination and resurgence. Presenter: Laura Kelvin

Repatriation in Transition: Co-author: Jisgang Nika Collison, Haida Gwaii Museum Over the past year, the K'yuu team has been conducting a research cost analysis on Indigenous repatriation in BC for First Peoples' Cultural Council. The team is led by Lucy Bell and Nika Collison who have led the Haida Repatriation Committee for nearly 3 decades, and co-wrote the Indigenous Repatriation Handbook in 2019. Bell will share the preliminary results of the research into repatriation costs, policies, practices and procedures. Presenter: Lucy Sdahl K'awaas Bell (Simon Fraser University)

4-695

Species, Spaces, and More-than-human Lifeworlds

4:15 PM - 6:00 PM TMCC - 713 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Anu Karippal

PRESENTER:

xin xie ,Paloma Bhattacharjee ,Mardi Reardon-Smith ,Nicholas Miller (University of Wisconsin - Milwaukee | AnthroClub),Michael Sheridan (Middlebury College)

DESCRIPTION:

This panel engages more-than-human beings and their lifeworlds in places and moments of transition. The first paper explores the tensions and possibilities that emerge between multiple ways of knowing snakes in a Hong Kong wildlife rescue center. The second and third turn their focus, in different ways, to the symbolically rich and culturally contested role of the elephant as this being crosses paths with humans in India. The fourth

dives into the politics of defining certain plants as weeds in Australia. The fifth looks to archeological evidence to understand beaver-human relationships in North America longitudinally. The sixth seeks to understand plant agency by focusing on the humans who define it. The seventh paper reads the Caipora, a spirit and forest being in Brazil, as a sustainability mechanism.

Snakes in transitions: the multiplicity of knowledge and flexible species in a wildlife rescue center in Hong Kong: What is a species? And how do wildlife rescue centers contribute to the knowledge production about species and human-wildlife cohabitation? Anthropology's fascination with wildlife conservation has resulted in studies of all manner of topics ranging from biocultural diversity to the ethics of care. Taken together, this research reveals the complex politics in discursive construction, knowledges, and practices of conservation in local, national, and global dimensions. However, despite thorough analysis of power complex in knowledge, few studies elucidate the multiplicity of knowledge at work in everyday conservation work, or the role of wildlife rescue centers in the ongoing knowledge production of species. Based on one year of ethnographic fieldwork in a major wildlife rescue center in Hong Kong, this paper attempts to demonstrate how multiple knowledges are integrated and informing everyday practices of conservation. More specifically, by focusing on the center's snake rescue project, this paper first examines how different knowledges of snakes, e.g. modern herpetological knowledge, indigenous pharmaceutical knowledge, and embodied knowledge are entangling and translated into daily practices of identifying, catching, measuring, caring, relocating, and rehabilitating snakes. Secondly, this paper would address the transition of the wildlife rescue center from a place of animal rehabilitations to a constituting part of the knowledge production of snakes in the city and beyond. Hong Kong has pioneered a municipal snake management program in Asia since 1960s. While the program was officially initiated and integrated into the municipal's pest management division, it transformed in following decades into a conservation joint-effort among the municipal government, wildlife rescue centers, local universities, and snake catchers from local snake restaurants. Nowadays, conservationists, herpetologists, virologists, snake catchers, amateur naturalists, and anthropologists are collaborating on a regularly basis in maintaining this snake rescue project. I argue that the coexistence and interaction of these multiple knowledges create potentials to conceptualize species flexibly and contextually in its multispecies

environment. Moreover, these knowledges are historically rooted and culturally contextualized hence gendered and racialized. Presenter: xin xie

Temporal transitions in more than human places: Study of human–elephant relationship in Assam, India: Free-roaming elephants shape the temporal transitions experienced by farming communities who live close to them. The paper examines the interpretation of these temporal shifts by farmers as constitutive of their place-making activities. The paper emerges from an ethnographic inquiry in the Himalayan foothills of Northeastern India. It is based on fieldwork conducted with farmers in a village called Moirapur in Assam, adjacent to the Rani-Garbhanga reserve in the Assam-Meghalaya Border region. The village lies on the southern edge of Assam's capital Guwahati, a sprawling metropolis. The history of urbanization of Guwahati, from the 19th century onwards, happened on the back of resource extraction in these frontier forests and villages which continues to this day. This happens at the cost of forgetting that these regions have also been part of a larger and continuous elephant landscape that over time has shrunk into sequestered forest patches. The farmers in Moirapur address the political–ecology transformations of this region and their belongingness through discussions about the shifting patterns of elephant movement and behavior. They speak of the present as transitional times before the human–elephant relationship takes unimaginable forms. Further, the presence of elephant's shapes how people experience seasonal transitions. The intensified presence of the elephants in the villages during the rice-cultivating months means that the rice seasons are also experienced as 'elephant seasons', marked by hurried harvesting, acts of protecting farmlands from elephants and redefining and dissolving boundaries between human lands and elephant lands. During those months, the everyday transition between day and night is also determined by the nocturnal movement of elephants. The nights are transformed into extraordinary times, emotionally and sensorially charged. The unpredictable presence of elephants anywhere makes the familiar alleys, fields, farmlands, and home-ground places steeped with uncertainties, requiring one to maintain heightened caution and sensory awareness as they move about. People experience the transition of time at different scales and despite being regularized phenomena they are increasingly marked by acute indeterminacies. Through an exploration of the same, the paper will argue that the experience and articulation of the temporal transitions across days, seasons, and prolonged durations show the influence of elephants'

movement on shaping people's relationship with their places. Presenter: Paloma Bhattacharjee

Weeds are (not just) a metaphor: care, control, and invasive species in far north Australia: Invasive species management is an urgent issue around the world in the current era. Despite increasing amounts of land globally being gazetted for conservation and protection, biodiversity continues to be lost, vulnerable species continue to slide into extinction, and invasive species continue to proliferate and cause damage to sensitive ecosystems. In the settler-colonial island nation of Australia, biosecurity and invasive species control is of national concern. In such a context, weed control is often framed by conservation and land management workers through the lens of a war or battle. Plants have always travelled across landscapes and permeated borders, sometimes purposefully dispersed by humans and sometimes seeping into new geographies without human intervention. How these introduced species are understood, categorised, and valued by people is culturally and ideologically contingent, rather than reflecting any kind of biological fact. Definitions of weeds are slippery, with weeds loosely described as plants which are out of place, but often roughly mapped onto a native/non-native binary. Many anthropologists and geographers have argued that 'weed' is a metaphor; a way of denigrating and characterising plants that are of little use to humans. However, in this paper I argue that weeds are not just a metaphor. Weeds 'do things' in the social realm, and, importantly, so too does weed control. Weed control brings to the fore questions around how species are categorised as 'native' or 'invasive', belonging or not belonging. I follow Jessica Cattellino (2017) in moving beyond dismantling the categories through which we organise non-human species, and instead seeking to understand what structures and maintains them. I hold in tension in the productive possibilities in theorising around hybrid landscapes with the ecological destruction that (some) invasive species wreak on fragile ecosystems, waterscapes, and human lifeways. In far north Australia, the Cape York region is a complex mixture of land tenures, including pastoral leases, National Parks and Aboriginal land, and overlapping management agreements. Weed control comprises much of the work that land managers, including government-employed Park rangers, settler-descended cattle graziers, and Aboriginal traditional owners, in Cape York do. However, different people target different introduced species for control, and the ways in which certain species are understood as more or less problematic indicate how people understand and seek to order landscapes. In

their varied attitudes, practices and priorities around weed control, different Aboriginal and settler-descended land managers enact multiple and overlapping forms of non-innocent and interested care; for conservation and biodiversity outcomes, for vulnerable species, for the viability of the cattle grazing industry, for the ancestral spirits who dwell in the landscape. In this paper, I pull apart what weed control and the categorisation of introduced plant species does socially and environmentally in northern Australia, exploring knottings of plants and people, while also taking seriously the very real environmental impacts of the spread of weeds on iconic so-called 'wilderness' spaces. Presenter: Mardi Reardon-Smith

Wisdom and the Environment: Shared Worlds with the Beaver: Taking the beaver as a metaphor of creator and agent of social change – in the context of which these rodents are intertwined with humans – the core of the study hinges around a dialectic between ethnographic, archaeological, and historical scholarship. By using archaeological material evidence (e.g., iconographic and sculptural representations), ethnographic accounts and representations, and modern attitudes and more recent efforts to re-introduce beaver, it is possible to illustrate how contingent, and mostly self-serving, human interactions with this animal have been and continue to be. The varying aspects and situations of beavers during these interactions pose stimulating questions: how important is the beaver to other animals, and why, after hundreds of years of use, is the beaver still such a significant species for humans? To answer these questions and to open-up methods of transdisciplinary scholarship that engage with animal thoughts, not just the thoughts that humans have of animals, this research compares the correlation of two distinct societies in relation to the animal world: the Anishinaabe of the Great Lakes region and the Anglo-Europeans of North America. The animals themselves have not changed but human attitudes toward them have. The goal then, is to use the beaver as a proxy for understanding changing human/animal relationships over time from the Paleolithic to today and demonstrating how the animal in question is classified as living in harmony with, useful to or a nuisance to humans. What else has the beaver been used for in its long, storied history and what are humans doing to it now? Presenter: Nicholas Miller (University of Wisconsin - Milwaukee | AnthroClub)

Plant agency and personhood in multi-sited ethnography: Following Rappaport's rumbim plant: Roy Rappaport's *_Pigs for the Ancestors_* argues that rituals using the rumbim plant (*Cordyline fruticosa*) act as an

ecological maintenance system. The issues of human and plant agency are not emphasized, instead culture is the agent adapting to its environmental context. The cordyline plant, however, is significant across Papua New Guinea and known in Tok Pisin as the tanget plant. The first half of this presentation responds to recent work on plant agency by exploring how Papua New Guinea conceptualize the actions of tanget as a key symbol that marks boundaries on both landscape and society. The second half follows Cordyline to the eastern Caribbean, where an Afro-Caribbean peasantry of St. Vincent uses the plant in strikingly similar ways, but with a different cultural construction of plant agency. In Papua New Guinea, Cordyline roots social relations in the landscape, but in St. Vincent it both asserts land claims and transcends them through spiritual journeys to the edge of heaven. This multi-sited ethnography demonstrates how the organization of social labor shapes the construction of plant personhood and agency. Presenter: Michael Sheridan (Middlebury College)

4-700

Spiritual Power and Its Intimate Subjects: Bodies, Healing, and Intimacy in US Christian Communities.

4:15 PM - 6:00 PM TMCC - 206 C

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Katryn Davis (University of Nevada, Reno)

CHAIR:

Erin Stiles (University of Nevada, Reno, Department of Anthropology), Katryn Davis (University of Nevada, Reno)

PRESENTER:

Erin Stiles (University of Nevada, Reno, Department of Anthropology), Brian Howell (Wheaton College, Department of Sociology and Anthropology), David Knowlton (Utah Valley University, Behavioral Science Department), Zara Browne, Katryn Davis (University of Nevada, Reno), Elizabeth Bingham Thomas (Southern Methodist University)

DESCRIPTION:

Christianity, in its many forms and iterations, typically mediates between its adherents and their most intimate facets: their physical bodies, gender, sexuality, kinship,

and health. For a few decades now, Anthropologists and scholars in kindred disciplines have richly explored this relationship between Christianity and its most intimate subjects, challenging ideas about the sacred vs the profane (e.g. McDannell 1995), complicating entrenched assumptions about Christianity and the body (e.g. Cannell 2005), and exploring the relationships between physicality, the self, and the many forms that religious power can take (e.g. Cannell 2013, Csordas 1994, Lester 2005, Luhrmann 2012). The research we each present here broadly continues within, but also branches from, this vein of inquiry. We collectively examine contemporary manifestations, configurations, and changes in spiritual power and how it affects the most intimate domains that it reaches within adherents' bodies and lived experiences, specifically in a range of Christian communities in the United States. We conceive of spiritual power broadly, including within a range of institutional, social, and individual subjects and wielders of power. We also inspect a broad range of intimacies on which spiritual power operates. Brian Howell explores how theater students at an Evangelical university understand and navigate the 'sexual, religious, and social meanings that can make the giving and receiving of touch a complex phenomenon' as it is 'often fraught with sexual, religious, and social meanings'. Erin Stiles explores gendered aspects of spiritual power and tensions over Latter-day Saint women who leverage the masculine domain of priesthood power 'particularly in healing and casting out evil spirits' to 'contest the masculine nature of priestly authority' and take back what many see as the 'true' place of women and spiritual authority in Mormonism.' Zara Browne similarly explores gendered configurations of power within a Roman Catholic community of Irish Travelers, who 'regard Irish Traveller women – and especially Irish Traveller elder women – as the most powerful and authoritative players' in leveraging the power of saints and spirits to 'restore familial and community affairs'. Also examining gendered aspects of religious power and its use in community wellness and healing, Liz Thomas examines the contradictions inherent in Relief Society membership for Latter-day Saint women a Texas community, who provide social and emotional healing during times of hardship or need for their faith community, but in turn, find that 'membership can also create and exacerbate existing emotional wounds'. Turning toward other forms of spiritual power and gendered-tension within the Latter-day Saints' world, David Knowlton examines discourses among Mormon authorities and adherents to explore relationships between Mormon masculinities, and the 'complex bundle of genitals, sexuality, discipline,

spirituality, and hierarchy' that constitutes authority in Mormon. Lastly, Katryn Davis examines resistance to mainstream medicine which threatens a foundational link between the body and the spirit within a fundamentalist Mormon community. She explores the practice of midwifery and prenatal home care as a means for fundamentalist women to inscribe pregnancy as a spiritual process and contest what is understood to be the spiritually alienating power of allopathic medicine.

Contesting Masculine Authority: Healing, Evil Spirits, and Women's Spiritual Power in Northern Utah: This paper explores gendered aspects of spiritual power in a Latter-day Saint community in northern Utah. In the Church of Jesus Christ of Latter-day Saints, the masculine domain of priesthood power is a point of tension, and both men and women contest this exclusivity by asserting women's abilities to wage significant spiritual power. Debates about women and the priesthood are a point of "gender distress" (a la Butler, see also Thornton's work on Pentecostalism in the Dominican Republic) in the contemporary climate of the church, particularly for younger members (Reiss 2019). Here, in examining ethnographic interviews and archived memorates about spirit experiences, I consider how articulations of spiritual power in lived practice—particularly in healing and casting out evil spirits—contest the masculine nature of priestly authority. Conversations about gender and spiritual power are not only an avenue for identity formation, but also a site to contest both what are sometimes perceived as deleterious aspects of "Mormon culture" and the official position of the institutional church that many see as at odds with the "true" place of women and spiritual authority in Mormonism. Presenter: Erin Stiles (University of Nevada, Reno, Department of Anthropology)

Reconstructing and Healing the Experience of Touch in the Evangelical Christian Context: Physical touch is a crucial aspect of human experience, yet often fraught with sexual, religious, and social meanings that can make the giving and receiving of touch a complex phenomenon. For college student in the United States, questions of consent, body image, and trauma are part of how touch is negotiated. For students who are part of religious communities, questions of sexual response or ethical formation are part of the theologically inflected understandings of these experiences. This presentation explores the experience of touch among students who are part of a theater community at an evangelical Christian university. In this context, touch is meant to be

experienced as "safe," "holy," and "honoring." Students often express hopes that they will experience touch in this context as "healing" in psychological and spiritual terms. Students express desires of healing from past trauma, negative body image, and even the perceived negativity around touch of the wider religious community. Through the careful analysis of ritual, narrative framing, and explicit/implicit reordering of religious symbols, this presentation seeks to explicate the meanings of touch, gender, sexuality, and the body in this context, as well as the processes by which a range of meanings becomes available and malleable to these students in this artistically, academically, and religiously defined context. Presenter: Brian Howell (Wheaton College, Department of Sociology and Anthropology)

Holding to the Rod: Male Gender/Sex/Authority/Spirituality in Today's LDS Church: Tied to gender, authority in Mormonism is a complex bundle of genitals, sexuality, discipline, spirituality, and hierarchy that is challenged in a contemporary world where significant numbers of young Utah men are leaving the Church of Jesus Christ of Latter-day Saint and its masculine charms, while others still find it a meaningful challenge. This paper will cogitate on this situation as a conundrum requiring careful attention to the words and situations of authorities and the recent flood of voices in Mormon cyberspace where language and actions are argued to enable the holy and ultimately exaltation (salvation). Presenter: David Knowlton (Utah Valley University, Behavioral Science Department)

Female Apothecaries and Saints: Crisis and Healing in an American Irish Traveller Catholic Community: The Irish Travellers dwelling in the separatist community, Murphy Village, in South Carolina, practice Roman Catholicism imbued with culturally specific spiritual and superstitious beliefs and practices. In Murphy Village, Traveller women exercise religious power in times of distress. By calling upon spirits and saints and employing pious devotion in order to restore familial and community affairs, Irish Traveller women harness their female agency. This paper examines rituals of prayer and communion with culturally relevant saints to summon medical aid, healing, and miracles. These religious customs regard Irish Traveller women – and especially Irish Traveller elder women – as the most powerful and authoritative players in arranging healing by saints. Based on fourteen months of ethnographic research, which consists of participant observation and open-ended interviews with Murphy Village participants, this paper explores how Murphy Village

Irish Traveller women cultivate relationships with particular saints and why, how they determine a saint's belonging to a crisis, what entails calling upon saints for help with mental, emotional, physical, and spiritual healing, and what rituals are appropriate to these practices. Furthermore, I examine the role of female elder authority in regulating religious healing practices and how and why gender roles might inform these practices. Cannell's (1995) research with Catholic participants in the Philippines explores the community's relationship with "their saint," S. Ignacio and exhibits the diversity within and between Catholic communities and what saint-specific devotional acts consist of in Bicol. In Murphy Village, Irish Traveller women beseech saints such as St. Expedite, St. Jude, St. Teresa, and "the Blessed Mother" for help during medical and emotional crises. The transition from sickness to healing, or distress to peace, lies within a connectedness between spiritual agents and Irish Traveller female actors.
Presenter: Zara Browne

Bodies as Spiritual Ambassadors: Health and Pregnancy in a Mormon Fundamentalist Community: Scholars of Mormon fundamentalism and self-proclaimed Mormon fundamentalists themselves readily observe that fundamentalist communities typically identify with a sense of alienation from and persecution within mainstream America which derives from a history of Mormon difference and the legal and social disciplining of polygamy (Foster & Watson, 2019). Medical care is a major site that contemporary fundamentalist adherents use to articulate the division between their faith community and mainstream America, and to protect the spiritual sanctity and purity of their bodies. As with other aspects of life in Mormon fundamentalism, medical care is best 'kept in the family' (that is, the symbolic or extended family that comprises Mormon fundamentalism) for a number of reasons including avoiding faith-based marginalization, retaining self-sufficiency, and resisting medicalization of experiences like birth and death, which are thought to be spiritual. Here I explore these dynamics through an examination of how fundamentalist adherents in a rural Utah community understand and use midwifery and at-home prenatal care as a means to resist mainstream medicine, which is often understood to threaten a foundational link between the body and the spirit. Presenter: Katryn Davis (University of Nevada, Reno)

Healing Others, Healing Selves? Latter-day Saint Women's Experiences Serving in Relief Society: The Church of Jesus Christ of Latter-day Saints (LDS, Mormon) is home to the Relief Society, which the

church states is "one of the largest women's organizations in the world" (Church of Jesus Christ of Latter-day Saints 2023). It is through the Relief Society that many intra-congregational support efforts are devised and carried out, such as supporting sick congregational members and providing assistance after births and deaths. In this way, women become the backbone of service among Latter-day Saints. My research reveals that membership in the Relief Society can provide women with social and emotional healing during times of hardship. However, membership can also create and exacerbate existing emotional wounds for the many that perceive there to be a lack of deep, authentic relationships between women members of the congregation. This dearth may have serious implications for women's social, psychological, and physical wellbeing. Through the analysis of personal narratives as well as biomarker measurements of over 100 Latter-day Saint women living in Texas, this paper will explore the correlation between women's experiences giving and receiving support in their religious community and their biological wellbeing. Through examining the organization's goals to strengthen and heal congregation members, the organization's power and influence over the healing and hurting of individual women will be addressed.
Presenter: Elizabeth Bingham Thomas (Southern Methodist University)

4-740

Teaching Anthropology Through Contemporary Crises

4:15 PM - 6:00 PM TMCC - 714 B
Roundtable/Town Hall - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Allison Schlosser (University of Nebraska, Omaha, Department Sociology of Anthropology)

CHAIR:

Shana Harris (University of Central Florida),Amelia Moore (University of Rhode Island)

PRESENTER:

Chelsea Abbas (Widener University, Department of Anthropology),Shana Harris (University of Central Florida),Laura Heinemann (Creighton University, Department of Cultural and Social Studies),Nolan Kline ,Eric Plemons (University of Arizona, School of Anthropology),Allison Schlosser (University of

Nebraska, Omaha, Department Sociology of Anthropology)

DESCRIPTION:

Teaching anthropology is critical to applied anthropology and the discipline at large, as anthropological theories and methods equip students with the perspectives, critical thinking skills, and research approaches necessary to confront the many global issues we now face. International, national, and local transitions in politics, economics, climate, and mobility have prompted crises related to environmental sustainability, sexual health, LGBTQ+ rights, democratic institutions, immigration and migration, public education, and public health. Teaching about such politically polarizing crises can present challenges due to the subject matter as well as the urgency of addressing these pressing issues. Moreover, anthropologists must increasingly teach in educational environments shaped by policies and politics that question or denounce central values of the discipline, such as holism, cultural diversity, and privileging the voices of marginalized communities. This roundtable will foster conversation among anthropologists teaching across controversial topic areas and educational contexts to explore these challenges and their effects on teachers, students, local communities, and the discipline as a whole. We will bring together scholars from a range of higher education institutions from across the U.S. to discuss their experiences of teaching through crises. Roundtable panelists will draw on their experiences and teaching areas: navigating state educational policies hostile to understanding diversity, race, and racism; teaching students from rural communities in which higher education may be vilified; discussing climate change and the need to decolonize science; presenting controversial health interventions aimed at addressing drug overdose and the spread of COVID-19; teaching LGBTQ+ and trans rights and health from a social justice lens; and leading community-based courses on immigration, policing, and economic inequalities across university-community borders. Panelists will draw on their experiences to consider the following questions: •How have federal, state, and local policies shaped how and what you teach? •How have local political debates and cultures shaped your teaching? •How have institutional policies and procedures related to teaching changed what and how you teach? •How has media coverage of controversial topics shaped your teaching? •How have students responded to controversial topics covered in your courses? By discussing these questions, we aim to approach the problems and opportunities presented by teaching through crises with a sense of creativity,

experimentation, and care for our colleagues, students, and communities in which we teach. Our overarching goal is to not only explore the challenges of teaching in and through contemporary crises, but also further explore ways in which we may better address these concerns as educators.

4-705

The Mediators of marginalization: Relaying and re-interpreting culturally reductionist discourse, part 2

4:15 PM - 6:00 PM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Greg Feldman (University of Windsor)

CHAIR:

Nancy Ries (Colgate University)

PRESENTER:

Kalyani Menon (DePaul University),Chloe Ahmann (Cornell University, Department of Anthropology),Annastiina Kallius ,Stefan Wellgraf ,Greg Feldman (University of Windsor),Alex Hinton (Rutgers University)

DESCRIPTION:

This two-part panel examines the role of people who relay and re-interpret the messages, agenda, and priorities of culturally reductionist politics resonant with what is variously called populist, fascist, authoritarian, or even totalitarian government. While the so-called 'charismatic leader', perched at the top, seems to operate as a singularly galvanizing force, a wide variety of other players transmit, interpret, and interpolate messages between such leaders and their various publics. These mediators could be found in elected offices, governmental bureaucracies, places of worship, the media, local grassroots organizations, the arts, and business among other places. Somewhat similar to Gramsci's 'organic intellectual', they serve to both consolidate broader structures of socio-political power representing those claiming to be marginalized by the mainstream media, traditional governing institutions, and national and global elitism, although their politics are more likely today to serve right-wing causes. This panel will investigate specific mediators living, working, and operating in places as different as India, the US, Russia, Hungary, India, and China among others. On the

one hand, papers will highlight the variety of local historical contexts in which reductionist politics foment. They will address such questions as what endows mediators with particular kinds of authority and powers of persuasion that they use to consolidate unidimensional views of citizenship and belonging. On the other, papers will consider the family resemblances between seemingly disparate ethnographic cases as these are too obvious to be ignored. They require us to explain the global proliferation of culturally reductionist politics in a historical trajectory accounting for colonialism and the spread of capitalism. For example, the colonial introduction of categories of race, tribe, or ethnicity prepared the ground for post-colonial conflict, but these developments mirrored processes of nation-state building in Europe and the Americas that similarly enabled xenophobia, racism, and segregation. Similarly, underlying culturally reductionist politics is a skepticism toward 'globalization', which often gets framed as the dilution of the race, nation, or religion by predatory financial interests from abroad. Viewing mediators in this dual context allows us to gain a richer perspective of culturally reductionist politics worldwide. It prepares us to ask, for example: how their networks integrate across national boundaries creating global alliances for defensively nationalistic politics; how they borrow and learn from each other despite national contexts; and how they unite powerful business interests with people living in poverty. A double panel is warranted given the global scale of culturally reductionist politics and the fact that it has become the fulcrum of early twenty-first politics. As many ethnographic case studies as possible are required to gain the most comprehensive understanding of it. Moreover, the panels support the mission of the Today's Totalitarianism, a project led by a group of nine anthropologists that aims to understand global trends toward reductionism, toward the centralization of state power, and against pluralistic politics.

Packaging Modi's India: The RSS and its Constituencies: Since he became prime minister in 2014, Narendra Modi has been seemingly invincible. Despite major policy failures on the economic front, a pandemic response that illuminated egregious state incompetence and callousness, the arrests of civil rights activists, scholars, students, journalists, and opposition members, brazen attempts to muzzle the media, escalating violence against religious minorities by his Hindu supremacist base, and India's precipitous decline on multiple global democratic indices, Modi's grip on power remains strong. Many key figures in his administration, in the media, and in organizations he is affiliated with, act as

mediators, packaging Modi's agenda for diverse constituencies and interpreting his actions on the national and international stage. I focus on one mediator, the Rashtriya Swayamsevak Sangh (RSS). While its messaging is often equivocal, and not always consistent with other groups that constitute the Hindu supremacist ecosystem, the RSS plays a critical role in addressing particular constituencies in India and abroad. Drawing on fieldwork with the Hindu Right, an analysis of the speeches and interviews of RSS chief, Mohan Bhagwat, and the writings of Prafulla Ketkar, the editor of its English-language mouthpiece with a global reach, *The Organiser*, I analyze how the RSS packages Modi's India for key players in India and abroad. That it's messaging sometimes diverges from other Hindu supremacist groups, and occasionally opposes them, underlies the strength of Modi's India. This variegated messaging is precisely what enables Modi to recruit electoral and monetary support from multiple constituencies divided by class, caste, religion, gender, sexuality, and nationality. Presenter: Kalyani Menon (DePaul University)

Reading for the Revolution: Notes on a Fascist Library: White power activism is an apocalyptic force in the United States: it is destructive, bent on accelerating the demise of the multicultural state order through revolutionary violence; and it is creative, animated by utopic visions of the world that will supposedly reign after this collapse. These two aims are tightly coupled on the Northwest Front (NWF), an ecofascist, white separatist website that urges self-identified "racial realists" to move to the far northwest United States. There, they will prepare for what leaders describe as an imminent apocalyptic race war, while also seeding a racially "pure" and ecologically "pristine" homeland. In this paper, we examine "Gretchen's Library," a collection of texts featured on the NWF which communicates these twinned ambitions. Our focus is less on the persona of Gretchen-as-mediator than on how the library establishes itself as a mediating force, combining extant works of literature, history, philosophy, and political theory with speculative fiction by movement leaders, in a manner that lends credence to the latter. Through a close reading of the library's form, content, and avowed purpose, we show how extremist visions of the world-to-come gain ground as part of a storied intellectual tradition, whose texts are plotted by the NWF as proof of an impending revolution. At a moment when fascism might seem to be reading-averse—evident in right-wing efforts to ban books and restrict curricula—Gretchen's Library suggests that reading is fundamental to fomenting fascist visions of a world

worth fighting for, dangled just beyond the strictures of the present. This paper is co-authored by Chloe Ahmann (Cornell University) and Devin Proctor (Elon University). Presenter: Chloe Ahmann (Cornell University, Department of Anthropology)

Citizens' House: Re-interpreting the Romantic Roots of Illiberal Propaganda in Budapest, Hungary: Aggressive propaganda on billboards and TV screens has settled as a prominent feature of the illiberal regime established by Prime Minister Viktor Orbán in Hungary. In 2018, the propaganda mainly targeted the Hungarian-born financier and philanthropist George Soros, and what Fidesz labelled his 'liberal shadow empire' that attempts to destroy European nation states. For many observers, this propaganda with its crude aesthetics and aggressive slogans seemed outlandish and unprecedented. In this contribution, I am interested in the opposite: what kinds of elements of continuity appear when the illiberal propaganda is placed in its historical context? I answer this question with a view from a cultural center in Budapest known as the Citizens' House, which is frequented by supporters of Viktor Orbán. I follow the center's functioning principles, its establishment during Orbán's grassroots mobilization in the 2000s, its folkish architecture, Christian-nationalist interior, and eventually, events that I attended in 2018 which were awash with illiberal propaganda. From this historical perspective, the Citizens' House appears as a manifestation of national Romantic thought, known in Hungary as an antagonism called the ethnopolit vs. urban divide (*népi-urbánus ellentét*). With the former emphasizing community over individual, Christian over secular, rural over urban, and national over cosmopolitan, the Romantic roots of this ethnopolit tradition have metamorphosed throughout the 20th century, culminating in illiberal propaganda. This propaganda, I argue, draws from a historical tradition of European Romanticism, metamorphoses it, and updates its tropes to 21st century culture wars and to the European scale. Presenter: Annastiina Kallius

The Motivator: Subcultural Charisma and Organic Intellectuals among East German Hooligans: The (East) Berlin skinhead and hooligan scene is considered an important pillar of the street-oriented far right in Germany. In the absence of formalized hierarchies charismatic leaders play a crucial role in organizing violent attacks and providing political orientation. These leaders often came from Stasi families (East-German secret police), while their supporters mostly grew up in proletarian backgrounds. Already in the 1980s they have been crucial in motivating dissident youth to join the

skinhead movement and in orienting them towards right-wing politics, but later in the 1990s also in resisting party-political appropriation – which made them controversial figures both inside and outside right-wing milieus. Using a particularly prominent example, I trace the role of such leaders and thereby provide insights into the modes of operation of right-wing subcultures in East Germany. I also show how 'the motivator' not only became a leading hooligan and role-model for skinheads, but a subcultural 'celebrity' – figuring, among other things, as an influential fashion icon, an organizer of techno-events, a falsely accused Stasi-spy and an organic intellectual, often making fun of social scientists. I also show how he recently became a mediator between football-hooligans and right-wing populist parties/movements rallying against refugees and Corona-restrictions. His already looming demise will lead me to reflections on the potentials and limits of such leaders in right-wing subcultures. Presenter: Stefan Wellgraf

Lawyers, Guns, and Money: The crystallization of the failed coup in the US on January 6th, 2021: Media commentators and academics frequently point to the fragility of democratic institutions, but do not sufficiently examine the conditions that render them so vulnerable. These are not difficult to understand once one accepts that institutions are governed by policies that are themselves susceptible to alternative interpretations. Those interpretations are, in turn, susceptible to changes in political discourse. Alexis de Tocqueville succinctly pointed to this threatening phenomenon in his 1835 study of US society *Democracy in America* when he presented the "tyranny of the majority". After a brief review of that threat, which is the the forerunner of what we now call fascism, the paper pivots to the failed coup d'état initiated by former President Trump and a widespread coterie of supporters along with vigilante groups hoping to maneuver him into declaring them a domestic police force. The paper shows how a variety of actors, all motivated by what they regard as democratic sovereignty, worked together to impede the confirmation of Joe Biden's electoral victory. Located in big business, government, and grassroots organizations, this failed coup attempt came together not by the former president's diktat but rather by the interplay of all these actors sharing a similar script for understanding politics and society. They pushed each other along as each read signals from the other that they could take one more step forward. Presenter: Greg Feldman (University of Windsor)

Mediators of Genocide: Ideology, Totalitarianism, and Khmer Rouge Cambodia: In March 2016, Alex Hinton testified at the Khmer Rouge Tribunal in Cambodia. For three and a half days, he gave testimony about the origins and dynamics of the 1975-79 Cambodian genocide. This experience, which he discusses in a book, *Anthropological Witness: Lessons from the Khmer Rouge Tribunal* (Cornell 2022), culminated in a direct exchange with Pol Pot's right-hand man, Nuon Chea. "Brother Number Two" was one of the main Khmer Rouge ideologues, writing propaganda tracts that sought, in part, to educate his followers and the masses about Marxist-Leninism and proper revolutionary conduct. These messages were then relayed down the chain of command with mediators at various levels reframing the ideological content to fit their institutional contexts. One such context was S-21, a security center that operated directly under the control of the Communist Party of Kampuchea Party Center. Perhaps 20,000 prisoners passed through the gates of the prison after which many were interrogated and tortured. Almost all the prisoners were executed. The prison commandant, Duch, served under Nuon Chea and spend much of his time annotating prisoner confessions – which Nuon Chea sometimes reviewed -- and giving ideological lessons to his Khmer Rouge interrogators. Some of these "torture notebooks" were introduced as evidence at the Khmer Rouge Tribunal and provide a point of entry to understand how the mediators of genocide transmit ideological messages during totalitarian regimes. Drawing on key moments during his testimony, Hinton will examine this process of mediation and how it fashioned revolutionary subjects and, in contexts like S-21, people who tortured and killed. Presenter: Alex Hinton (Rutgers University)

4-745

The Photoethnographer's Eye: The Praxis of Ethnographic Still Image Making

4:15 PM - 6:00 PM TMCC - 717 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Ulises Espinoza (University of California, Los Angeles)

CHAIR:

Jason De Leon (University of California - Los Angeles (UCLA), Department of Anthropology)

PRESENTER:

Nicole Smith (University of California, Los Angeles), Lee Douglas, Viki Eagle (University of California, Los Angeles, Department of Anthropology), Ulises Espinoza (University of California, Los Angeles)

DESCRIPTION:

Still photography has had a resurgence amongst anthropologists and other social scientists in recent years. This revival has seen a diverse range of photoethnographers attempting to reconcile with anthropology's troubled history of image making and usage while also acknowledging the complicated and multifaceted nature of photographic practice. This includes newfound interests in the mechanics of image making, the impact of evolving camera technologies (and an analog film renaissance), and the cultural, physical, and political nuances of the photoethnographic encounter itself. In this roundtable we bring together anthropologists whose current practice involves the production of photographs to engage in conversation focused around David MacDougall's work on the corporeal image. We ask our participants to think about and comment on their photoethnographic practice and their technological choices and how the two shape the relationships they have with bodies in front of the camera, their own bodies behind the camera, and with the world at large. We also ask a series of questions including: What does your photoethnography look like in practice? How do your technological and compositional decisions in the field both reflect and shape your understanding of culture(s)? How do your images interact with your text in post-field scholarly production? What possibilities do you imagine for the future of photoethnography? Note: This is considered to be the first of two sessions on photography. The other is 'Fieldwork, Cameras, and Workflows: embodied practices–anticipated traces' organized by Alexander Fattal and Craig Campbell.

4-710

The Productive Impossibilities of Containment- Part II

4:15 PM - 6:00 PM TMCC - 206 F

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Goeun Lee

CHAIR:

Adam Liebman (Depauw University, Department of Sociology and Anthropology)

PRESENTER:

Uli Linke (Rochester Institute of Technology, Department of Sociology and Anthropology), Adam Liebman (Depauw University, Department of Sociology and Anthropology), Hiroko Kumaki (Dartmouth College, Department of Anthropology), Sophia Balakian (George Mason University)

DISCUSSANT:

Julia Morris (University of North Carolina, Wilmington)

DESCRIPTION:

Viruses/air, toxicity/bodies, and capital/value. All subject to industrial and imperial dreams of control and containment. All have propensities to leak. The covid-defined second decade of the 21st century has thus far been a massive test to enduring modernist delusions that politically deployed technologies and mobilizations of containment, separation, and isolation can prevent inevitable leakages: viruses spreading across the arbitrary borders that separate polities; air entering contained spaces and the breathing bodies that reside within; toxic solid and liquid wastes leaking out of waste streams; humans refusing to stay within the pods and bubbles that they and others construct; the state's and other institutional walls and borders incompletely confining human mobility; and the always unstable circulations of capital that only ever temporarily keep all that is solid from melting into air. In this panel we aim to interrogate the persistence of projects of containment, conceived as productive impossibilities that provoke, mobilize, and terrify. As Sloterdijk suggests in *Terror From the Air* (2009), an early historical step towards the principle of air conditioning—'disconnecting a defined volume of space from surrounding air'—was the emergence of atmospheric warfare in the second world war. This set off an arms race that involved protective gas masks and the deployment of new chemical agents that could penetrate them. Over three years after COVID-19 emerged and mass masking mandates and new restrictions on mobility spread across the world, we check in on this arms race of containment. We widen our lens to capture how projects of extraction, subjugation, expendability, and racialization infuse contemporary containment discourses and practices. And, we strive to generate a better understanding of the intertwined ways that containment simultaneously shapes the movements of bodies (human and non-human), waste (living and non-living), and value (concrete, fictitious, and non-economic). Drawing on

Schoot and Mather (2021), we focus not so much on what containment promises to hold inside, but rather on the broader regimes, structures, and logics that containment 'holds together,' and how containment ambitions structure novel forms of (cosmo-)politics that at times align coalitions of diverse actors. Containment is thus not only subtly productive but also at times overtly subversive and violent. Part 2 of this double session explores how the impossibilities of containment facilitate emergent forms of spatial demarcation, the mobilization of contingent networks, and novel means of survival amid environmental crisis. Uli Linke explores how visions of a 'borderless' world have been met with increasingly violent fantasies about migrant others and asks how border practices and imaginaries might be altered; Adam Liebman examines the conceptual containers that are popularly evoked as producing quantifiable amounts of waste and the Asian-originating environmental justice projects that are breaking the containers open; Hiroko Kumaki demonstrates how the impossibility of radiation containment enables new methods of life management in the aftermath of the Fukushima nuclear disaster; and Sophia Balakian highlights two different modes by which people in the global south with limited rights to move exercise creative control over their mobility, one private and illicit, the other collective and public.

Decolonizing the Border Wall: Containment, Suffering, and Transformation: Walls are physical constructs, built to enclose, protect, and contain. Geopolitical borders operate in much the same way, as manifestations of state sovereignty and power. In previous works, I examined transborder mobilities in Europe—the racist push by EU member states to impede asylum and immigration (Linke 2019, 2016, 2014). Border protection measures were to render the nation impervious to refugee presence. The deadliness of border-crossings increased during the 2015 Syrian refugee crisis. Yet at the turn of the millennium, into the twenty-first century, we observed the dismantling of political borders within Europe's presumed white national interior, developments that inspired critical visions of "a borderless world" (Mbembe 2018). Such theorizing from the Global South, posited with a decolonizing stance (Gupta 2021), exposes the strategic anti-migrant violence evident in the border zones of the state. In this paper, the US southern border serves as a case example. Under Trump's presidency, the wall construction along the United States-Mexico border was to follow a medieval design, with spikes at the top, to cause anticipated injuries that the president "describe[d] in graphic terms" (Miroff and Dawsey 2019;

Kray and Linke 2022). Such violent fantasies, popularized, and accompanied by images of migrant children in cages, are intertwined with the demonized figure of the Latin/Haitian border-crosser, dehumanized, conjured as contagion, a deadly threat. How can such border practices and imaginaries be altered? Drawing on the truth-revealing work of activists like anthropologist Jason De Leon and photographer JR, we glimpse the transformative potential of community engagement. Presenter: Uli Linke (Rochester Institute of Technology, Department of Sociology and Anthropology)

The Urban, National, and Continental Fantasies of Waste Containment: In this paper I ask how waste (anti-)politics are shaped by modernist fantasies of containment. I do so by examining waste accumulations and flows along with three types of conceptual containers that are popularly evoked as producing and delimiting quantifiable amounts of waste—the urban, the national, and the continental. Grounded on terra firma with reified boundaries, these nested scales constitute a developmentalist naturalization of waste. This naturalization obscures both the multinational networks of finance, extraction, and production that shape spatial materializations of waste as well as waste movements, bifurcations, and transformations that disrespect boundaries of all kinds. Drawing on ethnographic fieldwork in Kunming, capital of southwest China, I first highlight the ways that waste matter does not just flow into and out of the city, but also constitutes multi-scalar circulations of matter, bodies, and value that stretch spatialized notions of the urban. I then turn to the vilification of China as the newly emerged biggest “waste producer” and highlight how this constitution of the world gets reproduced despite counter stories of multinational networks of capital and extraction that do more to shape spatial materializations of waste. Finally, I dwell on a set of reports that blame Asia for plastic pollution in oceans and have recently been retracted as the Asian-originating global waste brand audit movement gains increasing influence in shifting popular discourse. I end with thoughts on theorizing the different scales of environmental justice projects that are pushing against the anti-politics machine reliant on myths of waste containment. Presenter: Adam Liebman (Dartmouth College, Department of Sociology and Anthropology)

Possibilities of Impossibilities: Regulating, Protesting, and Living a Nuclear Fallout: Following the nuclear fallout in Fukushima, Japan, numerous projects emerged to contain the radioactive particles released

into the environment, such as decontamination and monitoring of food, bodies, and living environments. However, despite the apparent investment in the possibility of containment, it soon became evident that radiation could not be entirely contained. As a result, the focus shifted to managing the impossibilities of containment. What became increasingly at stake then was the management of life “with” radiation. This paper examines regulatory policies, advocacy work, and everyday life following the Tokyo Electric Power Company’s Fukushima Daiichi Nuclear Power Plant Accident. Instead of discussing the limits and failures of containment projects, I ask how various actors have engaged with the impossibilities of containment, how they have made the condition more conducive to their situation and desires, and what kind of experiences emerged from that dynamic. I explore the possibilities that arise from accepting the impossibilities of containment and how these possibilities are negotiated and made meaningful through experimentations in the realms of governance, politics, and everyday life. Presenter: Hiroko Kumaki (Dartmouth College, Department of Anthropology)

Money, Memorials, and Leaking Beyond a Relocation Directive: Containing Refugees in Kenya: Discussions of migration and bodies breaching borders often revolve around borders between the global South and the global North. But these global and regional security regimes also have far-reaching consequences for borders at other scales. As wealthy countries restrict migration, millions of asylum seekers and refugees are contained in global South locations. In this paper, I consider one such location, examining Kenyan dreams of internal securitization and controlling the movement of approximately half a million refugees. After an attack on an upscale shopping mall in Nairobi in 2013, Kenya directed all refugees to relocate from cities to refugee camps, deploying police and paramilitary to refugee neighborhoods. People documented as refugees in Nairobi used various tactics to avoid arrest and deportation to camps. For example, many people took advantage of the remittances they received from relatives abroad and the Kenyan police’s reputation for accepting bribes to use money in lieu of a national ID. In a Congolese community in which many were survivors of a massacre in a UN-run camp in Burundi, the community used the occasion of the massacre’s tenth anniversary to pressure officials to exempt them from relocating. At a memorial to which they invited UN officials, they decried the United Nations that had allowed their loved ones to be slaughtered. These two examples—one private and illicit, the other collective

and public—represent different modes by which people with limited rights to move or reside where they wish exercise creative control over their mobility. Presenter: Sophia Balakian (George Mason University)

4-715

Trans Linguistic Logics: Spatial and Embodied Epistemologies Across Modalities

4:15 PM - 6:00 PM TMCC - 206 E

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Lal Zimman (University of California, Santa Barbara)

CHAIR:

Ariana Steele (Ohio State University), Joshua Raclaw

PRESENTER:

Archie Crowley (Elon University), Marina Zhukova (University of California, Santa Barbara), Kristian Ali, Ariana Steele (Ohio State University), Dani Heffernan

DISCUSSANT:

J Calder (University of Colorado, Boulder)

DESCRIPTION:

Now a flourishing area of inquiry, trans linguistics (Zimman 2020, Konnolly 2021) has come to be defined not only with respect to its subject matter - the linguistic practices of and surrounding trans people - but also through a commitment to trans epistemologies as advanced by both trans communities and trans researchers. Trans epistemologies are necessarily characterized not only by their orientations to gendered and linguistic transitions, but also by their sociopolitical, national, and linguistic contexts. This panel explores these epistemologies with particular attention to spatially-grounded and embodied ways of thinking and knowing across modalities. We begin with Crowley's analysis of interviews with trans people in South Carolina who resist the normative spatial epistemology that locates trans life in major US metropolises and understands transness as particularly incompatible with rural and/or southern US contexts. By contrast, trans people make sense of their place in the South in part through language, e.g. in relation to widespread use of sir and ma'am, advancing highly localized epistemologies of transness and space/place. Next, Zhukova identifies linguistic strategies in audiovisual and textual modalities across Russian media sources that resist national censorship laws targeting queer and trans

people as well as straightforward spatial localization. Each example exemplifies the way linguistic modalities afford different opportunities for subversion: visibilizing censorship by blacking out forbidden words in a book about gay men, maintaining the English audio in television with censored Russian subtitles, and using innovative grammatical forms in a progressive online political publication. Ali extends this attention to modality through autoethnographic insights from her experiences as a queer hearing interpreter for Trinidad and Tobago Sign Language. Focusing on a space organized by hearing queer feminist and deaf activist groups to address issues of access for deaf people, Ali attends to the complex interaction between deaf/hearing status and queer/trans identities in a Trinidadian context characterized in part by its homo-/transphobia. Heffernan highlights the embodied production of the gendered voice in her investigation of the epistemological frameworks in transfeminine people's engagements with vocal feminization practices and ideologies about the gendered voice. Here, the looming presence of a hegemonic cisgender listening subject creates an awareness and mastery that also manifests a creative potential for undoing those same systems. Finally, Steele's talk focuses on the embodied forms of knowing reflected by Black and white nonbinary people in Columbus OH, whose construction of transness is informed by their simultaneous engagement with embodied epistemologies of both gender and race. Focusing on the ways nonbinary speakers construct counter-hegemonic stances toward gender that are grounded by their simultaneous embodied experiences with racialization (or its absence), Steele uncovers the ways embodied power structures shape the linguistic and gendered creativity of nonbinary speakers. Together, the panel advances trans linguistics by charting articulations of trans logics across communities, languages and modalities. In the vulnerable political landscape trans and gender non-normative communities face across much of the world, our discussions map out potential linguistic paths toward liberation.

"I want to stay in the Carolinas because I want to create those spaces": Trans spatial epistemologies: Despite the increased public visibility of U.S. trans communities, most research documenting trans life has focused on large metropolitan areas in the West and North of the U.S., perpetuating a metronormative (Halberstam 2005) narrative of trans life. Further, the focus on "great cities" like New York, Los Angeles, or San Francisco omits not only the experiences of queer people in rural areas (Gray 2009) but also those of trans people in suburbs

and “ordinary cities,” i.e., urban areas that are not major metropolises (Stone 2018) across the U.S. In this paper, I draw on 20 ethnographic interviews with 41 trans people living in various regions across South Carolina to explore how trans people living outside of major metropolitan areas discursively construct trans ways of knowing outside of metronormative understandings of trans identity. I demonstrate how the participants confront gendered linguistic logics of the South (e.g., the use of sir and ma’am), navigate spatial organization of gendered spaces, reproduce and contest spatial-temporal constructions of the south as “backward,” and ultimately make lives for themselves in the region. Through interviews with trans people living in various regions across South Carolina in cities, towns, and rural areas, I show how “Southerners possess a distinctive way of knowing, an epistemology of place,” (Kinchelov 2011), contributing to scholarship that challenges the metronormative, “great city” representation of trans ways of knowing. Presenter: Archie Crowley (Elon University)

Under erasure: Linguistic innovations in response to anti-LGBTQIA+ laws in Russia: In November 2022, Russia’s homophobic anti-“gay propaganda” law, which banned 'propaganda of non-traditional sexual relations' to minors in 2010, was extended to all age groups, prohibiting the mention of LGBTQIA+ people in books, movies and news. This amendment changed the ways publishing houses, streaming services, and media agencies produce content and led to new language practices to resist censorship. Drawing on Irvine and Gal's (2000) concept of erasure, I explore linguistic innovations that allow LGBTQIA+ identities to remain visible or audible across various modalities even as creators stay within the confines of Russian law. My analysis explores three contexts. First, I discuss how LikeBook, a Russian book publisher, highlighted censorship by covering up lines mentioning the relationship between two gay men with a black marker before publishing the novel. Second, I analyze the subtitles to “White Lotus” and “And Just Like That ...” by the local streaming service Amediateka, where words referring to LGBTQIA+ individuals were rephrased while the original voice acting was preserved for the audience. Third, I examine the stances expressed in the news articles of the online student magazine DOXA. Introducing feminist and trans-driven linguistic innovation, *гендер гэн* 'gender gap' (an underscore between the word stem and the last letters of the occupation names, e.g., *житель_ницы* 'citizens'), DOXA acknowledges a range of gender identities and emphasizes the importance of women, feminine, and

trans individuals. By analyzing these three linguistic strategies, I provide insight into how language practices evolve to resist and subvert dominant power structures. Presenter: Marina Zhukova (University of California, Santa Barbara)

Navigating queerness, language and Trinidad’s sociopolitical landscape in sign language interpreting: Sign language interpreting is neither a neutral nor objective process because of its embodied nature. While the importance of accounting for race has been examined (Obasi 2012), there has been little research on the way queer and trans epistemologies are relevant to the sign language interpreting process. Further, Global South contexts have been consistently absent from sign language studies, making research that centers them prescient. The queer/trans and deaf communities in Trinidad have different linguistic norms that are extremely important to them – and this is crucial for interpreters to take into account. In 2021, a hearing queer-led feminist activist organization collaborated with a Deaf-led deaf activist organization to carry out multi-week trainings in response to a need for better interpreting and access to services for queer/trans deaf Trinidadians. While this series of collaborative events presented the first ever formal bridging of these two activist spheres in Trinidad, the process of interpreting these novel events itself was not examined. Drawing on Gill’s (2018) autoethnographic focus on Trinidadian queer resistance, I discuss working as a hearing queer Trinidadian interpreter at this event. I analyze the choices I made interpreting between spoken and signed language, examining how adding or condensing information in different situations depending on audience expectations and norms and how navigating political choices for queer and trans terminology were necessary. By presenting my experience of working between the spheres of hearing queer/trans culture, deaf culture and the post-colonial Trinidadian socio-cultural landscape, I demonstrate how queer embodied knowledge of resistance comes into play in sign language interpreting. Presenter: Kristian Ali

Liberation under hegemony: Nonbinary ideologies of gender subversion and the racialization of it all: Nonbinariness is defined by subverting gender norms in some way. To be both Black and nonbinary is to have a relationship to gender that is multiply subversive of hegemonic visions of gender as binary and of that binary as referential to whiteness (Mutua, 1999). Recent studies suggest that non-normative epistemologies of gender complexify our understanding of how non-normatively gendered speakers operate under the

white-centric gender binary (Calder & King, 2022; Calder & Steele, forthcoming). Through discourse analysis of interviews with Black and white nonbinary English speakers, this paper considers how nonbinary speakers construct counter-hegemonic stances grounded by their simultaneous embodied experiences of racialization (or lack thereof) and gender. Across these data, nonbinary ideologies of gender subversion are partially defined by a moral orientation towards the breadth of nonbinariness. For example, one informant noted, “nonbinary can be anything really,” a sentiment shared by most participants. That is, identifying as nonbinary means talking about gender in ways that distinguish nonbinary identity from outward presentation. Yet the same speakers describe nonbinary embodiment using the gender binary, delineating “those who look like their sex assigned at birth” vs. “people who go the opposite” vs. those who “blend men’s and women’s fashion.” This erasure (Gal & Irvine, 2019) of variation reflects the ambivalent relationship that gender non-normative speakers have to binary gender due to binary gender’s occupation of the semiotic material through which nonbinarity is formed. These speakers must accomplish gender subversion through “recirculation... hyperbole, dissonance, internal confusion, and proliferation” (Butler, 1990, p. 43) of existing constructs. Presenter: Ariana Steele (Ohio State University)

Narrating the 'cisgender listening subject' in trans metalinguistic commentary on voice feminization: This paper examines language ideologies – speakers’ positioned, multiple, mediating, and identity-shaping beliefs about language and language use (Kroskrity 2004) – emergent in trans-feminine individuals’ metalinguistic commentaries about voice feminization, a malleable set of practices aimed at altering aspects of the speaking voice associated with the perception of gender. Based on data collected from a recorded semi-structured conversation and from an online forum dedicated to trans voice modification, I examine how these discourses perform language ideological work around the gendering of voices and their speakers, highlighting an epistemological tension between understanding gender as self-determined and understanding gender as intersubjectively constituted (Bucholtz and Hall 2004). This tension surfaces through some trans-feminine speakers’ construal of conscious voice modification as affirming while simultaneously scrutinizing the practice of ascribing gender based on voice. Through various discursive moves, their commentaries tacitly narrativize and interrogate what Calder (2021) refers to as the cisgender listening subject – an ideological position which apprehends speakers’

voices through the logics of a binary gender system, indexically linking and naturalizing vocal practices with either one of two supposedly immutable, biologically constraining sexes. I argue that the awareness that supports cultivation and mastery of vocal practices aimed at successfully signifying within the indexical field of the cisgender listening subject concurrently denaturalizes those same semiotic linkages and reveals the possibility of imagining other ways of making gendered meaning. Presenter: Dani Heffernan

4-720

Transformations in Black Educational Experiences (Across Time and Space): Part II

4:15 PM - 6:00 PM TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Molly Hamm-Rodriguez (University of Colorado)

CHAIR:

Molly Hamm-Rodriguez (University of Colorado)

PRESENTER:

Angela Crumdy (University of Pennsylvania), Tyler Hook (University of Wisconsin, Madison, Department of Anthropology), Riché Barnes (University of Florida, Department of Anthropology), Mariama Gray, Scott Barton (University of Notre Dame)

DISCUSSANT:

Krystal Strong (Rutgers University)

DESCRIPTION:

This two-part panel series considers transitions as a 'project of connection and mobility' across the African diaspora, centering transcendence as a framework for embracing 'blackness across borders' (Thomas, 2007) and resisting imperial and colonial fragmentation across linguistic and cultural lines (Torres-Saillant, 2016). We propose education in school and community contexts as a gathering space for bridging past, present, and future configurations of Black students, educators, and community members as they address and transform the crises of everyday life. In alignment with Yomaira Figueroa-Vásquez's (2020) perspective on relationality, we highlight shared subjective experiences across contexts while also acknowledging sites of incommensurability. By highlighting Black intellectual, educational, and political projects in defiance of national boundaries (Kelley, 2020), we share

anthropological theory and praxis to 'allo[w] a new history of freedom to be written' (Johnson, 2019). This panel advances understandings of disruption and transition to negotiate spaces for thriving amidst educational inequities as experienced in school systems and even our approach to research. Accordingly, panelists explore the following themes: (1) the effect of school choice expansion on Black families, using Black Strategic Mothering to consider how decisions about educating children are made in Florida's school choice marketplace; (2) the tensions between different types of productive work and negotiations about intergenerational care among Cuban women primary school teachers through the lens of black feminist theory; (3) the role of the white spatial imaginary in producing educational inequity in Northern California schools during the Great Migration and the protective factor of positive social relationships for African American children and their families; (4) the interrelationships between food activism and improvisation to build community awareness and political action amidst radical contingency and precarity in marginalized communities; (5) the legacies of black epistemological thought in the anthropology of education as it counters communicentric bias in educational research and practice; and the decolonial alternative of community gardens in counteracting corporatized models of schooling in Liberia against the legacies of the plantation.

Cuban Women Primary School Teachers Negotiating the Responsibilities of Social Reproduction: In this research, I focus on the tensions between different types of productive work, namely economic production and biological reproduction, and how these women's employment forced them to make specific negotiations related to intergenerational care—specifically childrearing and eldercare. Research findings are based on a larger research project conducted between 2017 and 2020, primarily in Havana, Cuba, with 21 Cuban women primary school teachers the majority, but not all of whom were women of color. I use black feminist theory and social reproduction theory to conclude that teachers' social reproductive responsibilities were complicated by their positions as women in low-salary, state-sector employment, and as a result, they often considered quitting or taking intermittent breaks. Presenter: Angela Crumdy (University of Pennsylvania)

“Let's Eat”: School Gardens, Plantation Futures, and Community Resistance of Corporatized Schooling: In 2016 Liberia adopted the Liberian Education Advancement Program (LEAP), outsourcing public

primary schools to largely international for-profit school management firms. Promoted as a means for moving the country's education system from a “mess to the best” through corporatized management and increased surveillance and standardization of the state, school labor (teachers), and students, the program was celebrated by international development organizations and investors as an “innovative” model to disrupt a failing school system, while also criticized by local watchdogs, community based organizations, and teachers who questioned the procurement process and lack of teacher/community involvement. This presentation, based on 18-months of anthropological fieldwork in Liberia (2018-2022) and drawing on the conceptualization of the plantation in the work of McKittrick, Wynter, and other Black feminist scholars, examines how teachers and communities understood, resisted, and remade LEAP. The presentation particularly examines the creation of new schools by administrators, teachers, and parents in private residences, churches, and businesses that sprouted up around corporate LEAP schools. Through the words of community and school stakeholders, I illustrate how these schools, constructed at the edges of the corporate plantation, act as community gardens, presenting decolonial alternatives amid an increasingly corporatized model of schooling spreading throughout West Africa. Presenter: Tyler Hook (University of Wisconsin, Madison, Department of Anthropology)

Wake Up! Black Strategic Mothering, Public Education, and the Florida Stop W.O.K.E. Act: For the past five years, Black Floridians have been given what is akin to political whiplash. Every other week there is a new legislative action or news cycle discussing race and sexuality in Florida's public schools. Indeed, what seemed like equitable opportunities being made available for Black families in the form of “school choice” has begun to increasingly look like Black families are being caught in the state's political crosshairs. In Florida, the money follows the student. This is devastating for school districts that have historically suffered from poverty and lack of funding (primarily Black and Latino). For example, in August 2022, it was reported that Florida's newly consolidated school choice program resulted in a \$16m loss for the Leon district schools in Tallahassee, FL. The consolidation also changed the rules for qualification for the voucher system raising the income eligibility requirements and removing the requirement that students had to have previously attended public schools. While the programs have been beneficial for some students, according to superintendent of Leon schools Rocky Hanna, “school

choice allows people to feel much more comfortable being separated from others who don't think, act, or look like them." According to many observing how school choice is playing out across the country, we are re-segregating public schools. The expansion of school choice has been an issue nationwide, but in Florida, it got even more controversial as Black children's enrollment in Florida Choice programs grew over time. For many Black families, it is a double-edged sword. This paper is part of a larger mixed-methods project in which I use Black Strategic Mothering (Barnes 2015) as a conceptual tool to consider the impact on Black families, particularly mothers, when making decisions about educating their kids in Florida's school choice marketplace. Presenter: Riché Barnes (University of Florida, Department of Anthropology)

Great Migration's Children: Pursuing Education While Contending with Indifferent Educational System: Historians have written extensively about the Great Migration experiences of southern adult migrants to northern cities like Philadelphia, Detroit, Chicago, Cleveland, Baltimore, and New York City. However, little is known about the migration journeys and sociospatial experiences of Great Migrants to California, the nation's most populous state. Even less is known about the experiences of the African American children who migrated alongside their parents, and like their southern peers, integrated the state's schools and community organizations. In this session, I examine the children's experiences in their own words in answer to the question, How did Northern California's sociospatial context shape the educational experiences of African American children during the Great Migration? This mixed methods study draws on interviews, historic artifacts, maps, and the genealogical proof standards to examine the children's educational experiences, the sociospatial barriers they faced from the regions' white families, business owners and educators, and how they traversed them. A thematic analysis informed by Lipsitz's (2007) concept of the white spatial imaginary was conducted. The presentation will highlight three themes: racial-spatial hierarchy, anti-blackness at school, and finding community. The findings show that White Californians were segregationists who organized educational opportunity for white students, and used the strategies of the white spatial imaginary to reinforce white space and educational opportunity; although white parents, homeowners and educators in California could not prevent African American children from attending schools with white children, they could make them suffer and bar them from educational opportunity, which they did in multiple ways; and positive social

relationships within the African American community served as a protective factor against racial-spatial isolation and anti-Blackness. Presenter: Mariama Gray

Activating Community Engagement for Food Justice and Progressive Change: Given the current polarity in social political thought, and the economic disparities existent nationwide, this essay offers methods and practices to harness heterogenous participants dedicated to social change, diversity, equity, inclusion and justice. These projects are grounded in designing alternative methods and strategies aligned to the arts, design and improvisation as an applied practice for program development and implementation can complement or jumpstart theoretical practice in generating ideas and leverage community outreach. My paper coheres two projects that harness food and artmaking are loci for public engagement, civic education and social justice initiatives on both coasts. In East New York, Universecity focuses on food justice, food education and artmaking workshops. From L.A. Common Ground, is a collaboration with ceramicist, Adam Silverman that metaphorically and literally creates community through food sharing, discourse and a set of handmade dishes made from earth, water and wood gathered from all fifty states and six territories. Through ideation and implementation of these projects' new strategies, and alternate protocols may be generated, and applied to address the targeted concerns. Dissemination and circulation of the transformative actions and programs offers greater potential for their success. Presenter: Scott Barton (University of Notre Dame)

4-755

Transitioning towards global frameworks of racialization and intimacy

4:15 PM - 6:00 PM TMCC - 716 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Maurice Rafael Magaña (University of Arizona)

CHAIR:

Maurice Rafael Magaña (University of Arizona), Ethiraj Gabriel Dattatreyan (New York University, Department of Anthropology)

PRESENTER:

Reighan Gillam (University of Southern California, Department of Anthropology), Maya Singhal (Harvard

University, Department of Anthropology), Alize Arican (Boston University), Sabine Mohamed (Johns Hopkins University, Department of Anthropology)

DESCRIPTION:

This roundtable considers and carries on the interpersonal relationships and political solidarities that emerge from state violence directed at differentially racialized yet proximal communities in various parts of the world. We take inspiration from recent work in ethnic studies and geography that takes up Lisa Lowe's (2015) call to think through the intimacies of four continents produced as a result of colonization, intimacies that put racialized groups into contact and relationship with each other. Roundtable participants focus on and attend to what we can learn from relationships that emerge when state violence and other forms of directed antagonism shape everyday encounters, projects of mutual aid, and political organizing between racialized groups. Mobilizing this year's conference theme, we seek to transition from and decenter US racial logics as the governing rubric and haunting specter for theorizing race relations while recognizing that white supremacy shapes and contains the potentials and frictions that emerge when conditions of impossibility bring together racialized subjects in unexpected ways across the globe. We ask: What are the possibilities and limitations opened up by such emergent forms of relationality, reciprocity, and solidarity? What kinds of grassroots theorizations around race, belonging, and kinship emerge when we place state violence and carcerality as the backdrop and conditions of possibility for relations?

4-760

Transitions toward equity and sustainability in food systems education

4:15 PM - 6:00 PM TMCC - 205 C

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for the Anthropology of Food and Nutrition

ORGANIZER:

Jennifer Thompson (University of Georgia)

CHAIR:

Jennifer Thompson (University of Georgia)

PRESENTER:

Emily McKee (Northern Illinois University, Department of Anthropology), Ellen Kang (University of Illinois, Chicago, Department of Anthropology), Gina Hunter (Illinois State University, Department of Sociology and

Anthropology), James Daria, Jennifer Thompson (University of Georgia)

DESCRIPTION:

Across scales, food systems have a powerful and dynamic impact on our daily lives--from the health of our bodies, to our social and cultural identities and connections to local landscapes, to our national and global economic, political, and environmental systems. Over the last four centuries, an industrializing agri-food system has exploited natural and human resources under the banner of 'feeding the world' in ways that have often exacerbated both social and environmental inequalities. Hanna Garth and Ashanté Reese argue that '[s]ome scholars and activists have pointed to the brokenness of our food system, while others have suggested that there is nothing broken, that the inequities it produces are functions of how it should work, as the push to maximize production and consumption while devaluing labor are integral to capitalist production' (2020, p. 4). In response, there is an urgent need to 'center equity, particularly racial equity and its intersectional links with other inequities' in sustainable food systems education 'in order to interrupt the reproduction of systems of oppression within food systems' (Sterling et al. 2021, p. 2). Over the last decade, anthropologists and others have called for a more 'critical' and more 'equitable' food systems education. Meek and Tarlau (2015) propose a Critical Food Systems Education based in food justice, food sovereignty, political agroecology, and critical pedagogy; and Valley et al. (2020) propose an 'equity competency model' aimed at explicitly integrating tenets of equity and social justice into sustainable food systems education. However, in the intervening years, we've also witnessed a cultural backlash against explicit efforts to address equity and social justice in both K-12 and college classrooms, with at least 17 US states introducing bills to ban or severely limit diversity, equity, and inclusion efforts on college campuses in 2023. This roundtable brings together participants from public and private, historically-Black and predominantly-white colleges and universities to examine the role of anthropology in transitioning food systems education toward greater equity and sustainability. We ask: How do we bring the lenses and tools of anthropology to bear to cultivate a critical consciousness among the next generation of interdisciplinary food systems scholars and activists? How do we nurture more inclusive and equitable food systems programs and partnerships? What opportunities and challenges are we facing in this work? How might we navigate these challenges together?

4-765

Transitions, Transductions, and Alchemy at the Intersections of Anthropology and Theater

4:15 PM - 6:00 PM TMCC - 716 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Debra Spitulnik Vidali (Emory University, Department of Anthropology)

CHAIR:

David Syring (University of Minnesota Duluth, Department of Studies in Justice, Culture, and Social Change), Jasmine Blanks Jones (Johns Hopkins University)

PRESENTER:

Cassandra Hartblay (University of Toronto, Department of Anthropology), Ash Marinaccio (CUNY, Graduate Center), Debra Spitulnik Vidali (Emory University, Department of Anthropology), Jasmine Blanks Jones (Johns Hopkins University)

DESCRIPTION:

Contemporary anthropologists are engaged in a range of theater making initiatives, forging new connections and engagements across techniques, traditions, and stakeholders. This roundtable explores pathways and crafts of transitioning between and across ethnographic research, scriptwriting, acting, and staging. We share from recent projects to highlight how ethnographic theater making is a form of knowledge production and embodied theorizing, one which disrupts conventional forms of knowledge ownership and production (Gómez-Peña 2005, Vidali 2020). Moving from ethnography to the performance stage has a long history inside and outside anthropology (Chin 2014, Dunham 2000, Hurston 2008, Madison 2020, Saldaña 2011, Turner 1982, Vidali 2020). We touch on this interdisciplinary history, discussing our arrival routes, intellectual kin, and apprentice relationships. The roundtable's key questions are: What transitions are entailed in routes from ethnography to stage, aka the research-to-performance process? What forms of transduction occur as inquiry and knowledge-crafting engage multisensorial and affective forms of being and expression (Giordano and Pierotti 2020; Vidali 2023, 2020)? What alchemic transformations occur during theater making (Vidali 2020) and through provocations for audience engagement (Abdul Khabeer 2016)? What risks do anthropologists take (Abdul Khabeer 2016, Chin

2014)? How does collaboration work with research participants (Hartblay 2020, Jones 2018) and established theater practitioners (Gatt 2022, Giordano and Pierotti 2020, Kondo 2018)? How do anthropologists transition between researcher, director, and acting roles? Panelists' projects focus on civic engagement, race-based inequities in education and health, anti-Black racism, Black girlhood and youth, conflict resolution, (dis)ability, and relations to land, place, and more than human lifeforms. Research/production locations include: Kyrgyzstan, Liberia, Palestine, Russia, and North America. Abdul Khabeer, S. 2016. Performing the Muslim: Method and Risk for the Public. *American Anthropologist* 118(4). Chin, E., ed. 2014. Katherine Dunham: Recovering an Anthropological Legacy, *Choreographing Ethnographic Futures*. Blanks, J.J. 2018. Flipping the Panopticon: Liberian Youth Break the Fourth Wall in the Ebola Crisis. In *Competing Frameworks*, ed. Rapoport. Dunham, K. 2002. Katherine Dunham on Dance Anthropology. Gatt, C. 2022. Lessons from a Collaboration between Anthropology and Laboratory Theatre. In *Knowing from the Inside*, ed. Ingold. Giordano, C. and G. Pierotti. 2020. Getting Caught: A Collaboration On- and Offstage Between Theater and Anthropology. *The Drama Review* 64(1). Gómez-Peña, G. 2005. Ethno-Techno: Writings on Performance, Activism, and Pedagogy. Hartblay, C. 2020. I Was Never Alone or Oporniki: An Ethnographic Play on Disability in Russia. Hurston, Z.N. 2008. Zora Neale Hurston: Collected Plays. Kondo, D. 2018. *Worldmaking: Race, Performance, and the Work of Creativity*. Madison, D. S. 2020. *Critical Ethnography: Method, Ethics, and Performance*. Saldaña, J. 2011. *Ethnotheatre: Research from Page to Stage*. Turner, V. 1982. *From Ritual to Theatre*. Vidali, D. In press (2023). *Craftwork in Ethnographic Theater Making*. In *The Routledge Companion to the Anthropology of Performance*, eds. Griffith and Syring. Vidali, D. 2020. *Ethnographic Theater Making: Multimodal Alchemy, Knowledge, and Invention*. *American Anthropologist* 122(2).

4-861

Recentring Ethics in Anthropology: When Do No Harm becomes Harm Done

6:30 PM - 8:15 PM

TMCC - Hall F

AAA Presidential Address

PRESENTER:

Ramona L. Pérez, Ph.D. (San Diego State University, Department of Anthropology)

DESCRIPTION:

As we continue to define anthropology for the 21st century, I argue that ethics – what we mean by ethics, how we invoke ethics, and how we demonstrate our ethics – should be at the center of our conversation. Through this conversation, I offer a challenge to center

an ethics of care in our work that derives not from the Common Rule or broad policies of US institutions but rather is derived from our responsibility for the impact of our actions whether intentional or unintentional, and is situated in the moral narratives of the communities that we serve.

Sunday, November 19, 2023

5-010

Alternatives to the Neoliberal Self

8:00 AM - 9:45 AM TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

Deborah Tooker (Le Moyne College, Department of Anthropology, Criminology, & Sociology)

CHAIR:

Deborah Tooker (Le Moyne College, Department of Anthropology, Criminology, & Sociology)

PRESENTER:

Deborah Tooker (Le Moyne College, Department of Anthropology, Criminology, & Sociology), Julia Cassaniti (Washington State University), Anna Jordan (Washington State University), Ellen Klady (Princeton University)

DESCRIPTION:

In this panel, we look at a variety of ways in which changing political economies in China, northern Thailand, and the United States, along with nationally and globally circulating discourses about the individual, interact with local discourses about the self, identity, and subjectivity. These local discourses have religious, cosmological, moral, and political dimensions. Several papers demonstrate the way the 'neoliberal self' is reinterpreted locally or opposed by other self-constructs. Another theme in the papers is that of complexity, conflict, contradiction, and ambivalence in discourses about the self with changing political-economic conditions. These papers illustrate, and theorize about, the relevant contexts within which understandings of the 'self' or 'psyche' must take place. Tooker looks at changing self-concepts among younger generation neo-traditionalist Akha (a minority community in Thailand) in relation to local

interpretations of socioeconomic change as a dialectical cosmic movement. Cassaniti looks at cosmopolitical realities of self as agricultural practices change in Northern Thailand. Yang examines the psychic toll of the forms of self-presentation required of government officials in China's bureaucracy. Jordan considers the way formerly incarcerated individuals in Los Angeles, California reconceptualize guilt as a relational phenomenon instead of a purely personal moral responsibility, which mirrors the latest wave of activist calls for reform of a racialized criminal legal system. Klady focuses on the Christian debt refusal movement in Appalachia (US) in order to examine the divergent understandings provided by evangelical notions of the self, conservative ideas about personal responsibility, and neoliberal personhood for the white, working-class in the US dealing with deindustrialization and financialization. Similarly, Strauss's examination of socioeconomically, racially, and ethnically diverse southern Californians struggling with long-term unemployment shows the way neoliberal, Christian, and New Age beliefs shape their subjective responses to economic adversity.

Indigenous Interpretations of Changing Self and Society among the Akha of Thailand: In the time period of my fieldwork (1982-2018), the Akha community of Bear Mountain in Northern Thailand has undergone a change from a mainly subsistence economy to a market-oriented economy with cash crops and wage labor. I recently started to see the appearance of western psychological ideas such as individualism and interiority in Akha discourse. In my interviews with members of the neo-traditionalist younger generation, I noticed what appeared to be contradictory remarks in the same conversation. These were contradictions about collectivistic ideas such as obligation to family/lineage and ideas of individual autonomy and interiority. While at first interpreting this as an acceptance of 'multiplicities', I here conduct a further analysis to include broader Akha notions of social/cosmic change through dialectics and the incorporation of opposites.

In this approach, western psychological notions get indigenized, not just in relation to self-concepts but also in relation to a larger philosophy of cosmic movement between opposites. I invoke Yang's study of 'psychologization' in China "in which socioeconomic issues are managed in "psychological" modes of thinking" (2015:6) and her usage of the Chinese concept of *biantong*, or 'change with continuity' which includes a dialectical movement between more individualistic notions (of potentiality) and more collectivistic notions. I also refer to Alting von Geusau's early study of an Akha dialectical 'attitude' towards social change that includes the interaction of opposites as people move through time and space in a cosmic process. This conclusion calls for attention to be paid to larger cultural contexts such as the local meaning of social change when tracing the global circulation of ideas of self. Presenter: Deborah Tooker (Le Moyne College, Department of Anthropology, Criminology, & Sociology)

Changing selves, changing spirits: The political economy of agricultural burning in Northern Thailand: Air pollution has become an increasingly significant health crisis in Southeast Asia, particularly in the summer months when farmers burn their fields to make way for new crops. In this talk I trace recent political and economic changes being made to agricultural land management in the region, and connect these changes with shifts in understandings of self and the spirits of the land. Based on ethnographic interviews with farmers in the District of Mae Chaem in Northern Thailand, I report on different local rituals enacted to propitiate spirits before harvesting, and attitudes about the commercial contract-farming use of fires to clear fields before new harvesting cycles. Such a focus, I suggest, draws attention to changing ideas about selfhood that remain hidden when pollution is seen to be the material result of ongoing agricultural practices. Rather than a local cosmopolitics being supplanted by an ostensibly cosmopolitan material one, however, I conclude with a suggestion that even what appears to be contemporary cosmopolitan materialist engagements also themselves invoke new cosmopolitical realities of self and society, and that such may be the case for other environmental practices more broadly. Presenter: Julia Cassaniti (Washington State University)

The Guilty Man: Politics of the Moral Self in California's Criminal Legal System: In the United States, formerly incarcerated people exist in a kind of "collateral afterworld" after their release from prison, which is characterized by extended carceral control and

surveillance, moral judgment, and precarity. Consequently, their (un)freedoms and futures depend heavily on carceral logics that are rooted in the changing sociopolitical history of the criminal legal system. These often surface in discourses that frame the problem of criminality in terms of the moral failure of the individual. At the same time, recent changes in state penal policies and public outcry concerning police violence against people of color has ushered in a new level of cultural awareness to carceral issues, suggesting perhaps an emerging horizon of social change. This paper is based on my dissertation fieldwork with individuals recently released from state prison in Los Angeles, California. Utilizing theory in phenomenology and the anthropology of morality, I examine the ethical exigencies of post-prison life as articulated by the changing landscape of sociopolitical consciousness and situated within a particular cultural legacy of punishment. Specifically, my paper focuses on a man I call Chalo and his subjective struggle with moral identity. In it, I illustrate the ways in which dominant rehabilitation discourses emphasizing moralized notions such as "individual responsibility" and "change" deeply impede on Chalo's moral self. I argue this engenders within him a subjective, ethical conflict that necessitates his creative engagement with and reimagination of concepts like guilt in order to shoulder their weight. This imaginative ethical engagement can be viewed as a challenge to longstanding penal-moral logics in that it reconceptualizes guilt as a relational phenomenon, which mirrors the latest wave of activism discourse concerning penal reform. Presenter: Anna Jordan (Washington State University)

"Doing Life Together": Neoliberal Selves in Evangelical Communities: The wildly popular genre of financial self-help hinges on the idea that anyone can learn to "win with money" by undergoing a process of personal transformation that fosters a version of neoliberal selfhood. Financial self-help programs claim to guide adherents through this transformation not only by introducing new knowledge, but also by reconfiguring desire and discipline, inculcating habits of ongoing self-scrutiny, and reimagining metaphors for economic activity. This is attractive in the first place because it fills a gap created by massive political-economic changes, which have made the management of a bevy of debt and insurance products increasingly central to ordinary survival. Indeed, financial self-help is overwhelmingly centered around managing debt not as a burdensome obligation to discharge, but as a tool for wealth-building that should be perpetually engaged. This paper considers the tensions entailed in Christian financial

self-help in order to investigate the way that neoliberal selfhood is taken up as a strategy to oppose (rather than facilitate) the consumer debt system. It draws on fieldwork in Appalachia, a region of the US that has suffered particularly from deindustrialization. Against this backdrop, Christian programs involve a particularly intense inculcation of the characteristics of neoliberal selfhood, like market rationality, personal austerity, and continuous skill development. But in stark contrast with mainstream financial self-help, they call for complete abstention from debt, which they view as a profound threat to the traditional family and Christian community. In other words, these programs inculcate neoliberal personhood as a means of realizing a neoconservative social order. This paper examines the tensions that emerge in these programs between neoliberal personhood, evangelical notions of the self in relation to community, and conservative ideas about personal responsibility. Presenter: Ellen Kladky (Princeton University)

5-015

Anthropological Transitions: Exploring a Changing Anthropology Through the Memories, Works, and Theories of a 1990s Cohort Part 1

8:00 AM - 9:45 AM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Ida Leggett (Middle Tennessee State University, Department of Sociology and Anthropology)

CHAIR:

William Leggett (Middle Tennessee State University, Department of Sociology and Anthropology)

PRESENTER:

Maria Tapias (Grinnell College), Sarah Phillips, Angela Glaros (Eastern Illinois University, Department Of Sociology, Anthropology & Criminology), JESOOK SONG (University of Toronto, Department of Anthropology)

DISCUSSANT:

Martin Manalansan (Rutgers University)

DESCRIPTION:

This double panel examines how the community built around one Anthropology Department, at one moment in time, experienced and continues to navigate the anthropological project. Each paper in this panel focuses on a specific shift in an anthropological concept and/or

methodology that was learned in our years as graduate students at UIUC, and that continues to influence how we think about and teach anthropology to a new generation of students. This panel thus serves as both a critical interrogation and a celebration of one school's lasting relevance to the field of anthropology and beyond. As anthropology graduate students at the University of Illinois, Urbana Champaign during the 1990s, we were products of and witness to an evolving and contested transition in the anthropological canon. This transition was manifest in our mentors' front-line position in American Anthropology between what became known as 'traditional' anthropology on the one hand, and the more fragmented outcomes of post-colonial, feminist, 'native', and other critical movements in academic and popular thought, on the other. As students learning through this moment of transition, we were engaged in discussions about an inversion and proliferation of theory and case-study, moving from the goal of proving an ethnographic truth through specific fieldwork toward using theory as a tool kit from which to understand our ethnographic experiences in 'the field'. We re-examined and expanded on previous discussions of truth and meaning, of self and 'Other', and of difference. This panel takes our shared education in anthropology at a specific time in a specific place and uses it as a palate on which to examine an underexplored but ongoing conversation of the anthropology we employ to this day. Through our papers we demonstrate how long-lived these debates are, how important they were to engage with, and how timely the lessons are in this global moment; for example one presenter examines how Ukraine can be understood through the lens of citizenship and post-coloniality, while another explores how COVID responses were influenced by the medical anthropology theories of the '90s. Additionally, our presenters explore how those long-ago lessons influence their work beyond anthropology departments into the fields of development, healthcare, and museum studies. Our panel demonstrates how anthropology transforms over time, and how anthropologists transform along with it.

Janus-Faced training: Multiple Ways of Being and Knowing in Anthropology : On the day before I set off to begin fieldwork in Bolivia in 1996, I received three separate pieces of advice from my professors. Committee member #1 advised me to review my funded proposal once a month and give it a good read to make sure I remained on track. Committee member #2 told me to rip up my proposal and see what emerged in the field and Committee member #3, laughed when they heard the advice I'd already received and told me to

reflect on whose advice I was going to follow. Rather than leave with more direction, the new questions emerging in my head concerned how to operationalize the projects we come up with in a library while honoring the stories our interlocutors tell us in the field. As I reflect on this experience and my 20 plus years teaching at a liberal arts college -- a context in higher education that has afforded me the freedom to continuously re-invent myself and my research and teaching interests--I am deeply indebted to these 'academic ancestors' for helping me forge my way through a changing and self-critical discipline that drew inspiration from other disciplines for guidance: philosophy, literary criticism, post-colonial theory. This paper reflects on the pull between competing methodological and theoretical approaches of the 1990s and how it has shaped my work in the anthropology of emotions; how emotions travel; and more recently in graphic medicine.
Presenter: Maria Tapias (Grinnell College)

Citizenship Regimes in a Post-War Ukraine: Inspirations from Illinois Anthropology : Citizenship is a seemingly fragmented, fuzzy, and malleable analytical category that nevertheless remains central in anthropological approaches to understanding the politics of identity and everyday life in specific ethnographic contexts. Inquiries into citizenship—the politics of belonging—necessitate fine-grained interrogations of power along multiple fault-lines of nation, ethnicity, language, ability, gender, sexuality, and more. This paper uses the lens of citizenship to reflect on the war in Ukraine since 2014 (escalated in 2022), drawing from and building upon insights from Illinois anthropology about post-coloniality and discourses of identity (Kelleher 2004), feminist anthropology (Abelmann 2003) and ethnographic commitments to long engagements (Plath 1980) and restless anthropology (Gottlieb 2012). How will citizenship regimes in a post-war Ukraine operate, and how can Illinois-inspired anthropology help us understand a post-war politics of belonging for Ukraine?
Presenter: Sarah Phillips

I'm Still Here: Doing Fieldwork "At Home" After Your Classmates Have Moved Away : While my doctoral coursework at Illinois touched on native anthropology, the relative status of this concept emerged most clearly in our department's everyday institutional practices: namely, US-based scholars largely conducted fieldwork in other countries (or among communities to which they were outsiders), while international scholars mostly conducted research in or near their home countries and communities. This observation taught me more than any class about the stakes for native

anthropology—what our profession believed it was and whom, ultimately, it was for. Continuing to live and work in Urbana-Champaign long after almost all my former classmates had moved to other places, I embarked upon a second fieldwork project on liturgical music in my own Greek Orthodox community. This fieldwork has challenged those received conceptions of native anthropology, to say nothing of applied anthropology, a concept that our decidedly academic department did not address. Indeed, this experience, while informed by my earlier Illinois training, has transformed my relationship to anthropology in ways I could not have anticipated. Presenter: Angela Glaros (Eastern Illinois University, Department Of Sociology, Anthropology & Criminology)

Postcolonial to Decolonial: Transition or Blinding History? : This paper explores ways in which rhetorical premise within "colonial" is shifted from postcolonial to decolonial in the discipline of anglophone socio-cultural anthropology. It traces disciplinary debates and contexts from 1990s when "postcolonial" studies and discourses were predominant to new millennium that "decolonial" discourses became ascendant. By doing so, this paper reckons infelicitousness in salient decolonial discourses in relation to postcolonial discourses without unraveling incommensurability between the different spatial-temporality. By excavating prefigurative decolonial challenges during the heydays of postcolonial rhetoric, this paper tinkers how those prefigurative challenges are doubly silenced. If they were trivialized in the postcolonial wave because they refuse commending the moment as novel vis a vis challenges to disciplinary and institutional coloniality, they are muted again ironically in the ascendance of decolonial discourse when the current decolonial writing lumps postcolonial and decolonial together as if it is by large continuum and commensurable in understanding to what extent coloniality is necessarily antagonistic. Although critique of Anthropocene is understood as paradigmatic departure of current decolonial studies from postcolonial studies, whether settler colonialism or racial capitalism as oppressive, extracting, and excluding structure and institution cannot be disavowed as it was dismissed as simplistic or oppositional in poststructural and postcolonial framework. This interrogation would intervene in the way in which academic enterprises, such as Anglophone anthropology, are persistent and reproducing coloniality through generating new discursive terrain even in its appearance of critical edges. Presenter: JESOOK SONG (University of Toronto, Department of Anthropology)

5-125

Anthropology in and of a changing global health

8:00 AM - 9:45 AM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Daniel Krugman (Brown University, Department of Anthropology)

CHAIR:

Svea Closser (Johns Hopkins University), Daniel Krugman (Brown University, Department of Anthropology)

PRESENTER:

Katerini Storeng, Raphael Frankfurter, Amber Wutich (Arizona State University), Alexandra Brewis (Arizona State University), Peter Locke (Northwestern University, Department of Anthropology)

DISCUSSANT:

Lauren Carruth (American University)

DESCRIPTION:

Global public health is in a paradoxical moment. While attention and funding to the field are increasing in the wake of the COVID-19 pandemic, there is also a push for transformation from many practitioners and researchers inside the field. Articles pushing different visions of 'decolonization' are published seemingly weekly. Yearly reports highlighting inequities of powerful boards, funding allocations, and authorship are proliferating. Scholars and practitioners from the nations in which global health happens are increasingly bringing their experiences of racism, xenophobia, and discrimination to light. In the midst of all this are us: medical anthropologists—who have a long, complicated, entangled history with the field of global health. Anthropologists have, for the better part of a century, included anthropologists of global health theorizing the field and its practices, as well as a large number of anthropologists working in or with global health. From teaching undergraduates in the huge proliferation of global health programs, to teaching in international health departments in schools of public health, to working in agencies from USAID to community-based NGOs, the lines between being anthropologists of, in, and with global health are perhaps becoming increasingly blurred. In these critical moment for global health this panel asks does the 'in' vs. 'of' distinction have current relevance? Where is it helpful, and where

is it not? Are there ways of being in and of that may make space for both critical and collaborative relationships? Or, is that just a way of letting ourselves be coopted? Undoubtedly, medical anthropologists have a lot to offer global public health, especially in these conversations of globality, social change, and power. However, what is our place in these conversations? Is the common framing in anthropology—that we in anthropology have the world system figured out better than people in public health do—accurate? What does this epistemological space open up for us, and what does it foreclose? Does global public health have anything to offer anthropology? Are there ways in which the current reckonings in both anthropology and global public health can speak to each other? This panel discussion seeks to explore these questions by bringing together medical anthropologists working inside, outside, and between global health. Discussants will contemplate what our role in global health is and what it could be. Sharing stories and experiences from field sites, inside the walls of global health departments and organizations, and the anthropological spaces where global health is discussed, we will unpack how we can conceptualize what it means to be an anthropologist in/of global health.

5-020

Circulation and Mobility in Contemporary Asia

8:00 AM - 9:45 AM TMCC - 709

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Ivan Small (University of Houston, Department of Comparative Cultural Studies)

CHAIR:

Ivan Small (University of Houston, Department of Comparative Cultural Studies)

PRESENTER:

Yew Foong Hui, Ivan Small (University of Houston, Department of Comparative Cultural Studies), Doreen Lee (Northeastern University, Department of Sociology & Anthropology), Erik Harms (Yale University, Department of Anthropology)

DISCUSSANT:

Andrew Willford

DESCRIPTION:

Asia in the 21st century draws our attention as a

dynamic region where capital and migration flows have been escalating at astounding speeds, affecting residents in transformative ways, and providing compelling evidence of how globalization is now reorienting itself to and emanating from the East and South, rather than the West and North. This panel focuses on the particularities of some of those mobile flows to, from, and within Asia, ethnographically and analytically tracking the generative potential of circulation in Asia's unanticipated futures and geographical linkages. Considering a range of case studies including: contemplations of and desires for social mobility among Sri Lankan clergy and their followers connecting across global Catholic networks, the vicissitudes of interactions with strangers and things through consumption in Jakarta, the spectral temporalities of memory and return among migrants in West Kalimantan, the conceptualization of automobility regimes in Singapore labs and their subsequent implementation on Vietnamese city streets, and the reorientation of urban centers through urban infrastructural development in Ho Chi Minh City, this panel considers how affective dimensions of mobility and social transformation are ethnographically encountered in diverse sites across contemporary Asia. In doing so, we consider how the implementation and expansion of mobility involves infrastructural as well as transcultural processes, phenomena which are more effectively analyzed by attending to how movement(s) become embedded, linked and articulated.

Diasporic Desires: Tarrying with Mobility across Time and Generations: This paper deals not with desire for a real or imagined homeland, or for a cultural community embedded in a nation-state or straddling nation-states. Instead, it focuses on how historic moments of dispersion or mobility constitute diasporic subjects across time and generations, and in turn animate their imagination, narratives and peripatetic ventures. The paper will highlight three encounters with diasporic subjects, all related to West Kalimantan in Indonesia but representing different strands in historical subjectivity. The first is an Indonesian Chinese displaced from West Kalimantan and “repatriated” to China when Indonesia introduced discriminatory measures against its Chinese minority in 1960. In his twilight years, he engaged with his diasporic yearnings through writing – largely biographical essays and vignettes of cultural life in West Kalimantan. The second is the daughter of a West Kalimantan Chinese woman who married a Taiwanese man. Capitalizing on provisions made by Taiwan’s New Southbound Policy, she had visited West Kalimantan to seek her maternal roots. The third is the granddaughter

of a West Kalimantan lady “repatriated” to China in the 1960s. After the death of her grandmother, she left China and embarked on a journey to find the Indonesia that her grandmother left, living temporarily in different parts of Indonesia over the years. These diasporic subjects (which are not isolated cases) and their experiences demonstrate how moments of dispersion/mobility in their cultural memory persist in shaping their subjectivity and propel them onto trajectories both predictable and unpredictable, generating an economy of desires straddling both space and time. Presenter: Yew Foong Hui

Modeling the Megacity: Projecting Urban Mobility Futures in Southeast Asia: This paper examines emerging infrastructures and markets for automobiles in Southeast Asia, and how publics and transportation experts are anticipating them in the wake of the ASEAN Free Trade Area and other trade agreements and policies that are opening markets and reshaping urban and peri-urban mobility landscapes and everyday living patterns in emerging Southeast Asian megacities. Drawing on research with potential and current automobile consumers in Vietnam, as well as those who are shaping auto-mobility regimes across Southeast Asia including specialists in marketing, design, engineering, manufacturing, and planning, the paper considers the impending socioeconomic impacts of unmitigated automobile consumption and usage. It focuses on automobility practices and relations in Ho Chi Minh City and Danang, as well as regional and global conceptual design and engineering labs in research and development hubs such as Singapore that are mapping the future of mobility. Presenter: Ivan Small (University of Houston, Department of Comparative Cultural Studies)

Entering the Stream of Circulation in Jakarta: What does it mean to pass things on and put things into circulation in Jakarta? This paper examines the stream of circulation in Jakarta, where everyday practices of gift, deception, and delivery intersect and constitute the driving force for an economy that depends upon circulation, even as these practices generate ethical tensions and risks. The cultural norms around giving and receiving have become the site of sociotechnical expansion of financial logics and technologies, while informal forms of giving continue apace. Given the convenience of delivery services, wire transfers, and e-commerce, residents of Jakarta give over a portion of their lives to send and receive, to manage deliveries, and to place their burdens upon strangers. The delivery man becomes the new social critic whose social media

stories display class consciousness and heteronormative ideas about how strangers ought to interact in the city; while savvy consumers display strong ideas about rights and entitlements that map urban citizenship onto consumer rights. In this paper, I present ethnographic examples of how circulation has become the dominant social force and site of concern and performance for Jakarta's residents, ranging from forms of deception where suspect objects are put into circulation to ecstatic moments of feeling part of the flow. Presenter: Doreen Lee (Northeastern University, Department of Sociology & Anthropology)

Crossing the Saigon River: New Mobilities in a City Unbound: For most of Saigon's history, the Saigon River marked the city's boundary. In recent years, starting around 2008, a series of new bridges and tunnels, themselves made possible by economic incentives of rising real estate values, has shifted the direction of urban development and dramatically shifted the city's center of gravity. The river has not moved, but now cuts through the geographical center of the realigned city. Now that the city has jumped the river, the boundaries of the city no longer have a definable limit, and former edges are increasingly seen as centers of the city. This paper follows the movement of people across these new bridges, through these new tunnels and within these newly centered former edges to chart the intersection of social, political and material processes through which the city has jumped the river, and to attend to its unexpected consequences. I focus theoretical attention on the recursive dynamics playing out among people, their mobility patterns, large infrastructure projects, urban growth, real estate speculation, urban planning, and modes of transport. While I resist the call to say that bridges have agency, there is plenty of empirical evidence to show that the processes set in motion by their construction have transcended the intentions of the agents and agencies that built them. Presenter: Erik Harms (Yale University, Department of Anthropology)

5-130

Curating Precarities

8:00 AM - 9:45 AM TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Johann Sander Puustusmaa

CHAIR:

Luisa Isidro Herrera (York University), Nicole Marchesseau

PRESENTER:

Alexandrine Boudreault-Fournier (University of Victoria, Department of Anthropology), Fiona Murphy, Anand Pandian (Johns Hopkins University, Department of Anthropology)

DISCUSSANT:

Columba Gonzalez-Duarte (University of Toronto, Department of Anthropology)

DESCRIPTION:

This roundtable considers how creative or multimodal spheres of inquiry might act as venues for speculation and attunement enduringly or tenuously tethered to anthropology. Discussions will centre around how novel projects might allow for anthropology's adaptability during transitional times and the role of the academy in supporting such projects. Panelists will be invited to reflect upon affiliations, methods, and collaborations, and to share projects with which they have been involved. Taking participants' creative projects as a point of departure, we question whether precarity in the form of such projects might be considered as conditional, extraneous, or prerequisite ingredients to participation in anthropological milieus. Panelists are also encouraged to reflect upon how such projects might act as springboards for early career anthropologists transitioning into spaces within and beyond academe, and within and beyond anthropology. Roundtable participants will offer insights from diverse experiences. Discussions of experience will involve exploring scales and depths of collaboration and engagement through multimodality, and the creative affordances made possible through the examination of multispecies mobilities and activism within social science research. Geographical foci shift between specific sites such as Beirut and Bangalore, along with distinct locations in Europe, North and South America, and spaces of intersection.

5-025

Expanding Politics and Art: Panel in Honor of Dara Culhane (Part I)

8:00 AM - 9:45 AM TMCC - Hall G - MI

Oral Presentation Session

REVIEWED BY:

Society for Humanistic Anthropology

ORGANIZER:

Petra Rethmann (McMaster University, Department of Anthropology)

CHAIR:

Petra Rethmann (McMaster University, Department of Anthropology), Denielle Elliott (York University)

PRESENTER:

Petra Rethmann (McMaster University, Department of Anthropology), Denielle Elliott (York University), Cristina Moretti, Stacy Leigh Pigg (Simon Fraser University), Magdalena Kazubowski-Houston (York University)

DISCUSSANT:

Dara Culhane (Simon Fraser University)

DESCRIPTION:

This panel celebrates the extraordinary life and work of Dara Culhane. In gathering students and scholars who have either collaborated with Dara or worked under her guidance, it acknowledges, traces, and marks the ways in which Dara's analytical and artistic commitments and ideas have shaped scholarly work and the life of others. Instead of simply returning to Dara's work, presentations may be organized as dialogue, performance, theatre, games, films, lab work, and so on. The goal is to provide exciting and rich insights into Dara's work, as well as reveal the fun and wonders it contains. As one of the co-founders and co-curators of the Center for Imaginative Ethnography, a consummate script writer and performer, dramatic storyteller and wonderful supporter of all things experimental, Dara's work evinces a long arc of genre-busting scholarship and creative performances. While her early research has concentrated on historical and contemporary relations between Indigenous peoples and the Canadian Nation State, as well as the politics of Indigenous women's health, Dara moved soon into urban and artful anthropology. In drawing creatively on collaborative, imaginative, and artistic research methodologies, Dara's research and work has forged new paths in anthropology and beyond, and brought forth a new generation of scholars deeply immersed in politics and art. An exquisite attention to questions of writing and representation, the asymmetries of power, and rigorous commitment to the ethics of self-awareness and reflection mark all of Dara's work, and presentations in this panel will echo these commitments.

The Radically of Critique and the Promise of Form: A Letter to Dara: The idea for this letter emerged when in November 2022 in Seattle Dara and I participated in an

AAA panel on memoir, auto-fiction, and auto-biography. On that panel Dara read - really: verbally performed - the way affect articulated itself in the letters that between 1922 and 1939 had passed between the Irish Sheehy sisters Hanna and Margaret, and the way she had been affected by these letters herself. In the early 1920s Margaret, who was also Dara's grandmother, took up with her godson, the poet Michael Casey, and was sent by her family - and I paraphrase here - into Montreal exile. In listening to Dara I was struck by the way in which her own auto-ethnography constituted not only an exquisite example of opening up more habitual and straightforward forms of ethnographic writing, but also a verbal trace of ancestors who loomed so large that they had become spectral presences or ghosts. Inspired by the hybrid, dialogic, and intimate letter form, I do not want to think about but with Dara's work about the relationship between representation and the content of intellectual, political, and artistic thinking. This also seems important to me as in these days many of us feel more and more provoked by the inert cynicism of institutional authority towards powerful modes of dissenting or nonconforming intellectual and artistic activity. In drawing on performative readings by Dara and her writing, I enter in particular into a dialogue about critique and the relation between form, anthropology, and historical-biographical-generational knowledge. Presenter: Petra Rethmann (McMaster University, Department of Anthropology)

Dara's Voice: In March 1999 I received an acceptance letter inviting me to join the PhD program in Anthropology at Simon Fraser University from the then graduate director, Dr. Dara Culhane. Little did I know that letter would signify the beginning of a lifelong friendship and that she would become such a powerful force as mentor and collaborator in my life. As time went on, I began to think of Dara as one of the little voices in my mind, my very own Jiminy Cricket, a personified conscience. In difficult research and life situations I would ask myself - what would Dara do, or what would Dara say? Sometimes she appeared as the Angel on my shoulder, but other times, a mischievous and satirical Devil. In this performative ethnographic skit, drawing on field notes, conversations, old documents, photographs and memories, I reflect on Dara's (often humorous) advice, her role in shaping my scholarship and approach to pedagogy, and her incredible generosity as mentor and friend. Presenter: Denielle Elliott (York University)

Walking with Sounds: In this talk I combine ethnographic moments from a sensorial walking tour in

Metro Vancouver with fictionalized encounters, to reflect on the generative role of surprises in fieldwork. Following Dara Culhane's engagement with the sensorial and her invitations to take the surprising and puzzling as points of departures for critical conversations, I discuss how interruptions, detours, and the unexplained can shape and contribute to sensory anthropology practices. My analysis draws from experimental ethnography walks with Dara Culhane and from Haraway's (2016) ideas of cat cradling as models for thinking, writing, and relating. Presenter: Cristina Moretti

Room For It: Imaginative Spaces Opened by Dara Culhane: We often lean on the word 'experimental' to characterize certain forms of anthropological practice or expression. This characterization, however, tethers these forms to a norm or a standard, with the risk that experimental work replicates normative anthropological practices by inviting us to recognize the 'experimental' mainly as novelty. Dara Culhane has enlivened an alternative label - 'imaginative ethnography' - thus opening doors to possibilities that are 'interesting' not simply for their unique creativity. Culhane models an understanding of ethnography less as research 'into' a thing but as a relational, expressive technique whose purpose is to open and link spaces of interpretive praxis. I present my understanding, formed over decades of conversations, of one aspect of Culhane's vision of an imaginative ethnography. Placing her innovations in relation to disciplinary attention to reflexivity, intersubjectivity, and colonial relations of power production, I articulate in my own vocabulary what Dara showed me over the years: how to imagine ethnographic praxis as an adeptly artful dynamic play among represented-represented-audience. Culhane's sense of ethnographic artfulness casts ethnography as a praxis that moves in the 'among' and 'between-ness' of everyone's imaginations of themselves and their worlds. Learning from Dara, I stepped through the door she opened for me. This presentation pays tribute to Dara Culhane's intellectual influence via a form she gave me the courage to try out: drawing. Presenter: Stacy Leigh Pigg (Simon Fraser University)

Juggling Power in an Ivory Tower: In this short play, Juggling Power in an Ivory Tower, I recall and re-enact highlights from my twenty-five-year collaboration with Dara, my PhD supervisor, colleague, and friend. Act I, mid-2000s, a mild, sunny day: Dara and I do a cold reading of the backstage drama of my dissertation project 'Juggling Power' - a collaborative performance ethnography in Poland. Act II, mid-2000s, a hot, humid

day: Dara and I juggle power during my dissertation defence, a melodrama with a cast composed of interdisciplinary scholars who are not ethnographers. Act III, early 2020s, a blizzard rages: I'm a professor and educator, and Dara's critical insights, generosity, and care guide me as I perform in the tragicomedy of the neoliberal academy - a perilous, endless storm of competition, hyper productivity, and deadlines. Presenter: Magdalena Kazubowski-Houston (York University)

5-030

Feminist Storytelling: Body Politics, Art and Imagining Otherwise

8:00 AM - 9:45 AM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Barbara Curda

PRESENTER:

Rubayat Jesmin (SUNY, Binghamton University), Julia Fernandez, Barbara Curda, Juliana Friend

DESCRIPTION:

Feminist storytelling is a critical site of knowledge production and interventional methodology much needed to advance anthropological inquiry. This panel explores unique approaches to the study of human rights and refugees, digital worlds, pleasure and asylum work, sex work and privacy narratives, and dance and spatial stories. The papers apply feminist ideas of narrative making to understand notions of body politics and movement in physical and/or digital spaces and to understand a larger feminist project of corporeality, embodiment, and reimagination of human freedom in the world.

Lives of Female Rohingya Refugees: Intersectionality is the name of the game: The Rohingyas are one of the most persecuted populations in the world. For decades, many of them have fled to neighboring countries due to the atrocity of the Myanmar authorities. Most Rohingya refugees have chosen Bangladesh and Malaysia as host countries because of geographical and religious proximity. Despite their socio-economic-political differences, both these countries treat these Rohingya refugees almost in the same manner. Neither of the two countries is a signatory of the international treaties relating to the refugees nor do they officially recognize

Rohingyas as refugees. Consequently, Rohingya refugees are deprived of many basic human rights alongside their rights as refugees in Bangladesh and Malaysia. They are now in protracted situations marred by overcrowded habitation, food insecurity, deficient water and sanitation provisions, lack of education and healthcare facilities, and poverty resulting from insufficient livelihoods. These are devoid of the provisions stipulated in international human rights and refugee rights regimes. This study is a part of a doctoral dissertation to understand the Rohingya refugees' on-the-ground conditions in Bangladesh and Malaysia. The secondary information-based findings reveal that these disadvantaged people had lived one type of unsettling life in their homeland, Myanmar, and started to live another type of unsettling life in periphery host countries, especially where they do not have official recognition as refugees. It is probably the next generation of these refugees who manage to find a degree of stability in life after the first generation is resettled in a developed country such as the USA or Canada. Presenter: Rubayat Jesmin (SUNY, Binghamton University)

Making life possible: imagination and pleasure in the British asylum system: To mother in harmful and vulnerabilizing environments often requires imaginative efforts to break down the limits of ordinary experience; to (re)create alternate realities where the lives that are made, gestated, and raised can thrive. This paper draws on fourteen months of ethnographic research on the experiences of mothers navigating the British asylum system to explore how life is made, sustained, and enjoyed through imaginative acts of (re)creating other worlds, in which decisions and experiences based on desire and joy become possible as well. My research revealed how mothering amidst suffering and pain, subjected to forms of state violence and control, allows space for experiences of pleasure and joy that not only animate the daily lives of mothers, but that make possible as well the making and sustainment of new ones. Dwelling in pleasure -as a common precondition for making life possible- often demands an imaginative leap that allows people to (re)create that what is not materially present, urging us to rethink imagination as a powerful site to explore how people transition through dark times and how they continue sustaining life beyond and despite the impacts of violence and harm. In this paper, I argue that as a medium for the unthinkable, imagining holds a productive and subversive capacity that enables people to discontinue the afterlives of violence and trauma, working with a productive tension between shielding them against the force of a harsh

reality and inviting them to inhabit the world in ways that remain otherwise hardly accessible. To transit across the experience of living in asylum accommodation, mothers forge links that traverse treasured pasts and uncertain futures, mobilizing memories, fantasies, and anticipations that enliven their present circumstances. Their experiences prompt us to ask, what new worlds and ways of inhabiting them might looking at pleasure illuminate? What are the desires and expectations for alternate realities mother's imaginative stances convey? Answering those questions demands being open to exploring the ways in which the pleasurable emerges and takes up space in particular ways in the lives of people that endure the impacts of asylum politics. Putting these ideas at the centre of the stage, I argue, invites us to move towards an anthropology of mothering in the asylum system that expands beyond examinations of violence and fear to the pleasurable acts that make life possible. In that context, imagining "the otherwise", stretching the limits of what is deemed possible and breaking down the boundaries of the confined worlds they are forced to inhabit are a means to give voice to what otherwise remains outside the margins of the precarious possibilities of the asylum system. Imagination, this paper argues, enables to dwell the -often unspoken- pleasure that makes life possible as we transit into new worlds. Presenter: Julia Fernandez

Corporeal practice in urban transitions: The dance form Odissi is considered to be the classical dance of the Indian State Odisha. This dance genre emerged in relation to nationalism around the Indian Independence, and has played an important role in post Independence India as a performance genre for urban stages claiming a high cultural status. I am interrogating the developments of the practice in the present scenario. India has undergone a major economical growth in the past two decades. Odissi is an urban phenomenon, predominantly practised in the capital city of the State Odisha, Bhubaneswar. This town is undergoing a galloping urban growth. Additionally, the technological revolution has modified the ways in which people communicate. So while Odissi is seen as 'traditional', its practitioners constantly adapt to many rapid changes. After the nineteen fifties, a genealogy had emerged, that highlighted male practitioners from rural backgrounds as masters of the dance, female practitioners grown up in the city as interpreters. As generations move by, how is this relational divide evolving? What are, today, the stakes in individual careers? What are the expectations of those who join the practices? A point that I wish to pay particular

attention to is how the transmission of the dance is evolving along with the manifold developments in society. Previous generations highlighted dance practice as a life choice, and valued a vernacular transmission model based on a strong bond between a teacher and a learner. In today's situation, teaching models seem more diversified. How are values evolving? What changes in the practices? And how do practitioners view the know-how of the dance in the changing scenario? I propose to look at operational chains and their effect on the way the corporeal practices evolve along with changes in the relations between learners and teachers. How far do the dynamics that emerge reproduce previous constellations of power relations? Presenter: Barbara Curda

'Suturalante:’ Senegalese Sex Workers Reimagine Digital Privacy as Mutual Aid: In the early stages of the COVID-19 pandemic, many sex workers sought to transition from in-person sex work to virtual sex work, such as video calls with clients. In Dakar, Senegal, this intensified fears of clients recording and posting intimate videos online without sex workers' consent, causing the potential for outing. Senegalese women engaging in sex work articulated the stakes of online outing in terms of sutura ('discretion'). A central Senegalese ethic, sutura predicates honor and gendered citizenship on one's perceived ability to shield aspects of life deemed 'intimate' from public view. Indeed, sex working communities are disproportionately impacted by digital technology-facilitated violence. This includes image-based sexual abuse, the non-consensual recording or circulation of intimate images. Activists engaged in sex work have also provided crucial expertise to technologists, asserting sexual autonomy as a guiding principle for tech policy and digital privacy protection. This paper amplifies Senegalese sex workers' novel conceptual frameworks for digital privacy. Challenging an intransigent focus on individual responsibility within data privacy policy, their frameworks may be better equipped to confront systemic inequities. In turn, they may open alternative digital futures. In a Participatory Action Research (PAR) process, Dakar-based sex workers identified a goal of concrete community benefit: creating a digital security toolkit for peers. We used digital security resources assembled by English-speaking sex workers as points of departure. While brainstorming content for toolkit PowerPoint slides, many participants agreed that the phrase 'protection of private life' should be accompanied by the Wolof term sutura ('discretion'). While the ethic can be weaponized to further discriminate against sexually stigmatized communities, toolkit creators highlighted sutura's other valence:

community protection. Sutura has historically been invoked to mobilize communities to shield someone from non-consensual exposure or violence. In the name of suturalante ('providing discretion to each other'), participants recommended asking sex workers to scan social media websites for non-consensually posted photos of sex-working peers, assist those peers in reporting abuse, and emotionally support peers struggling with the uncertainties of digital safety. Beyond the toolkit, they brainstormed advocacy campaigns that would call on tech companies like Meta to enact suturalante by embedding a commitment to consent into their platforms. Toolkit creators implicate tech companies in a network of mutual obligation. Participants' formulation of sutura displaces the centrality of individual awareness and responsibility that undergirds much of contemporary data privacy legislation. As they navigate transition between different modalities of sex work, toolkit creators reimagine digital privacy as mutual aid and community protection. Sutura provides a conceptual resource for promoting digital privacy and consent as sexual justice imperatives. Presenter: Juliana Friend

5-035

For and Beyond Sea-Level Theory: Transitions for a Future Planet

8:00 AM - 9:45 AM TMCC - 717 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Stefan Helmreich (Massachusetts Institute of Technology, Department of Anthropology)

CHAIR:

Sarah Vaughn (University of California, Berkeley)

PRESENTER:

Ryan Anderson (Santa Clara University), Camelia Dewan (University of Oslo, Department of Social Anthropology), Stefan Helmreich (Massachusetts Institute of Technology, Department of Anthropology), Sarah Vaughn (University of California, Berkeley), Stephanie Ratte

DISCUSSANT:

Ryo Morimoto (Princeton University, Department of Anthropology)

DESCRIPTION:

Paul Gilroy argues that the present time of Earthly crisis

calls for 'sea level theory,' a rejoinder to planetary theories of the Anthropocene that would seek to grasp matters of global concern as if from outer space. This is a salutary call, a demand for local, embodied, anthropological specificity. It can be extended, too, into a commitment that might draw attention to sea level rise as well as to the always oscillating and regionally uneven character of that moving line. And it may help focus attention on the multiple effects of sea level as an abstraction and object of intervention. Sea level originates as 'a metric used as a reference plane from which to measure terrestrial elevation, aerial altitude and ocean depth, all of which are entangled with nation, territory and borders' (Sammler 2020: 606). In this way, sea level emerges from histories of European maritime colonialism, with Liverpool, Amsterdam, and Venice key sites for the making of the form. But sea level also exceeds these origins - and also enlists waterscapes such as rivers, creeks, and swamps. This panel asks: which aspects of sea level retain their epistemically imperial framing origins and which zigzag against these, and how? In what ways do rising sea levels help us (re)imagine relations between land, sea, and air? How do visions of sea level rise compel thinking about present and future ecopolitical transitions on Earth? Papers on this panel experiment with thinking from and about sea level in distinct sites - from California to Bangladesh to the Netherlands to Togo to Hawai'i to Bermuda.

Unstable Beach Anthropologies: Lines in the Sand and Coastlines in the Meantime: This paper is a reflection on the unstable histories of beaches as they contrast with various (ongoing) human attempts to hold them in place, whether materially, symbolically, or ideologically. Beginning with a beach that collapsed in Baja California Sur more than a decade ago, and ending with recent coastal disasters that hit Santa Cruz County, California in January 2023, this paper traces the tensions between how coastlines are conceptualized (via maps, tidal gauges, and mean high water lines) and the day-to-day, shifting, dynamic processes that shape life along the coast. Such tensions are made more visible, the paper argues, during dramatic events that tear down piers, undermine seawalls, and disrupt humanity's various lines in the sand. Yet those moments give way, over time, to renewed hopes of and expectations for coastal stability (which are fueled by various competing politics, interests, and desires). And so the process begins again. Such patterns help construct coastlines as relatively stable entities that are disrupted by periodic, anomalous events, rather than as ongoing dynamic systems that experience change at varying rates.

Grounded in long-term coastal fieldwork and broader anthropological perspectives on human-coastal relations, this paper highlights the need for more flexible, dynamic conceptualizations of human-coastal relations that extend beyond the dichotomies of fixity and disruption that tend to dominate coastal management paradigms. It is also a meditation on the kinds of coastal environments—and risks—that people live with in the meantime as such patterns and politics continue to play out. Presenter: Ryan Anderson (Santa Clara University)

Sedimented Deltas and Dutch-style Flood-Protection Embankments: Complicating Sea-level Theory: This paper complicates sea-level theory through its attention to local understandings of floods in the sediment-rich Bengal Delta. The policy theory of climate adaptation projects in Bangladesh's development industry assumes that (1) sea levels will rise and cyclones will increase in frequency and intensity; (2) this will lead to devastating floods and salinity in Bangladesh; and (3) the best way to protect Bangladesh is to build larger 'flood-protection' embankments (World Bank 2012). However, this climate reductive translation of embankments as climate adaptation infrastructure is extremely problematic as this paper will show. Drawing on archival research and ethnographic fieldwork with development professionals, scientists, engineers and rural people living in Bangladesh's southwest coastal region – deemed by donors as one of the most climate vulnerable places in the world - I argue that sea level as an abstraction and an object of intervention ignores local understandings of different forms of floods borsha (annual monsoon rains), bonna (irregular destructive floods in the wake of cyclones, tidal surges, and storms), and jalabaddho (waterlogging, drainage congestion). Higher and wider flood-protection embankments prevent beneficial borsha floods that deposit sediment and raises land levels annually. Instead, the silt deposits outside embanked floodplains, and due to differences in elevation results in drainage problems and causes waterlogging, or what is locally referred to as jalabaddho floods. Embankments as a solution against rising sea levels in Bangladesh instead obstruct the delta's innate mechanisms of raising land levels through sediment-rich monsoon inundations that could help floodplains keep pace with rising sea levels. Presenter: Camelia Dewan (University of Oslo, Department of Social Anthropology)

Waves against Sea Level: The story of climate-activated sea level rise is one that is being written, in significant part, by ocean waves and their arrival to world shores —

shores eroding, shifting, increasingly armored. Sea level as a reference plane from which to calculate land and air elevation as well as ocean depth originates as a metric bound up with European and American national projects of extending and standardizing seafaring networks. It is a now globally distributed measure, one enlisted in delineating territories and borders, present and future. Drawing on ethnographic fieldwork with coastal engineers and wave scientists in the Netherlands (with vignettes, too, from California, Japan, Bangladesh, and Australia) this paper reports on how sea level is installed in the material culture of physical oceanography: in data-gathering wave buoys, in computer simulation, and more. In this tale, ocean waves emerge as modulations that both depart from and signal changes in sea level. More important, as avatars of sociogenic climate change (much like algal blooms or the faltering Gulf Stream), waves become kinds of inhuman agents with all-too-human — or all-too-Capitalocene-Plantationocene-Militariocene — origins. This presentation draws from the author's 2023 *A Book of Waves* to narrate the ongoing breaking and becoming non-linear of sea level politics, to deliver an anthropology of ocean waves. Presenter: Stefan Helmreich (Massachusetts Institute of Technology, Department of Anthropology)

Surfaces: A Photo Essay of Shorelines and Future World-Making in Guyana: Surviving the climate crisis requires care for shorelines. Anthropology has offered much scholarship on the infrastructural interventions that make the boundaries between land and water imaginable. Attention to shorelines becomes an important entry point for understanding the conflicting geopolitics of the climate crisis and its related conservation efforts. More than a quantitative measure of change, shorelines are cultural artifacts. A specific insistence of lines that converge at multiple points, shorelines draw together varied movements, gestures, and events. And yet, shorelines very rarely conform to one kind of surface, whether of materials, substances, environments, or bodies. Perhaps some of the more well-known innovators and excavators of shorelines are engineers constructing sea defenses. Building on Tim Ingold's (2016) insight that lines are a platform for generating meaning about surfaces, this paper uses photography to chart the cultural meanings of lines that emerge from engineers' efforts to adapt sea defenses to rising sea levels and erosion in Guyana. Throughout this paper I ask: what if we treated shorelines as a history of surfaces? My proposition is that, if we did, then the care for shorelines may amount to something other than a 'clash of worldviews.' Instead, we might begin to

encounter shorelines as sites of creativity and future world-making across differences. Presenter: Sarah Vaughn (University of California, Berkeley)

Delay and Decay: Climate-related flooding and questions of infrastructural maintenance in Honolulu: This paper examines a flood risk mitigation project that has long lingered along the watery corridors of the dense urban spaces of Hawai'i's capital. Prior instantiations of the project called upon the scenario of a catastrophic storm, following a congressional mandate to direct the force of its planning around the impacts of a 100-year flood. Along with interrogation of the stability of these expert projections, and concern that lived experience failed to corroborate the salience of such a risk, some community members raised a different set of temporal and material questions about the proposed concrete walls and detention basins: whether such structures would be amply maintained. Based on fieldwork in Honolulu, this paper asks how the anticipation of bureaucratic delay and infrastructural decay complicates well-circulating projections of sea level rise and coastal inundation along O'ahu's south shore. I examine how maintenance has emerged as a productive challenge to catastrophe-oriented flood projects that engage a particular sense of time and possibility—the distant and unlikely—when, in the midst of a coastal urban landscape felt at times to be crumbling, some worries here instead focus on the state's ability to maintain this future infrastructure in the near and everyday. Finally, in exploring the social life of a state project aimed at anticipating a catastrophe seemingly without equivalent past referent—in other words, pre- rather than post-disaster—this paper investigates how history and settler coloniality shape understandings of concretized landscapes with material-temporal trajectories that now seem to resist change. Presenter: Stephanie Ratte

5-040

[Higher Education Experiences with Transitions](#)

8:00 AM - 9:45 AM TMCC - 605

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Fatima Raja

PRESENTER:

Corinne Kentor ,Fatima Raja ,Mitra Emad

DESCRIPTION:

This oral presentation focuses on higher education and engages with experiences and spaces of the university lecture, being a first-generation student, cultivating belonging, especially for Muslim students, and finally, considering how higher education institutions might incorporate somatic resilience as a trauma-informed pedagogy. The first paper, *Rediscovering Lectures*, analyzes the college lecture as a social and communicative space across time that shapes faculty teaching, the academic socialization of students, and the student learning in lectures. The second paper, *What Does it Mean to Be First Gen?*, focuses on how older and younger siblings support one another through the transition from high school to higher education, investigating how they utilize their own institutional experiences to help their relatives avoid common pitfalls in the matriculation process. The author proposes an analytical framework that takes care for loved ones as a central component of how students both experience and make meaning out of the transition to higher education. In paper three, *Understanding the Relationship of the Politics of Belonging and Hypervisibility for Muslim American College Students*, the author explores Muslim American college students' experiences at two public universities in California with the student organization, the Muslim Student Association, a key site for understanding Muslim students' perceptions of belongingness within the university context. The author highlights how the boundaries of belonging are re-enacted, accepted, challenged, or rejected through inclusionary and exclusionary practices in everyday life. The last paper, *Transitions in Our Professional Identities: A Cultural Anthropologist, Yoga Therapist, and Associate Dean Reflects on Somatic Resilience in Higher Education*, focuses on college students' 'trauma bodies' and the need to integrate ways to cultivate somatic, embodied resilience in the higher education context.

What Does it Mean to Be First Gen? Using a Transgenerational Lens to Understand Care and College-Going: Significant research has been devoted to understanding how different student populations experience the transition from high school to higher education. However, most of this research adopts a deficit framework when it comes to discussion of first-generation college attendees, emphasizing the social, economic, and cultural capital prized by institutions of higher education, which they are seen to lack (see Alexander, 2019 and Abad, 2020 for a critique). To counter this tendency, scholars have highlighted the skillful ways students develop informal communication

networks to share ideas and insights with one another as they navigate the college process (Enriquez, 2011; Alvarez, 2010; Ceja, 2006; Kolluri, 2020). This paper furthers this research by focusing on such practices as they contribute to family caregiving arrangements. I draw on data collected as part of a 28 month of ethnographic study conducted in southern California to examine the comparative experiences of older and younger siblings who are considered first-generation college attendees. Methods for the research included participant observation, photo elicitation, text analysis, and interviews with over 100 students, family members, and educators involved in the college matriculation process. In the presentation, I focus on how older and younger siblings support one another through the transition from high school to higher education, investigating how they utilize their own institutional experiences to help their relatives avoid common pitfalls in the matriculation process. While two students might be viewed identically from an institutional perspective, I find that there are important differences among students whose close relatives (e.g., siblings, older cousins) have attended college and those who are literally the first in their families to pursue postsecondary education. When facing difficulties, older students continuously pointed to experiences advocating for relatives – particularly, younger siblings and cousins – as one of the primary reasons they planned to persist through to graduation. They thus made meaning of challenging experiences by redefining them as opportunities to support others, framing difficulties as fodder for sibling caretaking. These practices also had implications for younger siblings. Though younger siblings were less likely to experience significant missteps on their journeys into college, they continued to report stress and anxiety when they encountered roadblocks. Their feelings were augmented by the fact that, while they were treated as 'first gen' students in the context of college, they were considered privileged within the context of the family, heightening the pressure they felt to avoid the mistakes of older relatives. For younger siblings, care was therefore expressed through public success and private emotional resilience. In this paper, I investigate these two distinct but related experiences, proposing an analytical framework that takes care for loved ones as a central component of how students both experience and make meaning out of the transition to higher education. Drawing on literature devoted to care, work, and family, I move beyond the success-failure binary to investigate the affective dimensions of the high school to college transition. The paper thus connects multiple subfields within anthropology, considering educational

trajectories as a function of family and community-kin relations. Presenter: Corinne Kentor

Understanding the Relationship of the Politics of Belonging and Hypervisibility for Muslim American College Students: This study explores Muslim American college students' experiences with student organizations such as the Muslim Student Association (MSA). Student organizations are important sites of inquiry to understand their role in Muslim youth's perceptions of belonging within the university context. Using an interpretivist approach, I try to make sense of how the individuals' interpret and make meaning out of their interactions with various social phenomena (Cohen et al, 2007) by exploring how Muslim American youths' experiences contribute to their own transitioning understandings of belonging and citizenship. This project explores the perceptions of belonging of self-identified Muslim college students at two public universities in California. This project utilizes interviews, focus groups, and participant observation for data collection and analysis. I build on the theoretical contributions of belonging (Abu el Haj, 2015) and hypervisibility (Gordon, 1987) to provide the necessary analytical tools to understand Muslim American students' experiences of belonging at the university. Oftentimes Muslim Americans have non-white bodies or appearances that make them 'stand out' (Ahmed, 2006) and their Muslim identity is made hypervisible. This is especially apparent when exploring the experiences of female-identified participants who wear the hijab as we take into account their intersectional experiences of race, religion, and gender. This analytical lens also allows me to explore how Muslim American students describe the transitions in their own understandings of the politics of belonging and how the boundaries are re-enacted, accepted, challenged, or rejected through inclusionary and exclusionary practices in everyday life. Muslim American and immigrant youth are provided with nuanced and multifaceted perceptions of belonging and citizenship due to their everyday experiences of transnationalism which unsettle the normative societal perspectives. Their lived experiences come into contrast with the normative view of citizenship taught in their American schools where they are expected to adopt the ways of the American imaginary and become 'Americans' (Abu el Haj 2015). I use the concept of hypervisibility in conversation with belongingness to look at how students respond to moments where they feel hypervisible and seen through a negative lens that pushes them out of the parameters of belonging within certain spaces. Students claim that finding and participating in student organizations serve

as networks for advocacy and community building. These students share their experiences of reclaiming and reframing the tools and languages used against them to negotiate, resist, and reshape the politics of belonging and the definition of what it means to belong within the power structures that they encounter to demonstrate and advocate for what the Muslim American community needs to feel that they belong. As these students create their own social and academic spaces in response to their experiences of isolation, xenophobia, and alienation (Solarzano, Ceja, & Yosso, 2000), they enact agency as they intentionally identify and implement alternative spaces for themselves (Miron & Lauria, 1998). For some of the participants, organizations such as the MSA have become that alternative space for Muslim students to exert influence on their social surroundings to change the conditions of their higher education. Presenter: Fatima Raja

Transitions in Our Professional Identities: A Cultural Anthropologist, Yoga Therapist, and Associate Dean Reflects on Somatic Resilience in Higher Education: At this unique cultural and historical moment in higher education, what does it mean to be a cultural anthropologist who moves from research to practice in the realm of health and well-being? After over 1000 hours of training and certification in yoga therapy and somatic experiencing, this presenter explores and reflects on integrating opportunities for somatic resilience into one-on-one interactions with students and peers, into classrooms and pedagogy, and even into institutional and organizational structures. How can concepts like 'student success' benefit from cultural anthropology's acknowledgement and deep engagement with racialized, classed, and gendered trauma? How can we be responsive, informed, and compassionate in the moment we are aware of encountering our ourselves being 'trauma bodies' in our classrooms, field sites, and workplaces? This presentation argues that we can shape change through embodied resilience, a largely untapped resource in theory, pedagogy, and curricular structures in cultural anthropology. Presenter: Mitra Emad

5-045

Identity and Transition: Transformations in Method

8:00 AM - 9:45 AM TMCC - 716 B

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

Alireza Gorgani Dorcheh

PRESENTER:

Joshua Liashenko (Chapman University), Alireza Gorgani Dorcheh, Mirtha Garcia (Arizona State University), Robert James Hellyer

DISCUSSANT:

William Hébert (Carleton University)

DESCRIPTION:

The papers on this panel explore multifarious dimensions of gender transition and trans identity, centering questions of transformation and creativity. Papers home in on critical methodological interventions with arguments for reflexive methods in understanding trans healthcare in Southern California as well as the importance of autoethnography in making sense of the position of queer migrant ethnographers. These are particularly queer forms of ethnography that go beyond just taking 'queer' as the object of study/analysis. Critical within these queer forms of study is immersion, as one paper makes clear in an ethnographic investigation of trans children and adolescents in three London schools. One paper on the panel also incorporates a non-ethnographic form of inquiry in order to investigate the role of media in perpetuating binary roles in Spain - by analyzing articles from 2000-2010 within local and regional publications. Together these papers allow in-depth discussion of how studying trans life and identity requires thinking creatively about tools of study.

Trans Healthcare Research in Anthropology: A Call for Malleable Methodologies: This work considers how the embrace of reflexivity, and the queer critique liberates ethnography from western and cisnormative ontologies in the production of anthropological knowledge (Adjepong 2019; Ghaziani and Brim 2019; Robinson 2022). Rooted in reflections on ethnographic research with healthcare providers of trans experience in Southern California from 2020 to 2021, I examine ethnography's malleability in work that challenges research design, the field site, and researcher positionality. The integration of narrative and storytelling highlight patterns in meaning-making among trans clinicians, while signaling the imperative to reimagine the research participant's relationship to practice and community. Studying the specific knowledges held by trans clinicians that are acquired from lived experience and clinical training call for a recalibration of how ethnographers engage in methodological framing and representation.

Anthropology's missteps in trans and gender expansive representation include ethnocartography (Weston 1993), the over-reliance of the 'third gender' concept (Towle and Morgan 2002), and a lack of reflexivity regarding the anthropologist's gender and subjectivity (Valentine 2007). Due anthropology contributing to the exoticizing and reductive depiction of cross-cultural gender diversity, an expanded interrogation of the ethnographer's positionality is needed, including from the perspective of study participants. Consideration and careful methodological reflection with communities we study allows for our ethnographic work to be reparative rather than extractive and serve as a site for collaborative knowledge production. This work offers insight based on my own research and application of queered methods to illuminate pathways for a more ethical and responsible methodological toolkit.
Presenter: Joshua Liashenko (Chapman University)

Poly transness: A performance autoethnography on ethnographer's identity: I am a queer migrant student of color. Through an autoethnographic performance, I will be digging into the notion of liminality and how it falls short in explaining different aspects of my identity as a student of performance and anthropology in Canada. The story of my autoethnographic performance is derived from and reflects on the ethnographic texts that introduced me to the two fields of anthropology and performance studies. It starts with Ruth Behar's *Translated Woman* to Victor Turner and others at the end of the twentieth century and moves toward recent research done by ethnographers that have barely been seen in the position of ethnographer in North America before. I will show how finding myself from and within these ethnographic research could contribute to discussions around the role of the ethnographer's identity in anthropological knowledge production.
Presenter: Alireza Gorgani Dorcheh

The perpetuation of binary roles within news media: How this affects the trans experience publicly?: As the topic of the trans experience has become more visibilized, it is important to understand how their lived experience is being portrayed and how it is compared to that of binary gender roles. Using archives from news publications that have been stored in Valencia, Spain, this paper will provide a framework of the binary trends and patterns that are perpetuated within articles and publications from 2000-2010. The articles range from local regional newspapers to national publications. Through the analysis of these articles, I will argue that even when there was an attempt by newspapers to share the trans experience in a subjective manner,

prevalent and hegemonic binary gendered societal roles have affected how the lives of trans individuals in Spain are depicted. Presenter: Mirtha Garcia (Arizona State University)

Belonging in Transition: Gender creativity, self-determination and narrating recent memory: Identity itself does not exist in a vacuum, but through the connected and contested relationships with others. For many whose identity and experiences conflict with hegemonic norms – whether gender binarism, heteronormativity, or another force – connection and support may instead be sought in forms of kinship that orient towards nonfamilial community. Close to kinship, friendship 'lies in between, and, perhaps because of this liminality, friendship is at once an ordinary, everyday relation and an intimacy too great for words' (Gilbert 2019: 419). For friendship to become community, the component of belonging is central. K.D. Hudson's (2015) four key 'dimensions' of community belonging amongst queer and queer-intersecting individuals range from 'being close' (i.e. the felt proximity to similar people), 'being read' (having a component of the self, such as your gender identity, perceived in some way by others, whether negatively or positively), 'being seen' (recognition and appreciation of the whole self), and 'being heard' (e.g. talking with peers about shared experiences). It is important to stress, however, that belonging is also a 'dynamic process' (Yuval-Davis 2006), which is both transient in its relation to others, but also its dependency on the individual self, something which is in constant transition. The shifting bounds and facets of 'self' are perhaps no more salient than for those for whom 'transitioning' is a conscious and constant experience. As part of a linguistic ethnographic project documenting the talk of children and adolescents in LGBTQ+ clubs in three London schools, the current case study focuses on the youngest cohort of 11-12 year-old trans and nonbinary students. The groups were recorded during their regular school club sessions and participants were invited to engage in ethnographically-informed, semi-structured interviews, during which students voluntarily disclosed their experiences of 'transitioning', or moving to identifying and expressing their gender as trans, nonbinary, or gender creative. These narratives of the recent past play a role in creating connection in the present, but also in the construction of queer futurity (e.g. Muñoz 2009). In the present, narratives of transition bring authenticity to the identity and body, both in constant renegotiation. However, these narratives also often indicate trace components of the individual's notion of future self and belonging. Crucially, the experiences of these students

occur within a context that follows the impact of Section 28, a decade and a half of institutional oppression through government legislation prohibiting the support of LGBTQ+ people in schools, repealed in 2003 in England and Wales. For these students, narrating their 'journey' through gender creativity, despite the 'tyranny of gendered spaces' (Doan 2010) also constructs amongst the trans and nonbinary students an 'affective solidarity', a solidarity born of 'the desire for transformation out in the experience of discomfort, and against the odds' (Hemmings 2012, p.158). Overt narratives of transition as recent memory speak not only to the power of memory and narrative to create community and belonging through 'being close', 'being read', 'being seen', and 'being heard', but also to the power of young trans and nonbinary students' narratives of belonging in transition in the 'queer transformative potentiality of schooling' (Coll et al. 2019). Presenter: Robert James Hellyer

5-405

Medical Anthropology for Medical Students and Health Professionals; Insights, Narratives and Lived Experiences of Educators from the Global South

8:00 AM - 9:45 AM Virtual - Room 1
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Thandeka Dlamini-Simelane

CHAIR:

Nora Kenworthy ,Cesar Abadia (University of Connecticut)

PRESENTER:

Thandeka Dlamini-Simelane ,Stephen Okumu Ombere ,Mustafa Abdalla ,Maria Catalina Sanchez-Martínez

DISCUSSANT:

Nora Kenworthy

DESCRIPTION:

Submitter: Thandeka Dlamini-Simelane, Medical Health Humanities Africa - Eswatini Representative Abstract Healing the sick is about more than just diagnosing their illness. Our illnesses are not just biological conditions, but human ones. (Kleinman, 2017). Since its advent, medical anthropology has provided immense value to health professions and enriched the practice and

delivery of healthcare (Lindenbaum and Lock, 1993; Kaufman, 2005). Till now, medical anthropology's contributions to both the theory and application of health professions work have grown considerably in the Global north. However, anthropology has also frequently encountered frictions with institutions and practitioners of medicine, sometimes being sidelined by professional hierarchies, or facing outright opposition. Integrating medical anthropology into the training of health professionals has helped bridge these gaps and improve patient care. In the Global South, inter-professional challenges are experienced, while a number of factors limit the integration of anthropological insights into health professions training. Against a backdrop of often weak and grossly under-resourced health systems, typified by high patient volumes, few health workers, time, and space for integrating perspectives from medical anthropology into training and practice is particularly difficult. Professionals rarely have time or energy to consider issues beyond the clinic periphery that affect illness and disease, which can have further negative effects on patients' clinic experiences and outcomes. Furthermore, many countries in the Global south rely on overseas medical staff, or training their own students in overseas locations, which means that medical training is uprooted from the cultural contexts in which professionals ultimately practice. This roundtable brings together health professions educators and medical students from the Global South to bring light to the challenges of integrating medical anthropology into health training curricula. We ask, what injustices, therapeutic experiences and health outcomes ensue in the absence of insights and training from medical anthropology? How would the integration of medical anthropology perspectives into public health systems foster improved health outcomes for patients and further help to optimize the scarce resources of ailing public health systems? A more culturally appropriate and patient-centered model of care may enable more proactive and preventative approaches to disease and illness. This could result in fewer morbidities, less burden on health facilities, and ultimately less high-cost medical intervention. Given the budget constraints of health systems in the Global South, we consider the potential fiscal benefits as well as sociocultural benefits from integrating medical anthropology into care provision. This roundtable will ask medical students and health professionals' educators from the Global south to share experiential knowledge and value in applying medical anthropological insights and tools. Furthermore, educators will share practical steps and processes that helped in gaining breakthroughs to

embrace and support anthropological perspectives in medicinal and health professions training programs. Participants will share how to make medical anthropology training agendas more robust in settings where they are weak and face considerable resource obs

5-050

Mobilities and Migration: Between visibility and (in)visibility (1)

8:00 AM - 9:45 AM TMCC - Hall F

Oral Presentation Session

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Mari Korpela (Tampere University)

CHAIR:

Piotr Goldstein

PRESENTER:

Mari Korpela (Tampere University), JULIUS-CEZAR MACARIE (University College Cork), Piotr Goldstein, Paul Sperneac-Wolfer

DESCRIPTION:

Anthropologists have studied human mobilities for a long time and from various perspectives. Mobility can refer, among other things, to people's transnational movements or to local everyday mobilities. Some of these mobilities are visible, while others are not, and even when a certain mobility is visible, its particular aspects often remain hidden or unknown. Sometimes, this resonates with the (problematic) division between 'legal' and clandestine mobilities. and sometimes, it is the opposite: 'legal' mobilities may be relatively invisible while clandestine mobilities become highly visible, for example in the media. Many anthropologists use visual and other sensory methods to study mobilities: at times focusing on being on the move - on the transitions - while on other occasions focusing on the immobile situations during mobility. This panel seeks to investigate visible and invisible mobilities, their visible and invisible aspects, and the ways in which we try to 'visualize' them – aiming to facilitate their understanding and making them more visible and recognized. We invite methodological and contextual papers that discuss (im)mobilities, visibility and (in)visibility.

Visual methods with expatriate youth in Finland: What is actually made visible? : In the past two decades,

increasing numbers of highly skilled international professionals have moved to work in Finland for 1-3 years. They are often accompanied by their spouses and children. In my ethnographic research project with 'expatriate' children and youth in Finland, my intention was to make their existence known as they tend to be invisible in the Finnish society and immigration policy. During the fieldwork, I utilised various visual methods, including drawings and photos and eventually an ethnographic film. In this paper, I elaborate on what these methodologies actually made visible, and what remained invisible. I argue that although the participants were surely transnationally mobile and my ethnographic research investigated various themes related to their transnational mobilities, the visual methods ended up focusing more on their immobile lives; on their present lives as children and teenagers in a Finnish town. The paper is based on extensive ethnographic fieldwork among 9-15-year-old children in a Finnish town. Presenter: Mari Korpela (Tampere University)

Hidden in the night: Multimodal nocturnal ethnography of women migrant nightworkers in Ireland : In crisis or normal times, in Ireland, women migrant nightworkers (thereafter WMN) move in the night as a means of earning a living. In this paper, I focus on how nightwork connects or separates them from the rest of the Irish society. The challenge for anthropologists is not only how to capture their mobilities in the night with diurnal anthropological methods, but also how to reveal what it means to be mobile in the hidden spaces of nightwork. Among the burning issues faced by WMN, some are lack to English language training, gender performativity expectations at work, isolation, invisibility, and bodily exhaustion from nightwork and sleeplessness. Using a multimodal approach, this paper explores such ethnographic challenges in as many dimensions as possible, combining cyber (mobile apps), digital (audio-visual), and nocturnal ethnography (night mapping of places, soundscapes, physical sensations and conversations) to capture WMN's experiences that day research alone cannot. More, the paper shows how the researcher's own data – transcribed into 'bodily notes' taken while immersed in night ethnographies on streets, at night markets, warehouses, indoor and outdoor workplaces – complements data collected from the WMN. Further, with gender lens on, the paper unpacks precarity, migration, and nightwork, to analyse the connects and disconnects between these dimensions. In this way, the paper brings new insights into the wider implications of marginalisation among WMN in the current labour migration system in Europe. Presenter: JULIUS-CEZAR MACARIE (University College Cork)

Using Visual Ethnography to Visualize the Invisible Migrant Activism: Opportunities and challenges: This paper aims to summarize and bring together experiences of six years of the project "Visualizing the Invisible: Using Visual Ethnography to Explore Extra-Institutional Activism of Migrants and Ethnic Minorities", started at the University of Manchester and continued at ZOIS Berlin. The project focuses on the activism of migrants and members of ethnic minorities that happens outside key minority or migrant institutions and therefore remains invisible to the media and academic research. Its aim is to transcend the image of migrant/minority activism as always self-centered and instead explore, and indeed visualize, migrant activism for causes important to broader community. The project is as much an experiment of using different visual and sensory methods, and modalities of presentation (video documentaries, multimodal articles, multiscreen installation, public discussions), as it is a journey in exploring dynamics of (migrant) social engagement and community building; fuzzy differences between being a refugee, minority, migrant or ex-pat; discrimination, and privilege. In this presentation I will reflect on the experiences of working with the three ethnographic documentaries (co)produced as part of the project, and the opportunities and challenges of sharing them within the academia and with the broader public. Presenter: Piotr Goldstein

Insights from Dialogical Photography with Romanian Mobile Workers in Austrian Greenhouses: Researchers have documented the neglected, yet central role of Romanian mobile workers as a backbone of Northern European food production, which is enabled by multiple forms of legal and socio-spatial exclusion. This holds relevance in my research, in which I conducted visual ethnography in a greenhouse complex on the periphery of Vienna. Therein, two out of three Austrian cucumbers and a total of 40% of Austrian fresh fruit vegetables are produced by Romanian workers, who perform this work under oftentimes highly illicit conditions. By living and laboring with workers, I came across multiple narratives that would link and highlight the tension between physically present – that is visible – but invisibilized in discursive, legal, and spatial ways. In photo-elicitation interviews, workers would oftentimes take photographs as visual evidence to reflect on the exploitative nature of their workplace position, yet, photographs simultaneously evoke alternative and more just conceptions of mobile work and agricultural employment. Taken together, a dialogic-visual approach seems to be partly able to (1) depict and nuance

exploitative labor arrangements from workers' perspectives around the notion of "visibility", and (2) co-produce narratives that envision conceptions of a just food production. This presentation discusses my findings and focusses on my approach of developing photo elicitation into visual-dialogical interviews with transient populations. Contra the reluctance that photographs generate "thin description" in ethnography, I highlight and reflect on the fruitfulness that a visual-dialogical approach holds for ethnographic research. In doing so, this presentation speaks back to recent arguments that highlight the relationality within photo-ethnographic practice as a fruitful, yet underexplored direction in visual anthropology (Ferrarini 2020). Presenter: Paul Sperneac-Wolfer

5-055

Monster Mutability in Times of Turmoil

8:00 AM - 9:45 AM TMCC - 801 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Yasmine Musharbash (Australian National University, School of Archaeology & Anthropology)

CHAIR:

Geir Henning Presterudstuen (University of Bergen, Department of Social Anthropology), Yasmine Musharbash (Australian National University, School of Archaeology & Anthropology)

PRESENTER:

Yasmine Musharbash (Australian National University, School of Archaeology & Anthropology), Amarilys Estrella (Rice University, Department of Anthropology), Helena Onnudottir (Western Sydney University)

DISCUSSANT:

Geir Henning Presterudstuen (University of Bergen, Department of Social Anthropology), Mary Hawkins (Western Sydney University)

DESCRIPTION:

This panel offers nuanced understandings of the mutability of monsters and their relationship to times of crisis. By exploring the cultural work of the monstrous, the contributors demonstrate how analysis of monsters can shed light on social and cultural ways of coping with existential insecurity and imagining new futures. In doing so the panel engages with, and brings forward,

central ideas from a decade of monster anthropology in order to ask key questions about the experience of time, historicity and being in the world in an increasingly volatile present. J.J. Cohen (1996:4) proclaimed that monsters are born at 'metaphoric crossroads, as an embodiment of a certain cultural moment-of a time, a feeling, a place'. Monster anthropology (see Musharbash and Presterudstuen 2014 and 2020) has followed this dictum since its inception as an analytical orientation. Focusing on monsters in the ethnographic present rather than on monsters in fiction, it has documented how monsters in the field often become focal points of interest in situations of radical upheaval, whether they act as oracles or prophetic revelations, harbingers of doom, portents, punishers, protectors, or bad omens. What such appearances mean is frequently contested and any responses are always implicated in relations of power and politics of difference. How this is dealt with in the culturally specific can be observed ethnographically and analyzed anthropologically. The contributors to this panel seek to go beyond documenting and 'taking seriously' monstrous encounters and realities, by focusing on such ethnographic events as important temporal moments. They do so by examining the transformative potential of monsters in a variety of cultural and social contexts and ask what role the monstrous may serve in the cultural work of dealing with existential insecurity and in future imaginations. Whether monsters emerge in narratives of the past, future orientations or an increasingly volatile present, they always complicate straightforward reckonings of time, and unsettle the human experience of it. With a particular focus on the relationship between temporal flows and the monstrous, the contributors in this panel present ethnographic explorations of how particular localized monsters change and transform in contexts of social, political, economic or environmental crises. Analytically, the presentations focus on how monsters have the potential to break temporal modes. At once timeless, of their time and out of time, all monsters share the characteristic that they unsettle the flow of time. For instance, ghosts and ancestral spirits may serve to bring the past into the present in ways that inform genealogies, histories, and ways of remembering. Vampires and zombies, on the other hand, frequently challenge the logics of 'life' times. Other monsters, such as aliens and watchers, become monstrous in power of the perception that they emerge from other time dimensions. References: Cohen, J. J. (1996), 'Monster Culture (Seven Theses),' in J. J. Cohen (ed.), *Monster Theory*, 3–25, Minneapolis: University of Minnesota Press. Musharbash, Y. and G. H. Presterudstuen (2014),

Monster Anthropology in Australasia and Beyond, New York: Palgrave Macmillan. Musharbash, Y. and G. H. Presterudstuen (2020), *Monster Anthropology: Ethnographic Explorations of Transforming Social Worlds Through Monsters*. London and New York: Bloomsbury.

Monsters, Change, and Temporal Flows: Since we started our work on *Monster Anthropology*, Geir Presterudstuen and I have been working with the understanding that the world we live in is not simply one populated by us and others, but as one that is constituted through entangled living and being. This, we argue, is particularly important when trying to approach novel and hopefully deeper understandings of the current cultural moment of planetary crisis. In this paper, I provide an overview of *Monster Anthropology* so far and then sketch the paths we hope to take with this panel. I begin by elucidating how J Cohen's (1996) volume *Monster Theory* worked as a rallying point for interdisciplinary analyses of monsters – which until that point were niche and scattered. Geir and I, then, in *Monster Anthropology from Australasia and Beyond* (2014) attended to four issues in particular: 1. the indeterminacy of monster realities; 2. the particularities of the monstrous body; 3. how monsters are contingent on the humans they haunt; and 4. monsters and change. The last aspect formed the foundation for our next volume, *Monster Anthropology. Ethnographic Explorations of Transforming Social Worlds Through Monsters* (2020). Being concerned with monsters & change, specifically, in the introduction we outlined a number of ways in which monsters are engaged with change, namely emergence; adaptation; appropriation; amalgamation; extinction; and succession. In our current work and in this panel, we expand this to include other ways of change, and by introducing a focus on the temporal aspects of change, in particular. Presenter: Yasmine Musharbash (Australian National University, School of Archaeology & Anthropology)

Zombies: The Possibility of Life in Anti-Racist Organizing against Statelessness: How does the figure of the zombie conjure not only death, but also the possibility of life? What is the role of the zombie in the everyday discourse and practices of anti-racist activists? The Dominican Republic is currently home to the largest population of individuals rendered stateless or at risk of being stateless in the western hemisphere. Through a series of policies and juridical rulings over the past two decades, Dominicans of Haitian descent have been stripped of their once recognized legal status as citizens. In describing their ongoing condition as Black stateless subjects, Dominicans of Haitian descent often refer to

themselves and others as zombies who have been rendered *muertos en vida*, living dead. The zombie as embodied in the figure of the Haitian migrant and his children also becomes imbricated in the development of anti-Black nationalist discourses in which rallying nativist politics becomes a strategy for the securing of Dominican borders. However, As Kaiama Glover notes “Both alive and dead, neither alive nor dead, the zombie always retains the possibility, albeit slim, of reclaiming his or her essence... (2010:60).” Through a methodology I refer to as *reandando* I return to and examine my experiences conducting ethnographic research in the Dominican Republic as well as my digital encounters. I explore how anti-racist contestations in the Dominican Republic and the Dominican and Haitian diaspora are shaping understandings of national belonging leading the zombie to not only symbolize anti-Haitian and anti-immigrant discourse and death, but the possibility of Black liberation and life. Presenter: Amariy Estrella (Rice University, Department of Anthropology)

Elementary forces: fire, water, and ice as monsters in Iceland: Iceland is at the mercy of the elements of nature, specifically water, ice, and fire. The land was born of fire and named for ice. Winters are long, summers are short, harbours freeze, and volcanoes erupt; nature can be monstrous. Over centuries, Icelanders have learnt to negotiate their relationships with the elements, and in some cases attempted to ‘tame’ their monsters. Such taming may be through technology, but historically the primary form is to make the monstrous knowable, to embrace by naming. Through naming and knowing, monsters and gods might be contained within the human world, if not fully controlled. One such example is that of Surtur. Surtur is a giant, the killer of gods, a creator, and a destroyer. Surtur rides with a fiery sword that creates fissures, and calls new land into being. One of the youngest parts of Iceland, born of fire in 1963, is named after Surtur (Surtsey). In 1973, Surtur visited the small island of Heimaey (Home island), causing a new volcanic mountain to erupt from the land, and pour fiery lava deep into the harbour. Surtur was stopped by Iceland's elemental force of water, manipulated by humans. In this paper we explore the relationship between Icelanders and the elements, and the particular role of creatures like Surtur, who we position as existing, simultaneously, in two worlds, the human and the elemental. Presenter: Helena Onnudottir (Western Sydney University)

5-060

Narrating Memories: Pivotal Moments through Space and Time

8:00 AM - 9:45 AM TMCC - 803 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Dominika Baran (Duke University)

CHAIR:

**Judith Pine (Western Washington University,
Department of Anthropology)**

PRESENTER:

**Doris Warriner ,Michele Koven (University of Illinois,
Urbana-Champaign),Coirle Magee (University College
London),Stephanie Love (University of
Pittsburgh),Rachael Sebastian (SUNY, Binghamton
University, Department of Anthropology),Jillian
Cavanaugh (CUNY, Brooklyn College, Department of
Anthropology)**

DESCRIPTION:

Narrative and memory are inherently and inseparably connected, and closely bound up with identity and the self, as has been observed by scholars across the humanities and social sciences since the beginning of what has been termed 'the narrative turn' (Riessman 1993). Giddens (1991) reflects on identity as rooted 'in the capacity to keep a particular narrative going' (54). Polkinghorne (1988), having defined narrative as 'the primary form by which human experience is made meaningful' (1), observes that narrative cannot exist without the plot, which 'functions to transform a chronicle or listing of events into a schematic whole by highlighting and recognizing the contribution that certain events make to the development and outcome of the story' (18-19). A similar point is made by Hinchman and Hinchman (2001): 'Through narrative emplotment, we organize, integrate, and seek an accommodation with temporality... emplotment humanizes our experience of time, making its passage meaningful to us' (1). Within linguistic anthropology, Ochs and Capps (2001) observe that 'Putting the pieces of one's life experiences together in narrative is one way in which a human being can bring a sense of coherence and authenticity to his or her life' (252). In this panel, we focus on narrating memories of trauma, or of pivotal, life-changing events. Crucially, psychologists researching memory have pointed to numerous ways in which memory is an ongoing and changing construct, a

continuous re-invention and re-interpretation of the past rather than its precise recording (Schacter 1999, 2001; Schacter et al. 2003). King (2001) contrasts the psychoanalytic metaphor of memory as an archaeological excavation with the more dynamic view of memory as a retrospective reinterpretation and reinscription. For King, collective memory and, correspondingly, collective forgetting, are both crucial for the construction of group identities and cultural belonging. Relatedly, the imperative to recall and name traumatic memories has been studied by scholars writing about institutional interviews with asylum seekers (e.g. Signorini 2015). Papers in this panel explore the narration of traumatic memories using the theoretical tools of linguistic anthropology. Presenters investigate how memories of displacement are framed within qualitative interviews; how adult children of Holocaust survivors construct intergenerational narratives; how competing narratives of loss and progress inform collective memory in a Belfast neighborhood; how memories of Algeria's colonial past are mediated by the material world of the urban landscape; how painful and intrusive memories are narrativized through visual media; and how a female heritage food producer makes sense of an accident that rendered her unable to work.

“Well, no, it wasn't smooth”: Restorying spatiotemporal resources, uncertainty, and moral stance: Narratives of displacement are often characterized by liminality, uncertainty, transitions, and turmoil; yet, they also reveal an effort to impose coherence on details remembered. This paper investigates how memories of displacement and/or traumatic experiences are framed and reframed within the context of the qualitative interview—and how this kind of interactional accomplishment helps to shape/reshape the identities and moral stances of both interlocutors. With a focus on 'how we remember and continually restory our pasts, shifting the relative significance of different events for whom we have become' (Mishler 2006, 36), I examine the spatiotemporal resources mobilized by the narrator, how narrated memories of lived experience might 'exist in a state of intertextuality' (Gergen, K. 1994), and how 'human time flows back and forth from moments remembered, to the unfolding present, to moments imagined' (Ochs & Capps 2001, 200). Data excerpts come from interviews with a transnational migrant about his experiences with displacement, how he navigates the 'in-betweenness' that accompanies his mobility, and his ongoing community-based advocacy work. The analysis highlights the value of identifying and tracing temporal elasticity in narratives of displacement

(Ochs & Capps 2001) and how 'shifting time-space alignments' (Perrino 2011) are mobilized by narrators to 'invoke generational, historical, and national time scales' (Koven 2016, 19). Presenter: Doris Warriner

Telling Intergenerational stories of Holocaust Rescue: Inhabiting narratives of parental experience: Much discourse-oriented scholarship has focused on stories of firsthand experience, claiming that narratives of vicarious experience are usually less compelling (Labov 1972). On the other hand, scholars in other disciplines have adopted the notion of post memory (Hirsch 2012) to examine how children 'inherit' their parents' memories of trauma. This paper examines how a group of adult children construct, narrate, and identify with their deceased parents' experiences of rescue during World War II. Specifically, I examine how adult children reconstruct their parents' experiences of escape from Nazi occupied Europe, thanks to lifesaving visas from the Portuguese Consul of Bordeaux, Aristides de Sousa Mendes. Most were told only fragments and sometimes nothing at all about this key period of their parents' lives. However, with a sudden rise in interest in constructing a public legacy for Aristides de Sousa Mendes in Portugal, Israel, and the United States, many have been publicly enlisted (Kidrin 2009) to tell their families' stories. Although Wodak and Rheindorf (2022) found that adult children of Holocaust survivors in Austria often seem to lack specificity and affective engagement, my participants often seemed to inhabit the figure of their deceased relatives, similar to how Urban (1989) discussed theatrical projection in myth sharing. I examine how, in public testimonials and interactions with other adult children, members of the second generation try to construct and identify with these intergenerational narratives, as simultaneously their own and those of deceased ancestors. Presenter: Michele Koven (University of Illinois, Urbana-Champaign)

'We've lost so much': Challenging regeneration in a Belfast neighborhood through a narrative of loss: In post-conflict Northern Ireland, collective memory continues to be essential to the reproduction of sectarian identities (e.g. Rolston, 2010; McQuaid, 2017). More recently, official bodies have attempted to promote a 'post-conflict' narrative of movement towards peace. However, challenges have arisen via alternative ways of narrativising the recent history of NI. Among Loyalists, this has most often found expression as a narrative of loss, of both a 'privileged political and economic position', and a traditional way of life (Komarova and O'Dowd, 2013). This paper explores how

these competing narratives of progress and loss play out in one Belfast neighborhood, which has been understood as Loyalist in nature. It was designated in 2003 as a 'neighborhood renewal area', in which official narratives of 'post-conflict' transformation are manifested through urban regeneration plans. Using data gathered during ethnographically-informed fieldwork, I demonstrate how local memory of the neighbourhood, framed through the narrative of loss, comes to be politically mobilised by residents to shape and challenge ongoing processes of urban regeneration. The situation is complex in that connected processes of privatisation and urban regeneration have indeed resulted in reduced housing availability. This is sharpened by the arrival in the area of residents from outside NI in the post-Troubles era, who 'traditional residents' understand as competitors for the increasingly scarce resources available in the neighborhood. Through the narrative of loss, used to bolster a sense of collective identity, I argue that such material dispossession becomes conflated with loss of ethnic control of the neighborhood. Presenter: Coirle Magee (University College London)

The City as Archive: Narrating Colonial Memories in Postcolonial Algeria: In 1962, Algeria won its independence from France after a bloody eight-year war. As a settler colony for 132 years, the French built urban Algeria in its own image, and, long after independence, Algerian urban space has continued to carry intense colonial representational loads. Postcolonial attempt to repair the past by erasing colonial traces from the landscape have largely failed, at least in part, because these same French colonial spaces and structures have always also been Algerian. Buildings, roads, monuments, and other urban sites are, in fact, shared by the colonial and postcolonial period, making them both "theirs" and "ours" simultaneously. Scaffolded onto these contested places, many contemporary Algerians struggle to narrate their complex and contradictory memories—both personal and collective—of the colonial past. In this paper, I focus on one local radio host (known as Massinissa) in Oran—Algeria's second largest city—as he grapples with narrating this complex past of the urban landscape. I explore the linguistic tightrope that Massinissa navigates to acknowledge the genocidal regimes that built much of Oran while also making forceful claims to the past and urban space as always already being "ours." This shows that while narrative and memory are inherently and inseparably connected, they are also always mediated by the material world. The past's materiality is central to how narratives cohere by securing memories

in place. I explore the potential of seeing the ordinary material world as an “archive,” creating collective memory narratives rooted in people’s sensory and affective experience. Presenter: Stephanie Love (University of Pittsburgh)

When Words Fail: Memories, Narrative and Visual Art: Memories are the raw materials from which we construct autobiographical narratives, which in turn have powerful implications for one’s sense of identity. Indeed, narrative studies show us the mechanisms through which storytellers construct, enact, and negotiate identity vis-a-vis the narrated events (De Fina 2003; Ochs and Capps 1996; and Wortham 2001). These narrating processes, in turn, are a way to ‘work through’ traumatic, painful, intrusive memories, repairing a fractured sense of identity or disruption these experiences can cause (Hunt 2000; Ricoeur 1991). Through the narrative employment of these kinds of memories, they become more coherent, structured units, which are easier to understand, grapple with, and communicate to others. Through my ethnographic research with visual artists, I explore the relationship between memory, narratives, and visual art, and the role that visual narratives can play in the employment and narrative process when words are not able to handle certain ineffable memories. The ones that escape words either because of the nature of the memory itself or the cognitive style of the one remembering. For some, verbal communication does not have the same level of primacy as it does for others, and so dealing with traumas and intrusive memories narratively is not always initially within reach (Ferrara 2005). My work here extends scholarship regarding the role of narrative in trauma studies into the realm of visual narratives. Artistic expression through visual narratives is a powerful way for people to grapple with memories that defy words by evoking and indexing emotions and ideas. Presenter: Rachael Sebastian (SUNY, Binghamton University, Department of Anthropology)

“Mai in pace”: Memory, narrative, and the precarious self : Narratives make sense of life experiences, situating them within life courses and the political and socioeconomic conditions of the narrating and narrated moment. This paper is an analysis of what Katie Stewart (1996:138) called the “incessant, daily narrativization of the accidental, contingent, and phantasmic effects of the industrial and post-industrial order of things.” It focuses on an audio-recorded and transcribed life history interview in which one of the few female heritage food producers in the northern Italian

community within which I have done long-term ethnographic research narrates how she entered this business and made a life for herself within it, an account that melds the personal, familial, professional, and political economic. Talking soon after an accident that prevented her from working for several months, she identifies a car accident she caused several years before (in which no one was hurt) as the moment in which everything changed and since which she has had, as she put it, 'no peace.' The narrator draws on people, places, conflict, and the mundane practices of trying to make a living to bring her life experiences into social and psychological focus (Ochs 2007). In doing so, she aligns the narrating moment of powerlessness and productive inaction with a series of emplaced events, “crossed words,” and accidental mishaps that rendered her alone and isolated, unable to count on social, familial, or professional connections and resources to aid her. Her account reveals the structured and gendered precarity of self-employment in early 21st century Italy. Presenter: Jillian Cavanaugh (CUNY, Brooklyn College, Department of Anthropology)

5-065

Negotiating Wellbeing and Uncertainty amid Regimes and Structures of Care, Politics, and Power

8:00 AM - 9:45 AM TMCC - 716 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Heather Prentice-Walz

PRESENTER:

Raymond Schwartz ,Camilo Ruiz (University of Connecticut, Department of Anthropology),Daniel Manson ,Daisy Couture (McGill University, Department of Anthropology),Uzma Zafar ,Heather Prentice-Walz

DESCRIPTION:

The presentations assembled in this session share an anthropological concern with the ways in which institutions and interventions for wellbeing, stability, and care can undermine their goals and expose vulnerable populations to additional risk in contexts of instability and uncertainty. Individually and taken together, these ethnographic interventions also raise compelling questions about the politics of inclusion and exclusion in the production of knowledge about types of people in need of intervention. These insights emerge

from a range of perspectives such as NGO programs, 'supportive housing' projects, and medical encounters. Presenters also destabilize grand narratives about particular places and peoples primarily represented and intervened upon through tropes of poverty, lack of agency, and a presumed lack of knowledge for what is good for them.

Help Not Handcuffs: Exploring the Basis and the Results of a Police Response to a Mental Health Service Need: Help Not Handcuffs: Exploring the Basis and the Results of a Police Response to a Mental Health Service Need Between 2015 and 2020 nearly a quarter of the all the people killed by the police officers where people living with a mental illness. In addition, while injuries from police encounters are common statistics are not routinely available. In New York City almost half of the people killed by the police where in need of mental health services. Over the last seven years, nineteen New Yorkers' experiencing a mental health crisis were shot and killed by the police. Of the nineteen, sixteen were people of color. Almost all mental health crisis calls to 911 in New York City are responded police and EMTs with police in control of the response. A criminal justice response too often results needless arrests and jails disproportionately for people of color. Unequal access to community based mental health services, poverty, stigma associated with a mental illness and the unfounded association of mental illness and violence lead to untreated mental illness, shortened life spans and disrupted lives of individual, families and friends. Participating with an advocacy coalition and a community based mental health organization with a primary focus on community based services and on redesigning mental health crisis responses without the police requires a broader examination on criminalization of mental illness and the ongoing disparities in access to mental health care and social supports.

Anthropologists can be engaged in exploring the underlying dynamics of the criminalization of mental illness, treatment of mental illness and how class, race and ethnicity effect access to appropriate care.

Presenter: Raymond Schwartz

Painful Pleasures: A Multi-Gazed Ethnography of Heroin and Methadone Use in Urban Colombia.: Shifts in the opioid market within the Americas have led to an unprecedented decade-long heroin epidemic in Colombia, which has disproportionately hit youth, especially men in urban communities. While research on the impact of the opioid epidemic typically focuses on the Global North, this project zeroes in on Colombia, a country that both produces and consumes heroin.

Through community-based participatory research (CBPR) and arts-based methodologies, this paper reveals the arduous journeys of heroin users navigating addiction in a country deeply enmeshed in the global war on drugs, where drug use and addiction are paradoxically disregarded and harm-reduction policies are at an embryonic stage. This project is framed around the principle of returning legitimacy to people's knowledge, in which anthropology through CBPR becomes a collective venue for heroin users to portray both daily life struggles and positive futures of the right to live with pleasure. Presenter: Camilo Ruiz (University of Connecticut, Department of Anthropology)

Housing First, but what comes next? Exploring young people's return pathways to instability during a housing crisis in Vancouver, Canada: Housing instability, mental health, and homelessness among young people who use drugs (YPWUD) in Vancouver, Canada have increasingly been framed through a language of crisis. The declaration of these overlapping crises has prompted a wide range of targeted interventions, including the rapid expansion of 'supportive housing' projects that integrate housing-based substance use and mental health care supports for young people who use drugs. There is growing evidence demonstrating that these models are effective at stabilizing people who are experiencing protracted housing instability, mental illness, and substance use related health concerns. Yet, it is critical to understand how young people's experiences of uncertainty and precarity persist despite being housed in order to identify potential return pathways to unstable housing. This paper recounts the experiences of three young people who have lived in supportive housing buildings to demonstrate that achieving the relative stability afforded by these interventions is partially contingent on maintaining a delicate balance between being 'too much' or 'too little' in crisis. While being in crisis makes young people visible to forms of support, I argue that entering periods of personal crisis may reopen pathways into unstable housing by activating undesirable institutional responses that conflict with young people's sense of autonomy.

Presenter: Daniel Manson

A regime of certainty: Medical uncertainty, somatoform disorders, and conditions of (im)possibility in the clinic: This paper explores patient and clinician orientations to medical uncertainty in somatoform disorders (a contemporary term for hysteria). Interested in the therapeutics of uncertainty, I ask how insistence on medical certainty shapes the conditions of possibility for suffering, care, and recovery. Medical knowledge is

often colloquially synonymous with certainty and truth; however, where do we find ourselves when medicine is foundationally uncertain about a diagnosis, prognosis, or treatment? Somatoform disorders refer to the phenomenon in which someone is seriously ill – e.g. seizures, complex pain, paralysis – but no pathophysiological cause can be found. A multitude of competing explanations for this phenomenon exist – emotional distress somatically manifested, disturbances in nervous system connectivity, etc. – and yet profound uncertainties in care and illness experience remain. Research has historically focused on the therapeutic benefits of certainty, however, this paper follows recent calls to embrace medical uncertainty (Greco 2017) and approaches uncertainty not as a cipher for ignorance, but as a flicker, a simultaneous polyphony (Despret 2020); how do patient and clinician orientations to uncertainty shape the conditions of possibility in the clinic? Based on two months of ethnographic fieldwork with clinicians and suspected somatoform patients in a Canadian neuropsychiatric hospital, I argue that while patients and clinicians were avowedly conscious of medicine's uncertainties in this context, in practice, both enacted medicine as a regime of certainty – a term I offer to describe a cultural tradition that imagines medicine as a system able to provide access to objective truth, making uncertainty an unacceptable mode to inhabit. This paper argues that it is this imaginary and enactment that hampers efforts to transition to approaches that embrace uncertainty. Furthermore, while this will to certainty may be therapeutic in the moment, I argue that in the long-term it fails to hold the strange, dynamic, experiences of somatoform symptoms and participates in the marginalization of suffering that does not neatly correspond to pathology. Presenter: Daisy Couture (McGill University, Department of Anthropology)

'Authentic' Citizens: Transition Medicine and Legitimate Transgender Bodies in Pakistan: This paper explores emergent meanings of gender dysphoria in medical encounters between transgender people and medical practitioners in Pakistan. Since the introduction of the Transgender Persons (Protection of Rights) Act 2018, trans people can access citizenship under the category of khwaja sira (transwoman), khwaja sira (transman) and khunsa-i-mushkil (intersex or hermaphrodite persons). A transition based definition of legible gender variant citizenship has shaped meanings around 'authentic' trans bodies- who is 'really' transgender? What are the limits of transition medicine in the context of a specifically Sunni Muslim medical ethics in Pakistan? The use of biomedical ideas of disorder and

transition to investigate the 'realness' of trans experience has resulted in complex requirements of visibilizing dysphoric experience for the sake of access to citizenship and gender affirming care. Under the new law, doctors become assessors of legitimate citizenship claims as they assist bodies in transition. Clinical diagnoses of gender dysphoria come to sustain medical hegemonies of power in the anatomical geography of citizen bodies. Even as gender variant citizens become political participants, their bodies in transition are expected to display static correspondences with biopsychological modes of citizenship (Petryna 2016). In this paper, I analyze medical encounters and conversations between doctors and those engaging different aspects of transition medicine as they navigate the medical requirements of citizenship. I explore Sunni Muslim medical ethics among Pakistani psychiatrists and what ethical negotiations make gender affirming medical care possible for their transitioning patients. In the process. What are the questions asked of dysphoric patients to medically 'prove' their dysphoria? How is gender dysphoric experience visibilized in a psychiatric setting to qualify the trans body for transition care? This paper looks at the varied ways in which doctor-patient interactions become a place of negotiating different options for bodily transition to satisfy state legislative demands of citizen psychology. As a newly imagined therapeutic state which attempts to disseminate care for its gender variant citizens, I explore emerging practices of transition medicine in Pakistan and its related rearticulation of legitimate citizenship. Presenter: Uzma Zafar

Wellbeing Andeyò: Reimagining Frameworks of Wellbeing in the Grand'Anse, Haiti: Wellbeing Andeyò: Reimagining Frameworks of Wellbeing in the Grand'Anse, Haiti What does it mean to have wellbeing, or to be well? Moreover, whose experiences are excluded from and/or undermined by normative frameworks of wellbeing? In this paper, I explore these questions in the context of the andeyò (rural countryside) Grand'Anse region of Haiti, where I conducted intermittent ethnographic research focused on foreign aid interventions between 2016 and 2020. Drawing upon in-depth ethnographic material, this paper argues that community members' perspectives from the Grand'Anse: 1) challenge current frameworks of wellbeing that evoke and juxtapose the categories of 'objective' and 'subjective'; 2) highlight the importance of place-based understandings of wellbeing, and; 3) compel in-depth engagements with hope and futurity as part of a framework for wellbeing. By highlighting community perspectives on wellbeing in the

Grand'Anse-- including the ways in which community members define wellbeing, actively experience wellbeing, and affectively anticipate wellbeing-- this paper provides critical interventions in wellbeing discourse and related practices enacted by NGOs and other foreign actors in and beyond Haiti, in regions that generally appear to be excluded from academic studies of wellbeing. In the case of communities in Haiti, a country that has been argued to be made legible through tropes of suffering and poverty, and where there is a long and troubling history of essentializing, dehumanizing, and reductionist narratives (e.g., Bellegarde-Smith and Michel 2013; Dash 1998; Farmer 2003; Trouillot 1995; Ulysse 2015), the lack of in-depth research on wellbeing is particularly poignant. Wellbeing has no agreed upon standard definition, nor is wellbeing uniformly studied or applied across disciplines, or even within the same field of study. At the same time, wellbeing increasingly figures into international aid and development agendas (e.g., the UN's third Sustainable Development Goal, 'good health and well-being'; OECD's Better Life Index; WHO's 5-item Well-Being Index), even the concept's contours are uncertain (e.g., Dolan and Metcalfe 2012; Michalos et al. 2011; Pleeging et al. 2021), contested (e.g., Atkinson 2013, 2017; Barletti 2016; Breslow et al. 2018; Wittmer 2021), and often overlook people living in serious economic poverty (e.g., Gough et al. 2007). On the one hand, this leads to exclusionary understandings of wellbeing. On the other hand, the blind-spots in wellbeing studies, coupled with its conceptual ambiguity, create space for reimagining culturally-appropriate frameworks of wellbeing. Presenter: Heather Prentice-Walz

5-070

Pilgrimage and Community: Spaces in Transition

8:00 AM - 9:45 AM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Religion

ORGANIZER:

Augusta Thomson (New York University, Department of Anthropology)

CHAIR:

Simon Coleman (University of Toronto, Department of Anthropology)

PRESENTER:

Nicole Nathan ,Krista Van Vleet (Bowdoin College,

Department of Anthropology),Harini Kumar ,Arif Hayat Nairang (University of Houston),Lena Gemzöe (Stockholm University)

DISCUSSANT:

George Bayuga (University of Colorado, Colorado Springs, Department of Anthropology)

DESCRIPTION:

Since its origins at the heart of anthropological fieldwork, the notion of 'community' has been both theorized and theorized away from. Scholars have pointed to the 'trouble' of community (Amit and Rapport 2002) and sought to de-center it (Deleuze and Guattari 1987; Latour and Woolgar 1986, Latour 1987). And yet, beyond the space of the academy, 'community' is used again and again to describe commitments to beings both human and nonhuman (Parreñas 2018; Blanchette 2020). While community has often been developed both ethnographically and theoretically as a relatively stable social formation (Schutz 1967), this panel re-opens the idea of 'community' as a term and process in transition-whose significance and meaning can touch on both the intimate dynamics of internal group inclusion and the power to link together different peoples across similar axes of identity.

Following the foundational work of Victor and Edith Turner and scholars of ritual processes, this panel incorporates the lens of pilgrimage, and specifically, the theory of 'communitas' to reconsider the liveliness of communities as spaces of transition- where social cohesion and fragmentation occur and recur in ways that engender new modes of 'being with' (Lévinas 1969; Turner and Turner 1978; Blanchot 1988; Nancy 1991; Bowie 1997). In so doing, it considers not only the liminal productivity of the notion of community, but the liminal space of communities in transition (Ikeuchi 2019; Coleman 2022). In a moment when the project of decolonizing anthropology often hinges upon recognizing voices hailing from communities subject to domination and erasure, this panel calls attention to the social processes that shape the shifting boundaries of communal identity, recognition, and action (Povinelli 2002; Simpson 2014; Nadasdy 2017; Cox 2018). Pilgrimage is thus both an exercise in individual mobility and belief and a social infrastructure for creating new networks, fictive kinship, and forms of association. Though pilgrimage emerges from religious origins, its characteristics serve as key reference points for interpreting contemporary mobilities seeking to reshape political institutions, resist systemic racism, and challenge hegemonic authority (Burton 2015; Haugerud 2016; Rouse 2021). How might new scholarship re-envision how pilgrimage and community work as

entities in a similar conceptual orbit? How might pilgrimage reinvigorate the study of religion in an increasingly secular world? How might secular forms of pilgrimage provide insight into ritual practices of politics and social life? In this panel, five scholars present ethnographic cases from a range of religious and geographic sites to delve into the ongoing dynamism of both pilgrimage and community as lenses from which to consider social cohesion in transition.

The Postcolonial Pilgrim: Creating Community in a Complex World: Travel is an important means of religious transformation and identity construction. In my ethnographic research on American evangelical short-term missions (STMs) among Haitian-Dominican sugar cane workers, I investigate the intersubjective process of community making. Meanings and identities are forged between actors who have “different cultural backgrounds and unequally positioned stakes in their relationships” (Faier and Rofel 2014:364). Building on the work of Howell and Dorr (2007), I examine STMs as postcolonial pilgrimages. Unlike the traditional religious pilgrimage, which is based around important holy sites and sacred relics, the STM pilgrimage is centered around the experience of Turner’s *communitas*, or sense of community based in shared experience (Howell 2012). In this paper, I will argue that STMs, moreover, become sanctified like traditional pilgrimages through the acts of seeing and serving the poor. Dominican mission sites and participants are imbued with spiritual qualities and are “blessed” by American participants who accumulate spiritual capital. Short-term missionizers attempt to move away from the modern world in order to be transformed by the missionized’ production of “authentic” culture. However, this transition between countries and ways of life erases American and Haitian-Dominican participants’ pre-existing relations, the results of US foreign policy, late-capitalist modes of governance, and the trade of sugar. These economic relations have trapped cane workers in poverty and created the need for the face-to-face charity provided by American participants. In this way, the STM encounter can “de-fetishize” commodities by creating communities between producers and consumers and thereby powerfully transform participants’ subjective worldviews. Presenter: Nicole Nathan

Faith In, and Outside of, Place: Pilgrimage, Circulating Objects, and Uncertain Publics: How does the circulation of images and objects through various publics shape the “community” of the faithful? In 1996, Adela Cárdenas Vásquez was murdered by ex-husband,

Vidal Cruz. Since then, Adela has become *Mama Adelita*, a popular saint (*santo*, Spanish) who performs miracles and protects especially children, students, women, and married couples. Like other vernacular saints in Latin America, *Mama Adelita* is not recognized officially by the Catholic Church, but the shrine built where she died attracts growing numbers of pilgrims. Those who travel to her shrine near Sucre, Bolivia, almost always engage in ritual practices—lighting candles, chewing coca, drinking alcohol, smoking cigarettes—to make requests or offer gratitude for miracles. Many native Andean Catholics deploy these same ritual practices to maintain sociality between members of a community and non-human persons, including local places (mountains, rock formations, springs). However, adherents of *Mama Adelita* also carry material objects (framed photographs, keychains, prayer cards) away from the shrine, to continue their observances elsewhere. They bring sweet treats and coca leaves for *Mama Adelita* and large pots of food to invite other adherents, mostly strangers, to eat. They follow popular press, documentaries, and social media stories about *Mama Adelita* that circulate on television, radio, and the internet. Drawing together various faithful publics that are not necessarily physically grounded in a singular physical place, this presentation explores how “being with” *Mama Adelita* may enable a transitory sense of community that nevertheless offers possibilities for individuals to actively imagine a less precarious future. Presenter: Krista Van Vleet (Bowdoin College, Department of Anthropology)

Pilgrimage, Faith, and Community in South India: The Nagore Dargah, a Sufi shrine, and arguably the most famous pilgrimage site in South India, recently celebrated its 466th urs, a commemoration of the death anniversary of the 17th century saint, Shahul Hamid. Nagore is a site rich for exploring communities in transition, the relationships between the human and non-human, and transnational connections to Southeast Asia and the Caribbean. Islamic rituals, Tamil traditions, a distinctive musical repertoire, people of different faiths, and a vibrant religious economy co-exist at this site throughout the year, but especially during the urs, a fourteen-day festival. Thus far, the Nagore Dargah has been studied using historical and literary texts. But little is known about the experiences of lived religion and contemporary social life in and around the shrine. Using ethnographic insights gleaned from multiple visits to Nagore and the neighboring town of Nagappatinam, this paper develops an approach to studying community life at this site that encompasses and moves beyond simply a faith-based examination typical of studies of Sufi

shrines. It further highlights the 'communitas' created through localized networks of travel to the shrine, wherein groups of supplicants journey together from across the region, stopping by various shrines along the way to their ultimate destination of Nagore. Presenter: Harini Kumar

Vital Communities: Existing Playfully in the Liminal Time of Violence: This paper observes that living in a time of uncertainty, due to curfews, internet shutdowns, lockdowns, killings, and gunfights, ordinary Kashmiris in the villages of South Kashmir are caught between two orders of time that are 'what is' and 'what is yet to come.' While this experience of uncertainty, or liminality, leads to a nihilistic feeling of being stuck in time, young men and women living in these villages constitute a sense of vitality and community, or what I call "vital community," through the play and humor that emerges out of conversations, games like cricket, making and sharing comic videos and images on social media, and online games. Drawing on an ethnography of a village playground, an online mobile based war game called PUBG, and an ethnography of conversational humor, this paper posits that play accompanied by humor and laughter performs the ontological work of knowing and 'being with.' Play engenders a liminal space-time through which people forge relationships with each other and their place of living, as well as realize the possibility of actualizing freedoms that are otherwise unavailable to them. Presenter: Arif Hayat Nairang (University of Houston)

From Pilgrimage Walk to Protest March: New Communities and Pilgrim's Walk for Future: In recent years, Lutheran pilgrimages have emerged in Sweden, modeled on the Catholic, Camino de Santiago. The ritual act of walking is central to the success of these newly-created Lutheran Church of Sweden pilgrimages. Pilgrims on foot foster temporary communities that connect with the landscapes around them in ways that exceed the powers of localized church services. Indeed, this Swedish pilgrimage movement has taken an ecological turn; pilgrims have joined environmental movements catalyzed by transnational climate actions. Diverse communities have burgeoned around this activist turn. This paper considers a particular instance of the "communitas" generated by the liminal Pilgrim's Walk for Future to COP26 in Glasgow, or what I call "communities-in-transition," to suggest that the interactions and articulations engendered by pilgrims undertaking these ecological pilgrimages generate new forms and rationales for not only "being with" fellow human beings, but also for "being with" the nonhuman.

I pay particular attention to the intersections of Nordic spirituality with the dialogue around climate justice, as well as to the processes of community-making that contribute to the transformation of walking pilgrimages into protest marches. I ask: how do ritual, political and religious forms and meanings create new transitional communities? What binds these communities together and what drives them apart? Presenter: Lena Gemzöe (Stockholm University)

5-075

Pollution and Waste

8:00 AM - 9:45 AM TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Katherine Lambert-Pennington (University of Memphis)

PRESENTER:

ashima mittal ,Seohyung Kim (Purdue University, Department of Anthropology),Katherine Lambert-Pennington (University of Memphis),Jeff Silva

DESCRIPTION:

This panel is a discussion of how waste, from the trash and ruins of capitalism to the tiny particles that accumulate in polluted environments, is negotiated within situated everyday lives. The papers explore the financialization of air pollution in India through clean-tech investments, the role that particulate matter pollution plays in new everyday routines in South Korea, the political potentiality of waste in Sicily, and conflicts over environmental priorities in southern France.

"Speculating" on a Breathable Future: Examining the Workings of 21st century 'Clean' Techno-scientific Capital in India: India, the country with one of the most polluted atmospheres on the planet, is becoming a hub for global investment in 'clean' tech in the wake of managing its proliferating air pollution crisis. Through emergent vistas of green finance, air pollution zones in the country are being transformed into 'experimental' (Petryna 2009; Murphy 2017) ecologies to produce new visions of clean-energy transitions and sustainable growth. In these schemes, clean-tech is introduced as a technology of the present and the future, is touted to bring unprecedented opportunities for wealth creation, and while providing innovative solutions to problems of planetary scale (UNEP 2022; IPCC 2022). Based on 14 months of ethnographic fieldwork with venture

capitalists and clean-tech experts as well as analysis of policy documents, this paper will argue that such this process has resulted in a 'financialization' of the nature in India through global clean-tech interventions. Working through the negotiations and proposals from multilateral and national organizations, my paper will discuss the implications global 'adaptation' and 'mitigation' financial flows that are radically refashioning the meaning of 'just transitions' through creation of new markets, novel resources, and mechanisms of surplus extraction that operate through the language of GHG emission inventories and air pollution reduction co-benefits. Ultimately, the paper will comment on the status of green finance as a revolutionizing force in global capital flows that is transforming the meaning and scope of environmental governance in India in ways that goes beyond state-centric models. Broadly, the premise that technological application of modern science is radically refashioning the geophysical boundaries of the earth system is gaining ground among recent anthropological and social inquires (Ballesteros 2019; Fortun 2014; Masco 2015). However, dominant thinking on the matter focuses on new materialist lenses (Bennett 2010, Barad 2014) where a case is made to focus on the materiality of the object and the technical object itself is treated as external to the relations of production and historical process of capitalist accumulation (Latour 2018). By focusing on financialization of air pollution in India through clean-tech investments, my paper foregrounds how technological process are deeply entangled in and expedite geopolitical processes of exploitation (Kikon 2019; Yusoff 2018). The value form of capital in clean-tech provides a crucial vantage point to understand technology's life-making capacities, as well as the political possibilities that are enabled and foreclosed by the expansion of large-scale financial operations across the world (Foster 2022). Presenter: ashima mittal

Not Airpocalypse But Everyday Lives: Stories of Victims Complicit in South Korean Particle Pollution: In 2019, the Korean government passed a law stipulating particle pollution (also called particulate matter, PM) as a 'social disaster' after experiencing an apocalypse-like high concentration of PM. Pollution is often described as a damage-based narrative like disasters because environmental pollution becomes visible when a certain kind of damage occurs (Nixon 2011). Capturing the geopolitical context of particle pollution in Korea and the way people experience particle pollution in Korea can contribute to describing pollution as entanglement and relations rather than a damage-based narrative with one-way harm (Murphy 2017; Liboiron 2021). This

study reports on four months of fieldwork, digital ethnography, and 35 interviews with residents, citizen activists, and scientists in South Korea. Rather than interpreting pollution as an abnormal incident, this research aims to examine pollution situated in the everyday realm. Nowadays it has become an everyday routine to check air quality and PM concentration 'just like a weather forecast.' People constantly try to reach a compromise between their daily lives and the changed environment, sensing pollutants through symptoms, measuring air quality with technology, and reaffirming the accuracy of data by sharing and comparing with others'. People refer to the air quality index given by the WHO or the government, but they also set their own standards to match their needs and way of life. People actively measure the air quality of their nearest environment, and share, compare, and archive their own data online. The fact that individuals differently tolerate the severity of air pollution challenges the concept of the toxicity index that presupposes a certain normalcy. The global mobility and connectivity of air pollution and the chimeric positionality of South Korea show that there is no one-way pollution (Zee 2021). As transnational air pollution has partially contributed to particle pollution in Korea, social discourses on PM have focused on victimizing Koreans by attributing its cause to China. Thus, people expressed anger, depression, and resignation based on their victimized position. Simultaneously, some people reported that they feel guilty and responsible both as a consumer and a citizen, for buying products 'made in China' and living in a 'developed country' that contributed to environmental pollution. This complicated entanglement based on complicity and connectivity enables us to contextualize pollution as a relationship. Lastly, this research points out that the current interventions to tackle particle pollution in South Korea, including defining it as a 'social disaster,' are paradoxically contributing to maintaining the status quo by naturalizing and justifying anthropogenic causes. Conducting research in the era of COVID-19, I witnessed that PM has been constantly juxtaposed with and competing against other issues including COVID-19, climate change, other disasters, and even other air pollutants. This research problematizes the attempts to sever the relationship between the environment and the human beings, and even between different environmental issues. Pollution has been deliberately misread by constantly separating the environmental issues and human-environment relations. I would like to theorize these constant attempts to make separations and stratifications among environmental issues by prioritizing only one issue as a disaster with 'pinpoint environmentalism.' Presenter:

Seohyung Kim (Purdue University, Department of Anthropology)

Reinscribing Value in a Landscape of Abandonment: Waste and Agriculture in southeastern Sicily: Modern economies have a kind of metabolism premised on cycles of production, consumption, and rejection. Unwanted and sometimes unused and unusable objects are cast aside in trash bins, in rivers and oceans, on sides of roads, and in landfills. Waste, as matter out of place, also signifies broader processes of abandonment and ruination that characterize late-capitalism. In Southern Italy the 'waste crisis' has prompted numerous interventions, from illegal dumping to large scale incinerators to criminal activity. Not only is it emblematic of the political, economic, and environmental challenges the region faces, but waste has fueled activism and alternative ways of knowing, valuing, and relating to nature. This paper responds to Anna Tsing's call for anthropologists to attune our ethnographic eyes to what can happen in the ruins of capitalism and to reconsider Drawing on more than 5 years of intermittent ethnographic research with the Participatory Presidium of the Simeto River Valley, I critically examine how this coalition of farmers and activists in southeastern Sicily is attempting to reoccupy and contest the problem of waste through social farms and the Simeto Ecomuseum. I offer the lens of restorative attachment – the desire to (re)create connection (social, physical, emotional) based on care for a place (environment/ ecosystem/landscape) – to trace how residents' appreciation of and belief in the 'ecological and social wealth' of the Valley are uneasily interwoven with patterns of abandonment. I conclude by suggesting how these conflicting social and political orders make legible the challenges of reinscribing value in the Valley. Presenter: Katherine Lambert-Pennington (University of Memphis)

Beyond Words: A Sensorial & Interspecies Approach to a Multimodal Ethnography of a Polluted French Territory: This presentation draws on an ongoing post-doctoral research project 'ECOS' that studies social interactions and pressures between humans and other living worlds within a polluted environment and affected by climate change. <https://centrenorbertelias.cnrs.fr/programmes-de-recherche/ecos/> This proposal questions how to make tangible the interspecies entanglements and tensions around the Étang de Berre lagoon in Southern France. Situated between Marseille and the Camargue nature reserve, the Étang de Berre is a territory that takes its name from the sublime and enormous brackish lagoon that sits at its center. Home to a historically

unique and diverse ecosystem, over the last century, the French government along with municipalities around the lagoon, have invested heavily in petrochemical and energy industries. Today the Étang de Berre zone has become one of the most important economic industrial hubs of France on one hand, and yet an ecological sacrificial zone on the other. This presentation will highlight a range of polyvalent narrative approaches, adopting audiovisual technologies as an immersive, empathic sensorial methodological strategy to render perceptible, audible, and felt these phenomena that escape ordinary human perception. I will discuss the research and share samples, including sonic ethnographies, documentary videos and photography to explore their potential for expanding our notion of anthropological knowledge. Presenter: Jeff Silva

5-135

REMEMBERING JAMES WOODBURN: PIONEER IN HUNTER-GATHERER STUDIES

8:00 AM - 9:45 AM TMCC - 715 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Jacqueline Solway

CHAIR:

Richard Lee (University of Toronto, Department of Anthropology)

PRESENTER:

Jerome Lewis (University College London, Department of Anthropology), Thomas Widlok (Dartmouth College), Robert Hitchcock (University of New Mexico, Department of Anthropology), Melinda Kelly, Sheina Lew-Levy, Duncan Stibbard Hawkes (Durham University, Department of Anthropology)

DISCUSSANT:

Megan Biesele, Alyssa Crittenden (University of Nevada, Las Vegas)

DESCRIPTION:

James Woodburn passed away in June 2022. Retired from the London School of Economics, he was mourned by family, friends, colleagues and former students. And also by a world-wide network of hunter-gatherer specialists, influenced by his key contributions to critical theory, innovations in field-work practice, and in his ethical clarity on the responsibilities of scholars to the

people they study. His field work with the nomadic Hadza of north-central Tanzania began in 1957 and continued into the 21st century. It is regarded as paradigmatic in the study of foraging peoples, and seen as a role model for generations of field workers. His articulated distinction between 'immediate return' and 'delayed return' hunter-gatherers has been widely adopted in helping to understand the diversity of hunter-gatherer case material world-wide. James Woodburn's most impactful accomplishment was his 1982 Malinowski lecture on 'Egalitarian Societies.' Under the massive impact of global capitalism, the very reality of societies based on egalitarian principles had been called into question. This lecture restored their legitimacy by documenting their existence across diverse continents and settings, and by critically examining the underlying principles by which they were sustained, and their range of variation. The panel, in Round-Table format, will bring together scholars, activists, and former students to evaluate his contributions to social anthropology. The panel will also situate his work in light of current trends in social and evolutionary theory, some of which strongly validate his contributions, while others challenge, critique, or ignore them.'

5-080

Revolution, Resistance, Decolonization: Remaking presents and futures in the Global South

8:00 AM - 9:45 AM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Middle East Section

ORGANIZER:

Marta Zavaleta (Vanderbilt University, Department of Anthropology)

PRESENTER:

Sardar Saadi (University of Toronto, Department of Anthropology), Diana El Richani (University of Toronto, Department of Anthropology), Seyedeh Mehrnaz Moghaddam

DESCRIPTION:

This panel brings current experiences and answers from Lebanon, Iran, Rojava, and El Salvador to eternal questions: How do people living under multiple crisis, authoritarianism, war, and the legacies of violence redress the past, remake society, and make better futures? What kind of labor is required to bring such

change? What role can social media play? Who is imagined to do this work and what happens when those considered victims and without agency take on such initiatives? The first paper argues that children-soldiers are agentive participants in left-wing guerillas in El Salvador. The second turns to education as a site of emancipation by examining the struggle of the University of Rojava, founded by Kurdish revolutionaries to establish an emancipatory higher education system applying the principles of grassroots democracy, women's freedom, co-existence, cooperative economy, and ecological living. The third finds that some in Lebanon form alternative presents and futures through attachments to land (agriculture, burial practices, etc..). The fourth sheds light on the process through which women activists in Iran during the Woman, Life Freedom uprising were able to use video to extend understandings of what women's freedom can entail. The fifth examines the efforts of an Indigenous activists network in El Slavador to seek justice for Indigenous peasants disappeared in the 1932 massacre and finds the creation of counter-publics (again through social media) as essential to further legal efforts to challenge the exclusion of land rights of the recent state recognition of Indigenous peoples.

Higher Education and Emancipatory Politics: The Case of University of Rojava: This presentation reflects on the struggle of the University of Rojava to establish an emancipatory higher education system in Syria. The University of Rojava was founded in Qamişlo in 2016 in the autonomous region of North and East Syria, also known as Rojava, in the midst of ongoing violent conflicts, mass displacement of millions, and extraordinary geopolitical tensions. This region is where the majority of Syria's Kurdish population along with other ethnic and religious communities live. The diversity of this region was disrupted by colonial mappings of the Middle East in the early 20th century, followed by the rise of the newly established nation-states and decades of violence and repression. With the Syrian people's uprising turning into a civil war from 2011 onward, Kurds and other communities in Rojava escalated their struggle for democratic self-rule into what is known as the Rojava revolution beginning in 2012. Since then, the revolution has focused on defending communities of the region against violent attacks coming from Jihadist groups as well as the Turkish and Syrian armies. The revolution aimed to establish self-governing communities based on principles of grassroots democracy, women's freedom, co-existence, cooperative economy, and ecological living. This is historically significant, as the Rojava

Revolution proposed an alternative escape for the people from decades of suffocating conflicts and political repressions. In this presentation, I will talk about the ongoing foundation process of the University of Rojava and the many challenges it faces to navigate through everyday operations. The university strives to reflect the cultural and philosophical characteristics and values of intellectual traditions of Mesopotamia in its curriculum. In fact, it proposes a historical and unprecedented case in higher education for unrepresented communities of the region to revive their cultures and languages, which historically have been subjected to assimilation and different forms of repression and state violence. The university also takes experiences and practices of learning in higher education from various parts of the world, especially among indigenous and marginalized communities, into consideration. I will discuss the University's research and education programs as part of a curriculum that relays on theories, methodologies, and practices of decolonization. Presenter: Sardar Saadi (University of Toronto, Department of Anthropology)

'I am the Wheat': theorizing refusal and resistance through land in Lebanon: 'I am the wheat', I am told by one of my interlocutors in Beirut, Lebanon as our discussion encompasses an eventual return to land in death amidst the violence in the region. The reference to 'becoming' the wheat is not just about the material conditions of the cycle of life and death and the challenges that may prevent this return to soil, but rather, also about how our way of being is understood and embodied. Amidst the financial and economic collapse that Lebanon is going through, waves of mass emigration is underway. However, I look at those who stay behind and how they theorize this conviction of staying through the practices that build and sustain a relationship to land, whether that may be traditional agricultural practices, burial rituals, or other sorts of affective means that bring into focus a political imaginary that invokes an alternative way of being and eventual hopeful future. My interlocutors are theorists themselves who produce and embody theories of survival, *sumud* (Steadfastness), and attachment to land through the political and ethical claims that they make. How, then, can those who stay create and embody a politics capable of envisioning futures and invoking hope through land when in situations of crises in Lebanon and the region? How do people, not just survive, but actively form alternative presents and futures? The ethical and political claims that people who remain behind make then can be viewed as a site in which the self, the communal, and the cosmic is

understood and lived through, perhaps diverged from a hegemonic understanding. I look into the theories and practices that are evoked by those who stay behind through which a political imaginary can be formed and maintained in order to envision an alternative future and a radical detachment from coloniality. My methodology involves ethnographic work in two major sites: 1) the agricultural: grassroots organization that engage with traditional knowledge training in South of Lebanon as well as farmers and others who engage in these practices on an individual basis; 2) burial rites: exploring the Lebanese diaspora's wish to return in death and to be 'home' and in 'one's land' and the materialities involved in the practice of return and staying in the land after death, while also looking at how those who stay engage with death as a temporal practice and connection to land and belonging. Presenter: Diana El Richani (University of Toronto, Department of Anthropology)

Everyday Resistance to Everyday Revolutionary Practices: a Feminist Revolution in the Making on the Streets of Iran: The widespread protest in August 2022 ignited by the death of Jina Amini, the Kurdish Iranian young woman, at the hand of the morality police unified various groups of Iranians from different political, economic, and religious backgrounds into envisioning a revolution for the future of Iran. Scholarships on previous revolutions in Iran (Constitutional Revolution in 1911 and the 1979 Islamic Revolution) demonstrate that nationalist discourse excluded women from decision-making positions for their own bodies. In the recent Woman, Life, Freedom (WLF) uprising, women of Iran attempt to take control of the discourse by asserting their definition of freedom and feminism. Engaging with cultural relativist and feminist theories, this paper aims to explore how women in Iran negotiated and took action in response to authorities and cultural critics through bodily participation in the streets and cyberspace amid the WLF uprising. I compare the reaction of various groups of Iranians (conservatives, liberals, and leftists) who are in favor of the change of the state to two apart campaigns in which the videos of women dancing in public spaces were shared. In September 2022, the burning of the compulsory Hijab imposed by authorities during the protests and the call for practicing freedom of choice in everyday life which turned into a campaign of women posting their pictures without hijab in public were championed. However, a campaign of women posting videos of themselves dancing in public spaces wearing so-called 'loose' and 'improper' clothing received pushback from authorities and also the public. Using sexualized terms, authorities

attempted to discredit women's participation in protests, suggesting that women's protesters' idea of freedom is merely about 'exposing their bodies.' This was followed by both conservatives and liberals expressing that this campaign reduces the WLF struggle to the 'female body.' The response to these criticisms was the initiation of other campaigns by women. Desexualizing their bodies, during the calls for mass protests in November 2022, women posted videos of sliding aside their high heels and wearing boots symbolizing their preparedness to march in the streets. Secondly, women who had lost an eye during protests posted their pictures with the note that 'victory can be seen with one eye too.' Moreover, the old videos of the martyrs dancing were widely shared emphasizing 'life' as an important element of this revolution. In January 2023, a group of young women published a video in which they dance in the streets of Ekbatan town to be culturally perceived as more sexualized in terms of movements and clothing. This turned into a trend followed by other women all around the country. This time, however, the response from the public was encouraging, and dancing was noted as a form of 'resistance.' In a series of collective responses, women transfigured the female body from a 'tool of repression' to 'an assertion of power' (Namazie 2012). In this paper, I argue that women changed the ways in which the public countered the rebellious agency of the female bodies in public spaces and a new framing of women's agency emerged in public discourse. In so doing, they extended the interpretation of freedom to include the freedom of the female body to appear publicly, not only during protests and without the compulsory Hijab but also to dance wearing what was previously understood to be sexualized and inappropriate. Presenter: Seyedeh Mehrnaz Moghaddam

5-400

Shifting Solidarities Across the Americas

8:00 AM - 9:45 AM Virtual - Room 2

Conversation/Debate - Virtual Live

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

ORGANIZER:

Chelsey Dyer

CHAIR:

Chelsey Dyer ,Maria del Pilar File-Muriel

PRESENTER:

Aviva Chomsky ,Carwil Bjork-James (Vanderbilt

University, Department of Anthropology),Christopher Courtheyn (Boise State University),Maria del Pilar File-Muriel ,Chelsey Dyer ,Evan King

DISCUSSANT:

Les Field (University of New Mexico, Department of Anthropology)

DESCRIPTION:

Across the Americas, Abya Yala, organized transnational resistance led by historically marginalized populaces has influenced the hemispheric political landscape. Historically, projects of transnational solidarity across the Americas have informed broader popular acceptance or aggression towards political alternatives that contest a Western capitalist agenda, such as support for or against communist or neoliberal projects. Recently, Pink Tide governments have been returning to Latin America. Based on these shifts, this session explores how projects of transnational solidarity are impacted during periods of political transition. Characterized by left leaning leadership, the officials of the first Pink Tide were elected on platforms contesting neoliberalism and emphasizing the rights of marginalized groups. Yet, after a successful right-wing backlash and the end of the commodities boom, many of the reforms of early 2000s Pink Tide governments were undone. However, in 2022 alone leftist Presidents swept the region. This new wave has explicitly contested US interventionism, environmental racism, and verbalized the need for greater protection of historically marginalized communities. The second wave of the Pink Tide is incomplete and contested. From the 2019 coup in Bolivia to the 2022 coup in Peru, the political terrain is in constant motion and tension. While a myriad of protests and campaigns have illustrated much of the population's discontent towards neoliberalism, privatization and corporate extractivism; the latest mineral boom, corporate power, and the need to fulfill national budgets creates contentious terrain for new leftist governments. Several of the new Pink Tide leaders, such as Colombia's Gustavo Petro, narrowly won their elections demonstrating a polarization of the national public. Activists across Abya Yala have celebrated leftist victories as the fruition of historic organizing directed at revanchist right-wing policies. North to South and South to South transnational coordination, education, and campaigns such as #NiUnaMenos and Black Lives Matter have been a consistent tactic used by factions of the left to advance their interests. This session explores how hemispheric solidarity IS being practiced and what it COULD be during times of transition- political, economic, and ideological transition. Some questions we consider are:

How do these geo-political transitions impact the relationships and tactics between activists from the Global North and South? Where leftist governments hold power, to whom are transnational activists directing their concerns or complaints? What are the types of relationships that transnational activists form (short-term, long-term) and how do they impact their (in)ability to transcend cultural boundaries and diverse geo-political circumstances? What new opportunities are created for the growth of more equitable relationships locally and transnationally in this period of transition? Charles Hale (2020) has demonstrated how the end of the era of neoliberal multiculturalism calls for a shift in how activists assess and strategize tactics of engagement. In this session we will address the unique situational challenges and opportunities that have emerged in this most recent Pink Tide transition. How do periods of transition redefine solidarity? Or do they?

5-081

'Soy Porque Somos': Pan Africanism, Back-to-Africa, and Trans-Atlantic Black Collective Identities

8:00 AM - 9:45 AM TMCC - 803 B

Oral Presentation Session

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Sara Busdiecker (Spelman College)

PRESENTER:

Layla Brown (Northeastern University, Department of Sociology & Anthropology), Gillian Richards-Greaves (Coastal Carolina University, Department of Anthropology & Geography), Chrislyn Laurie Laurore (University of Pennsylvania), Worku Nida (University of California, Riverside)

DESCRIPTION:

This panel examines the various ways that Pan and Trans-Africanism have been characterized and understood historically. The scholars on this panel highlight and recenter ethnographic and archival data from Colombia, Guyana, Liberia, Ethiopians in Seattle and Los Angeles, and Chile. They consider the material contributions of present-day Pan-African movements and Pan-Africanist women; how African movies are facilitating tangible and widespread changes in the expressive arts; what it means to be 'free slaves'; the intersection of a good life with discourses on

Ethiopian/African diasporas; and the journey towards legal recognition of Chile's Afro-descendants.

Vivir Sabroso: Pan-African Feminist Praxis and Francia Marquez's Vice Presidency: In September 2022, Francia Marquez Mina made history as the first Afro-Colombian (and Leftist) person and woman to serve as Vice President. In preparation for her presidential run, Francia Marquez co-founded 'Soy Porque Somos,' a political organization named after the Sotho epistemology of Ubuntu (I am because we are). Rather than centering Ubuntu's contentious readings and renderings, this paper argues that Francia Marquez's Vice Presidency, with the support of Soy Porque Somos, relies heavily on a Pan-African ethos and must be understood as a source of innovation and disruption in current global structures of governance. Through traditional and digital ethnography, this paper situates Marquez's vice presidency as one of the most visible displays of state-level Pan-African praxis in the 21st century. By unapologetically centering 'los nadies' (the nobodies), 'las mayores' (the guidance of communal elder women), the rallying cry of 'vivir sabroso' (living well/joyfully), and through her current global campaign to create meaningful connections with African peoples all over the world, Marquez's vice presidency confronts and challenges racism, heteronormativity, patriarchy, armed conflict, and environmental injustices daily. Despite the nascent stage of her vice presidency, Marquez has taken every opportunity to call attention to the perfunctory role of her position. At a pre-inauguration rally in Bogota, Marquez reminded the audience of Afrodescended, Indigenous, and Campesino laborers that: 'the vice president does not have a constitutional government mandate, that its main function is to accompany the president and that my tasks are based on the delegations made by the president.' Rather than being deterred by this fact, Marquez has strategically chosen to highlight this reality in order to make clear her intentions about building a Pan-African coalition. Sylvia Tamale's recent work, *Decolonization and Afro-feminisms*, renews the call for a clear articulation of what she interchangeably refers to as 'Pan-African Feminism' and/or 'Feminist Pan-Africanism.' On a broad (and somewhat distorted) scale, Pan-Africanism as both a political objective and ideological framework has been, as Temitope Fagunwa argues, 'misconstrued in the most treacherous manner.' This paper agrees with Fagunwa's argument, and further suggests that Pan-Africanism has also been largely mischaracterized as dominantly masculinist. Francia Marquez's vice presidency offers a contemporary opportunity to highlight and recenter the

material contributions of present-day Pan-African movements and Pan-Africanist women in particular, allowing for an eschewal of narrative that attempts to disregard Pan-Africanism's contemporary relevance on the basis of its so-called exclusionary gender politics. This paper concludes by arguing that when each of these distinct elements are taken together as a whole Marquez's political impetus to both acknowledge the distinct groups racialized as Afro-Colombian (Negro, Afro-descendants, Palenqueros, y Raizales) and to link those struggles with the Indigenous peoples of Colombia as well as the peasant farmers exhibits yet another Pan-African ethical praxis of political solidarity without losing site of the primacy of the experiences and liberation of African peoples in particular. Marquez's vice presidency offers a prescient opportunity to (re)think the operationalization of Pan-Africanism in real time. Presenter: Layla Brown (Northeastern University, Department of Sociology & Anthropology)

Nollywood, Emancipation Day, and the African Renaissance in Guyana: The African movie industry is often referred to as Nollywood, highlighting the fact that the bulk of African movies are currently produced in Nigeria or by Nigerian companies. However, African movies are also produced in Ghana, South Africa, and many other African countries. African movies address a wide range of topics, such as romance, polygyny, witchcraft, domestic violence, migration, rags-to-riches narratives, and more. These movies are also nationally televised, often alongside Bollywood and Hollywood movies. Over the past twenty years African movies have become such an integral part of the African-Guyanese community in Guyana, that they have begun to influence fashion, speech patterns, music-making, and other aspects of African-Guyanese culture. This paper examines the ways that African movies are facilitating tangible and widespread changes in the expressive arts among African-Guyanese in Guyana. It specifically examines how music and dance in African movies-including 'traditional' dances, choreographed Afropop music and dance combos, and everyday expressions of thanksgiving-are influencing the music in Guyana. Presenter: Gillian Richards-Greaves (Coastal Carolina University, Department of Anthropology & Geography)

A Nation By and For 'Free Slaves?' The Back-to-Africa Movement as Sovereignty in Process: The Back-to-Africa Movement began with the creation of the American Colonization Society in 1817. Believing that African Americans would fare better in their 'native homeland,' the U.S.-based organization facilitated the repatriation

of tens of thousands of free and recently manumitted Black Americans to the continent. As the site where settlers first arrived in 1822, Providence Island was central to the subsequent founding of the Liberian republic in 1847. The Island was added to the tentative list of UNESCO World Heritage sites in 2017 under a justification of outstanding universal value that emphasizes its significance as a reversal of the 'point of no return.' Throughout the description, African American settlers are interchangeably referred to as 'pioneers,' 'slaves,' and most curiously, 'free slaves.' Dominant narratives regarding Liberia's founding have been reanimated by recent bicentennial celebrations - 'Reunion 2022: Liberia Year of the Diaspora.' Based on fieldwork carried out during the same timeframe, the proposed paper is an exploration of the phrase 'free slaves.' As Liberia struggles to rebuild after decades-long civil conflict, I suggest that this oxymoron is indicative of a forestalled Black sovereignty that is still in process and still under threat. Presenter: Chrislyn Laurie Laurore (University of Pennsylvania)

Building "Good Lives" and "Good Futures" through Equbs (Ethiopian ROSCAs) among Diasporic Ethiopians in the US: A growing number of recent anthropological studies analyze how people dealt with transitions by using various strategies to build a 'good' life and a 'good' future (Appadurai 2013, Calestani 2008, Fisher 2014, Robins 2013). In this paper, I plan to contribute to these conversations by presenting and analyzing stories (such as the epithets above) and practices of equbs as critical resources for building a 'good life' and a 'good future' among diasporic Ethiopians in the US. Transitions'-a theme for AAA/CASCA 2023 conference-aptly speaks to the 'trans-ness' of lived everyday lives among diasporic Ethiopians in the US. Equbs provide insights into how diasporic Ethiopians used equbs to handle migration-induced challenges and opportunities and create 'good lives' and 'good futures'. I will specifically discuss how diasporic Ethiopians used equbs to fund entrepreneurial activities that gave birth to successful business enterprises in Los Angeles (including Little Ethiopia), Seattle, and back in Ethiopia. In doing so, I will provide insights into the histories, internal dynamics, ethnic compositions, contributions, lump sums of equbs in Los Angeles and Seattle. I will analyze Ethiopian business enterprises and Little Ethiopia as forms of 'good' life and future, in juxtaposition with the uniquely racialized experiences of 'historic' African Americans in mobilizing resources for business creation and building a 'good' life and future, contributing to anthropology of 'good' life and future and discourses on Ethiopian/African

diasporas. Presenter: Worku Nida (University of California, Riverside)

5-085

The Good Way, the Good People: Reflecting on (Forgotten) People, Histories, Relationships, Places and Methods (Part 1)

8:00 AM - 9:45 AM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Sarah Moritz

CHAIR:

Sarah Moritz (Thompson Rivers University), Joshua Smith (Western University Libraries - Serial)

PRESENTER:

Joshua Smith (Western University Libraries - Serial), David Dinwoodie (University of New Mexico, Department of Anthropology), Liesl Gambold, Sebastian Braun

DISCUSSANT:

Robert Hancock (University of Victoria, Department of Anthropology)

DESCRIPTION:

Drawing from our individual and our collaborative endeavors and life projects, we reflect candidly on the transitional contexts of anthropologists' decolonial, action anthropological and collaborative inquiries in connection with the ways these have informed our theories, writing, relationships, and institutional engagements to do work 'in a good way'. We ask, what was, is and can be the role of timely actioned, engaged, and/or relational anthropology during these uncertain and turbulent times? What can our trans-disciplinary past and especially some of its forgotten, ostracized, ignored, subjugated, yet influential ancestors teach us about critical and enduring legacies for the present and future? We reflect critically on mentors, Elders, peers, and teachers who offered transitional gateways, portals, and re-imaginings of anti-colonial, decolonized, and alternative anthropologies through which we are, in turn, inspired to consider real transitional tools towards ethical, reciprocal, and powerful alliances and approaches for addressing the immense contemporary challenges facing anthropology now. By invoking gifted people and ideas who already transitioned or provided

alternative transitional paths towards a decolonized anthropology, we aim to identify radical pathways and alternatives that many of us routinely pass over, ignore, refuse to see. We offer a set of protocols, principles, and insights to inspire the ghosts, contemporaries, and future generations of those interested in working together through transitional contexts of critical decolonial reception histories, reconciliation, climate change, education, and social justice. (Part 1)

Transitional Pedagogies in the History of Anthropology: Action as Decolonized Anthropology: In response to re-occurring calls, perspectives, and arguments on anthropology's ever-present need(s) to decolonize, this paper offers insights into examples of ways in which Sol Tax's action anthropology has (1) cogently answered such calls both in theory and praxis in addition to (2) offering pathways forward, not yet fully considered by the discipline outside of a small community of scholars specializing in the history of anthropology. Why action anthropology continues to be misunderstood, devalued, and often subsequently dismissed despite the theoretical and methodological tools Tax and his colleagues implemented in their objectives to work towards decolonization is succinctly explained. This is contrasted with a final emphasis of how Tax centered power, epistemology, and pedagogy as crucial registers and focal points of action anthropology in arguing for its urgent relevance to transitioning anthropology today. Presenter: Joshua Smith (Western University Libraries - Serial)

Decolonization and Decolonization Ideologies in Native North America and the History of Anthropology: In this paper I am developing a perspective on decolonization and recognition as these movements arose, as they were given stimulus by Woodrow Wilson in the so-called Wilsonian moment, as they were taken up among Native North American leaders, as they were advanced in American Indian policy in the Indian New Deal, and as anthropologists have contributed to them. I will also sketch out several subsequent phases of activity on the part of anthropologists seeking to decolonize the field of anthropology and further self-determination among Native Americans, including, including the IRA and subsequent reverberations involving Nancy Lurie and Sol Tax, the effort on the part of anthropologists like Eric Wolf and Marshall Sahlins to detach anthropology from the American security state, and the effort to prioritize Native American voices in postmodern anthropology. I will argue that despite the fact that there is so far to go as far as ending all forms of exploitation and domination by Europeans, that histories of decolonization and

recognition in fact run relatively deep in Native North America, much deeper than present conversations suggest. I will also suggest that the movements of decolonization and recognition and along with them, the applied activities of anthropologists, have not led unambiguously toward ending all forms of exploitation and domination of Native Americans. Presenter: David Dinwoodie (University of New Mexico, Department of Anthropology)

On Humility and Knowing: Fredrik Barth and good anthropology: In these turbulent times fraught with civil unrest, violent racism, climate crises, misogyny, fake news, warfare, pandemic, and loneliness the argument has been made that there is a fundamental lack of understanding between different kinds of people. This is a troubling refrain for an anthropologist whose career has been built on trying to understand other people and trying to convince undergraduate students that it is vitally important to understand other people. To this end, I have found myself relying heavily on the work of several deeply engaged and relational anthropologists, one being the late Fredrik Barth. While Barth was criticized for his public formulations of models designed to help us understand complex, and often disordered, social systems, this paper examines Barth's work as an embodied and committed fieldworker. His devotion to witnessing the social and cultural construction of reality meant that he was focused on the individual, their actions, and their thoughts. But he always came back to the meaningful intersection of the individual, the group, and society. Barth's work recognized the inconsistencies and discordant nature of socio-cultural worlds and argued that it is our focus on some cultural differences that divert us from the 'good way'. Barth believed that anthropology lived among people and thus, so too must anthropologists. He argued for humility first and foremost as a way to be open to a different explanation or version of reality. This paper engages with Fredrik Barth's methodology as a critical tool for understanding in troubled times. Presenter: Liesl Gambold

'Bad Anthropology'. Paul Radin, James Agee, Zen, and the Art of Anthropological Engagement: In the current existential double or triple crises of ecological, political, and budgetary climate destabilisation, one of the responses from both the academic establishment and counter-establishment has been to insist on earnest didactics. In anthropology, this sometimes resembles an internal cultural revolution and counter-revolution, burning our ancestors at (thankfully imaginary) stakes or defending them against attacks by raising them to almost totemic heights. However, in focusing on

possible transitions through and from colonial and decolonial academic unrest, we sometimes forget that anthropology, as Tim Ingold wrote, is about 'how should we live.' Taking ourselves too seriously, we often forget to take those Others we are supposed to understand (non-academic humans) seriously. Taking inspiration from 'bad environmentalism' this presentation proposes that answers to transitioning crises might be found on the borders of our discipline, where - prevented from or eschewing access to the hegemonic disciplinary discourses - creative minds have found ways to apply anthropological knowledge in ways that have been rejected as unacademic, irreverent, or populist. Learning from those ancestors, who were prevented from taking themselves seriously and thus turned to taking others seriously, can teach us how we can productively get through the present crises. Presenter: Sebastian Braun

5-090

The Perils and Promises of Protection for Migrants and Refugees

8:00 AM - 9:45 AM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Jordan Levy (*)

PRESENTER:

Jordan Levy (*), Manuel Insberg, Houman Olliaei (Brandeis University)

DESCRIPTION:

Across the world citizenship and border regimes promise protection- both from 'illegal' migrants as well as to those appearing as asylum-seeking refugees. The papers in this panel examine the promises and perils of policing, protection, and everyday negotiations of political processes and citizenship by migrants and refugees.

Reading the Political Landscape and Deciding to Migrate: The Honduran Exodus as Seen Through the Collapse of Public Institutions: This paper explores the agentive decisions that Honduran migrants make in deciding to seek asylum, placing emphasis on their abilities to read political processes in Central American and U.S. contexts. The analysis provided here is based on extended ethnographic research among Hondurans active in the anti-coup resistance movement who have fought to maintain a robust public sector amidst

neoliberal reforms; Honduran migrants in the U.S. of mixed immigration statuses; and sustained expert witness testimony in support of Hondurans who flee from gang violence, gender-based violence, and political violence of different kinds. I emphasize the role of clientelism, corruption of state officials, and the pervasive networks of organized crime that control territory and act as state-like entities (charging tax, providing protection to local residents, and punishing those who challenge their authority). I show how these illicit or extra-state entities overlap and collaborate with actual state authorities, by applying the theoretical notion of a 'shadow-state' or 'para-state' for understanding this particular breakdown of Honduran public institutions in the post-coup political context. In so doing, I explore the utility of the shadow-state concept for writing effective affidavits that win asylum cases, especially on the basis of 'imputed political opinion.' Ultimately this paper argues how anthropologist expert witnesses can use state theory to better understand the dynamics of Honduran migration, and serve as effective expert witnesses – and that if done correctly, such application of anthropological theory has the potential to influence the mindset of U.S. state agents such as immigration lawyers and judges. Presenter: Jordan Levy (*)

'Norway should be a safe haven' - Exploring promissory acts and refugeeness within the Norwegian migratory regime.: During the final committee meeting that decided on his application for a refugee status in Norway, one moment was particularly memorable for my interlocutor Henry. 'I can't forget when [the commission head] closed her laptop and said: 'I promise you, my country will help you.'" Promises play a constitutive role in the migratory regime of Western liberal societies. They appear in bureaucratic procedures, political speeches, legal texts on asylum and migration, and far-reaching integration programs. Following Sara Ahmed (2010), promises comprise the desires for our demanded object(s), helping us to order and direct these desires. They are constituting elements of the relationship between and the positionality of the one who promises and the one who is promised something. At the same time, promises serve as a temporal technique for directing present actions toward a future object of desire. Protection, a good life, or participation in the receiving society form these promised yet vague objects that politicians, government officials, or humanitarian actors declare desirable for certain 'deserving' forced migrants. While there also circulate powerful promises to protect the integrity of the nation, its citizens, and the prosperity of the welfare

state against those declared 'undeserving'. Drawing on long-term ethnographic fieldwork in Norway's capital, Oslo, this paper explores the variety of promises communicated in the context of the Norwegian refugee regime. Thereby, I conceptualize this regime as an 'evolving and incoherent cluster of hegemonic promises' (Berlant, 2011), examining the different positionalities and power relations that these promissory acts create. Specifically, I aim to answer the following questions: What are the promises that circulate within the Norwegian refugee regime? Who makes these promises, to whom, and who is excluded from them? And what are the underlying hegemonic power relations? To answer these questions, I will focus on three specific objects of desire in this paper that I identified as characteristic of the Norwegian refugee regime. First of all, I will draw my attention to protection as a promised object of asylum. Secondly, I would like to interrogate the relationship between integration policies and the promise of a good life for refugees in Norway. Finally, I would like to discuss the implications of a promised equal treatment of refugees in an imagined egalitarian and multicultural society. By analyzing these objects of desire, I illuminate the power dynamics of the Norwegian refugee regime and contribute to a deeper understanding of the role of promises in Western liberal societies' migratory regimes. Presenter: Manuel Insberg

Stateless in their Homeland: Internally Displaced Yezidis and the Perils of Citizenship: In 2014, the Sinjar Region of northern Iraq was attacked by ISIS, resulting in the displacement of nearly the entire Yezidi community seeking refuge in Iraqi Kurdistan. The physical and mental trauma inflicted on Yezidis during the attack was compounded by forced displacement, which left them in a precarious state. As internally displaced persons (IDPs), Yezidis were no longer respected as full citizens by the Kurdish and Iraqi governments. Nor were they recognized and protected as refugees under international law since they remained within Iraq's territory. While international law has codified the protection of people crossing international borders since the 1951 UN Conventions, the plight of IDPs remains largely unaddressed. How does the experience of internal displacement and the humanitarian response to it differ from other forms of migration? And how do Yezidis, who fall into a protection gap of not being recognized as full citizen nor refugees, navigate both state and humanitarian networks to aspire for recognition of their rights? The paper addresses these questions, demonstrating that internal displacement has not only created distinct dynamics between humanitarian actors, state institutions, and displaced

populations compared to refugees, but has also placed Yezidis in a legal and political gray area between citizenship and statelessness. Although Yezidis theoretically have the right to citizenship while residing in their home country, they are classified as IDPs because their state has failed to protect or respect them as citizens, effectively rendering them de facto stateless. Being in this position has confronted Yezidis with an existential question: to what extent do they – and their future - belong to their nation-state as citizens and to what extent are they humanitarian subjects? Focusing on the deliberations of Yezidi IDPs, I suggest that the status of Yezidis as both stateless and citizens complicates conventional understandings of the relationship between citizenship, statelessness, and human rights. For Yezidi IDPs, statelessness does not imply a loss of one's 'right to have rights' as suggested by Hannah Arendt. Rather it is a new beginning: reaching the absolute zero of political belonging in the hope of gaining protection and resettlement abroad.
Presenter: Houman Oliaei (Brandeis University)

5-095

The Specificities of Place and Local Economies

8:00 AM - 9:45 AM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Eric Thrift

PRESENTER:

A. Oak ,Seamus Hodgins ,Gerald McKinley ,Eric Thrift ,George Wenzel (McGill University)

DESCRIPTION:

Place, space, and local economies come together in discussions around various socio-economic practices from Mongolia to Canadian northern, rural, and provincial contexts. Themes cover local food and clothing production to contested landscapes and the architectural/development implications when 'land' and 'built environments' emerge.

Talking place into being: Interactions between architects, a client, and a landscape: How does the built environment emerge through relationships between humans and non-humans? For example, how do people communicate to make decisions about where, in a landscape, a building should be located and what that building should be like? This paper explores a series of

meetings during which a group of human architects work with a client and a non-human landscape to decide where a building – a pavilion in a Canadian National Park – should be placed and, to a lesser extent, how that building should function. Through attending to the social interactions and particularly to the stories told by the architects and the client, this paper explores how the land, the location's weather, and the natural and human-made elements within the landscape exist as realities that are talked about as conditions of constraint and/or possibility: conditions that actively contribute to the nature of the future building and its placement in the Park. Through reference to segments of fieldwork-based video and audio recordings, this paper explores how transitions of knowledge, power, and persuasion occur as the human participants first walk and talk within a landscape, to when they subsequently meet indoors to achieve consensus concerning the building's location. Particularly considered is how speculative talk concerning the imagined building is generated from and enfolded into knowledge of, and descriptions of, the land as well as within shifting power relations within the group of actors. This research draws on the work of, e.g., Hallam & Ingold (2021); Ingold (2011, 2016); Marcus (2021); Murphy (2017), and Suchman (2021) as the paper attends to how dynamic social hierarchies, together with transient, embodied experiences of a place, become translated into the emergent design and potential physicality of a building. Also considered is how the practices of ethnography and ethnomethodology/conversation analysis might themselves be enfolded into what has been called ethnomethodological ethnography (Meier zu Verl & Meyer 2022): an approach to understanding the actions of social reality so that, as in this case, situated communicative events can be explored to reveal how the (human) ecologies of social order, embodied experience, temporality, and place are active in shaping imagined and real materialities. Meier zu Ver, C. & Meyer, C. (2022) Ethnomethodological ethnography: Historical, conceptual, and methodological foundations. *Qualitative Research (Special issue on ethnography and ethnomethodology)*, 0(0), OnLine First: <https://doi-org.login.ezproxy.library.ualberta.ca/10.1177/14687941221129798> Hallam, E. & Ingold, T. (2021) Creativity and cultural improvisation, Routledge. Ingold, T. (2016) Introduction, in M. Janowski & T Ingold (Eds.) *Imagining landscapes: Past, present and future*, Routledge. Marcus, G. (2021) The kinship between ethnography and scenography: Design proposals and methods working within ethnographic projects. In K. Murphy & E. Wilf (Eds.) *Designs and anthropologies: Frictions and affinities*, University of New Mexico Press. Murphy, K.

(2017) Art, design, and ethical forms of ethnographic intervention. In G. Bakke & M. Peterson (Eds.) *Between matter and method: Encounters in anthropology and art*, Routledge.

Suchman, L (2021) *Border thinking about anthropologies/designs*. In K. Murphy & E. Wilf (Eds.) *Designs and anthropologies: Frictions and affinities*, University of New Mexico Press.

Presenter: A. Oak

Brewing Up Change: The Transition Toward Conscious Capitalism Within the Ontario Craft Brewing Industry: As a movement away from many of the human, labour, and environmental harms associated with the structures of capitalism, conscious capitalism seeks to present an alternative. Away from the destructive harms of capitalism, conscious capitalism aims to develop ethical business practices which put community before profit. While some alternatives have been presented, such as corporate social responsibility, fair trade, and B-corporation certification, conscious capitalism offers craft brewers in Ontario, as well as North America, a more flexible system within which to operate. During a time of transition within the Ontario craft brewing community, with growing anxieties of corporate buyouts by multi-national brewing conglomerates, more people speaking up about labour issues within the craft beer industry, and growing concerns around the sustainability of the industry, conscious capitalism offers brewers as well as community members an opportunity to create a path to a form of less harmful capitalism. From collaboration between breweries, trading of key ingredients, the building of community partnerships and critical environmental initiatives, supporting ethical and moral decision-making to remain a certain size as a business, craft brewers hope to chart a new path for the future. In Ontario, various sizes of urban and rural breweries within the industry are often deeply connected to their local communities. While some in the craft beer community see conscious capitalism as an alternative model of 'more ethical business practices,' there are still outstanding issues within the craft community which are not being addressed. Can more ethical business practices exist and become a possible alternative to the current system of capitalism? While breweries hope to develop the community and express their political and ethical motivations, can this alternative enact social change? Do the strategies and practices created by craft brewers, as well as other community members, create a sense of 'localness'?

Presenter: Seamus Hodgins

Contested Landscape Narratives: The Ontario Greenbelt and the Discourses on Development: Despite campaign promises, Ontario Premier Doug Ford has opened the Ontario Greenbelt for development. The Greenbelt

consists of over 8000 square kilometers of protected farmland, forests, wetlands, and green spaces in Southern Ontario, mostly surrounding the Greater Toronto Area. The area was set aside in 2005 because it provides important environmental regulation in Canada's most populated region. This process of 'setting aside' created a space for discourse contesting the use of land by developers and environmentalists. Using official press releases, social media posts, news interviews, and environmental assessment frameworks, this paper first draws on Arran Stibbe's (2021) approach to ecolinguistics to explore the use of 'stories we live by' by both development and conservation proponents to demonstrate how each employs the same foundational narrative of ownership in their argument. In both cases the Greenbelt is a thing, separate from humans, which will be acted upon by the will of select people. From here I engage Bruno Latour's (2017) argument about the environment, deregulation, inequality, and climate breakdown and Donna Haraway's 'Chthulucene' (2017) to situate the Greenbelt within an expanding nationalist discourse on the use of resources and continued separation of resource from human. I will explore parallels from discourses on the emerging Ring of Fire development in Northern Ontario and with environmental protection plans in the United States to show how the increasing climate crisis is altering surface level environmental discourse while enhancing local efforts to convey ownership of resources for their development.

Presenter: Gerald McKinley

Branding, virtue, and alterity in the commodity chain for Mongolian cashmere: This paper explores mismatches between the ways that global cashmere consumers and cashmere-producing nomadic pastoralists in Mongolia imagine each other, using the lens of 'branding' as a mechanism for self-identification and virtue signalling. Whereas global marketing of cashmere apparel conventionally highlights luxury value and indulgence, fashion labels have increasingly adopted sustainability as an element of their branding. Mongolian pastoralists, who supply most of the world's cashmere, are themselves also 'branded' through this process, in ways that are not altogether positive. Fashion labels have reproduced claims that herders in Mongolia are in a state of 'crisis', ostensibly triggered by overgrazing and degradation of grasslands to satisfy a global mass market for cashmere. In this context, nomadic pastoralists are represented as reckless but malleable targets for improvement. On the ground, branded interventions include several competing standards for sustainable cashmere, supported by different fashion labels but positioned operationally within the

international development space. These new standards privilege technical improvements and increased production efficiencies, thus promoting a transition away from the 'cultural' in favour of the 'economic' in rationalized livestock production. At the same time, Mongolian pastoralists and cashmere processors aspire to a branding that associates cashmere with a place-based cultural identity. In imagining interactions with international consumers, herders emphasize their harmonious relationships with the land and livestock, positioning the ideal nomad as an ethically virtuous actor within modern Mongolia and the globalized economy. As these contradictions play out in the global marketing space, power differences within the political economy of cashmere are revealed and contested through branding actions that both mediate and perform virtue. Presenter: Eric Thrift

Inuit Food Sharing. Is It Economic?: The study of the Inuit economy has gone through a series of analytical phases since Boas's seminal work on the Inuit of eastern Baffin Island. Much of the research with Inuit in the 20th Century focused on the behavioral ways and technical means of Inuit hunting as the essence of Inuit economy. Non-Indigenous observers have typically conceived hunting to be the essence of the Inuit traditional economy (i.e., 'subsistence'). In reality, Inuit have lived some form of mixed economy (usually consisting of wild foods and imported technologies) since regular contact with Qallunaat began around the mid-nineteenth century. Damas identified four stages of increasing Inuit-Euromerican contact that loosely explicate how the hybrid economic adaptation lived today by Inuit developed. By the latest stage wild resources underwent gradual deemphasis as the pursuit and harvesting of the mammalian, fish and avian resources, once perceived to be the core of the traditional subsistence system, were increasingly seen as a marginal lifeway and form of livelihood. Here, the normative transfer (ningiqtuq or sharing) of wild foods is examined in terms of possible multiplier effects congruent with the ningiq ethos. This aspect of what is very much a social economy gives these transfers – and subsistence as a material system – a dimension that, while difficult to quantify except analogically, is economic as well as cultural despite its overshadowing by the mixed economy's market sector. Presenter: George Wenzel (McGill University)

5-100

The World we Long For: Comparative Ethnographies in a Post-Pandemic World

8:00 AM - 9:45 AM TMCC - 707

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Sergio Palencia Frener (William & Mary, Department of Anthropology)

CHAIR:

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

PRESENTER:

Sergio Palencia Frener (William & Mary, Department of Anthropology), Garam Kwon (CUNY, Graduate Center, Department of Anthropology), Deborah M Philip, Anna Rebrii (SUNY, Binghamton University), Chinonye Otuonye

DESCRIPTION:

Globally, ethnic groups are facing multiple crises at the same time. While the Covid-19 pandemic set a common historical ground, recent natural disasters, food shortages, rising living costs, and diasporic mobilities point toward the emergence of dense and contradictory social forms. Despite worldwide economic dislocation and dangerous diasporic movements, peoples in East Asia, Africa, Middle East, and Latin America are striving to build forms of solidarity, belonging, and futurities. Whether fostering solidarity bonds in Morocco's and Nigeria's urban neighborhoods, democratic experiments from below in northeastern Syria and Sri Lanka, or village networks of support under increasing rural diaspora in indigenous Guatemala, this epoch shows the emergence of new communal reconfigurations. This panel brings together ethnographic reflections from fieldwork in various parts of the world on how peoples' daily lives are drastically changing under rampant poverty, migration, political turmoil, and state crisis. Although rooted in different historical experiences, is it possible to trace the emergence of new social forms of communal relations and support to face current emotional distress in Nigeria, Tangier, or Guatemala? How do nation-states confront alternative modes of democracy in the Autonomous Administration of North and East Syria or in the recent massive demonstrations in Sri Lanka? One thing is certain: there is no such thing as going back to normal. Through multi-sited

ethnography and a comparative standpoint, this panel delves into people's daily life experiences, uncertainties and hopes despite increasing ethnic fear, conflict, and state repression. How can anthropology help to visualize the seeds of new and more democratic forms in a world seemingly trapped in chaos? This panel will discuss various crises and liminal forms of sociality in the world to grasp the common ground we share as humanity in this historical epoch.

Night Sky Fireworks: Post-Pandemic Crisis and Maya Indigenous Diaspora in Guatemala: While traditionally used in fairs and holidays, fireworks have become an almost weekly event in the indigenous municipality of San Juan Cotzal, Guatemala. When the sun comes down, Ixil villagers set off fireworks to announce that a relative has arrived safely in the United States. With at least three major tragedies where 150 Guatemalan migrants died between 2021 and 2023 in Chiapas, San Antonio Texas, and Ciudad Juárez, fireworks show the persistence of human mobility in a world characterized by uncertainty and chaos. For many Ixil villagers, diaspora is a direct answer to the post-pandemic economic crisis and two major tropical storms that wreaked havoc in 2020. These events affected people's daily relations and emotional expressions. Neo-Pentecostal churches visit the migrant's family and offer spiritual support through thanksgiving ceremonies, prayers, and collective meals. Migrants, in return, send money to their families and churches. The Maya diaspora is also modifying local landscapes and job opportunities. Through remittances, indigenous migrants finance big and luxurious houses in the villages, often hiring young local men to work in the construction. In contrast, other indigenous work for foreign NGOs on nutrition workshops, and sustainable agriculture. While Ixil masons and blacksmiths make their living out of remittances, the NGOs hire young indigenous professionals to work on projects to prevent the diasporic phenomenon. By exploring the hidden mediations of the night sky fireworks, this paper studies indigenous diaspora and how it is currently changing labor relations, religious belief, and urban landscapes in Guatemala. Presenter: Sergio Palencia Frener (William & Mary, Department of Anthropology)

Global solidarity in 'patios': Filipino-Moroccan relationship in the post-pandemic Tangier: Between the late 19th and early 20th centuries, wealthy European investors in Tangier built collective household complexes called 'patios' to rent to the city's working-class population, predominantly inhabited by Andalusian Spaniards. When the European population

started to leave the city after the independence of Morocco, Moroccans began to move into vacant households in different patios. While most patio residents became Moroccans by the 80s, Filipino migrants also started moving in after 2010, when the Filipino government sent their OFW (Overseas Filipino Workers) to the Middle East and North African countries. This paper explores the transformation of ethnic relations amongst the residents of patios during and after the pandemic, focusing on the practice of Daret (collective funds shared amongst women) in patios. While Filipino migrants living in patios used to have more social or economic relations with their ethnic community, primarily through churches, mobility controls and curfews during the pandemic hindered such ethnic gatherings. How did the social relations surrounding Muslim women's collective funds change into a supportive network for the Filipino diaspora group? How do these newly created ties influence the dynamics of the Filipino diaspora group in the post-Covid-19 era? Presenter: Garam Kwon (CUNY, Graduate Center, Department of Anthropology)

Home and the Nation: The Question of Home amidst Sri Lanka's 2022 Crisis: "We must eliminate this fascist threat. Ordinary citizens' houses must be protected," declared Sri Lanka's President, Ranil Wickremasinghe in July 2022. Wickremasinghe's comments followed an arson attack on his private residence, and the occupation of the former President and Prime Minister's houses by protestors during the island's worst economic crisis since independence. Spiraling inflation and acute shortages of staple food, fuel and power had instigated months of nation-wide protests. While it was unsurprising to observe the dissonance between ruling elites and ordinary citizens, there was even less understanding of the current impact that shortages were having on the concept of home, outside of its material and physical structure. For "houses are as much cultural constructions as they are built forms", and they represent the political and ethical stakes of 'home', as a place associated with wider forms of belonging and/or displacement (Birdwell-Pheasant and Lawrence-Zuniga 1999). In this paper, I analyze Sri Lanka's creole community, the Burghers, and the larger temporal question of the 'politics of home', to ask what happens when people's identity is not related to the land, or when land has no values, memories or history for the people who inhabit it? Focusing on the lived experiences and narratives of Burgher inhabitants of the Eastern Province, who lived through war, the 2004 tsunami, and the disappearance of their language (Portuguese Creole), I draw on "haunting", (Gordan and

Radway, 1997) as a theoretical structure through which to examine Batticaloa Burgher narratives about loss, dispossession, migration, progress, and development. Presenter: Deborah M Philip

Pandemic and Beyond: Kurdish Experience in Northeast Syria: The Autonomous Administration of North and East Syria (AANES), commonly known as Rojava, has illuminated the plight of the stateless in the times of crisis. Despite comprising almost a third of Syrian territory, the AANES has not been recognized as a legitimate body politic neither by the Syrian state, nor by the international community. The limitations that come with this lack of recognition—most importantly, lack of access to humanitarian aid—have inhibited the AANES' efforts to provide protection to its people during the COVID-19 pandemic and the most recent earthquake. However, the AANES's lack of access to resources goes beyond the times of crisis. In this paper, I show that starving the region of vital resources through a variety of means has been a systematic strategy by the Turkish and Syrian states to undermine the AANES's ability to provide safety and decent living conditions to its people and to fully realize its project of social transformation. The Turkish state in particular has used a wide range of tools – from drone attacks to an economic embargo to cuts of water flow – to create a heavy burden for the region's already-meager economic resources and to dampen the popular support for the administration, thus undermining its legitimacy. I argue that this strategy is best understood through the framework of counterinsurgency as both the Turkish and Syrian states are threatened by an experiment in direct democracy, pluralism and gender equality led by the AANES, which challenges the oppressive nation-states' control in the region. Presenter: Anna Rebrii (SUNY, Binghamton University)

Formations of hope(lessness): An Examination of Nigerian Contemporary Politics of Crisis: How is crisis imagined within the context of its continuity? While crisis as a term brings up questions around its temporal bounds, it also highlights complicated relationships to place that are inscribed within a hierarchical global landscape. Within this paper, I'll be exploring the ways in which "crisis" was and continues to be mobilized as a Nigerian condition that makes clear the exclusivity of the current nation-state form and the tensional relationship between notions of hope and futurity within a postcolonial African nation. Presenter: Chinoye Otuonye

5-105

Thinking Outside the Brain-Box: Extended, Embodied, Embedded, and Enacted Cognition in Anthropology

8:00 AM - 9:45 AM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for Anthropological Sciences

ORGANIZER:

Stephen Chrisomalis (Wayne State University, Department of Anthropology)

CHAIR:

Stephen Chrisomalis (Wayne State University, Department of Anthropology)

PRESENTER:

Helena Miton (Santa Fe Institute), Conor Snoek (University of Lethbridge), Elizabeth Ostler (Fordham University), Stephen Chrisomalis (Wayne State University, Department of Anthropology), Scott Simon (University of Ottawa), Joel West (University of Toronto)

DESCRIPTION:

Cognitive anthropology offers an unparalleled interdisciplinary perspective across cultural and cognitive sciences. Over the past 20 years, a suite of new approaches known as '4E cognition' – extended, embodied, embedded, enacted - take seriously the notion that cognition is not merely in the mind, but builds on and marshals external resources for problem-solving, decision-making, and information-sharing (Newen et al. 2018). The brain occupies a major organizing and structuring role, to be sure, but, without denying the importance of the biological and neuronal, this panel seeks to look outside the 'wetware' of the human for a more complete cognitive anthropology. 4E approaches in anthropology may look traditionally ethnographic, build on discourse analysis, or employ innovative analyses of material culture (Hutchins 1995; Lave 1988). They offer key resources for practicing and public anthropologists in fields such as design, whose audiences may be largely non-academic. Working against what Levinson (2012) calls 'the original sin of cognitive science' - that is, the failure of methodological and theoretical imagination among cognitive scientists to fully appreciate and include culture, we take as axiomatic that anthropology is ideally suited to bridge the mind and the world around it. This panel brings together perspectives from all anthropological subfields

and allied disciplines to show how anthropological methods can contribute to an integrative cognitive science beyond the brain. Hutchins, Edwin. *Cognition in the Wild*. MIT Press, 1995. Lave, Jean. *Cognition in practice: Mind, mathematics and culture in everyday life*. Cambridge University Press, 1988. Levinson, Stephen C. 'The original sin of cognitive science.' *Topics in cognitive science* 4, no. 3 (2012): 396-403. Newen, Albert, Leon De Bruin, and Shaun Gallagher, eds. *The Oxford handbook of 4E cognition*. Oxford University Press, 2018.

How can anthropology enhance 4E cognitive methodologies?: Despite a relative disappearance of anthropology from cognitive science (Núñez et al. 2019), anthropological perspectives are key in understanding what is the whole range of cognitive mechanisms at play in everyday human life. Through examples and case studies, I will illustrate how anthropology and 4E cognition approaches can inform each other in (at least) two distinct ways. First, a careful anthropological approach can complement the study of cognitive mechanisms that are tapped in by cultural practices. In such cases, knowledge of the anthropological record can allow for deeper understanding and selection of how to capture variation in relevant cognitive phenomena, which I will illustrate through the example of writing, a cognitive technology (Miton & Morin, 2021). Second, ecological validity might, by definition, be more crucial to 4E cognition than to other approaches: the ecology, or environment in which one's mind is situated is also part of the cognitive process under study itself, and it can lead to intuitions leading to innovative models of cultural transmission – which I'll exemplify through a recent model of cultural transmission applied to tacit knowledge and observations on how technical traditions are passed down (Miton & Dedeo, 2022). Finally, I'll briefly touch on some difficulties related to such 'hybrid' approaches, whether they are methodological, conceptual, or institutional. Presenter: Helena Miton (Santa Fe Institute)

4E Cognition and Language-Learning Resources: Hailed as being on the verge of extinction in the late 1980s (Krauss 1992), Indigenous languages today exhibit a marked resilience. While Indigenous languages today are rarely acquired as first languages, the numbers of adult second-language learners are increasing rapidly. These learners typically have English as their first language and must rely on relatives, language classes, and language-learning tools in order to acquire competency. However, the grammatical disparity between English and the polysynthetic agglutinating

Indigenous target languages poses a particular challenge for acquisition. Language learning materials have striven to overcome this difficulty through different strategies – with varying success. This paper examines language materials from several Indigenous languages (Navajo, Plains Cree, Blackfoot) that are intended for use in instructed second-language acquisition contexts. Within the perspective of 4e (and 5e cognition), language-learning materials can be understood as cognitive artifacts (Norman 1991) forming part of a larger cognitive system designed to support the task of language learning. Current thinking on extended (Hutchins 1995) and ecological-enactive cognition (Rietveld et al. 2018) provides a novel body of thought with great potential for developing methods to overcome the gaps in grammatical structure that so many learners struggle with. The analysis presented here aims to demonstrate the theoretical import of considering instructed second-language acquisition within the context of research on 4e(5e) approaches to cognition, while showing the utility of cognitive science research for the design of language-learning materials. Presenter: Conor Snoek (University of Lethbridge)

An Interdisciplinary Approach to Cultural Master Narrative Identification: Cultural master narratives are a primary way that cultures proscribe how cultural members are supposed to behave and who they are supposed to be. This study used an interdisciplinary approach to identify Latter-day Saint (LDS) cultural master narratives that emerged from the perspectives and lived experiences of Latter-day Saint women. The research design successfully integrated the anthropological methods of cultural consensus analysis and cultural consonance analysis with the human development master narrative framework. Consensus analysis attended to the master narrative principles of ubiquity, invisibility, utility, and rigidity. The remaining principle, compulsory, as well as utility, were addressed through cultural consonance analysis. Building upon the findings from a previous study that identified descriptions of an ideal LDS woman, a pile sorting analysis was conducted with LDS women (N = 30) living in the United States, which led to the creation of a cultural master narrative survey, of which 2,346 LDS women in the United States completed. The findings showed cultural consensus of LDS female archetypes and LDS cultural expectations. And that as LDS cultural master narrative competency increased, LDS women experienced more stress, strived harder to meet the ideals, and their happiness decreased. Presenter: Elizabeth Ostler (Fordham University)

How can ethnography help us understand mathematical cognition? : Mathematics is a cross-culturally widespread socio-cognitive practice. Unfortunately, it is often treated as a 'black box' in ethnographic analyses of settings that are otherwise rich in mathematical practices. At the same time, cognitive scientists have not done a good job of investigating how humans use numbers to solve problems in actual lived experience. How do we measure time using analog clocks? How do we decide how to slice a pizza? There is clearly a middle ground to be found between excessively 'mindless' analyses which regard cognition as irrelevant to how people do mathematics in social contexts, or 'brainbound' ones that see it as fully explainable through neurological or experimental analyses. A solution is to be found in 4E cognition, which recognizes that people's mathematical thinking is neither purely external nor internal, but distributed across numerical gesture, notations, arithmetical devices, and language as well as the brain. We need better empirical tools, however, to ask how people actually solve the arithmetical problems they are faced with in human contexts. This will often take us outside of experimental settings or the classroom. While this subject began with the pioneering ethnographic work of Jean Lave on the arithmetical thinking in context-rich situations like the grocery store, cognitive anthropologists have been slow to incorporate this kind of analysis. Here, a set of methods and approaches are outlined to better allow ethnographers to understand the arithmetical work going on in social settings. Presenter: Stephen Chrisomalis (Wayne State University, Department of Anthropology)

Thinking with Birds: The Cognition of Hunting in the Formosan Highlands (Taiwan) : The Indigenous Sediq-Truku of Taiwan use the tiny sisil bird as a nationalist symbol; and ethnologists have often studied its use as divination practices. In my research, based on participant observation with hunters and trappers, I re-examine practices of bird observation, not as ornithomancy, but as a bricolage of 4E cognition. Sediq-Truku cognition of birds is embodied because it happens as humans walk through mountainous terrain in which they may look down as well as up at birds. It is embedded in casual thinking with other beings in the immediate surroundings. It is extended because the birds become part of the hunters' cognitive apparatus. Finally, it enacts a world because, as hunters plan for the outcome of their hunt in a spirit-filled forest, the bird becomes a life partner. This has superficial resonance with ways in which northern Indigenous peoples hunt with ravens. What is different is that the

sisil are passerines who gain nothing immediately from the interactions. The relationship is even more an example of how, in the words of Eduardo Kohn, forests think. It is only when the hunters return from the forests and tell stories, to anthropologists as well as to family and friends, that the bird becomes transformed into a symbol. The stories became more elaborate, and anthropologists made it into a trans-cultural category of divination. In further extended cognition, as the sisil becomes a political symbol and a marker of sovereignty in contested forests, the Sediq-Truku transform themselves into the people of the sisil. Presenter: Scott Simon (University of Ottawa)

"You Will See Them and You Will Remember" – Tzitzit and 4E Cognition.: A distinctive feature of Orthodox Jewish culture is dress; Observant Jewish men wear an undergarment called a tallit katan where, attached to the corners of this garment, are tassels which are called tzitzit. The textual source for this practice is found in the Hebrew Bible in the book of Numbers (15: 39 – 40), where it states that "you will place these tzitzit on the corners of your garments ... that you will see the tzitzit and you will remember My commandments and you will keep them." This verse is recited twice a day as part of liturgy; during morning prayer it is when it is recited, it is also the custom of many Jews to gather the tzitzit and to kiss each time the word is said. The ostensible purpose of the tzitzit is 1. to see them so 2. they then serve as a mnemonic to remember the Divine commandments 3. and then to keep these commandments. As such, tzitzit are mnemonics which are defined as "any device or technique used to assist memory, usually created by forging a link or association between the new information to be remembered and information previously encoded." (American Psychological Association, 2022) I will explore tzitzit as 4E cognitive devices in terms of the cognitive link forged between them and memory and I will demonstrate that tzitzit are a kind of embodied, enacted, and extended cognitive artifact. Presenter: Joel West (University of Toronto)

5-110

Transitions in Ethnographic Research

8:00 AM - 9:45 AM TMCC - 801 A

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Lesley Bartlett (University of Wisconsin, Madison)

CHAIR:

Lesley Bartlett (University of Wisconsin, Madison)

PRESENTER:

Lalitha Vasudevan (Teachers College, Columbia University), Joseph Riina-Ferrie, Antonella Pappolla

DISCUSSANT:

Nancy Kendall

DESCRIPTION:

In recent decades, ethnographers have developed new approaches that expand upon traditional practices of ethnography, including multi-sited, network, and multimodal ethnography, comparative case studies, and team-based ethnographic work. These modifications have generated new insights and new dilemmas in equal measure. Mobile and dispersed communities require innovative ethnographic approaches. Yet, in multiplying the fieldwork locations, multi-sited, multi-scalar approaches have reduced the amount of time a scholar dedicates to each site and increased reliance upon data produced through interviews. How do we think about quality in relation to length of engagement? Most ethnographers commit to long-term fieldwork--but what does 'long-term' mean? Does it differ for ethnographers who work in a place where they are very familiar with the context, language, and relevant social actors? How do ethnographers conceptualize the relationship between time, their own temporal practices and dispositions, and ethnographic quality? Another dilemma relates to the changing relationship between experience and knowledge production. Historically, ethnography has been considered a deeply corporeal, emotional, and experiential form of knowledge production, with a commitment to representing people's experience at least partly in their own terms. But the 'mobility turn,' which calls for attention to circulation rather than 'dwelling' in a single location, challenges the ethnographic imperative of experiential knowledge. Reduced engagement also threatens another characteristic of quality ethnography: palpable data that vividly captures participant experiences. Innovative approaches such as team-based and comparative ethnography require scholars to use data generated by others, changing conversations regarding positionality and reflexivity and reshaping questions about power and authority in the construction and process of conducting research. Further, multimodal and virtual approaches to ethnographic work challenge the notion of what qualifies as 'naturally occurring' settings. These approaches necessitate attention to multimodality as data, tool, and record. Finally, post-humanist theoretical stances fundamentally challenge

the anthropomorphism of ethnography, while indigenous theorists recommend nonhuman ontologies. These shifts generate new epistemological questions for the field. In short, developments in ethnographic methods challenge fundamental ethnographic commitments, including long-term engagement, thick description, the researcher as instrument of knowledge production, relations of power and authority among 'researchers' and 'participants,' and the importance of data produced in naturally occurring interactions. The papers on this panel discuss the benefits and limitations of changes in ethnographic research--specifically, multimodal ethnography, comparative case studies, and team-based ethnography.

Multimodality as Stance in Ethnography: There have been increased calls for multimodal scholarship across higher education (Jackson, 2021) and growing enthusiasm for conducting as well as representing ethnographic research in genres and forms other than written articles, chapters, or books. With advances in mobile technologies, the impetus for entering into ethnographic research with a wider palette of tools for communicating and documenting is growing. Smartphones are equipped with higher quality sound and visual recording capabilities that invite greater engagement with audio and visual modes of documentation, for example. In this way, multimodal approaches to ethnographic research have gained traction over the last two decades, especially as tools of documentation have become increasingly accessible and usable (Dicks et al, 2011). Digital platforms, virtual spaces, and portable technologies open up where and how questions can be pursued and phenomena can be examined. Such changes in the digital landscape also lower barriers to participation for community partners to enter into roles as co-researchers and research collaborators. A multimodal stance in ethnography invites researchers to not merely employ digital methods within existing methodological frameworks, but rather to reframe an orientation to research multimodally. That is, such a stance presupposes a multi-dimensional sphere of communication and interaction that can be more robustly documented and represented with tools that can preserve the affective resonances of these phenomena. This presentation will draw from two multi-year ethnographic research projects to consider the multimodal dispositions ethnographers take in the field, including: what we react and respond to, how and with what we interact, make sense of, take notes on, and otherwise document or dismiss. Presenter: Lalitha Vasudevan (Teachers College, Columbia University)

“Studying Through” Computer Science for All: Methods, Power and Access: This presentation reflects on how “studying through” (Reinhold 1994, 477–9 cited in Shore and Wright 1997) the Computer Science for All: New York City, an initiative aiming to expand computer science education to all New York City public schools in a 10-year timeline, raised methodological questions, challenges and opportunities. How does one study initiative actors and assemblages that are not open to long term participant observation? How can methods like public document analysis, observations at public events, and interviews allow for the pursuit of research methods tracing assemblages across physical location and times following the organizing metaphor of “studying through?” What are the ethical implications of field work where access is difficult, limited or denied? And how can anthropologists embrace areas of inquiry where disciplinary practices like long term participant observation may need to be adapted, transformed, or even supplanted? Discussion of these questions in this presentation will be anchored in experiences with data collection of a schooling initiative centered on actors beyond classrooms. In this study, access to day-to-day activities was limited, but access to public presentations and events, interviews, and public documents formed the basis of an account using actor-network theory as a methodological guide. Presenter: Joseph Riina-Ferrie

Accommodating Diversity in First-Year College Writing: A Comparative Case Study: Drawing on multi-sited and network ethnography, the Comparative Case Study approach (CCS) (Bartlett & Vavrus 2017) encourages comparison across three axes: the horizontal axis compares how similar policies or phenomena unfold in distinct locations that are socially produced and, quite possibly, complexly connected; the vertical axis insists on simultaneous attention to and across scales; the transversal axis historically situates the processes or relations under consideration and traces their creative appropriation through educational policies and practices across time and space. This presentation considers the affordances, complications, and constraints of comparative case studies by discussing a CCS that compares how one community college, guided by a mission of expanding access to post-secondary education, developed two strategies to teach “academic literacies” to linguistically diverse first-year college students. We ask: How do these courses capitalize on linguistic diversity while preparing students to write for an academic system that has historically not valued language differences? This presentation provides insights regarding equity-oriented post-secondary

writing education programs as well as the possibilities and limitations of ethnographic comparative case studies. Presenter: Antonella Pappolla

Multi-Sited Team Ethnography: There is a small, but growing, literature on the practical, ethical, analytic, and theoretical issues raised by multi-country, multisited, team ethnography (e.g., Yelland and Saltmarch, 2013; Jazarbowski et al., 2015; Kenway et al., 2018). These include relations of power and authority among researchers located in different places and playing different team roles; questions of how team members co-construct research projects as they develop; questions of sense-making across sites with which people have varying levels of familiarity and in which their own positionality shifts; how comparative ethnographic methods may need to shift in team ethnographic approaches, and how to rethink the importance of “being there” versus a team’s co-construction of knowledge about a topic across diverse spaces. This presentation will reflect on these questions in relation to the three-country, six-site, longitudinal ethnography on the secondary school experiences of youth living in marginalized rural and urban communities in Colombia, India and Malawi. Check:

5-115

Urban Governance and Ideas of Progress

8:00 AM - 9:45 AM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Critical Urban Anthropology Association

ORGANIZER:

Critical Urban Anthropology Association

PRESENTER:

Maryam Riasat ,Ana Cukovic (University of Vienna),Cady Gonzalez ,Julio Gutierrez (University of North Carolina, Chapel Hill)

DESCRIPTION:

This session addresses the topic of urban governance, particularly as it is connected to ideas of progress, in cities in Pakistan, Philippines, Ethiopia, and the U.S. It explores both overtly political forms of urban governance (e.g. military rule) and 'apolitical' governance in the form of infrastructure and philanthropic funding. Ironies around urban governance are pointed to in some of the papers, e.g., the tensions between states' movements toward a liberating modernity or 'development' and adverse political

ecologies of class, caste, and gender inequities that arise from such movements.

Dystopia in Healthy Urbanization- A Case Study of Islamabad: Dystopia in Healthy Urbanization- A Case Study of Islamabad Abstract The post-colonial transition of the economy exploded a wave of restructuring in modernity and capitalism. A tangible tool of post-coloniality was necessary to operate the modalities of power. For the functionality of power in a hierarchy, the construction of Islamabad became essential to claim true independence. The development of Islamabad was one of the most ambitious projects of the twentieth century which was celebrated both nationally and internationally as an embodiment of progression. The progression towards modernity and growth only became tangible through foreign planners and advisory councils. The city was planned to contain well-being as a holistic concept for every citizen but while idealizing a utopia, dystopia became a reality. The research is an attempt to understand the etiology of dystopia in the urban planning and development of Islamabad. It looks into the Abadi populace (slums, squatter settlements, permanent temporaries of the city) and fortified populace to make an understanding of (ab)normalcy of representation in colonial modernism. The research is a case study of Islamabad, which is looking into both extremes of the city and trying to find a place outside of the dichotomies to make a sense of poor, elite, and CDA (Capital Development Authority). In the process of development of urbanized modern capital, the 'universal human rights' were also transitioned from being universal to relative. The relativities of these universalities depend on the land one owns in the city. The research looked into the invisible visibilities of dystopia in the utopic ideology of Islamabad. It looked into the (in)equalities of basic human rights such as water, shelter, and health. And the dissemination of resources for well-being that is decided by the established structures of authorities within the city. The urban ecology has reduced societies into class, status, and sectors of Islamabad where they are controlled or confined. Through In-depth interviews, netnography, and participant observations the study is redefining and problematizing the established norms associated with Abadi, its populace. and their asymmetrical reciprocal relation with the utopias of the city. The study is purposive in locating the subaltern realities and how they are patronage in settled and planned hierarchies of Islamabad. The structures of domination in the shape of different authorism are in the spectra of utopia, the study has collected the subjectivities of well-being located in the city. The research has presented a new

lens to see the well-planned city is not for well-being. It may be an overall planned dystopia. Key Words Islamabad, development, utopia, dystopia, modernism, urban planning, urbanization Presenter: Maryam Riasat

Situating Cities as Sites of Investment: Role of Philanthropy in Detroit: Over the past decades, the role of private philanthropy in urban growth has proliferated. Particularly in cities and neighborhoods considered on the margins of economic, political, and cultural power, philanthropy has stepped in as a prominent actor in urban governance regimes. Research focusing on the role of philanthropy in urban governance, while growing in policy circles, remains underrepresented in scholarship in general, and anthropology in particular. Focusing on Detroit, USA, this presentation draws from ethnographic fieldwork, archival evidence, as well as document and report analysis to investigate the role of private philanthropic institutions in shaping processes of urban 'revitalization'. I further contend that the ongoing dynamics of power arrangements, with philanthropy at the center, are rooted in targeted investments imparted by growth coalitions at different points in time throughout the city's history. Historical organizations such as New Detroit Inc. or Detroit Renaissance, launched by local business leaders, have, under different conditions of 'crisis' and in relation to different state regimes, led efforts at revitalizing Detroit. Today, ranging from the New Economy Initiative, Detroit Future City, to the Grand Bargain, philanthropic institutions lead the way in convening private and public partners at multiple scales. They do so under the banner of revitalizing Detroit in order to spur its 'transition' into new global, knowledge-based economy and a reimagined city plan consistent with urban shrinkage. Large scale involvement of philanthropy, together with members of corporate, government, and NGO sectors, have aimed to reframe and reconfigure Detroit from a declining city to a new site favorable for attraction of capital. These efforts, as such, I argue, are historical and cannot be isolated from previous attempts to 'revalue' Detroit as a favorable site of investment. Situating current philanthropic actors in relation to the emergence and changing roles of the aforementioned historical organizations highlights the actors and processes implicit in structural power within contemporary urban change. Keywords: cities, philanthropy, power Presenter: Ana Cukovic (University of Vienna)

Technologies of Hospitality: Public Toilets and The Jebena Buna Set in Urban Ethiopia: Toilets and coffee for

all! Addressing the deepening sanitation crisis in Addis Ababa, Ethiopia, the municipal sanitation authority redesigned the composition, delivery, and operation of public toilets. Now outfit as road rest areas, Addis Ababa's public toilets juxtapose excremental provisioning with another inevitability of life in Ethiopia- the traditional Ethiopian coffee ceremony, the nation's symbol of hospitality. With an explicit focus on hospitality, this paper opens waste management to new forms of analysis by exploring the material and sociopolitical technologies employed in this state-led public toilet program. Both a material artifact and stage for urban communication, the jebena buna set is what I call a 'technology of hospitality'-the primary, innovative instrument that plans, encourages and fosters encounters of hospitality and reciprocity. Here I use the term 'set' in a tertiary meaning: First as in a coffee set, a kit for making coffee. Second, as in a stage set, where the accoutrements and their placement are a backdrop for a planned performance. Third, as in set, the Amharic word for woman. Together, 'set' underscores the gendered, material and social aspects of the Ethiopian coffee ceremony as a low-tech, adaptable and appropriate technology that stems from local histories. I suggest that jebena buna becomes the key to operationalizing new sanitation infrastructures and powering the state's development visions in contemporary Addis Ababa. Presenter: Cady Gonzalez

Urban Spectacles and the Ecological Origins of Nayib Bukele's Authoritarian Populism: This paper looks at the ecological roots of Nayib Bukele's authoritarian populism in El Salvador and their connection to urban real estate. Concentrating on Bukele's period as mayor of Nuevo Cuscatlán (2012-2015), a small coffee town in peri-urban San Salvador, I examine the fundamental role of real estate development in the crafting of his profile as a rising political star. I highlight how Bukele used land policy as a revenue-generating mechanism to fund a populist strategy defined by the extreme mediatization of his municipal programs. This strategy was carried out at the expense of the forested areas of Nuevo Cuscatlán whose restrictions to real estate development were lifted to secure liquidity to the municipality. Drawing on the concept of the politics of spectacle, I argue that Bukele's strategy in Nuevo Cuscatlán constitutes an articulation between the financialization of real estate and authoritarian populism. This articulation is underpinned by an instrumentalization of nature which turns resources like land and water into tokens of exchange that facilitate populists' capacity of negotiation with real estate developers and their financiers. The continuous dealing with land and water

by populists leads to aggressive cycles of ecological devastation, resource grabbing and population displacement whose violence can be understood as a form of urban extractivism. Presenter: Julio Gutierrez (University of North Carolina, Chapel Hill)

5-140

Visualizing and Envisioning Inclusive Medicine: video as an inter-disciplinary bridge to addressing health equity

8:00 AM - 9:45 AM TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Megan Muller da Silva (University of British Columbia)

CHAIR:

Megan Muller da Silva (University of British Columbia)

PRESENTER:

Jerome Crowder (University of Houston), Paul Holyoke, Doris Warner, Katinka Hooyer, Suze Berkhout (University of Toronto)

DISCUSSANT:

Chelsea Wentworth (Michigan State University)

DESCRIPTION:

This round table considers the use of video as a form of inter-disciplinary engagement on the influence of culture and social relations in medicine, whether applied as a research method, an intervention, or for education and knowledge translation. Video offers a means of addressing topics that are presently underrepresented in medical education and addresses the difficulty of reaching audiences who may not have the access, interest, or time available to read social sciences journals (Sobo 2009). Video may invigorate attention to health equity by affectively engaging audiences. Ethnographic film has been described as conveying the 'density of emotion' (Stevenson 2014), and as bringing viewers into the centre of the story depicted by initiating 'the viewer's ability to share someone else's consciousness' (Boudreault-Fournier 2017:74). Practically, we consider; How might video provide a means of inter-disciplinary exchange addressing health equity and socio-cultural dimensions of health and medicine? What has been the impact, uptake, and application of anthropological and multimodal ways of knowing, via video, in medical education and knowledge translation? How might these

videos assist researchers working in the space between research and health systems? More conceptually, this round table considers; how might the use of film mediate tensions between ways of knowing, such as anthropological uncertainty and medical facticity? The full films will be made available online for the audience to view beforehand so we can address their applicability for knowledge translation and interdisciplinary collaboration. Crowder will present on Videos developed with students and clinical faculty responding to the concerns of medical students who did not see themselves or their backgrounds in demonstration videos found on line. Holyoke and Warner will present a video project for First Nation communities in dialogue with cancer care health professionals, in which First Nations people and western-trained health professionals exchange their perceptions of, and move towards convergence on, the use of those medicines in the treatment of cancers. Hooyer will present on contemporary portraits of people living with mental illness, which provide brief glimpses into the experience of navigating the US health system as Medicaid recipients. The personal vignettes point to the impact of social-cultural and institutional determinants on health, and the resilience it takes to access care and get better. Berkhout and Best present on the short films created during a digital storytelling workshop with liver transplant recipient, capturing sensorially what cannot be easily communicated through words in relation to the embodied experience of transplant. A video submitted by Malcomson instructs how to administer CPR and AED in the context of remote Indigenous communities, where no formalized paramedical system exists, blending storytelling with first aid education, and evoking Indigenous culture and sense of place.

5-121

Volumes in Transition: Governing Deep Spaces and Changing Surfaces in the Anthropocene

8:00 AM - 9:45 AM TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Caura Wood

CHAIR:

Sheehan Moore (CUNY, Graduate Center, Department of Anthropology)

PRESENTER:

Jonathan Eaton (University of British Columbia, Department of Anthropology), Caura Wood, Sheehan Moore (CUNY, Graduate Center, Department of Anthropology)

DESCRIPTION:

This panel dwells on the constitutive possibilities of deep spaces and changing surfaces. Construed neither as absence or void, nor as strictly container, deep spaces are imagined here as spaces of entanglement, of voluminous substances and materialities, production and transition, mutability and world making. Understanding changing surfaces requires a move beyond their static two- or even three-dimensional representations in order to capture volumes in transition. These factors pose unique challenges for attempts by states and other political arrangements to exploit and govern the environments under our feet (Elden 2013). They also introduce tensions in the temporal imaginary of this governance (Harris 2020), as diverse actors scramble to narrate new sub-/surface futures in the face of resource and climate crises. These papers ask after the socio-cultural and material worlds produced in relation to deep spaces and changing surfaces. How are these voluminous spaces-their qualities and potentialities, subductions or trappings-made knowable, transparent, and contestable? What political forms and political violences are reproduced through their governance? Importantly, how does the concept of transition come to bear on these deep contingencies and entanglements? Some of the deep spaces and changing surfaces explored in these papers include wellbores, hydrocarbon or geothermal reservoirs, mines, sea beds, river bottoms, floodplains, subduction zones, and cityscapes. Elden, Stuart. 2013. 'Secure the volume: Vertical geopolitics and the depth of power.' *Political Geography* 34: 35-51. Harris, Tina. 2020. 'Lag: Four-Dimensional Bordering in the Himalayas.' In *Voluminous States: Sovereignty, Materiality, and the Territorial Imagination*. Franck Billé, ed., pp. 78-90.

Retrofitting Vancouver: How Deep Earth and Deep Time Shape the City : Kilometers below the city of Vancouver, pressure is building along the Cascadia Subduction Zone. When this fault ruptures, as it did in January 1700, it will produce a massive earthquake and tsunami, overwhelming cities and towns along the Northwest coast. While indigenous oral histories and geological analyses affirm the past occurrence of large earthquakes in this region, no one alive today has experienced such an event, and no one can accurately predict when the next one will occur. Within this

atmosphere of uncertainty, various institutions in Vancouver have undertaken hundreds of millions of dollars of seismic rebuilds and retrofits of vulnerable buildings over the past few years. This presentation draws on ethnographic fieldwork with city staff and Vancouver residents to make sense of what it means to imagine the future of a city that sits above a perilous fault. In my analysis, I center the emplaced experiences of Vancouver residents while recognizing the agency of tectonic forces through what Gastón Gordillo (2020, 161) calls “a materialist, non-anthropocentric phenomenology of terrain.” The long periodicity of large subduction zone earthquakes in the Pacific Northwest encourages us to look beyond the visible built environment, beyond the lifespans of humans or cities, and into deep time (Ialenti 2020) to understand how to form society not despite but with the deep forces of the earth (Clark 2010). As I demonstrate, even when quiet, tectonic forces exert agency on built environments – prompting people to consider what they most value about their community. Works cited Clark, Nigel. 2010. *Inhuman Nature: Sociable Life on a Dynamic Planet*. London: Sage. Gordillo, Gastón. 2020. “Gravity: On the Primacy of Terrain.” In *Speaking Volumes*, edited by Franck Billé, 159–72. Durham, NC: Duke University Press. Ialenti, Vincent. 2020. *Deep Time Reckoning: How Future Thinking Can Help Earth Now*. Cambridge, MA: MIT Press. Presenter: Jonathan Eaton (University of British Columbia, Department of Anthropology)

Montney Verticality and Petrocapitalist Porosity: Reconciling hydrocarbon volumes in deep spaces: Fieldwork for this paper takes place at various locations in the Montney formation of NE British Columbia, a subsurface zone that spans from NE British Columbia through to NW Alberta, Canada. Working with perspectives on the vertical and volumetrics (Braun 1997; Field 2022; Weszkalnys 2015; Wood 2016), as they pair with notions of settler geology (Braun 1997, 2000; Schmidt 2020); this paper traces the choreographies of volumetric reserves calculations that are sanctioned by governments and regulators and that enable investors and producers to imagine both estimations of hydrocarbons 'in place' and those 'recoverable' for extraction. Where reserve estimates were once the main driver behind intensified corporate expansion and accelerated Montney development, especially as this geological zone is figured as feedstock for the upcoming LNG facility in Kitimat, new constellations of value, such as emissions estimates, land disturbance, fresh water usage, treaty rights (see *Yahey vs BC*) and low carbon futures, are unsettling the very pore spaces of NEBC petrosapes. Works Cited

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The Permit and the Plan: Governing Louisiana’s Coastal Crisis : Louisiana is rapidly losing coastal land to the combined effects of sea level rise and erosion, accelerated by oil and gas development in wetlands. Following the devastation of Hurricane Katrina in 2005, lawmakers consolidated the state’s response to land loss through a fifty-year, \$50 billion Coastal Master Plan process. But while government planners scramble to reverse the ratio of acres lost to acres gained, other state agencies continue to issue coastal land use and air emissions permits for new fossil fuel facilities. This paper takes up permitting and restoration planning as seemingly-contradictory technologies of territory making and environmental governance in coastal Louisiana. Though the Master Plan appears preoccupied with the balance sheet of coastal surface area, permits for extractive development extend our view of state interventions into the subsoil, the atmosphere, and underwater. I explore what this verticality offers to our understanding of climate justice and coastal futures ethnographically through a discussion of a collaborative study to quantify coastal zone pollution following Hurricane Ida in 2021 – a situation where both industry regulations and efforts to protect coastal land appeared to come apart. Sensing and measuring releases into the air, water, and soil brought together government bodies and coastal residents with competing conceptions of coastal geographies. As I show, the ‘coastal zone’ targeted by state regulators and climate adaptation planners is a volumetric formation decades in the making. It interweaves national economic imperatives, shifting conceptions of nature and conservation, property rights, and the uneven and racialized distribution of restoration efforts. Selected Bibliography: Barra, Monica Patrice. 2023. “Restoration Otherwise:

Towards Alternative Coastal Ecologies." Environment and Planning D: Society and Space. Hardy, R. Dean, Richard A. Milligan, and Nik Heynen. 2017. "Racial Coastal Formation: The Environment Presenter: Sheehan Moore (CUNY, Graduate Center, Department of Anthropology)

5-145

White Anxiety: Using the Experiential Sampling Method to Determine Causes of Marginalization on University Campuses

8:00 AM - 9:45 AM TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Josephine Zenger

CHAIR:

Josephine Zenger

PRESENTER:

Josephine Zenger ,Kaylee Wheeler ,Dinah Grantham

DISCUSSANT:

Kaliopasi Uhi

DESCRIPTION:

In this research, we employed the Experience Sampling Method (ESM; Csikszentmihályi & Larson, 1984; Zirkel et al., 2015) to document the feelings and experiences of belonging of 22 low-income, BIPOC, first generation college students and 15 white middle class students here at BYU. As per the ESM, these student-participants regularly self-reported their experiences and feelings of exclusion and belonging across a school semester. Participants also completed at least one interview (for a total of 68). Data suggest that anxiety among white students in a predominantly-white religious university hampers them from spearheading efforts to increase a sense of belonging on campus. Religious messaging at Brigham Young University emphasizes the importance of high moral standards and community building. However, these two messages come into conflict when students believe that efforts at community-building could be detrimental to their perceived virtuosity. White students in the majority demographic experience anxiety about appropriate language use when interacting with marginalized communities because they fear that their efforts to reach out will result in the fulfillment of a negative

white stereotype. Interviews find that uncertainty leads white students to actively avoid circumstances in which majority-minority interaction may occur, such as sitting next to a minority student in a classroom. Minority students sense this uncertainty and perceive it as distrust. This study indicates that the exclusion of marginalized groups at BYU is predominantly the result of white anxiety, not antagonism.

5-120

Youth Language Practices in Social Media and Performing Arts

8:00 AM - 9:45 AM TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Suzie TELEP (*)

CHAIR:

Suzie TELEP (*),Asif Agha (University of Pennsylvania)

PRESENTER:

Suzie TELEP (*),Molly Hamm-Rodriguez (University of Colorado),Federica Guccini (Western University, Department of Anthropology),Katherine Morales (Trinity College Dublin)

DISCUSSANT:

Asif Agha (University of Pennsylvania)

DESCRIPTION:

Over the last three decades, the study of youth has shifted from the margins to the center of anthropological, linguistic and sociolinguistic studies, because youth are considered as significant contributors to social changes, and more particularly as the main linguistic and cultural innovators (the 'movers and shakers', see Kerswill 1996, Eckert 1997, Bucholtz 2000). These phenomena have been investigated as part of 'third wave variation studies' (Eckert 2012). So far, youth language practices have been extensively studied in everyday oral interactions, in different parts of the world (Nortier & Svedsen 2016, Hollington & Nassenstein 2022). Nevertheless, despite the growing centrality of social media in the everyday lives of young people in different parts of the world, and particularly in big cities, the role of these modalities of communication has been less taken into account in discussions about youth identities, language practices and sociolinguistic change (cf. Hollington & Nassenstein 2022: 349-350 for a discussion). Besides, few studies so far have shown

how the domains of popular culture (such as music and other performing arts) and social media in this era of globalization and 'superdiversity' (Bloomaert 2014) are currently interacting and cross-influencing. In this panel, we focus on youth language practices in social media and performing arts, and their key role in the construction of youth identities. We also aim to contribute to a more global and comparative perspective between youth language practices worldwide, not only in North America, but also in the Caribbean or in Africa and its diaspora in Europe. The various papers of this panel – focusing on the institutional enregisterment of youth language practices through social media and digital campaigns in the Dominican Republic; youths' transgressive language use in Jamaican and African popular music; the (re)production of gender ideologies through youth slang practices by French-speaking Cameroonians in a Youtube web series; performances of queerness by Puerto Rican adolescents through online translanguaging practices; and youth covert language practices about non-suicidal self-injury (NSSI) on Tumblr – offer new insights on enregisterment processes of youth language practices through mediatized communication (Agha 2007, 2011), their social indexicalities, and the dominant linguistic ideologies they are associated with in different contexts. The multimodality of these practices is also addressed, with an attention to the relationships between language and other non linguistic modalities. We also want to shed light on the (re)production of gender identities, in relationship with race, ethnicity, sexuality and class (Bucholtz 2009, Maribe & Brookes 2014, Smalls 2018, Telep 2022). Indeed, youth languages are often socially perceived as male practices, and associated with a normative heterosexuality; but few studies have shown so far how these language practices function to (re)produce, maintain, or even challenge gender and sexual divisions, and how mediatized forms of communication contribute to enregister these gender ideologies. Finally, through the study of youth language practices in social media and performing arts, this panel also aims to rethink the notions of 'community of practice' and 'linguistic community', by discussing how these practices on 'virtual' spaces modify the parameters that are typical of a traditionally local community of practice.

"Do 'gos' speak Francanglais?": youth slang and gender ideologies in a Cameroonian web series: Feminist and gender media studies scholars (Cameron 2007, Sunderland 2010, Gill 2007, Richardson 2014) have analyzed the media as a key site for the discursive

construction of gendered identities and maintenance of dominant gender ideologies. This paper builds on Feminist research, media studies and linguistic scholarship on gender (Hall & Bucholtz 2012) to analyze the semiotic representation of gender through Cameroonian youth language practices in a Youtube web series called Tu Know Ma Life ['You know my life']. The series, which follows the daily life of 9 middle and upper-class Cameroonian immigrants (5 young women and 4 young men) living in Paris, is highly popular among the Cameroonian diaspora in France. It is considered as an "authentic" representation of a Cameroonian identity, partly thanks to its remarkable use of Francanglais, a hybrid youth slang spoken in Cameroon. Like many other youth languages or slangs, Francanglais is ideologically associated with a street and urban masculinity, while women (or 'gos') are not socially recognized as legitimate speakers of this language due to normative ideologies that prohibit them from speaking a language which is perceived as too 'obscene' or 'vulgar' (Telep 2018). In this paper, I analyze the mediatized representation of Francanglais practices depending on the sex of the speaker, and the role that multiple interactional factors (discursive acts, topics, interlocutors, settings, interactional stances, persona management, etc.) play in the linguistic production of gender differentiation. I also describe which indexical meanings locally emerge through the marked use of Francanglais by some female characters in the show. I argue that, through the differentiated use of Francanglais by women and men, the Youtube series contributes to reproduce a dichotomous and essentializing representation of masculinities and femininities, while reinforcing the ideological association between Francanglais and masculinity. Presenter: Suzie TELEP (*)

Institutional Enregisterment of Youth Linguaging in the Dominican Republic: While the language practices and ideologies that mark youth cultures and their relationships to broader society are dynamic and varied (Bucholtz, 2002), institutions enregister (Agha, 2007) a narrower set of language practices to accomplish interactional goals that position youth as in need of social intervention. In the Dominican Republic, ways of speaking that are simultaneously valued and stigmatized (Lanehart, 2015; Nero, 2021) are enregistered as belonging to youth in mediatized communicative practices that seek to influence youth behavior change in education, employment, and sexual and reproductive health. Drawing on twelve years of experience working with youth, governmental institutions, and nongovernmental organizations in the Dominican

Republic, this presentation analyzes the role of social media, digital campaigns, and other mediatized formats in enregistering youth language through stylistic choices (Irvine, 2001). Through these mediatized stylistic choices, policymakers and practitioners enact language ideologies that problematize adolescence, framing youth as precariously transitioning into adulthood and thus requiring attention from the state and other actors through both care and control (Kwon, 2013). This presentation explores the role of indexical inversion (Inoue, 2004) in positioning certain social characteristics and language features as indexical of the Dominican youth targeted by these institutional initiatives. As these language practices are scaled up and resignified from their emplacement in urban community contexts, youth express a range of affective attachments and responses to their institutional usages, at times reifying and at other times subverting the ideological discourses that enregister youth as a recognizable social category. Presenter: Molly Hamm-Rodriguez (University of Colorado)

Imagined Communities of Self-Injury Practice: Covert Youth Language Practices on Social Media: Non-suicidal self-injury (NSSI), colloquially known as 'self-harm', disproportionately affects young people. Many turn to social media to post about their experiences anonymously. Online ethnographic approaches are beneficial in understanding how people who self-injure build 'imagined communities of practice' online (Anderson 2006; Cochrane 2017; Eckert 2006). I approached Tumblr, my field site, as a new user who is learning communal language and practices without engaging with the content or its authors. Data collection included systematic search of NSSI content, snowball sampling (content recommended by Tumblr), and fieldnotes of observations. I conducted non-participant research to protect users' anonymity. Occasional self-disclosure showed that users were from different geographic locations, but most were 15-25 years old. Youth language is always in flux, and the stigmatization of NSSI and content moderation contribute to the use of covert language practices on social media. Young people who self-injure make use of shared, ever-changing hashtags and lexicon consisting of slang terms and argot to creatively disguise their activity (Eble 2006). My linguistic anthropological research examines semiotic shifts and changes in the way young people talk about NSSI online. My findings show that Tumblr users establish communal norms and language practices around mutual safety and anonymity and engage in shared meaning-making through creative artwork or humorous and relatable content around NSSI. I argue

that these practices are conducive to the formation of identities and communities of practice, as they offer youths who self-injure a sense of belonging. Being able to use shared language can act as a form of support that they may not experience offline due to persisting NSSI stigma and misconceptions. As such, this paper highlights the importance of understanding youth language practices to improve NSSI prevention and intervention, and youth mental health overall. Presenter: Federica Guccini (Western University, Department of Anthropology)

Gendered fluidity in the online translanguistic practices of two Puerto Rican adolescents: Emerging work on island Puerto Rican youth (IPRY) has highlighted the fluidity in which they construct their daily identities blurring the boundaries between Spanishes and Englishes and emerging contact styles in between. Everyday linguistic performances of Latinx are often contextualized in the sociopolitics of race and linguistic nationalism as non-anglophone individuals (Dominguez-Rosado, 2015; Urciuoli, 2013; Zavala, 2000). Yet, lesser attention has been paid to other aspects of their social identities and how bilingualism too could be used as a tool to perform fluid and complex aspects of identity in interaction (Ayres-Bennett and Fisher, 2022). This paper addresses how adolescents perform queerness and gendered fluidity through their Translanguaging practices online, resorting to different multimodal and translingual registers, including non-binary morpho-syntax in Spanish (Slomp, 2021). By adopting a discourse analytic framework of indexicality and enregisterment of queer styles, I draw from a corpus of 500 screenshots of mobile phone interactions between 2 island Puerto Ricans, and highlight the instances in which these features are brought up to do identity work in interaction. I highlight the integral role both Spanish and English play in the everyday lives of the bilingual youth and in their negotiations of gender identity. The work presented in this presentation is an extension to a project that documents bilingual language practices in island Puerto Rican youth (HB-273677-21). Presenter: Katherine Morales (Trinity College Dublin)

5-155

Anthropological Transitions: Exploring a Changing Anthropology Through the Memories, Works, and Theories of a 1990s Cohort Part 2

10:15 AM - 12:00 PM TMCC - 604

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

**Ida Leggett (Middle Tennessee State University,
Department of Sociology and Anthropology)**

CHAIR:

**William Leggett (Middle Tennessee State University,
Department of Sociology and Anthropology)**

PRESENTER:

**Bjorn Westgard ,W Warner Wood (University of
Wisconsin, Milwaukee),Daniel McGee ,Sandra Hamid**

DESCRIPTION:

This double panel examines how the community built around one Anthropology Department, at one moment in time, experienced and continues to navigate the anthropological project. Each paper in this panel focuses on a specific shift in an anthropological concept and/or methodology that was learned in our years as graduate students at UIUC, and that continues to influence how we think about and teach anthropology to a new generation of students. This panel thus serves as both a critical interrogation and a celebration of one school's lasting relevance to the field of anthropology and beyond. As anthropology graduate students at the University of Illinois, Urbana Champaign during the 1990s, we were products of and witness to an evolving and contested transition in the anthropological canon. This transition was manifest in our mentors' front-line position in American Anthropology between what became known as 'traditional' anthropology on the one hand, and the more fragmented outcomes of post-colonial, feminist, 'native', and other critical movements in academic and popular thought, on the other. As students learning through this moment of transition, we were engaged in discussions about an inversion and proliferation of theory and case-study, moving from the goal of proving an ethnographic truth through specific fieldwork toward using theory as a tool kit from which to understand our ethnographic experiences in 'the field'. We re-examined and expanded on previous discussions of truth and meaning, of self and 'Other', and of difference. This panel takes our shared education in anthropology at a specific time in a specific place and uses it as a palate on which to examine an underexplored but ongoing conversation of the anthropology we employ to this day. Through our papers we demonstrate how long-lived these debates are, how important they were to engage with, and how timely the lessons are in this global moment; for example one presenter examines how Ukraine can be

understood through the lens of citizenship and post-coloniality, while another explores how COVID responses were influenced by the medical anthropology theories of the '90s. Additionally, our presenters explore how those long-ago lessons influence their work beyond anthropology departments into the fields of development, healthcare, and museum studies. Our panel demonstrates how anthropology transforms over time, and how anthropologists transform along with it.

Four-Field Anthropology Training to Practicing Medical Anthropology in Not-For-Profit Health Care: In the healthcare "industry," socio-cultural phenomenon have long been seen through productive approaches that aim to optimize the medical outcomes of clinical encounters by attending to patients cultural backgrounds and concerns in the production of the medical encounter. More recently, critical approaches to the clinical encounter have come to the fore across a range of healthcare organizations. These approaches attend to the culture and power relations of healthcare institutions and the clinical encounter, with an aim to improve understanding and respect for the many facets of human difference. These processes fit into models of a "learning healthcare organization" in which inquiries and knowledge generation are embedded in daily practice; from clinical encounters to operational process improvement and formal research efforts, and ultimately to organizational infrastructures that supports health. Biomedicine's increasingly complex understanding of evolving systems, from human immunity to genetics and epigenetics, relates to developments in biophysical and social anthropology. The centrality of language, interpretation, and narratives in clinical interactions highlights the importance of linguistic competence. Attempts to improve upon healthcare systems require an ongoing historical archaeology, not only of clinical ways of seeing, but also of the accumulating strata of healthcare policy, financing, and infrastructure. These resonances highlight the relevance of anthropology's traditional four-fields and demonstrate the need for anthropology to remember and perhaps reintegrate some of its own past ways of knowing. Presenter: Bjorn Westgard

Navigating Anthropological Transformation with an Eye Toward Museum Anthropology in Transition : The 1980s and 90s was a time of transformation at the University of Illinois Urbana-Champaign Department of Anthropology. UIUC also housed the Unit for Criticism and Interpretive Theory, an important center for cultural studies and critical theory that brought the likes of Raymond Williams and Stewart Hall to campus. It was

an exciting time to be a graduate student, a time that required deftly deploying the ideas of “post-modern” theory among some faculty, while avoiding engagement with such ideas among others. It seems to me now, that the outcome of this period of transition was a department transformed, as was the discipline. After leaving UIUC I became a museum curator and later a museum director/university faculty member, and my experience at UIUC has served me well in the world of museum anthropology and museum studies. Museums (and museum professionals) have also been in a prolonged state of transformation in the United States since the late 1980s. Debates surrounding issues of representation in museum public programs and ownership of museum collections that emerged during that period, continue today, to be central to issues such as decolonizing museums and engaging with the interests of those battling for social and environmental justice. In this presentation, I reflect on the ways my exposure to anthropology transformed at UIUC continues to inform my work as a museum anthropologist and to characterize my own version of a theoretically informed and critically engaged museological practice. Presenter: W Warner Wood (University of Wisconsin, Milwaukee)

What Medical Anthropology in the 90’s Imagined and Failed to Imagine about the Coming Plague: By the 1990’s medical anthropology had established distinct yet complementary research trends: ethnomedicine and ethnography of culturally specific medical belief and practice, public health and global disease distribution and response, and social organization of healthcare practice and its institutional culture, including healthcare socioeconomics. The tumultuous rise of critical approaches to theory in the 1990’s added to these new emphases on illness as a social construct and medical knowledge as a productive process embedded within power relations. Examining the global COVID-19 pandemic, including how governments and agencies responded to the pandemic, as well as how the pandemic has been culturally signified (and some of my own personal observations fighting this pandemic as a frontline healthcare worker fighting this disease in the trenches), offers an excellent opportunity to reflect back on our concepts, methods, and especially our expectations of how we are to respond to catastrophic, world-changing epidemics. While many old concepts (Mary Douglas’ concepts of pollution come immediately to mind) remain remarkably valid to this day, the ways in which cultural concepts and the pandemic itself became politically weaponized in the pandemic through social media and by national actors complicate our

understandings of illness in new ways we could not have predicted in the 1990’s. This points to a greater urgency for research in medical anthropology, medical communications and healthcare politics, and a need for a return to international cooperation and unity in public health research and response, global vaccine development and distribution, and cross-cultural outreach on communication of disease threats. Presenter: Daniel McGee

Thinking and Doing Development : This paper explores my professional evolution as an anthropologist in development. Development was a dirty word when I started the graduate program in anthropology in the early 1990s. New to anthropology, it was unsettling especially as I arrived wanting to “make changes happen for my community”. I came to anthropology from journalism committed to development work — but upon arrival I was quickly introduced to the idea that “development”, like anthropology, was the offspring of colonialism, practiced to assert unequal power between the resourceful countries and those previously “conquered”. My reasons for becoming an anthropology graduate student now appear naive and outdated. Becoming a student of the ideologies of nation-states, marginalism, of plurality of voices, were encouraged by my professors who allowed me to explore my multiple roles: as anthropologist, as a “local”, an activist, during a momentous political movement in Indonesia in the late 1990s. I spent 10 years in taking courses, field work, writing the dissertation, while continuing to be active in political activism. When I completed the program, I came back to what brought me to anthropology: development. My training, however, provided me with a lens through which to see the complications, the competing voices, an acute awareness of power relations between the donors and the “beneficiaries”, the history behind these relations, as well as the complicated relationship between doing the “work” and thinking and writing about the human condition. This paper explores my personal story of “doing” and “thinking” that was part of my UIUC experience. Presenter: Sandra Hamid

5-160

Anthropology and Friendship: Reflections on Relatedness in Transitions

10:15 AM - 12:00 PM TMCC - 714 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Katharine Lindquist

CHAIR:

Katharine Lindquist

PRESENTER:

Sana Noon (Emory University), Katharine Lindquist, Christine Chalifoux (Franklin & Marshall College, Department of Anthropology), Zainab Najeeb (Rutgers University, New Brunswick, Department of Anthropology), Kristin Buhrow

DISCUSSANT:

Arsalan Khan (Union College)

DESCRIPTION:

Friendship is manifold. It escapes definition, defies boundaries, and endures time. Friendship is also paradoxical, often highlighting the contradictions and constraints of everyday life. Anthropologists have long grappled with where friendship 'fits' in classifications of relatedness and how it maps onto larger theories of social organization (Wolf 1966; Pitt-Rivers 1973; Bell & Coleman 1999; Desai & Killick 2010; Beer & Gardner 2015). As an ethnographic subject, friendship exceeds classification by operating in spaces of in-betweenness--in-between kinship, life stages, and communities. Building on anthropological renderings of agency as a 'capacity for action' (Mahmood 2005), this panel explores friendship as a capacity for relatedness during times and spaces of transition. What is the threshold of friendship in different contexts? How are capacities of friend-making forged, transformed, or broken in moments of transition? What are the affective capacities and limits of friendship in gendered, political, and transitional spaces? How can friendship mediate relations in the public and private sphere? What factors constrain and endure our capacities of relatedness in moments of transition and liminality? While friendships can be damaged and broken during times of transition, they also have a remarkable capacity for durability. What qualities of friendship enable such potential for durability during times and in spaces where other capacities for action may be more limited? Panelists are encouraged to think with the concept of durability in relatedness, alongside other concepts that lie in the shadows of more dominant affects associated with transition. Anthropological inquiry is also marked by both transition and friendship. Anthropologists are constantly transitioning between different epistemological orientations, different geographic locations, and different community entanglements. Friendships often mediate these transitions in profound

and complicated ways (Grindal & Salamone 1995; Driessen 1998). Panelists are encouraged to reflect on how friendship as a subject and praxis has figured into their own transitions as an anthropologist. Bell, Sandra, and Simon Coleman, eds. 1999 *The Anthropology of Friendship*. Oxford/New York: Berg. Beer, B. and D. Gardner. 2015. Friendship, Anthropology of. In *International Encyclopedia of the Social & Behavioral Sciences*. James D. Wright (editor-in-chief), 2nd edition, Vol 9. pp. 425–431. Oxford: Elsevier. Desai, Amit, and Evan Killick, eds. 2010 *The Ways of Friendship: Anthropological Perspectives*. New York/Oxford: Berghahn. Driessen, Henk. 1998 *Romancing Rapport: The Ideology of 'Friendship' in the Field*. *Folk* 40:123-36. Grindal, Bruce, and Frank Salamone, eds. 1995 *Bridges to Humanity: Narratives on Anthropology and Friendship*. Prospect Heights: Waveland. Mahmood, Saba. 2005 *Politics of Piety: The Islamic Revival and the Feminist Subject*. Princeton: Princeton University Press. Pitt-Rivers, J. 1973. The Kith and the Kin. In *The Character of Kinship*. J. Goody ed. Pp. 89-105. Cambridge University Press, Cambridge. Wolf, Eric. 1966. 'Kinship, friendship and patron-client relations in complex societies'. In *The social anthropology of complex societies*, edited by Michael Banton, 1–22. New York: Frederik A. Praeger.

Friendship, motherhood, and affective labor: Reflections from urban Pakistan : The women's rights movement in Pakistan is characterized by two major generations of urban women. The first generation established women's rights organizations in the 1980s during a period of Islamization and laws discriminating against women, while the second generation came of age in the post 9/11 era in the aftermath of the Global War on Terror and "new media" boom (Herrera & Bayat 2010). This paper attends to a third category, the "middle generation" of women, that comprises mothers of the second, younger generation of activists. These women do not participate in, nor actively support, their daughter's activist pursuits. However, through unlikely friendships and the deployment of affective labor within and outside the home, they forge alternative avenues and discourses of political engagement. Attending to these women whose mobility and engagement in the public sphere is constrained, this paper explores how friendships among "ordinary" urban women in Pakistan affect the contours of change in society. Political anthropologists note that women's everyday practices of sociality are often not foregrounded as political or meaningful (Elyachar 2010). This paper explores how women's practices of sociality and affective labor are political and meaningful in the development of their

political subjectivities. By engaging in everyday forms of community building and friendship in the fragmented political landscape of Pakistan, my interlocutors' practices of sociality show how women who are subordinated in some contexts, exert authority, and negotiate their circumstances in others. Presenter: Sana Noon (Emory University)

Fitness Friendships: Transgressive Relationships in Urban Uganda: Kampala – Uganda's bustling lakeside capital – is a city in transition. Rapid rates of urbanization, an emergent middle class, gentrification, inequality, and political instability have marked the last decade of urban life in Kampala as one of change and uncertainty. This paper explores friendship in spaces that are in many ways a direct product of these urban transitions: fitness spaces. In the last decade the "global fitness revolution" has taken off in Kampala. While in the early 2000s there were only a handful of gyms at the most expensive hotels, today there are dozens of gyms of all types across the city. Running, spinning, Zumba, kickboxing, Crossfit, and weight lifting have become favorite pastimes of not just the city's elite, but of Ugandans from many different economic positions. As the fitness scene has become accessible to more and more Ugandans, new types of communities have emerged from it, often giving way to unlikely friendships. This paper explores some of these friendships and the larger political implications of relatedness in and through fitness. While fitness spaces themselves are a product and symbol of growing inequality, the capacity for relatedness produced through them works to temper and even counteract some of the more exclusionary economic and political processes afoot in Kampala. This paper considers the transgressive potential of friendships forged in spaces produced through processes of exclusion. Presenter: Katharine Lindquist

Moral Choices: Friendship through Betrayal: Approaching kinship as "moral obligation" as McKinley (2001) compellingly argues we should, this paper explores how people navigate friendship and kinship in moments of crisis. In Kampala, Uganda, members of the working- and underclass forge bonds amongst one another to help alleviate the austere conditions of the city. This is especially true for migrant laborers, many of whom leave behind their natal kin as they search for employment. As their ties to people in Kampala deepen, the obligations that workers have towards kin sometimes conflict with their duties of friendship. Drawing on long-term fieldwork, I show how my interlocutor, Adam, was faced with such a conflict when

his friend in Kampala went missing after being physically assaulted by Adam's cousin-brother. While the moral obligation Adam felt towards his cousinbrother prevented him from revealing details of the assault, the competing sense of obligation Adam felt towards his friend challenged the allegiance of kinship. Following others who have ethnographically rendered the dark sides of kinship in practice, this paper investigates both the limits of kinship and the transgressive potentials of friendship. The web of relations explored shows how people can become collateral damage when competing bonds demand loyalty that proves to be mutually exclusive. Presenter: Christine Chalifoux (Franklin & Marshall College, Department of Anthropology)

Sister, Insider: Pedagogical Friendships in the Time of Feminist Activism in Pakistan: In academia, friendships are usually imagined outside the walls of a classroom. Limitless literature, cinematic compositions and multitudes of musical masterpieces are dedicated to such stories. This paper, however, will explore the budding of a pedagogical friendship within the classroom (offline and online), substantiated by local texts on historical (and historicised) feminist friendships. This paper will be based on an auto-ethnographic account of designing and teaching "A Brief History of Feminist Movements in Pakistan" at the Lahore University of Management and Sciences (Pakistan) with the revolutionary Aurat (Women's Day) March(es) as the socio-temporal background. This endeavour will be navigated through accounts of diverse friendships, inspired by the pedagogical connections between the instructor and the students, between the characters of history and current young Pakistani feminists and between friends made on-ground and in online spaces, with the longing to learn more about the feminist history of Pakistan binding them together. From organisations and iconic crossovers of yesteryears to marches and online campaigns of today, this paper will attempt to demonstrate that the history of feminist movements in Pakistan can be seen as a tale of many friendships, actualised and further strengthened in the classroom, across changing discursive and activist traditions. Presenter: Zainab Najeeb (Rutgers University, New Brunswick, Department of Anthropology)

Choreographies of Collaboration: How Synchronous Motion Fosters Friendship in Atlanta, Georgia: Within anthropological literature, delineations between friendship, kinship, community, and other forms of relation have been recognized as full of nuance and fluidity. Drawing from original ethnographic data collected with Chinese Dance practitioners in Atlanta,

Georgia, this paper considers friendship's role in dance program directors' stated goals of building community and coalition through regular dance practice and performance. These include collaborative projects with artists trained in other styles including hip hop dance and gospel singing. The capability of synchronous movement to build and strengthen social bonds and in-group identification has been argued effectively by scholars of dance (Desmond 1997, Hanna 1987) and evolutionary biology (Savage et al 2022). As such, current academic models might suggest that these dance practices and collaborative projects begin shifting boundaries of inclusion and exclusion (Bourdieu 1977) and strengthening coalition between groups (Benjamin 2017) in their very occurrence. Leveraging ethnographic methods, this paper explores friendships between performers participating in these projects; the paper correlates certain quantities and qualities of friendships to dancers' perceptions of different projects in which they have performed, understanding their claims of community be presentational, aspirational, participatory, or already extant. Findings suggest that friendships in which performers meet outside of dance practice, engage each other through texting and digital media, and communicate on topics other than dance are correlated with perceptions that the community and coalition portrayed onstage is genuine. While merely dancing together has theorized as action enough to reshape communities, this paper argues that friendship networks intertwining individual performers and bringing them together outside of the studio is an important factor of genuine community and effective coalition in Atlanta, Georgia. Presenter: Kristin Buhrow

5-165

Anticipatory Futures and Aftermaths of Violence

10:15 AM - 12:00 PM TMCC - 718 A

Oral Presentation Session

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Sébastien Roux (CNRS - University of Arizona)

PRESENTER:

Sébastien Roux (CNRS - University of Arizona), Isaias Rojas-Perez (Rutgers University, Newark, Department of Sociology & Anthropology), Omer Ozcan (University of Toronto, Department of Anthropology), Joshua Price, Muhammad Abdur Raqib (UC Irvine)

DESCRIPTION:

Temporal horizons of aftermaths and anticipated futures

are vital sites for negotiations with violence. The papers in this panel explore such temporal horizons of waiting, speculating, remaking, uncertainty, and transitional justice.

On Bitcoins & Gold Bars: Survivalist Investments for Uncertain Futures: This paper explores the economic rationality of survivalist groups who consider themselves 'resilient,' based on fieldwork conducted within US prepper communities. These groups are concerned about the potential end of the 'mainstream system' and are constantly seeking ways to prepare for possible catastrophes or a gradual decline in living conditions, which they are both anxious and impatient to experience. Preppers often advocate for the purchase of cryptocurrencies and physical gold, two financial strategies that may seem contradictory.

Cryptocurrencies are often associated with high volatility and speculative investments carrying a high risk of capital loss, while gold is perceived as a conservative investment with little profitability but proven stability. Most financial actors consider these two investment options as fundamentally opposed. Yet, how do preppers reconcile these seemingly divergent investment strategies, and why do they consider them equally wise choices? My investigation reveals that preppers' decision-making is primarily political. Cryptocurrencies and gold coins are viewed as means to escape dependence on a political system that is perceived as fragile and corrupt. They are seen as alternatives to the dollar and to central banks: investment instruments secured by the power of the market, outside the influence of the state and its perceived fallibility. This paper demonstrates how financial choices are always influenced by a social representation of the future and its aftermath, and how saving only makes sense as a form of anticipation with respect to possibilities of future spending. Therefore, the study of the prepper world reminds us that economic decisions are always shaped by political beliefs, rather than made by rational individuals acting in their economic self-interest. Presenter: Sébastien Roux (CNRS - University of Arizona)

History under the Weather: The Dead, Political Transitions, and Regimes of Animation in Peru's Postwar Andes: On August 14, 1985, the Peruvian army massacred 69 peasants in the Andean village of Accomarca, Ayacucho, Peru. Not only did the soldiers kill mostly women, elders, and children, but they also incinerated their victims' bodies. When the attackers left, the terrified survivors hastily buried the burned human remains in unmarked mass graves at the very

place where the killing occurred. Since then, they engaged in a protracted struggle for justice for their dead that would symbolically end almost four decades later, on May 20, 2022, when they were eventually able to offer their massacred loved ones the dignity of a proper burial. This reburial took place amid a large transitional justice project predicated on the proper circulation of dead bodies. In this necro-governmental project, a set of disciplinary practices including forensic anthropology, law, and psychology, among other forms of expertise, converged together into a broad effort aimed at guiding survivors, and society at large, in their attempts to move past their histories of violence. Thus, while mass graves are located; dead bodies are recovered, examined, identified, and reburied; and surviving relatives are counseled and consoled, the truth that these remnants tell is exposed to society at large to prevent the repetition of atrocities in the future (Rojas-Perez, 2017). This paper focuses on two distinctive developments in the Accomarca reburial that were at odds with the official necro-governmental ethos. First, the survivors' insistence that their slaughtered relatives should be buried together in a collective burial-which meant that some of the victims whose remains were identified early in the forensic process had to wait for several years, in a kind of suspended individual burial, before reaching their final resting-place. Second, the survivors' decision to bury their slaughtered relatives in the premises of the former military base rather than the village's regular cemetery. For several years this site was the visible sign of an abusive political regime that ruled the village with an iron fist. I consider this emplacement of their war dead on a special site on the landscape as separate from, and opposed to, their 'regular' dead buried in the village's cemetery. In Accomarca, the latter are seen as participating in large 'regimes of animation' (Gose 2018). When properly dispatched, the dead return in the form of rain-i.e., as weather. 'Death, in other words, is the primary condition of life's circulation' (2018, 117). The various ways in which water, breath, and the dead continue to be associated in Andean contemporary funerary practices and representations attest to this centrality of death in the circulation of life. I ask, then, how does this notion of time-as-weather unsettle the temporal landscapes in which liberal state-sponsored projects of governing legacies of mass death are typically stipulated-namely, the ethical temporality of individual biographies and the biopolitical temporality of managing populations including their dead? Most of all, how can we better attend to these atmospheric and earthly motions in our ethnographies of the war's aftermath? What kind of history emerges from the

entanglements between these different temporalities that are made visible in the Andean survivors' ways of dealing with legacies of mass atrocity? Presenter: Isaias Rojas-Perez (Rutgers University, Newark, Department of Sociology & Anthropology)

Mourning and Resistance in a Stretched-Out Present: This paper concerns the experience of waiting when people are placed outside of the protection of the law. This paper examines how the counterinsurgency practice of enforced disappearance, a distinct exercise of sovereign violence, produces specific forms of waiting in the Kurdish borderlands. By tracing the life stories of Xalid and Eyşan, an elderly Kurdish couple who have been waiting for more than two decades to find out what happened to their missing son, this paper explores the temporal effects of violence, which is not always instantaneous or spectacular but often gradual and uneventful. The paper is part of my larger project that seeks to understand the relationship between sovereign violence and the practices and states of waiting in the Kurdish borderland in Turkey. Presenter: Omer Ozcan (University of Toronto, Department of Anthropology)

Temporicide: Waiting, Punishment, and Social Death: Waiting is an individual and collective social process embedded in everyday life. It reveals elements of power, social hierarchy, and governmentality. This paper takes up the notion of waiting as a sociohistorical phenomenon predicated on difference and difference making. We draw connections between waiting and punishment to explore the systemic power structures that regulate social interactions based on processes of stratification, particularly in the criminal justice system. The criminal justice system is one institution where waiting is observed both at a structural and individual level. Some waiting is institutionalized, such as waiting in jail for a court date or a sentencing decision, but many types are informal – incarcerated people are forced to wait to use the phone, wait to leave their cell, or wait to see a grievance officer. The formal waiting (a sentence) is predicated on deferring a person's personal freedom; thus it is grounded in an idea of individual liberty and a particular understanding of time. Here we explore waiting through formal and informal processes in the criminal justice systems of Jamaica and the United States. Ultimately, we show waiting does not just reflect social power and social status, it is difference-making: waiting differentiates between people who have to wait and those who do not, as well as, how they wait, with what frequency, and what avenues for appeal or escape. [paper joint-authored by Joshua Price, Gabreëlla Friday and Nicola Satchell] Presenter: joshua price

Securitized Life: Political Widowhood and the Politics of Muslim Embodiment in post-9/11 Bangladesh: In the post-9/11 global order, Bangladeshi government agencies introduced a broad range of security tactics to control and manage the political activism and psyche of the 'Islamic masses', by modifying police practices into a militarized model. The police have been suppressing a series of sociopolitical movements seeking fair elections, justice, and civil rights, which repeatedly shook and shaped the sociopolitical fabric of Bangladesh. Around 10,000 activists have disappeared or been extrajudicially killed by security forces. A further one million people have been incarcerated and tortured, which has produced a massive number of 'political prisoners' and 'political widows'. By conducting a multi-sited ethnography across three Bangladeshi districts, where police forces employed large-scale violence, my project explores how political widowhood/imprisonment and the politics of Muslim embodiment illuminate Bangladeshi security practices and their relationship to the global war on terror legacies. Presenter: Muhammad Abdur Raqib (UC Irvine)

5-175

Dissolving the human/animal divide: transitioning to multispecies socialities

10:15 AM - 12:00 PM TMCC - 712

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Drew Winter (Lansing Community College)

CHAIR:

Drew Winter (Lansing Community College), Limor Chen (Ben-Gurion University of the Negev, Department of Sociology & Anthropology)

PRESENTER:

Seven Mattes (Michigan State University), Limor Chen (Ben-Gurion University of the Negev, Department of Sociology & Anthropology), Drew Winter (Lansing Community College), Margo DeMello

DESCRIPTION:

Multispecies ethnography has made space for ontologically dissolving the boundaries between human and nonhuman animal socialities within anthropology—demanding a recognition of how we co-constitute ourselves with other beings and their respective agency

in that process (Kirksey & Helmreich 2010). The boundaries between human and animal are ever fainter, and we are more cognizant of those contexts in which they were never present (Descola 2005). Examining not 'humans and animals' but naturecultures (Haraway 2003), assemblages (Deleuze & Guattari 1987), or interconnected systems that span biological to capitalistic commodities (e.g. Tsing 2012), these entanglements and movements between are of interest here. The 'animal turn' continues to grow and intersect with other areas of inquiry and critical perspectives. This interest is sparked, in part, by the post-domestic context (Bulliet 2005). The gaps between human and animals are closing as researchers (e.g. primatologists, animal behaviorists) increasingly demonstrate the presence of valued traits among animal others. Furthermore, as companion animals are embedded into the family, commodified animals are spatially and emotionally distant – leading to ethical concerns and cognitive dissonance. In short, we know more about other animals, and we care more. These societal shifts have led numerous scholars to ask, 'How shall we (and, some would ask, should we) rethink, rebuild, and recast our relationships with other animals?' (Kalof & Fitzgerald 2007, p. xiv). As anthropologists broaden their perspective to the reality of their more-than-human world, possibilities for understanding and practical trajectories for on-the-ground problems emerge. These relational becomings between human and other animals may hide under anthropocentric narratives, or exist as a violent clash. By contrast, this panel highlights attempts to not only recognize nonhuman agency, but actively recruit other animals as partners in world making. What alternative worlds are imagined or under construction? Engineers, architects, activists, policymakers, disaster managers and urban planners are applying their skills to account for and actively encourage 'multispecies flourishing' (Gillespie 2020). What are the epistemological blueprints for these projects that join, the challenges to implement them, and their shortcomings? What happens when multispecies futurism intersects with Afrofuturisms and indigenous futurisms? Bulliet, R. W. 2005. Hunters, Herders, and Hamburgers: The Past and Future of Human-Animal Relationships. Columbia University Press. Descola, P. 2013. Beyond Nature and Culture. University of Chicago Press. Deleuze, G. & Guattari F. 1987. A Thousand Plateaus: Capitalism and Schizophrenia. University of Minnesota Press. Gillespie, K. 2022. An Unthinkable Politics for Multispecies Flourishing within and beyond Colonial-Capitalist Ruins. Annals of the American Association of Geographers, 112:4, 1108-1122. Haraway, D. 2003. The Companion

Species Manifesto: Dogs, People, and Significant Otherness. Prickly Paradigm Press. Kalof, L. & Fitzgerald, A. 2007. *The Animals Reader: The Essential Classic and Contemporary Writings*. New York: Berg. Kirksey, S.E. and Helmreich, S. 2010. The Emergence of Multispecies Ethnography. *Cultural Anthropology*, 25: 545-576.

A One Health Framework for Japanese Animal Rescue Organizations : The continuing Covid-19 pandemic has brought the One Health framework to the forefront in disaster management. One Health considers the interrelationships between humans, other animals, and the environments that we share – with the understanding that attention to all are key to health for all. More so, it promotes collaboration among experts working within each area, from veterinarians to local animal rescue leaders, to ensure inclusion, planning, and appropriate responses at all stages of disaster management. While One Health arose to respond to zoonotic diseases, it has potential for managing other forms of disasters as it encompasses and addresses the more-than-human reality of these events. As One Health relies on co-production and partnerships with local leaders, anthropological methods are a natural means of assessing and integrating cultural perceptions of animal and environmental others in a given locale – documenting sociozoologic scales right alongside significant power relationships and established resource networks. To gauge the contributions and lacking aspects of One Health for animal disaster management, this paper applies this framework to ongoing research regarding Japanese disaster preparedness within non-profit animal rescue organizations. Presenter: Seven Mattes (Michigan State University)

Vegans and Other Animals: Renegotiating Boundaries and Hierarchies in Multispecies Families: This presentation explores whether ethical vegans, as part of a social movement that rejects animal exploitation, treat and perceive animals within their families and homes in ways that are different from non-vegans. The delineation of boundaries and hierarchies among multispecies vegan families in Israel is examined, as well as the renegotiation of the emotional attachments they form within their families and households. The research is based on ethnographic fieldwork and 23 semi-structured interviews among vegan parents in various Israeli locations. The talk delves into the ways vegans construct their relations with animals as they struggle to contend with the social constructions of multispecies entanglements that place companion animals as inferior to humans, and challenge what they view as social injustice towards nonhuman animals. The data reveals

that vegans, perhaps more than non-vegans, are struggling to define their relationships with animals, and the meanings these relations assume. At the same time, vegans in this research emphasized the role of compassion, obligation and responsibility. This presentation concludes that while ethical vegan parents in Israel try to challenge social hierarchies and norms regarding multispecies demarcations, they are nevertheless continually delineating them, although in multiple and varied ways. These findings have important implications for understanding the role of veganism in changing social constructions regarding the just and equal treatment of nonhuman animals, and on how this role is manifested in everyday lives of its participants. Presenter: Limor Chen (Ben-Gurion University of the Negev, Department of Sociology & Anthropology)

From Optics to Infrastructure: making multispecies architecture matter: Eco bridges that allow wildlife to safely cross freeways, window glass visible enough for birds to avoid collision, and rooftop bee sanctuaries are just the beginning. Architects, partnering with conservationists and animal rights activists, are reimagining how humans can live with other species in a more harmonious way through architecture and urban planning. Multispecies urban design marks a departure from both the traditional anthropocentric values of built worlds (Fieuw and Caldwell 2022), and the tendency of animal liberation activists to demand humans cease virtually all relationships with other species. But what are the embedded hurdles to building such environments, and what are the communal values required for them to flourish? Studying two wildlife crossing projects—the Liberty Canyon Wildlife Crossing over Los Angeles's 101 Freeway, and Natuurbrug Zanderij Crailoo in the Netherlands—reveals that the primary focus of these projects is as symbolic repositories of political hope (Durbin 2018), rather than material. Cities capture positive headlines and attract residents with their optics, but do not plan to replicate these structures or their corresponding logics as proper infrastructure. Interviews with architects and their colleagues—as well as their opponents—reveals the aspirations and limitations of this growing movement to build structures less hostile to their nonhuman inhabitants. Proponents face the notion—manifest in investor apprehension, building codes, and popular perceptions—that relaxing public spaces are specifically those that keep other animals at a distance. This talk discusses the tension between architects and advocates who, though supportive of existing projects, attempt to mass market multispecies architecture. Presenter: Drew Winter (Lansing Community College)

Cryptids as Borderland Creatures: Cryptids are, according to the subculture that hunts and studies them, hidden or secret animals, or animals whose existence has not yet been substantiated by science. These animals—and the myths, folktales, and other stories that surround them—are found in all cultures, yet have rarely been taken seriously by scholars, and have, with a handful of exceptions, been completely ignored by animal studies scholars. In fact, it is this tension between the refusal of the scientific community to recognize the existence of cryptids, and the cryptozoological community who fervently believe in that existence, that drives much of cryptozoological research as well as the popular understanding of cryptids. This talk will attempt to bring an animal studies/anthrozoological lens to the discourses surrounding cryptids. I am not interested in seeking to prove or disprove the existence of cryptids. Instead, I want to focus on alternative ways of seeing and understanding these beings who lurk just outside of the realm of the natural sciences. As an inter- and multidisciplinary field, animal studies is uniquely positioned to better understand creatures whose entire existence stems from the human imagination, and who live in the realm of folklore, myth and legend. Finally, I will argue that this precarious moment in the history (and future) of our planet demands that we pay attention to cryptozoology. As more and more species disappear forever from the planet, cryptozoology may offer alternative ways of thinking about co-existing on this planet. Presenter: Margo DeMello

5-180

Economic Engagements: Practice, Theory, Critique

10:15 AM - 12:00 PM TMCC - 709

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Shaye Soifoine

PRESENTER:

Jie Gao (University of Arizona), Catherine Vazquez (University of South Florida), Shaye Soifoine, SERGIO LOPEZ

DESCRIPTION:

This panel draws together work from across the breadth of economic anthropology. Topics include the

motivations of Chinese entrepreneurs in Morocco, the novel itinerations of digital nomads, the afterlives of colonial cash crops in the Comoros, and the impact on influential theoretical paradigms of the contemporary American banking crisis and union members' critiques of their pension plan's investments. Linking all of these papers is an attention to the liveliness of economic phenomena in the world.

Manufacturing Morocco: Chinese Industrial Entrepreneurs in Transitional Morocco: The Moroccan government has been endeavoring to accelerate Morocco's economic growth by building a competitive and sustainable manufacturing sector since the early 2000s. It has so far issued several plans for industrial emergence, developed high-quality infrastructures, and created an increasingly favorable environment for foreign investment. Since the global economic crisis in 2008 and the ensuing regional political unrest, both the Moroccan state and society realized the pressing necessity of transforming the country into a manufacturing powerhouse that provides stable employment for the underemployed young workforce. To attract Chinese investment, the Moroccan government lifted the entry visa requirement for Chinese citizens in 2016, leading to an influx of Chinese tourists and business visitors to this faraway African country that used to be largely unfamiliar to most Chinese people. Against this background, many Chinese entrepreneurs have been attracted to invest in Morocco's manufacturing sector. Based on fifteen-month fieldwork on Chinese entrepreneurship in Morocco, this paper presents an ethnographic account of the lived experience of Chinese industrial entrepreneurs in Morocco. Drawing on participant observation of and in-depth interviews with Chinese industrial entrepreneurs and their Moroccan associates, I explore the varied motives for their transnational engagement in Morocco's manufacturing industry, the everyday interactions between these Chinese entrepreneurs and Moroccan stakeholders, and the socioeconomic and transcultural impacts of Chinese industrial engagement in Morocco. Informed by critical development theories, I also investigate the discrepancy between the state's official expectations of industrial development assisted by foreign investment and the reality of foreign engagement in Morocco's industrial development, as reflected in my case of Chinese entrepreneurship in Morocco's manufacturing sector. My research suggests that the conflicting interests between different state institutions and across different administrative levels prevent Morocco from achieving the expected objectives of manufacturing development

and might cause foreign investors to lose confidence in continued engagement due to the mixed messages they receive or perceive in their interactions with the state.

Presenter: Jie Gao (University of Arizona)

Digital Nomads, Beyond Wanderlust: Examining shifting values of the 21st century labor force: As an increasing number of employers and employees turn to remote work as a sustainable model following the forced virtual experiments of the Covid-19 pandemic; opportunities emerge for individuals, families, communities, and employers to challenge existing expectations of what it means to be an employee, to climb the corporate ladder, and to pursue the 'American Dream.' The study of digital nomadism offers a novel perspective into emerging online and in-person worlds. Understanding why digital nomads chose to embark on the geographically impermanent life they lead is relevant to economic and social questions of value and how society measures success. Corporate denial of the demand for workplace flexibility has repeatedly, and often very publicly, proven detrimental to both employee morale and the corporate bottom-line. Around the globe, the list of nations offering a 'digital nomad visa' grows as countries look to capitalize on the social and economic benefits they envision in a transient, fully employed labor force interested in investing financially and emotionally in their temporary community and schools, but not seeking citizenship or the legal and social protections such status affords. Beyond the visa, cities in the United States and beyond are working to enhance their digital nomad attractiveness through incentive programs, partnerships with private companies such as WeWork and Airbnb, and sophisticated ad campaigns capitalizing on what makes their city a unique and exciting place to live, work, and spend money. The study of digital nomadism further blurs the boundaries that define community, virtual space, and multi-sited ethnography. Presenter: Catherine Vazquez (University of South Florida)

Future-building with Colonial Fragments: Comorian Engagements with Ylang Ylang Flowers: This paper traces the afterlife of French colonial cash crops in the Comoro Islands, specifically ylang ylang. Ylang ylang's essential oil has been a base for luxury perfumes produced in France, especially in the subprefecture of Grasse, since the 19th century. Following Independence in 1975, communities on Mwali, the smallest Comorian island, sought to sever ties with France and reclaim their land by cutting down the ylang ylang tree plantations. By the late 90s, however, community members were re-engaging with ylang ylang essential oil production for French buyers. During the same

period, demonstrators in the island of Ndzwani pulled down the Comorian flag, hoisting in its place the French tricolor. Reading such calls to 'recolonize' Comoros for France as protests against widespread economic and social insecurity, rather than as nostalgia for the colonial past, I draw upon preliminary dissertation research to explore Comorians' contemporary engagements with France and global capitalism. By centering local producers' various motivations for growing and distilling ylang ylang flowers as well as their strategies for obtaining the labor and land to do so, this paper provides an ethnographic account of how matrilineal Muslim Comorians use their kinship relations to negotiate with capitalist systems towards their own future making. Presenter: Shaye Soifoine

Silicon Valley Bank and the Holography of Western Economy: On March 13, 2023, Joe Biden gave a press conference addressing the collapse of Silicon Valley Bank. Many assumed that he was not just talking about one single bank, but about the more than 4,000 entities that make the fabric of the American banking system. Fifteen years after the collapse of Lehman Brothers, another banking crisis seems to be on the horizon. And, just as it happened in 2008, Silicon Valley Bank (SVB) became a metonym of sorts, a part that represents and contains the whole structure, not just of the financial industry, but perhaps of the whole market economy. This paper explores the 2023 Western Banking Crisis as an example of holography, a term that Roy Wagner borrowed from optical physics to explain social constructions in which one part of a culture contains the whole. In this presentation, I discuss the extent to which the different parts of a market economy are not simply interconnected, but they become one-aka 'the economy'. When applying this holographic model to explain the current 'banking crisis,' as it is called in the news, some have argued that the parts-the banks that came down-were affected by the whole-the so-called 'economy'. But does it work in a symmetrical manner? Does the whole change just because one the of the parts does? Can the entire system be 'fixed' just by bailing out one single bank, a few of them, or should federal assurances extend to all parts, including the 'too big to fail' financial institutions? I argue that a holographic interpretation of the 2023 Banking Crisis can shed light on the multiple ways in which the whole economic system is connected to its parts, and vice versa. Presenter: SERGIO LOPEZ

5-185

Ethnographies of Global Health in Power and Practices: Data, Infrastructure, and Ethics

10:15 AM - 12:00 PM TMCC - 707

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Katerini Storeng

PRESENTER:

Marlee Tichenor ,Katerini Storeng ,Margaux Fisher ,T.S. Harvey (Vanderbilt University, Department of Anthropology),Michelle Parsons (Northern Arizona University)

DESCRIPTION:

The presentations in this session individually and collectively bring into sharp relief the tremendous power of global health as a cultural and political arena. Ethnographic research in a range of contexts, and from a diversity of vantage points, explore rhetorics, institutions, and practices that are mobilized by global health institutions and interventions that can engender inequalities. Prominent themes and social actors include data, infrastructure, partnerships, and dis- and misinformation.

The Datafication of Health Policies: In Pursuit of a Defragmented Health Information System in Senegal: The demands of global health actors weigh on the health systems of countries that receive global health funding, particularly on digital data infrastructures for health. These infrastructures are formed to carry out two processes that are often in opposition. More important for donors are the data they can use to justify their health investments to their stakeholders, while recipient countries seek data to inform domestic health policies. These conflicting objectives result in fragmented and incomplete information systems in countries that rely on global health funds for data infrastructural support. As a civil servant and statistician in Senegal put it to me, 'Le Ministère de la Santé n'a pas un système d'information' (The Ministry of Health does not have an information system). Instead, health data are tracked by different departments resulting in a piecemeal and silo'ed information system, and mostly include input rather than outcome indicators. In this presentation, drawing from an article for a forthcoming special issue on digital health in *Anthropologie & Santé*, I use the examples of Senegal's malaria control program as well as the country's universal health coverage

policies – alongside global discourse about both health agendas – to show how this fragmentation of health data shapes health intervention possibilities in Senegal, and the ways in which civil servants and health workers navigate and resist this fragmentation. Presenter: Marlee Tichenor

When pandemic intelligence becomes big business: The commercialization of data and expertise in global disease surveillance and outbreak detection: The data revolution in health has opened new opportunities for commercial actors to oversee health data infrastructures, buy and sell data, and provide data science consulting services to enhance clinical and governance processes in public health and healthcare. This dual commercialization of data and expertise is particularly pronounced in global disease surveillance and outbreak detection. Galvanized by the Covid-19 pandemic, commercial actors with access to proprietary data and algorithms now market 'pandemic intelligence' products that promise to let clients predict and preempt disease outbreaks. Airfinity, whose success during the pandemic secured its position as a leading predictive analytics firm, exemplifies this development. In this paper, I analyze how the 'modern' pandemic intelligence Airfinity and similar firms provide contributes to displacing expertise based in more 'traditional' approaches to disease-surveillance relying on public health data and epidemiology. I then consider how the ongoing commercialization of pandemic intelligence jars with emerging norms about data solidarity, raising new governance challenges. Finally, I discuss how the World Health Organization, through its establishment of a new Pandemic Hub, is responding to these challenges to ensure that public health authorities everywhere have access to the data and expertise they need for pandemic prevention, preparedness and response. Presenter: Katerini Storeng

Health Data Advocacy in Transition: Promises and Pitfalls: Knowledge infrastructures and technologies are changing in radical ways through new forms of collective knowledge production (Edwards 2013). In my paper, I present how health advocates and health agency workers in California engage in collaborative health data production in their attempts to expand access to preventive and curative resources. In doing so, I contribute to anthropological understanding of how power and decision-making in public health is shaped by hierarchies of evidence and expertise, as well as supported, hindered, and challenged by a diverse array of stakeholders. This project recognizes the double bind of working in health advocacy, programs, research, and

policy. Drawing on the idea of para-ethnography (Marcus 2013) and the ways it has been applied in health systems research (Nambiar 2013), I approach my interlocutors in public health and health advocacy as epistemic partners through the creation and circulation of an ethnographic archive, with which I draw interlocutors into thinking ethnographically about the predicaments and paradoxes of public health work. Building on this ethnographic engagement, I suggest that the democratic dimension of the datafication of health is reshaping how public health agendas are created and contested. As data tools and expertise become more accessible to community-based health advocates, they are being leveraged in ways that may be expanding narrow definitions of evidence and expertise in public health, even as they remain constrained by biomedical hierarchies of knowledge production and exacerbate the burden of proof placed on communities experiencing health inequities. Presenter: Margaux Fisher

Faster than Disease: The Spread of Misinformation and Disinformation as Emerging Determinants of Health: Taking COVID-19 infections and the resurgence of mumps, measles and pertussis in the United States as its focus, using a medical and linguistic anthropological approach, this paper examines disinformation and misinformation as public health threats, 'infodemics,' linked not only to the production and circulation of risk but also vulnerabilities, and health disparities. Tedros Adhanom Ghebreyesus, current Director-General of the WHO, has labeled this crisis in health communication an infodemic. That is, 'too much information including false or misleading information in digital and physical environments during a disease outbreak that can cause confusion and risk-taking behaviors' that can harm health, lead to mistrust in health authorities, and undermine the effectiveness of public health responses and interventions. Understanding and addressing these under investigated determinants of health at the crossroads of disease, language, culture, and technology, requires collaborative multilevel and multidisciplinary research that engages the complexity of the misinformation as psychosocial, historical, linguistic, cultural, structural, economic, and technological. The data and analysis presented in this paper, a work of transdisciplinary science, seeks to problematize and understand what is perhaps one of the greatest threats to human health in the twenty-first century, misinformation. Presenter: T.S. Harvey (Vanderbilt University, Department of Anthropology)

Ethics and relationship harm in a global health project in Kabul, Afghanistan: Although global health ethics have historically been concerned with the lives of patients or beneficiaries, they are more recently concerned with global health partnerships, emphasizing equity, autonomy, and solidarity. These values, undergirded by notions of sameness, bely difference and 'modalities of coming together' (Brown 2015). In interviews about a global health project in Kabul in the 2000s, Afghans actors spoke about coordination and commitment in global health, terms which convey long-term interdependent relationships. Importantly, these relationships were not restricted to actors and agencies, but included donors. Afghans and some Internationals evaluated defunding not in terms of iatrogenic harm but in terms of relationship harm. How might the concept of relationship harm contribute to global health ethics? Presenter: Michelle Parsons (Northern Arizona University)

5-190

Ethnographies of Vertical and Volumetric Ecologies 1

10:15 AM - 12:00 PM TMCC - 717 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Angela Castillo (University of California, Berkeley, Department of Anthropology)

CHAIR:

Steven Schwartz

PRESENTER:

Steven Schwartz ,Adrienne Cohen (Colorado State University),Florence Babb (University of North Carolina, Chapel Hill, Department of Anthropology),Sayd Randle (University of California, Berkeley),Emma Pask (University of Chicago),Vanessa Koh (Yale University)

DISCUSSANT:

Marcos Mendoza (University of Mississippi, Department of Sociology & Anthropology),Eduardo Romero Dianderas (University of Southern California)

DESCRIPTION:

Vertical and volumetric ecologies have become salient features of contemporary material and political life. New extractive frontiers, from lithium mining to deep-sea harvesting of rare minerals, have drawn renewed

attention to subterranean and mountainous landscapes as emergent sites of capitalist capture, environmental violence, and political refusal. Analogously, the climate crisis, and the ensuing calls for post-carbon transitions, have thrown light on airspheres and their 'politics of verticality' (Weizman 2007), both by underscoring the uneven distribution of toxicity (Choy and Zee 2015), atmospheric violence (Simmons 2017, Masco 2010), and racialized inequalities (Graeter 2020) as well as by stressing their potential for planetary remediation and low-carbon futurities (Howe 2019). This panel explores how the emergence, existence, and unmaking of vertical and volumetric ecologies and relationalities shape subjectivities, bodies, social worlds, and other-than-human life. Recent scholarship on the production of space has sparked critical conversation around the three-dimensional character of places, challenging flattening framings that rely on a one-dimensional lens (Jackman & Squire, 2021; Marston & Himley, 2021; Mosquera-Camacho & Marston, 2021). In calling for an expanded conceptualization of space as having depth and height, these interventions invite us to reimagine space in terms of downward and upward vertical axes, as well as in terms of volumes that could be mobile, porous, portable, and ephemeral. Building on these works, this panel invites ethnographic reflection on subsurface (subterranean and subaquatic), mountainous and arboreal landscapes, the built environment on the surface, or aerial milieus that can be explored via their vertical and volumetric character. Some examples of these spaces are buried tunnels, caves, oil wells, underground zones, aquifers, subsurface natural resource exploitation, forests, waterways, rural and urban settlements' built environment, energy and transportation infrastructures, and the canopy of forests, among others. In this session, we ask: What affective, sensorial, material, political, epistemic, and legal coordinates shape vertical and volumetric ecologies? What political possibilities and foreclosures are afforded by these vertical and volumetric milieus? How do vertical and volumetric pluralities generate new horizons of experimentation, imagination, and future-making—including forms of justice, inclusion, or autonomy across racial, gender, and class lines? How could vertical and volumetric ecologies generate forms of racialized violence and exclusion? How does thinking with, or against, the vertical and volumetric engenders new grammars for making sense of transitions—climatological, sociopolitical, economic, or otherwise? We are looking for ethnographically-informed studies that explore the vertical and volumetric production of spaces and ecologies and their entanglement with quotidian experiences of mutability and transition.

Vertical Enclosures and Aeolian Speculation in Colombia: This paper ethnographically explores how the atmosphere has become a new capitalist frontier amid Colombia's wind energy rush. Drawing on long-term ethnographic fieldwork in La Guajira—the country's renewable energy epicenter—it traces the technical, epistemic, and material operations that enable the extraction of value from the wind. Conceived as the vertical enclosure of a resource that resists conventional harnessing, I analyze how this extractivist project gives rise to new political-economic relations and epistemic operations, some of which center on this frontier's ephemeral and atmospheric quality. This paper focuses on two such patterns. The first, "ghost projects," consists of wind farms that only exist on paper and which, through an intricate "economy of appearances" (Tsing 2005), seek to profit from securing access to and speculating on the future value of blocks of windy land. The second pertains to the work of "wind prospectors"—i.e., a 'guild' of technical workers who are in the business of measuring wind speeds across the peninsula, visualizing the movement of air, and speculating on the value of their datasets as they seek to sell them to energy corporations. Such projects emphasize how, in this atmospheric frontier, these forms of "speculative accumulation" (Campbell 2015) mobilize indeterminacy—in the material, political-economic, and social sense—as a source of value extraction itself. Presenter: Steven Schwartz

Vertical Proficiencies: Ways of moving presuppose and perform tacit thresholds. In the United States, as in many societies worldwide, the threshold between child and adult is built into our mobility habits and built environments. Playgrounds invite children to develop themselves through bodily exertion and volumetric spatiality, while adults are commended for being "settled" and derided if they act "flighty." Thresholds between human and animal are also implicit in movement. The upright bipedal gait is a physical trademark of the human, and other forms of mobility—especially using all four limbs and moving vertically—signal animality; something "less than" human in both evolutionary and Enlightenment logics. Rock climbing is a sport that invites practitioners to engage space volumetrically, breaking with the presumed relationship between groundedness and personal or species maturity. Climbers spend countless hours learning the intricacies of vertical landscapes and performing transcorporeal engagements with rocks. This paper asks what it means for people to cultivate vertical proficiencies, temporarily inhabiting stone landscapes where their

heavy bodies can exist only fleetingly. While much of the literature on volumetric spatiality is about institutional (and especially military) knowledges, this paper explores the volumetric through embodied, intimate encounters with vertical places. Presenter: Adrienne Cohen (Colorado State University)

The Return of Verticality? Racialized and Gendered Geographies in Andean Peru: The interdependence of ecological zones in the Andes was made famous by anthropologist and ethnohistorian John Murra (1968), who advanced the notion of a “vertical archipelago.” My multi-sited research in Peru in a rural Indigenous community, a mestizo town, and the migrant stream to the capital city of Lima shows that altitude and geography stand in as an index, though not only of economic interdependence and household diversification strategies for accessing land in various zones. Verticality also references the deep-seated intersectional differences of race and gender that distinguish those with more from those with less power and prestige in society. At a time when vertical ecologies are under renewed discussion by anthropologists and fellow travelers, I want to revisit verticality as it pertains to the enduring postcolonial conceptions of difference that came to be associated with Peru’s geography. An ideology of the inferiority of those native to the highlands stems from beliefs regarding the different lung and brain capacity of high-altitude residents; as such, Andeans were historically pathologized as receiving too little oxygen in the heights, rendering them intellectually weak. Verticalist thinking in and about Peru is not simply a scholarly preoccupation but, as I argue, a deeply embedded and prejudicial way that many in the nation continue to regard Peru’s social landscape. In this paper I contend that vertical ecologies are a generative site from which to critically examine inequalities that are undergirded by racialized and gendered geographies. Presenter: Florence Babb (University of North Carolina, Chapel Hill, Department of Anthropology)

Porosity and Danger (and Opportunity): The Contradictions of Recharging a Toxic Aquifer : This paper considers the vexing role of terrestrial porosity in state efforts to volumetrically manage the urban landscape. In conversation with recent anthropological accounts of the material, political, and cultural logics that structure groundwater depletion, here I examine the more-than-human arrangements that condition attempts to replenish subterranean basins. I do so through a case study of Los Angeles's San Fernando Groundwater Basin, a notoriously polluted urban aquifer. This

degraded condition is partially attributed to the porous nature of the landscape, the rocky, permeable ground that facilitated stored wastes seeping through subterranean environment over the course of the 20th century. As in other accounts of groundwater contamination, here the landscape's porosity is widely understood to threaten efforts to manage the aquifer as a public water source. And yet: in contemporary water agency plans, the same permeability is also framed as a vital opportunity to 'secure' LA's water future water supply. A growing range of blue-green infrastructure projects seek to further cultivate the capacity of the land above the aquifer to absorb stormwater to replenish the basin – that is, to enhance its porosity in the name of increasing the city's underground water reserves. Drawing on water agency planning documents, fieldwork among water managers, and newspaper archives, I trace (sometimes divergent) technocratic accounts of terrestrial permeability to explore how the ground's materiality concurrently enables and constrains such future-oriented projects of replenishment. Presenter: Sayd Randle (University of California, Berkeley)

On the Range and Under the Radar: Bats, Property, and the Science of Land-Relations in Texas: In the winter of 2022, a bat scientist told me that she relied heavily on a secret map of Texas’ caves to conduct her state-wide survey of bats and their diseases. Texas’ underground is the imagined place of gushing resources from water to oil, but bats also emerge from this underground, reinforcing this mythical natural economy, to produce millions of dollars annually in agricultural profit by acting as pest control in the skies. In a state where 95% of land is privately owned, caves puncture the property regime producing paranoia about sovereignty over land. This paper explores the caves and enclaves (Benton 2009) both studied and produced by bat scientists in Texas in their modelling of the underground (Ballesterio 2019) and asks: how do the volumetric ecologies of bats both reinforce and interrupt the dominant surface land-relations? In Texas, the settler project is invested in the (re-)arrangement of life on land according to species and racial categories. My project ethnographically explores how bats extend the politics of these arrangements below and above ground. Following the bats across these thresholds, the scientists who monitor them, and the landowners who reluctantly allow this research to happen, this paper argues that these ecological projects interrupt the fantasy of individuated liability and absolute confidentiality and control embedded in Texas’ property regime. In doing so, it examines the paradoxical nature of land-relations

invested in liberal, libertarian, and illiberal expectations, and how bats force landowners and scientists alike to confront the contingencies of Texas' political ecology. Presenter: Emma Pask (University of Chicago)

Governing the Ground: A Textured Analysis of Singapore's Subsurfaces: In the face of a purported dearth of land, the Singaporean government has undertaken terraforming projects that convert the city-state's waters into land. In light of states' interests in securing sovereignty over subterranean depths, scholars have argued for a rethinking of space in terms of volumes rather than areas (Billé 2020; Elden 2013). Processes of territory-making or territorialization can thus be read as a politics in which the ground itself forms sociopolitical worlds. Taking inspiration from this call to consider how volumetric ecologies might shape subjectivities and social worlds, this paper probes the entanglements between geophysical formations and more-than-human life. Based on ethnographic fieldwork conducted at Singapore's 101-hectare nature-park, Gardens by the Bay, that was entirely "reclaimed" from the sea, I look at the subsurface of reclaimed land to consider what kinds of textures and material properties make certain kinds of grounds difficult to govern. This paper examines how terraforming takes us deeper—in both a metaphorical and literal sense— than a story of speedy and showy capitalism to a more complex and considered genealogy of slow settlement. As the state left terraformed ground alone over decades, unexpected activities (e.g., the burial and decomposition of trees and other ecological matter) unsettled engineers' calculations of settlement and altered geological conditions of the ground. By simultaneously casting sinkholes in the ground as my figure of analysis, I argue that the ground per se uncovers the perceptual, epistemic, and architectural grounds on which state representatives build and govern Singapore. Presenter: Vanessa Koh (Yale University)

5-195

Expanding Politics and Art: Panel in Honor of Dara Culhane (Part 2)

10:15 AM - 12:00 PM TMCC - Hall G - MI

Oral Presentation Session

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

ORGANIZER:

Denielle Elliott (York University)

CHAIR:

Petra Rethmann (McMaster University, Department of Anthropology), Denielle Elliott (York University)

PRESENTER:

Leslie Robertson ,David Howes (Concordia University, Department of Sociology & Anthropology), Madelyn Prevost ,Danya Fast (University of British Columbia)

DISCUSSANT:

Dara Culhane (Simon Fraser University)

DESCRIPTION:

This panel celebrates the extraordinary life and work of Dara Culhane. In gathering students and scholars who have either collaborated with Dara or worked under her guidance, it acknowledges, traces, and marks the ways in which Dara's analytical and artistic commitments and ideas have shaped scholarly work and the life of others. Instead of simply returning to Dara's work, presentations may be organized as dialogue, performance, theater, games, films, lab work and so on. The goal is to provide exciting and rich insights into Dara's work, as well as reveal the fun and wonders it contains. As one of the co-founders and co-curators of the Center for Imaginative Ethnography, a consummate script writer and performer, dramatic storyteller, and wonderful supporter of all things experimental, Dara's work evinces a long arc of genre-busting scholarship and creative performances. While her early research has concentrated on historical and contemporary relations between Indigenous peoples and the Canadian Nation State, as well as the politics of Indigenous women's health, Dara moved soon into urban and artful anthropology. In drawing creatively on collaborative, imaginative, and artistic research methodologies, Dara's research and work has forged new paths in anthropology and beyond, and brought forth a new generation of scholars deeply immersed in politics and art. An exquisite attention to questions of writing and representation, the asymmetries of power, and rigorous commitment to the ethics of self-awareness and reflection mark all of Dara's work, and presentations in this panel will echo these commitments.

Biographical Drift and the Outer Limits of Life Stories: Moving through a number of vignettes drawn from various research engagements, my presentation explores the presence of the extraordinary within life stories. I am interested in phantasmagoria appearing at the edges of personal narratives and the interpretive

limits we run into as we turn attention to intangible aspects of existence. What happens when research moves away from the predictable analyses of life story narratives and walks with participants down their roads of imagination? What might be productive about the interpretive limits we encounter as attention turns to this alternative sensorium? Presenter: Leslie Robertson

Sensing Otherwise: On Dara Culhane's Contribution to the Sensorial Revolution in Anthropology : In her chapter on "Sensing" for *A Different Kind of Ethnography* (DKE), Dara Culhane urges us to lean in with the senses when we do ethnography. She abjures the status of the observer that is privileged in the conventional anthropological methodology of participant observation and interpellates herself as a collaborator who senses along with others, which shifts the onus onto participant sensation. This move not only mobilizes all the senses in place of the ethnographic eye/I it creates space for free rein to be given to affect and imagination as well. Importantly, it also induces heightened reflexivity regarding the positionality of the anthropologist and attention to how "the sensible" is fragmented along, gender, class or racialized and other lines, hence the political life of sensation. Her program thus advocates for anthropology as aesth-ethical practice: informants become co-creators and agents of transformation, the end of ethnography is no longer "the process of textualization" (*Writing Culture*), but rather sensualization (dancing, drawing, performing, playing - and writing, if you must). In the "Sensing" chapter, Culhane proposes a series of exercises that involve "tak[ing] your sensory imagination for a walk," and cultivating what she calls "sensory embodied reflexivity." I use DKE in my graduate seminar on "New Directions in Anthropology." I marvel at the way the exercises galvanize my students' imaginations. In this presentation, I would like to share with you some of the ways in which Culhane's practice of sensory ethnography have shaped their forays, and my own.

Presenter: David Howes (Concordia University, Department of Sociology & Anthropology)
Reflections on art, work, and ethnographic art work.: Inspired by the conference theme of 'transitions' this paper explores the transitions that occur during both the artistic process and the writing process: turning raw materials into a piece of art; transforming raw data into ethnographic writing. Reflecting on thirteen months of ethnographic fieldwork among fibre artisans (spinners, weavers, knitters, felters, stitchers, dyers) on the Sunshine Coast of British Columbia, Canada, this paper seeks to explore the many threads connecting fieldwork, ethnographic writing, and artistic process. As an artist-

anthropologist, in this paper I explore the way my art practice impacted my doctoral fieldwork, and the way doing fieldwork impacted my art. Further, it assesses the value of the multisensory fieldnotes I gathered during research and discusses how I used them to deepen my analysis and incorporated them into ethnographic writing. Presenter: Madelyn Prevost
Discussion: Discussant: Dara Culhane (Simon Fraser University)

Living On: Living On is an experimental short film project that attends closely to the sensory, and to imagination and dreaming, in circumstances marked by tremendous and unrelenting loss. Taking up Dara Culhane's (2017:14) call to foreground the multisensory, embodied, and affective dimensions of lived experience among beings "living and dying with others in historically specific and politically charged environments," each film is a collaboration between young people who use(d) drugs, a filmmaker, and an anthropologist. These are stories about drug use, overdose, recovery, care, kinship, and living through loss. They move beyond familiar images and scripts of addiction in Vancouver, attuning us to different, and sometimes unexpected, juxtapositions of voice, imagery, and sound. Presenter: Danya Fast (University of British Columbia)

5-200

From the Top Down: Museum Governance and the Practice of Cultural Heritage

10:15 AM - 12:00 PM TMCC - 711

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Haley Bryant (University of Toronto, Department of Anthropology)

CHAIR:

Haley Bryant (University of Toronto, Department of Anthropology)

PRESENTER:

Haley Bryant (University of Toronto, Department of Anthropology), Nelson Graburn (University of California, Berkeley), Jaanika Vider (University of Vienna, Department of Social and Cultural Anthropology)

DESCRIPTION:

This session is concerned with the broad question of how museum governance, funding structures, and

institutional organization at a variety of scales (e.g., individual, local, institutional, national) impact the performance of, production of, and participation in heritage work. In other words, how governance flows from the top down and is subsequently shaped from the bottom up, from the fringes, and along borders within and between heritage institutions and communities. The broad relevance of this question is apparent in, for example, the Canadian Museum Association's recently published report 'Moved to Action: Activating UNDRIP in Canadian Museums', the long-running activist-lead campaign to encourage museums to divest from the Sackler family and other controversial funding sources, the wave of museum unionization efforts in the United States that began long before the COVID-19 pandemic, but was undeniably exacerbated by pandemic-driven layoffs, and in cases such as the retention and use of the remains of MOVE bombing victims by the Penn Museum, among many others. The members of this panel take on a global perspective informed by a broad range of scholarly and professional experiences to engage in a discussion about how museum practices become protocols and standards, and vice-versa; how the neo-liberal and capitalist systems that museums are embedded in shape the work they are willing and able to do, and how ultimately these things both enable and limit the core work of museums and their capacity to engage with their publics and communities. Specifically, the papers in this panel examine the impacts of museum governance as they relate to: precarious and contingent labor practices in the context of community-oriented museum projects in the United States, North American corporate & extractive-industry funding and sponsorship models in the context of the Climate Crisis, how a community of practice increased cultural citizenship through arts programming and advocacy at the Emma S. Barrientos Mexican American Cultural Center in Austin, Texas, how a museum artist residency project at the Pitt Rivers Museum became an (un)likely instance of 'decolonization from without' that urges us to think about what to do when there is no policy or protocol in place, and the successful local adaptation of the international concept of the 'ecomuseum' in Anji County, Zhejiang, China. The members of this panel will think critically together about how societally entrenched and systematic museum governance(s) may stymie ethics-oriented and forward-thinking practices of heritage work, while also foregrounding the ability of creative and novel engagements to alter museum governance, generate new relationalities, and create space within institutions.

The Logic of Pre-care-ity: Contingent Labor in Museums: North American museums are increasingly reliant on contingent labor to fill roles previously occupied by salaried staff. This is especially applicable to museum initiatives like experimental digital projects, specialized projects focused on Indigenous cultural and language revitalization, and initiatives aimed at increasing DEAI that frequently operate on a limited term, grant-funded basis (i.e., outside of normal museum operations). This paper is based on my ongoing dissertation research, which foregrounds precariously employed museum collections workers and the implications of this form of employment for anti-colonial and DEAI (diversity, equity, accessibility, and inclusion) initiatives in museums. In other words, my research is concerned with the experiences and perspectives of independent contractors working in museum collections management. I am curious how, why, and to what extent the contingency of those positions and the precarity of the contracting system writ-large impact not only workers, but also the museum collections they care for, the communities who also care about those collections, and the museum itself. I first outline the documented shift toward contingent labor in museums and subsequently discuss how it challenges the robust, locally specific 'logic of care' that scholars argue undergirds satisfactory, equity and ethics-oriented museum work. Specifically, museum scholarship emphasizes the importance of relationships and relationality to decolonial work, and the necessity of sustained, dynamic institutional reflexivity to DEAI work. I conclude by introducing examples from my field work that illustrate how equity and ethics-oriented initiatives in museums are confounded by opaque institutional bureaucracy, deeply entrenched museum governance practices, and most importantly, the industry-wide shift toward contingent labor. Presenter: Haley Bryant (University of Toronto, Department of Anthropology) The Ecomuseum Grows Up: the Anji County Museum in Zhejiang, China: Nelson Graburn (U. C. Berkeley, USA) and Lu Jin (Ningbo U., Zhejiang Province, China) The original European ecomuseums were attempts to preserve aspects of both material and performative pre/early-modern heritage within existing communities rather than in dedicated museums housing only objects. Introduced to rural China around the year 2,000, most experiments faltered due to insufficient understanding and motivation and excess commercialization. However, in Zhejiang Province the remarkable Anji County "ecomuseum" system has surpassed others in China and more recent developments elsewhere. We have visited and researched this development together and separately, since its inception in 2012. We focus on its

innovative organization - one central natural/history museum and forty-one small local museums and exhibits. Unlike the 'traditional' ecomuseums in Europe and North America which connect Nature/Agriculture/Non-modern - stopping at the stage or time of 'proto-industrialization,' attempting to foster local interest in keeping non-modern technologies and tastes alive, the Anji museum system connects Nature/Agriculture/Non-modern with Industry/Consumption/Modernity, questioning the artificiality of 'frozen traditions'. The designers want to show the existing connections between original nature, traditional and industrial uses, e.g. bamboo growing, Bamboo crafts, and Bamboo in the building, clothing and 'plastics' industry. This is all part of wealthy Anji county's efforts to fashion itself as a leader in rural beauty, non-polluting industries and 'green living' for which it has received national and UNESCO awards. In addition, some of the peripheral units serve their local communities as kindergartens, senior centres, or emergency shelters. A separate, parallel development of an eco/community museum system was started a few years earlier in Yilan County, Taiwan! Presenter: Nelson Graburn (University of California, Berkeley)

Awkward collaborations, or decolonisation in practice: Historic ethnographic collections correspond to specific political, academic, and institutional conditions and desires, both past and the present. Embodying epistemological uncertainties of their discipline but also affording new engagements, the work these collections do is constrained by and maintained within specific institutional hierarchies and systems. Drawing on long-term research with the Maria Czaplicka Siberian collection at the Pitt Rivers Museum in Oxford, this paper examines what happens to the layers of (b)orders that an ethnographic collection is enmeshed in when it is subject to 'decolonisation from without.' What happens when a change to the understanding and display of material comes from the margins? Focusing on the 2022 artist residency and the collaborative 'Wandering in Other Worlds' (WiOW) project, the paper examines how various forms of gatekeeping within the museum, both in the past and in the present, affect how a collection can be understood and represented. Tracing the project from its inception to the curation of an Evenki exhibit and the performance of a healing ritual by an Indigenous and a non-Indigenous artist and museum staff, I look closely at moments of friction created by the lack of fit between the existing models of collaboration and the shape the project took. Examining the governance and institutional structures of the museum and university it is part of, and comparing

WiOW with other museum projects, I reflect on how management structures (or lack of) and resource allocation affected the enactment of museum's mission statement of "radical hope" during a time when partnership with Indigenous people of the Russian North was made near impossible due to the war in Ukraine. Presenter: Jaanika Vider (University of Vienna, Department of Social and Cultural Anthropology)

5-205

Hauntings, witches, poltergeists, spirits: responding to unsettling with a feminist concept of responsibility.

10:15 AM - 12:00 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Chloe Nahum-Claudel

CHAIR:

Gregory Delaplace ,Laurel Zwissler (Central Michigan University)

PRESENTER:

Laurie Denyer Willis (McGill University),Alysa Ghose (University of Edinburgh),Darcie DeAngelo (University of Oklahoma, Department of Anthropology),Chloe Nahum-Claudel ,Gregory Delaplace ,Ingie Hovland (University of Georgia)

DISCUSSANT:

Sertac Sehlikoglu (University College London)

DESCRIPTION:

In 1920s Britain, Eve Brackenbury was sceptical of the poltergeists she went to investigate for the London based Society for Psychical Research. Not that she doubted the phenomena reported by the families she visited. As opposed to the elusive sensations described by victims of other kinds of hauntings (Delaplace 2021), these poltergeist manifestations involved objects and furniture being flung around the room, sometimes right in front of the bemused investigator – even right over her head. The question posed by Brackenbury, therefore, was not 'do these people hallucinate?' but 'who is responsible for these happenings?' (Delaplace 2022). The original meaning of the word 'poltergeist' is the 'knocking spirit'; the trickster who comes to knock at our lives. An unsettling, then, might not successfully topple or depose the ordinary nature of things. But it

does point to a desire for it. When a poltergeist flings a chair, we might ask, what is being knocked at? What is being unsettled here? And who is responsible for it? As Yarimar Bonilla (2017) writes, 'What is unsettled is not necessarily removed, toppled, or returned to a previous order but is fundamentally brought into question'. How does the capacity to act-at-a-distance emerge as a collective achievement, ritualised or narrativized by those who cooperate to unsettle a shared life? In this panel we approach the question through the forms of responsibility that are contested and reckoned via the unsettling work of apparitions, ghosts, witches, and spirits. In turn, we ask, what feminist concept of responsibility allows us to respond to the meeting of the worldly and other-worldly without tidying away animating tensions between politics and religion, power and ontology, feminism and anthropology (Nahum-Claudel 2022)? These are questions for a feminist anthropology of conflict, quarrel, and contestation that materialise in the capacity to act-at-a-distance – to haunt, scare, appear, harm. The question 'who is responsible?' is key, as responsibility is a contested realm, open to multiple forms of belonging, aspiration, exclusion, and violence. In addition to the poltergeists knocking within tricky family relations in inter-war Britain, the papers in this panel are about the lively dead in Afro-Cuban spiritism, who seem to be summoned to unsettle the affects and sensoria of their living kin; about the gender and hierarchy shifting spirits of Cambodia's mine-riddled former battlefields; about the fantasised faraway sisters who were mobilised to summon a response from first wave Norwegian feminists; about a haunting within a settler colonial family history that, materialised in documents and remnants, bequeath longing and lingering; about a witch hunt that never came to pass, resolving only as a diffuse unsettling that rested on women's passivity and submission. Reference list Bonilla, Yarimar. 2017. Unsettling Sovereignty. *Cultural Anthropology* 32, no. 3: 330–339. <https://doi.org/10.14506/ca32.3.02>. Delaplace, Grégory. 2022. Le poltergeist de Battersea. *Topologique du fantôme*, Jef Klak 8: 104-109. Delaplace, Grégory. 2021. Les intelligences particulières. *Enquête dans les maisons hantées*, Bruxelles, Vues de l'esprit. Nahum-Claudel. 2022. Church, chief, cat, witch. *London Review of Books* Vol. 44 No. 21 · 3 November 2022

The unsettling materiality of an inherited haunting: This year as a birthday gift I was given a haunting. My dad had received it first on his 17th birthday, but determined it was time to pass it on and, as such, it arrived in the mail at my home. This ghost - a mere

collection of papers in a weathered manila envelope - was meant to reside with me now. But I had not been expecting any ghosts, and its unanticipated arrival, coupled with the troubling information in the envelope, unsettled long storied accounts. It was now clear that I had never known the truth about my dead uncle. In this paper, I work through the materiality of this gifted haunting; its debris, documentation, and remnants. In other words, the ever-present weighty-ness of the haunt, in order to think through how ghosts transition through time, how they age, and how they are inherited. How do ghosts confuse the boundaries of present-tense desire and a longing for, and lingering of, the past? In other words, how does their presence trouble the present? Working through the ways that ghosts rumble and growl, and even go bump in the night, this paper offers an analysis of how ghosts function as both unsettling and settling actants in worlds. Ghosts might reveal worlds to be shaky artifices, contributing to an understanding of how contested world-making is reckoned through ghostly and lively actors. Presenter: Laurie Denyer Willis (McGill University)

Social Life and Ontological Death: Embodiment, Feeling and Response-ability in Cuban Espiritismo: Cuban practices of African inspiration, like other creole, diasporic traditions have long been described as queering and querying taken for granted post-Enlightenment tropes like bounded persons or linear temporalities (Strongman 2019). In this respect, Cuban religious practices, much like the spirits who are crucial actors in their praxis, are inherently unsettling. But to whom? And what do they unsettle? And what does this unsettling open up for the world? This paper presents a joint critique of and through the pairing of feminist approaches to emotions and affect (Ahmed 2004 [2014]) and Afro-Pessimism's social death (Sexton 2011). The dead aren't solely remembered in everyday practice, they have a chance to show up and experience aesthetic pleasures and feel belonging. By exploring the sensitivity, sensoria, and imagination enabled through the collective and relational religious knowing that can emerge in Espiritismo Cruzado, the paper asks what the unsettling of religiosity offers to participants, living and dead. The ethics/politics of practice both produce and are predicated upon making space for others. Ahmed, S. 2004 [2014]. *Cultural Politics of Emotions*. Edinburgh: University of Edinburgh Press. Sexton, J. 2011. The Social Life of Social Death: On Afro-Pessimism and Black Optimism. In *Tensions*. 5: (1913-5874): 1-47. Strongman, R. 2019. Queering Black Atlantic religions: transcorporeality in Candomblé, Santería, and Vodou.

Durham: Duke UP. Presenter: Alysa Ghose (University of Edinburgh)

Diffuse Spirits: Genders, Persons, and Transformations in Cambodian Postwar Ecologies: A ghost killed a landmine detection rat. The ghost, a deminer said, was trying to tell us they wanted more respect. From then on, as responsible parties to the spiritual actions, we offered fruits each Friday to Buddha's statue, a seated figure overlooking the minefield. Not to worry if Buddha wasn't directly accountable for the murder, another told me, because, as the 'manager' of all the spirits, Buddha would distribute the fruit to the spirit who had killed the rat. According to the deminers, the spirits existed as diffuse persons ranged into militaristic hierarchies. Their materialities, that is, their physical manifestations, were both interchangeable and changeable. Thinking with diffuse spirits as kinds of persons unsettles gender, hierarchy, and even agency such that individual accountability itself must be re-thought. Scholars have noted that male-presenting Buddha statues in Cambodia sometimes become inhabited by a goddess-like warrior; that villagers clothe statues of Vietnamese soldiers in women's robes to make them grandmothers; and that spirits themselves can metamorphose from woman to man for reasons of safety. Spirits caught in gendered transformations, in fact, shape the landscape of Cambodia as much as the millions of landmines that contaminate its soil. These spirits, too, configure (and are configured by) war—embedded in ecologies of former battlefields. This paper considers the diffuseness of spirits as a way to unsettle relations, accountabilities, and materialities of postwar ecologies, from the stories of a murdered rat to a spirit who dresses in drag.

Bibliography Sakheoun, Sakada. 2020. "Two Roads and Three Towers: A Photographic Essay of Technology, Power and Access on Kulen Mountain" paper presented at AAS-in-Asia: September 1 Thompson, Ashley. 2016. *Engendering the Buddhist State: Territory, Sovereignty and Sexual Difference in the Inventions of Angkor*. London: Routledge. Presenter: Darcie DeAngelo (University of Oklahoma, Department of Anthropology)

Staying with the trouble of witchcraft : Due to a fearful diviner, the tardy payment of a death pension benefit, a savvy veterinary surgeon, and a reluctant leadership: there was a witch hunt in a highland part of Papua New Guinea (PNG) that – happily – never came to pass in February of 2018. Instead of a boiling, setting, wounding, there was a simmering-unsettling. Over two weeks, my women friends sat in the eye of that unsettling. I grapple with a feminist concept of responsibility that faces women's submission, passivity,

and complicity. In Simbu Province, PNG, it is more often women in the category wife/mother who are threatened, beaten, tortured, or murdered as witches by men acting to secure male lineal perdurance. During witch hunts, the sovereignty of the subclan is worked on women's bodies in the men's house, the sub-clan's "parliament". That witch hunts are patriarchal law enforcement is a first wave feminist point renewed by post #MeToo feminists (Zwissler 2018). And yet, anthropologists' special contribution to witchcraft studies is to know deeply that witchcraft – as action at a distance, and as a collective act of naming, narrativizing, and ritualising – is a coalescence of tangles of relational rot. As such, it is something real, something fearful, something that must be chased away, cut away, even if it stays unsettled, unknowable, out-of-reach. Witchcraft, in other words, is a theatre in which core animating tensions: politics and religion, power and ontology, feminism and anthropology, cannot be tidied or purified away, either for those who write it, or those who live it. These are not new quagmires, but they have sometimes been too readily bridged by anthropologists of witchcraft. So, how to stay with this trouble?

References Nahum-Claudel. 2022. Church, chief, cat, witch. *London Review of Books* 44 (21) Zwissler, Laurel. 2018. 'I Am That Very Witch': On The Witch, Feminism, and Not Surviving Patriarchy. *The journal of religion and film* 22 (3):1-33 Presenter: Chloe Nahum-Claudel

Acting at a distance. Poltergeists and the forms of quarrelling in 1920s Britain: As she was investigating houses disturbed by so-called "poltergeist" phenomena in 1920s Britain, Eve Brackenbury had little difficulty exposing the "trickery" around which she held them to revolve. As an assistant research officer for the Society for Psychical Research, founded in 1882 with the purpose of submitting to scientific scrutiny those phenomena (such as telepathy, mediumship or psychokinesis) that Spiritualist associations considered truth, she took it as her duty to ascertain whether occurrences of small objects being flung around, artefacts moved about and heavy furniture bulged out of place were caused by "normal" or "paranormal" agency. Each time, a young person – an adolescent – could be found responsible, acting physically rather than psychically on their environment to produce the raucous manifestations. Carried out by a woman on behalf of the Society's men of science, therefore, these investigations seek to establish who is responsible for the upheavals in British interwar conflicted domesticities, the answer always pointing towards the same kind of person. Brackenbury's investigations, however, are less striking for the mundane causality

they demonstrate (at times forcibly,) than for what they implicitly show has failed to elicit attention in these cases. Poltergeists tend to emerge from a specific kind of quarrel, which involves a measure of cooperation in conflict. I suggest that Brackenbury's meticulous maps, reports, and interviews are an inducement to understand the interactional conditions in which someone is deemed capable of acting on others at a distance. Presenter: Gregory Delaplace

What is your response today? The cries of imagined religious women in Norwegian first-wave feminism: In this paper I invite you to imagine the world of Henny Dons, who lived in Norway in the early twentieth century. She was deeply influenced by the early women's movement and actively sought to raise the status of women in her Christian groups. She was also one of the first women in Norway to write Christian texts. I examine some of her descriptions of women figures in her pamphlets and books from the 1920s, which are based on missionary and scholarly sources and are presented in a factual, realist mode. These women figures included non-Christian women around the world, such as "the heathen woman," "the Zulu woman," "the Muslim woman," "the Chinese woman," "the Indian woman," or "the Jewish woman." She presented these figures as "our sisters out there" who are "crying out to us." I suggest that these imagined women figures served as phantom beings that appeared real and that helped Christian feminists in Norway to navigate the gender quarrels in their own social worlds. They helped to give urgency to two interrelated questions: Who is responsible? And who will respond? I read the figures as historical beings that might haunt us too because they do not allow us to cleanly separate the histories of imperialism and liberalism (Lowe 2015), thus showing us part of the histories of a feminist concept of responsibility that shapes our world today. References Lowe, Lisa. 2015. *The Intimacies of Four Continents*. Durham, NC: Duke University Press. Presenter: Ingie Hovland (University of Georgia) Discussion: Discussant: Sertac Sehliloglu (University College London)

5-275

Infrastructuring Ethnography: A Collaborative Exchange

10:15 AM - 12:00 PM TMCC - 713 A
Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Andrew Gilbert (Humboldt-University zu Berlin/DFG)

CHAIR:

Kregg Hetherington (Concordia University, Department of Sociology & Anthropology), Deborah Thomas (University of Pennsylvania)

PRESENTER:

Melina Campos Ortiz (Concordia University, Department of Sociology & Anthropology), Rachel Howard (University of Chicago, Department of Anthropology), Nick Smith, Suzi Asa (University of British Columbia, Okanagan), Emilie Isch, Fiona P. McDonald (University of British Columbia, Okanagan), Indivar Jonnalagadda (Miami University)

DISCUSSANT:

Katie Ulrich (Rice University), Jean Chia (University of Toronto, Department of Anthropology)

DESCRIPTION:

What infrastructures can we build when we practice ethnography in collaboration, extend the field of inquiry across multiple temporalities and spatial locations, and create new networks of circulation? What potentials are activated when research objects, artefacts, methods and events circulate out of their initial contexts of emergence and assembly? What values can we create beyond proprietary notions of research practice and production? What new insights are afforded through re/combination, re/contextualization, and re/mixing? This roundtable takes up these questions by featuring an experiment in research networking between five ethnography labs: the Collaborative and Experimental Ethnography Lab at the University of British Columbia Okanagan, the Center for Experimental Ethnography at the University of Pennsylvania, the Ethnography Studio at the University of Southern California, the Ethnography Lab at the University of Toronto and the Concordia Ethnography Lab. Each of these labs is home to collective research projects clustered around keywords like porosity (USC), play (Toronto), tracks (Pennsylvania), and situated dissonance (UBC), or urban pits (Concordia). The roundtable begins with an offering: each lab will circulate an artefact from their project (an audio or visual document, found object, a method/methodology, a concept, a game, a syllabus, or other piece of writing) to members from another lab. The receiving lab will take up this offering and 'activate' it, transforming it or putting it to work in another context. In the round-table, members of each lab will report on the process of this activation, leading to a broader discussion with the audience about the

possibilities of such nodal ethnographic research and the infrastructures that support it.

5-210

Interembodiment Part 1

10:15 AM - 12:00 PM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Emma Bunkley (University of Colorado Denver | Anschutz Medical Campus)

CHAIR:

Emily Mendenhall (Georgetown University)

PRESENTER:

Erin Moore (Ohio State University, Department of Anthropology), Steph McIsaac (Bowdoin College, Department of Anthropology), Alejandro Cerón (University of Denver, Department of Anthropology), Maura Stephens-Chu (University of Hawaii, Manoa, Department of Anthropology), Daphne Weber (Washington State University, Department of Anthropology), Helen Vallianatos (University of Alberta)

DESCRIPTION:

Interembodiment, defined 'as the sharing of embodied experiences across and among biological bodies' (Bunkley 2022), has the potential to shape new discussions around the sociality of health and disease experiences. While originally written about Senegalese mother-daughter dyads experiencing metabolic disorders, interembodiment can be expanded to encompass new ways of thinking about how disease (or health) is shared or transmitted as well as deeply embodied ways of expressing empathy, care, and caregiving. This panel pulls together work on embodiment (biological and cultural) that emphasizes the porosity of care to show how anthropology can contribute to understandings of what the human body is and means in contemporary time. This panel draws together work from the rich bodies of literature on embodiment and intercorporeality (Csordas 2008, 2011; Husserl 1989; Merleau-Ponty 1962), local biologies (Lock 1993) and situated biologies (Niewöhner and Lock 2018) as well as notions such as para-communicability (Moran-Thomas 2019), and shared biologies (Wentzell 2019, 2021). Papers on Interembodiment Part 1 draw together work on causal explanations for Chronic Kidney Disease of non-Traditional Causes in Guatemala; insulin

affordability activists and experiences of chronic terror in the USA; gender-based forms of religious healing in women Thai Buddhist monks; how place affects women's health perceptions and practices in Ghana; Continuum Movement and the way these movers see their bodies as an evolutionary process and multispecies formation; and Japanese women's shared experiences of menstruation. Citations Bunkley, E.N. 2022. Interembodiment, Inheritance, Intergenerational Health. *Medical Anthropology Quarterly* 36(2) 256-271 Csordas, T. J. 2008. Intersubjectivity and Intercorporeality. *Subjectivity* 22: 110–21. Csordas, T. J. 2011. Cultural Phenomenology: Embodiment: Agency, Sexual Difference, and illness. In *A Companion to the Anthropology of the Body and Embodiment*, edited by F. E. Mascia-Lees, 137–16. Malden, MA: Wiley-Blackwell. <https://doi.org/10.1002/9781444340488.ch8> Husserl, E. 1989. *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy, Second Book. Studies in the Phenomenology of Constitution*. In *Collected Works of Edmund Husserl*, vol. 3. translated by R. Rojcewicz and A. Schuwer Dordrecht, Amsterdam: Springer. Lock, M. 1993. *Encounters with Aging: Mythologies of Menopause in Japan and North America*. Berkeley: University of California Press. Merleau-Ponty, M. 1962. *Phenomenology of Perception*, translated by C. Smith. London: Routledge and Kegan Paul. Moran-Thomas, A. 2019. What Is Communicable? Unaccounted Injuries and 'Catching' Diabetes in an Illegible Epidemic. *Cultural Anthropology* 34: 471–01. <https://doi.org/10.14506/ca34.4.01> Niewöhner, J., and M. Lock. 2018. Situating Local Biologies: Anthropological Perspectives on Environments/Human Entanglements. *BioSocieties* 13: 681–97. <https://doi.org/10.1057/S41292-017-0089-5> Wentzell, E. 2019. Treating 'Collective Biologies' through Men's HPV Research in Mexico. *Medicine Anthropology Theory* 6: 49–71. <https://doi.org/10.17157/mat.6.2.621> Wentzell, E. 2021. *Collective Biologies: Healing Social Ills through Sexual Health Research in Mexico*. Raleigh: Duke University Press.

Patient-Activists and the Interembodiment of Chronic Terror in the U.S. Insulin Crisis: At the protest, everybody's bloodsugar was high. Adrenaline is known to spike glucose levels. It was the summer of 2021, and activists from several midwestern states had gathered at Eli Lilly's Indianapolis headquarters to protest lethally high insulin prices. Aged 7-75, many of the protesters had type 1 diabetes, meaning they depend on insulin to live. While activists held signs urging Lilly to "make insulin free," wearable diabetes tech alarmed, making sonic demands for more of the insulin Lilly and other

pharma companies have made so profitable. From this scene of sickness, biocapitalism, and protest, I explore “interembodiment” among insulin affordability activists, a group that congeals at events like the Eli Lilly protest but primarily online, under the hashtags #insulin4all and #DOC (diabetic online community), and includes type 1s and their families, friends, and caregivers. Drawing Peter Sloterdijk’s work on atmospherism into conversation with disability anthropology, I consider how insulin affordability activists share and collectively combat embodied experiences of “chronic terror,” or the feeling that life is constantly, chronically under threat. Akin to “diabetes distress,” the increasingly used term for the presence of major depressive disorder as a diabetes comorbidity, chronic terror is an emotional response unique to the American healthcare cost environment. It gets under the skin, affecting bloodsugars as stress (adrenaline), which affects human-biotechnological configurations of care. By making space for expressions of chronic terror and developing methods for managing it, the insulin affordability movement allows patient-activists to redefine diabetes illness experience as they care for one another. Presenter: Erin Moore (Ohio State University, Department of Anthropology)

Inter(Species)Embodiment: Moving from a More-Than-Human Place : Continuum Movement—a self-proclaimed “species-inclusive” practice developed in the U.S. by Emilie Conrad in the 1960s—understands the human body as an ongoing expression of a 4.6-billion-year planetary process of evolutionary becoming, which intrinsically connects the human body to all life forms. Continuum practitioners use specific breath, sound, and movement techniques to, in their view, tap into an intrinsic “bio-intelligence” that is lost as the body becomes subject to the disciplining norms of culture and traumatic experiences. Through specific movement techniques, practitioners can access the primordial world of gases and lava, previous evolutionary states, and explore the physical traces of other species (like a wing or a fin) in the physical anatomy of the human body. Based on ongoing ethnographic research with Continuum Movement practitioners, this paper examines how Continuum movers come to see their bodies as an evolutionary process and multispecies formation, tracking the forms of more-than-human belonging that are made possible when the body is not separate from other species, but includes them in one’s very anatomy. In conversation with larger literatures on interembodiment, the permeability of the human body, and multi-species worlds, this paper asks: where does the body end—and is it ever itself? Presenter: Steph

Mclsaac (Bowdoin College, Department of Anthropology)

Collective Embodiments and the rise of Chronic Kidney Disease of non-Traditional Causes in Guatemala: Chronic Kidney Disease of non-Traditional Causes (CKDnT) has become a public health problem in several countries around the world. Traditionally, CKD in adults is caused by diabetes or hypertension, but CKDnT mostly affects young male agricultural workers with no history of chronic diseases, and it also affects women and children without a history of agricultural work. The existence of toxin-, environmental-, and work-related factors in the affected communities suggests the potential involvement of exposure to agrochemicals, environmental contaminants, and repeated episodes of dehydration. Drawing on ethnographic research over a period of four years, I present available evidence of the problem in Guatemala, as well as the competing and overlapping causal explanations offered by different stakeholders. I then explore the usefulness of the methodological approach of embodiment for making sense of CKDnT in these communities. To do so, I engage with social epidemiologist Nancy Krieger’s notions of embodied truths and emergent embodied phenotypes, and critical epidemiologist Jaime Breilh’s discussions on collective and eco-systemic embodiments, and put them in conversation with anthropologists Thomas Csordas’ construct of corporeality, and Emily Wentzell’s notion of collective biologies. I conclude with what I see as the possibilities and limitations of these concepts when used to explain public health problems such as CKDnT. Presenter: Alejandro Cerón (University of Denver, Department of Anthropology)

“Shō ga nai yo ne”: Interembodied Experiences of Menstrual Pain among Young Japanese Women: Pain and discomfort are such a normal part of menstruation for Japanese women that common euphemisms for menstruating are “my stomach hurts” and “I don’t feel well.” “Shō ga nai yo ne,” Kana, a young Japanese woman attending university in Tokyo, said to me – “there really isn’t anything you can do about it.” Based on 12 months of ethnographic fieldwork, I argue that in contemporary Japan, there is a social imperative to conceal menstruation, which leads to particular embodied experiences for women who must properly carry out “self-management and discipline” (Miller 2006, 11). When a non-menstrual body is the only socially acceptable body, then “gendered body negativity” (Bobel 2019, 32) is perpetuated; women’s bodies are naturally inferior and stigmatizing, requiring technological and commercial interventions to

“discipline” it. Women must tread carefully when sharing their pain: whether one can express one’s suffering through words or even a grimace depends on those around you. Recounting grade school woes, women repeatedly described their menstrual pain in relation to others: commiseration over shared experiences of menstrual cramps created bonds between female classmates, while failing to adequately conceal one’s suffering made one a target for teasing and harassment by ignorant boys. Whether and how these young women treat their menstrual pain depends on the pain experiences of other women in their lives. Descriptions of their own pain are often bracketed off as “not so bad” compared to other women they know. Lived experiences of menstrual pain are thus always shaped by processes of interembodiment. Presenter: Maura Stephens-Chu (University of Hawaii, Manoa, Department of Anthropology)

Monastic Vibes: Interembodiment and Gendered Trauma in a Thai Bhikkhuni Monastery: Institutions of Theravada Buddhism do not socially recognize women as female monks. Nevertheless, women – known as Bhikkhuni – continue to receive ordination and practice, despite this lack of formal recognition. While prior literature on bhikkhunis has focused on the personal narrative and charismatic qualities of the movement’s founder, Venerable Dhammananda, my research instead focuses on the healing practices of Thai Bhikkhuni. In this paper, I show how chanting during rituals is a form of interembodiment that creates intercorporeal energies of deities to rid women of jao kam nay wen, or Karma Masters who punish women for past misdeeds. Aborted fetuses are a common Karma Master among women since many Buddhists consider abortion one of the worst sins. In this paper, I argue that the ‘vibrations’ bhikkhunis refer to as the healing energy they collect and distribute during rituals. This energy is a form of interembodiment that engages the fifth element of space to process and heal gendered trauma. Because of female monks’ new emergence in Thai society, they are the first monastics to uniquely combine Buddhist doctrine with their personal experiences of women’s social issues. By using Jao Kam Nay Wen as a central point for gendered social ills in Thailand, my contributes to our understanding of gender-based forms of religious healing while exploring how the broader experience of being a woman in contemporary Thailand pushes women towards these practices. Presenter: Daphne Weber (Washington State University, Department of Anthropology)

Emplacing Interembodiment: An Exploration of Ghanaian Mothers’ Household Health Management: Co-

authors: Solina Richter (University of Saskatchewan), Patience Aniteye (University of Ghana), Kwasi Ansu-Kyeremeh (University of Ghana) This paper revisits our collaborative exploration of how place affects women’s health perceptions and practices for both themselves and their children, by working with women who have, and have not migrated within Ghana. Our collaborative, interdisciplinary project was conducted in 2015, in a rural area in central Ghana and in Accra. We worked with twenty migrant women in Accra, and twenty-one women in the rural area. We also conducted interviews with health professional to provide context on health care needs of women, and efforts to address these needs. Our analysis of emplaced experiences builds on John Lewis’ (2013:94) assertion that “places and bodies co-construct each other,” allowing us to compare rural and migrant women’s household social structures and how these affected food and health practices. In this revisitation, we apply Emma Bunkley’s (2022) concept of interembodiment – “animated bodily entanglements between people” – to explore how women’s understandings of health and healthy practices are grounded in traditional, familial ways of knowing, in the teachings of their mothers and mothers-in-law, and how women’s emplaced experiences intersect with their own and their children’s wellness. Our findings build how multiple biologies and places intersect to shape women’s health experiences. Presenter: Helen Vallianatos (University of Alberta)

5-215

Liminality and Social Suffering

10:15 AM - 12:00 PM TMCC - 705

Oral Presentation Session

REVIEWED BY:

Anthropology of Consciousness

ORGANIZER:

Nicole Torres (Western Washington University, Department of Anthropology)

PRESENTER:

Emil Røyrvik ,Marianne Blom Brodersen ,Jordan Kiper (University of Alabama, Birmingham),Elaine Mcllwraith (Western University),Isobel Johnston (Arizona State University),Laura Jewett

DESCRIPTION:

Liminality, or the state of being 'betwixt and between' (Turner) can offer an opportunity for transformation on both individual and collective levels. What happens when the state of liminality turns into a situation of

permanence, resulting in extended social suffering? The presenters in this panel will engage with people who suffer with 'abject liminality,' 'impossibly liminal' stages that raise epistemological and ontological quandaries – complex dilemmas that require reflection, nuance, and nuanced dialogue. Paper topics include extended liminality of Roma people in Bulgaria and Gitanos in Spain, moral injury in transition from combat to civilian life (including U.S. and Yugoslav War veterans), liminal rites of posthumosity of an African American woman educator, refashioning of Jewish ideas of *selv* in mikvah immersion, critical reflections on the inevitability of transition and change (considering experiences of queer men and trafficking survivors), and in-betweenness in Muslim citizenship in southern Spain.

Abject liminality and social suffering: This paper focuses on the experiences of Roma people in Bulgaria, especially in the town of Sliven. It explores the multidimensionality of their experience of extended liminality and its relationship to social suffering and injustice. The Roma people in question have been living in the community for centuries, are sedentary, proletarianized, and embrace compound forms of ethnic identification (as Bulgarian, Roma, 'gypsy'/'tsigani') as well as numerous other identity markers such as class, gender, religion, education, region, language, etc. The Roma in question has been integrated to a large extent into Bulgarian society and industrial working life since Ottoman times and throughout the communist period, with a significant exception in the nationalist and fascist period from 1923 throughout the second world war. Since the transition to 'democracy' and market capitalism from 1989, the Roma has experienced a second age of expulsion, and have to a large extent been suspended in an extended existence of liminality that includes rejection from the Bulgarian ethnic nation, from work life, and generally from being considered legitimate citizens and people of the country. In this extended state of liminality, they are stigmatized, dehumanized and perceived as pollution, dirt, and matter out of place, as for example stated in Bulgarian dictionaries second definition of 'tsigani' as 'dirty, liar, bad, not good man and others.' Despite a 'decade of Roma inclusion' and numerous other institutional efforts to improve the lives of Roma, the life span, living conditions, quality of life, and health is systematically worse among the Roma than among the Bulgarian population, and also comparing with Bulgarian neighbors living in close proximity to Roma. Unemployment among Roma is rampant and levels of education are comparably low. For many Roma the transition to democracy and market capitalism, and the

opening towards 'the west' remains a haunting specter of promises deferred and unfulfilled, and melancholia and longing back to the communist period prevail. A common feeling in this state of abject liminality is fatalism, hopelessness and gallows humor - and of fleeing the country with the hope of work and a better life, like numerous Roma (and other Bulgarians) do. Drawing on various nondual theories of mind and consciousness, such as pragmatist and process theories that emphasize the embodied and embedded mind, the paper explores the experience of suspension in an seemingly 'everlasting' liminality where existence is constructed in a context of continuing negation of positive social status attribution and prospects for life. Presenter: Emil Røyrvik

Ontological simultaneity: Religious and social liminality amongst the Gitanos of el Rastro: The topic of presentation is collected from long-term ethnographic fieldwork and participant observation conducted in the years of 2012-2020 amongst a group of middle-class Gitanos (Spanish Gypsies) in Madrid, Spain. The Gitanos referred to are self-employed traders and Pentecostal practitioners who work, live, and attend church in the outdoor market area in the city centre of Madrid, called 'el Rastro'. Based on my study, I would argue that extended forms of liminality, in both religious, socio-cultural, and economic terms, characterizes the lives of these people. The Pentecostal Gitano rite is held six days a week from 8-10pm each night and brings forth strong transcending and transforming dynamics of an inner kind, shaping the ritual participants in fundamental ways. Their highly frequent and profound ritual engagement brings forth strong epistemological and ontological notions through an all-encompassing religiosity that seemingly saturates every aspect of their lives. In anthropological writings, the liminal space is regarded as an 'in-between space'. Such liminal spaces are often understood as spheres in which cultural transformations occur. Positioned in the gap between defined and 'frozen' conditions, such spaces open up for new possibilities and change. In surrealism, liminality is understood as 'the threshold stage between waking and dream, or the conscious and subliminal state of awareness' (Thieme 2003: 144, in Chakraborty 2016: 146); that is, a central source of creative inspiration. We could see the daily Rastro Gitano ritual called *el culto* and the liminal, 'magico-religious' (Van Gennep [1909]1960) in-between space it produces, as a threshold environment apt to drive social transformation and change. But also, rather than understanding this form of extended liminality as 'in-betweenness', I would rather grasp the Rastro Gitano

position – in ritual as in society – as a position of 'simultaneity', much as a pendulum or Bateson's line dancer (1972), in a continuous 'both this and that' ontology which enables to combine otherwise separated binaries or tensional oppositions. This argument builds on other discussions and ethnographic descriptions in my study on how this ontological simultaneity looks like 'on the ground', for instance in terms of the relation between Gitanos and non-Gitanos, the Rastro Gitanos' ritual relation to oppositional dualities, and on the ritual creation of a 'spiritual gaze' and 'cultic habitus' through the integration of tensional dualities in the ritual practice of el culto. By extension, while the Rastro Gitanos' ritual practice may produce a space akin to a threshold, this space is at the same time filled with a range of simultaneously existing and interdependent dualities and oppositions, which they navigate, experience, challenge and embody. Within this ontology of simultaneity thus, apparent oppositions are put into dialogue. In analytical terms then, we can say that, through their ontological paradigm, the Rastro Gitanos carry, act out and produce structure and anti-structure, continuation and change simultaneously. Conclusively, what I call an 'ontology of simultaneity', describes not only 1) the ontological implications of the Rastro Gitanos' relation to majority society, describable as something akin to the figure of the 'Stranger' (e.g., Simmel 1908), but also 2) their deep engagement with simultaneously opposing dualities and position both within the ritual setting and outside. Presenter: Marianne Blom Brodersen

Moral Injury and the Struggle to Transition from Combat to Civilian Life: Military veterans often engage in various rites of passage after returning from war, such as homecomings, joining veteran support groups, and participating in remembrance rituals. Respectively, these rites demarcate the transition from military to civilian life, provide support and connection with fellow veterans, and offer ways to honor fallen comrades. However, while these ceremonies may provide some symbolic closure to wartime lives, they may not be sufficient in addressing the deeper psychological impacts of war, including moral injury. Moral injury results from experiences that violate one's moral codes, and in the event of war, where behaviors differ from the ordinary, veterans can experience moral injury as mounting guilt, existential crisis, and loss of purpose as they transition from combat to civilian life. Yet, unlike post-traumatic stress disorder, moral injury centers more on cognitive reflections of combat and shifting – often disorienting senses of self – rather than intrusive fears or feelings of threat after trauma. Current

treatments for moral injury include individualized psychotherapy, religious interventions, and support groups. But what if moral injuries were treated less as individualized struggles that one treated mostly through verbal therapies after leaving military life, and instead as collective injuries shared by soldiers that were treated through rituals during the more proximate liminality from military to civilian life? This presentation explores this possibility by drawing from participant observations and interviews with U.S. veterans from the Vietnam War and veterans of the Yugoslav Wars who reflected on moral injury when engaged in veteran-to-veteran post-conflict reconciliation efforts. It also draws on comparisons of military rites of passages for persons transitioning from war to peace and contemporary findings in the anthropology and cognitive science of ritual. Findings point to the greater need for shared rituals in healing moral injuries. Presenter: Jordan Kiper (University of Alabama, Birmingham)

Reparative Citizenship for Some: Demarcating historical voids through in-betweenness in Southern Spain: The seemingly revolutionary decision in 2015 to grant Sephardic Jews, a protracted diaspora expelled from the Iberian Peninsula in 1492, the right to obtain contemporary Spanish citizenship stood in stark contrast to lack of similar rights granted to Moriscos or Muslims whose families also recount similar histories of expulsion. The law itself generated opposition in certain circles, yet the relative absence of indignation about the uneven distribution of rights was salient. The reasoning behind the exclusion of Moriscos from Spanish citizenship has been a question that has lingered in the minds of scholars and activists for some time (Hirschkind 2021; Arigita Masa 2019; Manuel Rodríguez 2010; Domínguez Díaz 2013). Only more recently has the scholarly community begun to look beyond reductive charges of nostalgia in the historical memory of contemporary Moriscos (Lowenthal 1989), moving towards attempts to support Morisco claims and to fully understand the reasoning for the imbalance (Arigita & Gailan 2023; Bolorinos Allard 2023). Spaces of absence embedded in historical narratives about the Muslim period in Spain along with elements present in Andalusian identity construction have allowed for interrogation of the injustices inflicted on these two groups to develop alongside a narrative of in-betweenness – a belonging to a Muslim past and European present. I argue that this dual backdrop of that which has left a void and that which is present has allowed for a political space in which the inequalities of citizenship could be implemented without considerable contestation. In this paper, I draw on a decade of

ethnographic fieldwork with a wide array of Spaniards and Arabs living in Spain, including teachers, employees of the heritage sector, professors, tour guides and residents of an old Moorish quarter. By bringing together various aspects of this research – interviews gathering historical narratives, songs, related literature, citizenship policies and application regulations, among others, I outline voids in historical memory and identity construction that have allowed for these exclusionary citizenship rights. History lessons in schools tend to reference the immediate expulsion of Sephardic Jews in 1492 over that of the Moriscos, if any time is spent discussing the expulsion at all. The more complex marginalization, repression, rebellions and forced displacement of the Moriscos over the following century is generally passed over. Additionally, narratives of Andalusian (or Southern Spanish) identification with the shared Muslim past that strengthen a feeling of connection with the Arab World bump up against a sense of Europeaness, producing fluid identities of in-betweenness that allow for the disparity of particular rights. Meanwhile, little is known amongst the general public in Spain about the continued existence of communities of Moriscos spread across the MENA region, apart from their thriving Andalusian musical traditions. While the expulsion is often narrated as a great loss, this lack of general awareness is extended to the ways in which the 'purity of blood' ideology of the time is linked to contemporary structural racism and concepts of ethnic cleansing and genocide, nor are they linked to inequalities in citizenship. Expanding on these voids, I consider the ways in which memory, history and identity construction have become part and parcel of determining the boundaries of 'reparative' cultural citizenship in Spain. Presenter: Elaine McIlwraith (Western University)

Embrace and Closure in Complex Identity Transitions through Mikvah, Jewish Water Immersion: Sometimes rites of passage are inadequate because of the suffering that a person experiences either with the identity they are leaving behind or there's a fraught situation with moving into the new identity: marriages that begin with the partners geographically distant, pregnancies that don't happen or don't last, or religious conversions from a past fraught with abuse. Each of these scenarios are riddled with emotional complexities and personal histories that can generate layers of personal suffering and tenacious attachment to the identity to be shed or emotional resistance to adopting the new identity. In such circumstances, liminally structured rites of passage (per Turner via van Gennep: moving participants through a liminal process of shedding an old identity,

experiencing a trial or ordeal, and emerging with the new) are less effective. The Jewish traditional ritual of full-bodied immersion in a specialized pool of water known as a mikvah, with its traditional associations with both lifecycle transitions and personal purification, brings forward the role of purification and healing for effecting the closure needed for completing complicated personal transitions. Drawing on interviews conducted while studying the phenomenon of healing through mikvah immersion, I will explicate how contemporary Jewish re-fashioning of traditional ideas of self, wellbeing, and purity interface with ancient ritual structures of mikvah immersion to effect profoundly transformative personal rites of passage. This explication will also bring forward the conditions of ritual indeterminacy that can make mikvah immersion uncomfortable and counterproductive for some immersers. Presenter: Isobel Johnston (Arizona State University)

The Impossibly Liminal Posthumosity of Mittie A. Pullam: In February 2022, the authors of this paper volunteered to continue the decades-long, community-led effort to memorialize the life and work of African American educational leader and teacher through an online domain in her name and through social media. The social media and website house reproductions of significant primary documents related to Ms. Pullam's educational career and was designed to serve as an interactive monument in a small but mighty network of Pullman's former students and social media sites devoted to African American women educators. The initial goal of our ethnographic research on this project was to explore the process of memorializing the legacy of Mittie A. Pullam's educational work first, as the leader of the pre-Brown, one-room Frederick Douglas School located in a border town in deep South Texas, then as a respected educator in a corrugated outbuilding of a majority Mexican American elementary school, and then as the subject of a strategic and highly politicized campaign to memorialize her legacy as the namesake for a local Elementary School. But as Frederick Douglas (the namesake for the pre-Brown, one-room schoolhouse where Ms. Pullam led and taught) wrote in 1876, 'No one monument can be made to tell the whole truth' (White & Sandage 2020). This paper draws from the authors' larger ethnographic study, to critically explore the Pullam memorial site as a problematic posthumous space-time enmeshed in a liminal, racialized consciousness embedded in networked whiteness. More specifically, this paper uses endarkened epistemologies via Bostick & Manning (2015); Croom & Patton (2015); Dillard (2021) Hurtado

(2003) and Templeton (2022), to explore the cascading liminalities of social media monuments as interactive thresholds and ask what it might mean to make use of these liminalities to expand the reach of and generatively complicate local projects aimed at presenting the posthumous intellectual contribution of Black women educators (and other liminal yet marginalized luminaries). Towards these ends, this paper also asks important questions about living curriculum within and beyond the confines of corporeal consciousness toward liminal rites of virtually embodied posthumosity (Church, 2013; Ebert, 2014; Edwards, 2018; Kasket, 2012; Kidd, & Mcavoy, 2023; Navon, & Noy, 2023; Trevisan, Maciel, Pereira & Pereira, 2023).

Presenter: Laura Jewett

5-220

Marine Restoration: Knowledge, Practice and Power

10:15 AM - 12:00 PM TMCC - 716 B

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Jessica Vandenberg (University of Washington)

CHAIR:

Amelia Moore (University of Rhode Island)

PRESENTER:

Jessica Vandenberg (University of Washington), Kyrstin Mallon Andrews (Syracuse University), Monica Barra (University of South Carolina)

DESCRIPTION:

Restoration practice and technologies are emerging as a dominant tool for addressing degrading ecologies globally. This increased popularity is reflected through growing calls for the prioritization and legitimization of restoration as a practice for not only preventing but also reversing ongoing degradation of ecologies. For example, the UN Decade on Ecosystem Restoration has established ambitious goals to 'heal the planet' in 10 years time. Given how oceans have featured centrally in discussions of changing climates, biodiversity loss and food security, marine restoration technologies in particular have gained significant support. Coral reefs, mangrove and kelp forests, and oyster and seagrass beds, among other habitats are not only seen as nature worth 'healing,' but as critical natural infrastructure for addressing ongoing environmental crises in the

Anthropocene. While marine restoration is dominated by technical and natural science, there is an emerging field of anthropological studies exploring the social, ethical and political dimensions and implications of restoration as a field of science and practice. Anthropologists examine how marine restoration assumes and enables certain kinds of human-environment relations, while excluding others. They have also brought into question how the global scale-up of restoration practices may unevenly impact people, their livelihoods, and their environmental relationships. This panel session brings together papers reflecting the diversity of perspectives and questions raised by anthropologists on the practices of ecological restoration, restoration technologies, and restoration logics. We bring together different strands of marine social science and the humanities that have examined restoration practices and other forms of ocean care through lenses of equity, gender, race, history, and governance.

Building Reefs for Whom? Examining the Discursive and Material Workings of Corporate Coral Restoration: Reef restoration is an increasingly mainstream mechanism for mitigating reef habitat degradation, as well as supplementing established approaches for marine conservation and fisheries management. While its effectiveness for marine conservation is contested (Hein et al. 2020; Boström-Einarsson et al. 2020), marine restoration technologies and infrastructures have received growing interest by both state and private sector actors. Tourism, seafood companies, impact investors and private philanthropists have all become increasingly prominent in supporting reef restoration, with the intention of improving the sustainability of fisheries resources, offsetting the impacts of coastal development, and integrating ecotourism models (Ferse et al. 2021). These private actors, commonly operating from the global North, enable new opportunities for supporting critical conservation agendas and to implement restoration programs at a global scale by influencing the networked flows of knowledge, finance, and materials that build up restoration programs (Iyer et al. 2018; Jacob et al. 2020). However, the interests of these private actors are also oriented to accumulation and/or distribution of capital that can conflict with the social and ecological sustainability and conservation goals driving restoration practice (Moore, 2021; Vandenberg, 2020). Through an ethnographic case study of corporate-led coral reef restoration in the Spermonde Islands of Indonesia, I illustrate the ways in which this program's outcomes serve external corporate agendas, rather than the conservation development goals it

presents. I discuss how the program outcomes deviate from the discourse that publicly defines the initiative, arguing that uneven “rhetorics of representation” in this initiative are used to deflect attention from the company’s own extraction of fishery resources and to redirect responsibility and blame towards the actions of local people. Through this case, I demonstrate the ways in which rest Presenter: Jessica Vandenberg (University of Washington)

Eating (or not) for Ecotourism in the Dominican Republic: Parrotfish, Sand, and Conservation: During Holy Week of 2018, the white sandy beaches of the Dominican Republic had a message for the nation’s beachgoers: “Save me, don’t eat parrotfish,” “If you eat parrotfish, I disappear.” Recalling SOS messages of castaways, the messages written on the beaches – captured by drones, and reproduced on social media with the hashtag, #lasplayashablan (the beaches speak) – encapsulated recent efforts at marine conservation that co-opt the nation’s most profitable industry: tourism. In efforts to restore the idyllic white sands of tourist brochures and postcards, marine restoration located its efforts on a particular species in attempts to change the culture of its consumption. While parrotfish were depicted as the “laborers of the sand factories” of the Dominican Republic, and thus crucial to the very environments on which Caribbean tourism depends, fishers were depicted as irresponsible and extractive actors, working against national ecological heritage, and contributing to beach erosion, among other environmental ills. This paper explores the cultures of consumption surrounding parrotfish, fishers, and tourists in the Dominican Republic, tracing how some kinds of eating are celebrated in attempts to restore fragile ocean ecosystems, and how other forms of consumption are criminalized in the name of marine conservation. Presenter: Kyrstin Mallon Andrews (Syracuse University)

Imagining Black ecological repair: Many African-American descendant communities in the American South have struggled with their relationship to the land, particularly rural and coastal areas that are often subjected to extractive practices of the racial capitalist state that degrade local ecologies and ways of life. While recent practices of ecological remediation and repair aim to address legacies of ecological harm, they often inherit and repurpose these histories of vulnerability and displacement, prioritizing the production of environmental goods over the protection of Black communities. This paper takes wetland restoration projects in southeast Louisiana and their racialized

displacements as a starting point to explore what Black ecological repair and restoration can look like. It examines how individual and community leaders from rural Black coastal communities impacted by large-scale restoration projects approach restoration as a practice of repair, emphasizing the maintenance of social and ecological relationships to the land and to each other. In dialogue with scholars who view restoration and repair as a relational project, this paper considers the challenges and possibilities of Black ecological repair and its implications for how we envision mainstream ecological restoration. Presenter: Monica Barra (University of South Carolina)

5-225

Material Movements

10:15 AM - 12:00 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Christopher Berk (Auburn University, Department of Sociology, Anthropology & Social Work)

CHAIR:

Catherine Nichols (Loyola University Chicago)

PRESENTER:

Claire Nicholas (University of Oklahoma), Christopher Berk (Auburn University, Department of Sociology, Anthropology & Social Work), Sabra Thorner (Mount Holyoke College), Catherine Nichols (Loyola University Chicago)

DISCUSSANT:

Cara Krmpotich

DESCRIPTION:

Co-Organized by Christopher Berk and Catherine Nichols
This panel engages with materiality and circulation in and out of cultural institutions. Our emphasis on the concept of objectscaapes, ‘dynamic repertoires of objects in motion,’ clarifies the contexts and processes that constitute, propel, and arrest groups of objects (Pitts and Versluys 2021). Through a focus on the mobilities and kinetic potentials of material culture, papers in this session engage with a range of interactions objects and object groups have with cultural forces, institutions, and practices. Our focus on material movements considers object itineraries (Joyce and Gillespie 2015) around, within, and through museum worlds broadly defined. A focus on mobility, both in historical and contemporary

contexts, directs attention to the dialogic interactions between objects, networks of exchange, and institutionalized practice. This panel explores movement and mobility in relation to cataloging and documentation, exhibition, storage and conservation, engagement, pedagogy and teaching, and/or repatriation. The extent to which these interactions produce changes in domains of materiality, relationality, and information attachment engages concepts of circulation, transition, and transformation. Green focuses on two Kanak ceremonial items in the collection of the Smithsonian National Museum of Natural History, objects that were gifted to US Naval Officers and were later “re-gifted” to the museum. Green considers the reciprocity networks these officers potentially entered into by initially receiving these gifts and the insights this case study can offer in engaged collaborations with descendant communities. Nicholas traces the itineraries of whole pieces and fragments of Moroccan embroidered cloth from the hands of women makers into two French colonial and American private collections in the early 20th century, before entering art and anthropology museums in France and the United States. Nicholas interrogates the role textiles continue to have in shaping embroideries centrality in visual and material representations of Morocco. Berk highlights an historical moment in which the curator at Harvard University’s Peabody Museum acted as an intermediary advocating for Tasmanian Aboriginal stone tools to be purchased by metropolitan institutions. Berk’s engagement with these relations of happenstance that enabled the movement of objects sheds light on the often-overlooked role chance and serendipity play in broader material mobilities. Thorner describes their work with the Living Archive of Aboriginal Art, focusing on the first possum-skin cloak made in the United States. The result of an experimental course and artists’ residency at Thorner’s home institution, this paper examines why it became both challenging and essential that the cloak remain in and on the place it was made. Nichols engages with specimen exchange involving the movement of ‘duplicate’ specimens between transactors and focuses on exchanges between Otis Mason and English folklorist and collector Edward Lovett. While curators and museum administrators sought to develop and implement ways to ensure disciplinary and organizational standards of practice, Nichols explores how social relations influenced the development of the movement of museum objects. By bringing together these diverse examples, this panel contributes to anthropological engagement with circulation and material movements in and around cultural institu

Heritage from Fragments: A Century of Collecting and Curating Moroccan Embroidery : This paper traces the itineraries of whole pieces and fragments of Moroccan embroidered cloth, from the hands of women makers into two French colonial and American private collections in the early 20th century, before entering art and anthropology museums in France and the United States. Thus assembled, embroidered objects languished in storage or appeared as tokens of Morocco in displays, before re-animation in two 21st century exhibits engaging French, American, and Moroccan scholars, publics, and communities of makers and artists. The discussion interrogates what these parallel movements, pauses, and renewed activation disclose about Franco-American networks of museum, art world, and empire building in the early 20th, and then 21st , centuries. What textiles, what narratives, and whose voices figure into these object itineraries, and what has changed over nearly 100 years? The analysis focuses on two collectors: Prosper Ricard, the principal architect of French colonial policies for “Indigenous Arts” and museums during the French Protectorate (1912 – 1956); and Eliza M. Niblack, American collector and textile curator at what is now the Indianapolis Museum of Art, and later the Brooklyn Museum. Ricard was the single-most important figure in the documentation, classification and consolidation of Moroccan artistic heritage as such. He also served as guide and advisor for Niblack’s collecting trips and acquisitions. A century later, Ricard and Niblack’s legacies continue to shape embroidery’s centrality in visual and material representations of Morocco as a crossroads of Arabo-Andalusian, Amazigh, and Jewish identities, a narrative serving both colonial and post-colonial projects of heritagization. Presenter: Claire Nicholas (University of Oklahoma)

Networks of Happenstance: Tasmanian Stone Tools, Circulation, and the Serendipity of Exchange: This paper builds on my recent collections-based research into the collection, circulation, and emergent meanings of Tasmanian Aboriginal objects in the present “museum age” (Morphy 2020). 2022 at Harvard University’s Peabody Museum of Archaeology and Ethnology centered on the roughly 400 Tasmanian Aboriginal stone tools in their collection and their accompanying information in the form of resources like accession files. While the collection includes tools collected by prominent anthropologists like Norman Tindale, my attention has continuously been drawn to the accession file for 111 tools collected by an Australian man named F.D. Manning and entering the Peabody Museum

collection in 1939. Manning was conspicuously absent in the correspondences found therein, and the accession file is filled with letters in which Peabody Museum curator Hallam L. Movius acted as an intermediary advocating for additional tools to be purchased by the Field Museum, the American Museum of Natural History, and The University Museum at the University of Pennsylvania. In examining one story of material mobilities between Tasmania, Australia, and American metropolises like Cambridge, Massachusetts and Philadelphia, Pennsylvania, this paper focuses on how such movements were reliant on preexisting networks of exchange but also serendipity and happenstance. My engagement with the numerous relations of happenstance that enabled the movement of these objects provides commentary on the “museum as method” (Thomas 2010) and the often-overlooked role chance and serendipity play in broader material mobilities and research conducted in and around museums. Presenter: Christopher Berk (Auburn University, Department of Sociology, Anthropology & Social Work)

The Making Is the Story: Sovereignty, Sharing, and the Seven Sisters Cloak: The Living Archive of Aboriginal Art is an ongoing, multi-year initiative based in Australia. Our objective: to radically reimagine what archives are and what they do, from the perspective of Indigenous ways of knowing, being, and doing. As part of this work, in spring 2022, I co-led an experimental course and artists’ residency at my home institution, called “Decolonizing Museums.” The major outcomes were a possum-skin cloak (the first of its kind made in the U.S.) and a series of high-art photographs of project participants wearing the cloak. The cloak has now been acquired by our college art museum. A through-line of this collaborative paper is a statement made by one of the Indigenous Australian artists-in-residence: “the making IS the story.” The making of documentary photographs of the work, the making of the cloak, the making of high-art photographs of people wearing the cloak – all of the making is all part of the story. The making is a form of knowledge transmission; it is also, always, a source of innovation, and of exchange. The making is an invitation to be in-relation, to join in the work of amplifying Indigenous sovereignty. What moves in this context? Art-making materials and tools, the artists themselves, and, as the project went on, their ways of relating to place, to Ancestors, and to stories were generously shared. I conclude with a discussion of why it became both very-challenging and absolutely-essential for the final cloak to remain in and on the

place it was made. Presenter: Sabra Thorner (Mount Holyoke College)

Exchange Between Friends: Social Relations and the Movement of Duplicate Specimens: In conversation with scholarship that attends to Indigenous agency in shaping collecting encounters and museum collections, this paper explores how social relations within the museum, especially those of friendship and collegiality, have been neglected in lieu of an interpretive focus on institutional rules and norms in our understandings of specimen exchange. As a practice largely centered in natural history and anthropology museums in the nineteenth and into the twentieth centuries, specimen exchange involves the movement of ‘duplicate’ specimens between transactors. Duplicate specimen objects were global, linking diverse trading entities between colonial outposts, regional hinterlands, and major political centers. This paper focuses on exchanges between Curator of Ethnology Otis Tufton Mason at the Smithsonian Institution’s US National Museum and English folklorist and collector Edward Lovett. Through analysis of over three decades of correspondence and exchange records, this paper considers the dynamics of social relations, exploring how individual agency mediated by perceptions of social class, impacts the larger practice of specimen exchange at the organizational level of the museum. The late nineteenth century has been especially associated with the institutional development of museums and anthropological collections, and their methods of producing knowledge through systemization and standardization. While curators and especially museum administrators sought to develop and implement ways to ensure disciplinary and organizational standards of practice, this paper explores how social relations influenced the development of the movement of museum objects. Presenter: Catherine Nichols (Loyola University Chicago)

Discussion: Discussant: Cara Krmpotich

5-280

[Mentoring for Tomorrow’s Anthropology: Training Graduate Students from the Global South](#)

10:15 AM - 12:00 PM TMCC - 713 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Association for Political and Legal Anthropology

ORGANIZER:

Brady G'sell (University of Iowa, Department of Anthropology)

CHAIR:

Brady G'sell (University of Iowa, Department of Anthropology)

PRESENTER:

Bianca Dahl (University of Toronto, Department of Anthropology), Jonathan Anjaria, Arzoo Osanloo (University of Washington), Jenna Grant (University of Washington), Brady G'sell (University of Iowa, Department of Anthropology), Gowthaman Ranganathan

DISCUSSANT:

Kelly Askew (University of Michigan, Department of Anthropology), Shaozeng Zhang (Oregon State University, Department of Anthropology)

DESCRIPTION:

Anthropology departments in the 'global north' are admitting an increasing number of graduate students from the 'global south'. While students, particularly those from countries where anthropology is underrepresented, have long migrated to receive training elsewhere, this recent uptick in applications offers an opportunity to strengthen international ties across institutions and deepen anthropological expertise globally. With this tremendous potential comes great responsibility on the part of the institutions who host these students to provide mentorship that is conscious of their particular needs. These needs can run from translating very different conduct expectations on campus, in classrooms, and in mentor relationships to establishing a credit history and covering the high initial costs of securing and setting up housing. At the University of Iowa and the University of Michigan, we have begun to document our strategies for helping students navigate visas (particularly during the 'Muslim Ban'), work restrictions, differences in prior educational format, language competency exams, administering fieldwork funding (e.g. Wenner-Gren disbursement) and many more. However there are many other individuals and institutions working to provide this next generation of anthropologists the support they need to flourish in the often hostile environment of the academy. This roundtable brings together faculty with experience mentoring graduate students from the global south and graduate students themselves to discuss challenges and strategies to map the landscape and learn from one another. We have intentionally invited participants from a variety of different kinds of institutions of higher

education to best capture varying structural conditions under which this mentorship is taking place. We see this pragmatic conversation as part of a larger project of shifting who participates in knowledge production in Anthropology.

5-230

Mobilities and Migration: Between visibility and (in)visibility (2)

10:15 AM - 12:00 PM TMCC - Hall F

Oral Presentation Session

REVIEWED BY:

Society for Visual Anthropology

ORGANIZER:

Piotr Goldstein

CHAIR:

Mari Korpela

PRESENTER:

Simon Coleman (University of Toronto, Department of Anthropology), Alexander Ephrussi, Daniela Giudici (POIITECNICO DI TORINO - DIST), Augusta Thomson (New York University, Department of Anthropology), Nina Khamsy (Graduate Institute of International and Development Studies), Mahmoud Keshavarz (Uppsala University)

DESCRIPTION:

Anthropologists have studied human mobilities for a long time and from various perspectives. Mobility can refer, among other things, to people's transnational movements or to local everyday mobilities. Some of these mobilities are visible, while others are not, and even when a certain mobility is visible, its particular aspects often remain hidden or unknown. Sometimes, this resonates with the (problematic) division between 'legal' and clandestine mobilities. and sometimes, it is the opposite: 'legal' mobilities may be relatively invisible while clandestine mobilities become highly visible, for example in the media. Many anthropologists use visual and other sensory methods to study mobilities: at times focusing on being on the move - on the transitions - while on other occasions focusing on the immobile situations during mobility. This panel seeks to investigate visible and invisible mobilities, their visible and invisible aspects, and the ways in which we try to 'visualize' them - aiming to facilitate their understanding and making them more visible and recognized. The panel includes methodological and

contextual papers that discuss (im)mobilities, visibility and (in)visibility.

Knowing Looks: Seeing and Being Seen On the Move: Behavioral traces of migration may endure and evolve years, even generations, after an original departure. Sometimes they transmogrify into other performances of mobility, whose study demands the development of an ethnographic imagination open to recognizing entrainments between experiences of movement operating through different scales, temporalities, and semiotic registers. In the spirit of these remarks, I examine intersections between past migrations and present pilgrimages to the Roman Catholic shrine located in the village of Walsingham, England. Such journeys—involving Irish travelers, members of the South Asian diaspora in England, recent migrants from West Africa, Eastern European settlers, among others—foreground the historically precarious religio-political positionings of Roman Catholicism in post-Reformation England as well as current debates over rights to belong within ‘Brexit Britain.’ They therefore point to anxieties over both spiritual moving and civic dwelling. At their background lies a more nebulous and hard-to-detect politics of visibility and invisibility, involving complex modalities not only of seeing but also of being seen in multiple spaces associated with pilgrimage. My exploration of such troubled visibility at Walsingham entails discerning the ambivalences and tensions roused as multiple memories of migration become channeled into publicly enacted yet often seemingly restrictive Catholic rituals. The methodological and theoretical challenge is to develop an ethnographic lexicon sufficient to characterize varieties of visual practice that not only extend across geographic spaces of current pilgrimage, but also acknowledge material residues of previous migration. Presenter: Simon Coleman (University of Toronto, Department of Anthropology)

Navigating the Gaze of Others: Visibility and Invisibility among Afghans in Turkey: My work explores how migrants navigate the gaze of other upon them in their efforts to avoid deportation, though practices of (in)visibilization amidst Turkey’s increasing deportation campaigns. It focuses on certain groups of “undocumented” Afghan migrants in Turkey and their use of a set of material, linguistic and embodied practices to navigate the urban landscape of Istanbul and avoid arrest and subsequent deportation. As part of this inquiry I examine the disaster relief efforts on the part of the Afghan community in Turkey in the wake of the devastating earthquake of February 2023, to understand how it pertains to a very specific way in

which the community in question chooses to visibilize itself in a way that temporarily defies the boundary between national community and “foreigner”. I examine the knowledge production and exchange among migrants, and particularly how it relates to their understanding of their position in Turkey’s highly politicized debate around migration and selective national (dis)belonging, and Turkey’s relations to its neighbouring countries. I argue that performativity (in Butler’s sense) is an essential lens through which to understand how migrants navigate exclusion and inclusion—practices that relate to their understanding of the aesthetics of class and ‘Turkishness’. By engaging with this performativity critically, I ask to what extent it opens certain social spaces for Afghan migrants in Turkey while simultaneously falling short of transforming material realities in a durable manner. Presenter: Alexander Ephrussi

Resisting observation. On the doorstep of a mediatized refugees’ squat: Migrants’ squats often inhabit marginal and “out of sight” urban areas, placed at the intersection of institutional neglect and radical forms of dwelling. Yet, at times, migrants’ informal settlements become highly visible places, as they can find themselves in the spotlight as symbols of governmental failure and urban decay. Drawing on a number of ethnographic encounters that took place on the doorstep of a refugees’ squat in Turin (Italy), this paper reflects on ethical and political dilemmas of ethnographically approaching such a place. Entering a housing squat, inhabited by documented and undocumented migrants, is nothing but obvious. This task was complicated by an intense mediatic attention - experienced as deeply violent by the squat’s residents - as well as by an imminent eviction, which entailed heightened precarity and suspicion. Squat’s residents’ search for invisibility and their - more or less explicit - resistance to the “ethnographic gaze” can be interpreted as political acts, in that they attempted at re-gaining control over exogenous narratives and representations. This scenario offers a fertile perspective to critically engage with some underlying aspects of the ethnographic encounter, such as researcher’s ambivalent affects and hesitations, the complex responsibilities of the ethnographic account, as well as the very refusal of the “researched subject” to be domesticated for academic purposes. Presenter: Daniela Giudici (POLITECNICO DI TORINO - DIST)

Glitching Pilgrimage: The Camino de Santiago in a Time of Climate Crisis, Pandemics, and Social Media: The Camino de Santiago is a Catholic, medieval pilgrimage

route transecting the north of Spain. Pilgrims have been walking this five-hundred-mile pilgrimage route since the Middle Ages. At the height of COVID-19 it closed down abruptly, catalyzing a variety of virtual pilgrimages. This paper examines one particular virtual pilgrimage, that of Pilgrimage in Place, initiated by American pilgrim, Annie O'Neill, in May 2020. Throughout the pandemic, members/pilgrims posted photographs of mini pilgrimages around their neighborhoods and met weekly in the "glitchy" space of Zoom to discuss books and films about the pilgrimage. Recent theorists in visual anthropology have suggested "the glitch" as a new reflexive turn in visual anthropology (DeAngelo 2022). Elaborating on this idea, I extend the lens of "the glitch," or glitch theory, to the Camino de Santiago to consider how the momentary disruption of COVID-19 catalyzed a move away from the pilgrimage route and toward more virtual means of encounter. While, in contrast to the physical Camino, the virtual Camino pilgrimages that arose during and out of the pandemic often did not require pilgrims to move together, or to move at all, this paper considers how these virtual spaces allowed the Camino to transform, or move, beyond the space of the physical route. I argue that COVID-19 comprised a "glitch" in the Camino's history, catalyzing the burgeoning of virtual pilgrimages that challenge longstanding "semiotic ideologies" (Webb Keane 2007) about the Catholic pilgrimage's ontological roots in materiality. These semiotic ideologies have profound consequences for the ways that the Camino becomes mediated, and correspondingly, visibilised and invisibilised. Presenter: Augusta Thomson (New York University, Department of Anthropology)

Visuality and multimodal ethnography of illegalized migration into Europe : The increased constraints imposed by nation-states to illegalized migrants has led anthropologists to direct their attention to mobility through the lenses of the policing of physical borders and the production of racialized boundaries (Fassin 2011). In the last decades, the anthropology of mobility and borders has recognized that borders have become itinerant and embodied, and that a narrow focus on physical borders runs the risk to reinforce the "spectacle of enforcement at 'the' border, whereby migrant 'illegality' is rendered spectacularly visible" (De Genova 2013). Yet, physical border sites such as fences, forests, and informal settlements, as well as instances of border crossing figure prominently in the visuality that some people on the move produce about their migration experiences and that is published on social media. In this paper, I argue that the inclusion of this visuality,

when embedded in an ethnographic study, allows to uncover new understandings of border and boundary processes experienced by people on the move. This approach counters a view of clandestine migrants seen as depersonalized masses where people's individuality is rendered invisible, but it requires a renewed reflection on the politics of representation. Based on the multimodal ethnography I conducted among Afghans on the move at the European Union's external borders between 2021 and 2023, I present a reflection on the methodological and ethical stakes linked to the study of people on the move's visual productions of border and boundary processes along migration trajectories on the so-called "Balkan route". I present my interactions with three key interlocutors, in particular in the Serbian-Hungarian border area, to contextualize our multimedia productions and exchanges and the vernacular verbal expressions used that uncover diverse illegalized migration experiences. Presenter: Nina Khamsy (Graduate Institute of International and Development Studies)

Fictional Materialities of the Border: The technological apparatus of the border with all materialisations involved produces and maintains a specific regime of visualisation: to know the unknown. The border thus operates through a selective visualisation of what is to be seen and unseen. This power over visualisations produces a fictional yet real and violent killing machine. It is materialized yet imagined and desired through specific political logics and imaginaries. It exists as real in a world produced and imagined by fictions about the danger of the racially other who no longer waits to be given the right to mobility but move to claim it. This visual essay centres around evidences from a court case on human smuggling in Sweden. It further weaves them together with the ethnographic accounts given by smugglers as well as a set of commercial and promotional visual materials from the transnational border security companies, international organizations as well as national security services. A simple stamp on a passport page, a thread used to bind pages of a passport; the words exchanged between a border guard and a border crosser, a particular choice of word; a specific facial gesture or a suspicious body posture all make visible or invisible the border crosser. In such framing, smuggling learns from the border in order to disrupt its visualisation regime while keeping itself invisible from the sight. Smuggling works with fictional materialities of the border to open up the border's selective regime of visualisation. What do we learn from smuggling's visualization techniques and tactics to

understand the violence of borders today? Presenter:
Mahmoud Keshavarz (Uppsala University)

5-285

Part 1: The Logistics of Forming a Team and Finding your Role: Medical Anthropology in Biomedicine, Public Health, and Policy: Strategies for Funding and Collaborating in Mixed Methods Research

10:15 AM - 12:00 PM TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Jessica Mulligan

CHAIR:

Jessica Mulligan ,Austin Duncan (University of Arizona)

PRESENTER:

George Timmins ,Lauren Carruth (American University),Leslie Carlin (University of Toronto, Department of Anthropology),Matthew Dudgeon ,Kristin Yarris (University of Oregon),Waleska Sanabria León (College of Arts and Humanities, Pontifical Catholic University of Puerto Rico),Christine Chastain (Ascension Health)

DISCUSSANT:

Jennifer Hirsch (Columbia University, Department of Sociomedical Sciences)

DESCRIPTION:

Medical anthropologists in the United States increasingly work outside of traditional anthropology departments and alongside researchers and practitioners in other fields. Public health departments, medical schools, nursing programs, government agencies, technology companies and a wide array of nonprofits all serve as professional homes to anthropologists. Medical anthropologists also collaborate on research teams with clinicians of all kinds, policy experts, economists, bench scientists, and community advocates. There are many different ways for anthropologists in these settings to seek out funding, support, and collaborations that make research possible. Even though so much of what we actually do in contemporary research is team based and collaborative, our disciplinary traditions emphasize training individual ethnographers to work alone. This roundtable brings together a diverse mix of medical anthropologists who

are doing anthropology on interdisciplinary teams and often with funding sources outside of those traditionally earmarked for anthropologists. Participants will identify and share strategies for forging collaborations, accessing funding, and navigating some of the epistemological challenges of working across disciplinary differences. As a roundtable discussion sponsored by Research in U.S. Health and Health Care (RUSH), a Special Interest Group of the Society for Medical Anthropology, this session will invite participants to consider their roles in reinforcing and transforming health care systems, institutions, and intellectual landscapes. Participants will consider the following questions, among others: What are tips to look for when fielding requests to join a team or when trying to create an interdisciplinary team? Are there certain kinds of collaborations or research that you actively seek out or avoid? What areas of research are particularly urgent or in need of anthropological perspective within US health care? How can we make anthropological questions and methods legible and fundable to those in other fields? How do we deal with biases against qualitative research on our teams and with grant reviewers (i.e. that anthropological research is not generalizable, just anecdotal, is primarily good for suggesting future research using quantitative methods, etc.), and communicate the benefit of ethnographic approaches to interdisciplinary research? What does it mean to be the 'qualitative person' on the team? What funding programs and grant mechanisms are particularly open to medical anthropology research?

5-290

Practice into Coalitional Praxis: The Transformative Physician

10:15 AM - 12:00 PM TMCC - 714 A

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Mallika Kodati (University of North Texas, Department of Anthropology)

CHAIR:

Enrique Iglesias (University of Texas at San Antonio),Mallika Kodati (University of North Texas, Department of Anthropology)

PRESENTER:

Sandhya Ganapathy ,Jose Villagran (University of Texas at San Antonio),Vanessa Ferrel

DESCRIPTION:

The production of Euro-American medical knowledge, culture, and practice continues to be contextualized and shaped by the logics and processes of settler-colonialism, racial capitalism, white supremacy, heteronormativity, and Eurocentrism. Physicians, like many professionals, are professionalized further into an evolving medical-colonial cosmology that emphasizes apolitical approaches and decontextualized, individual disease and pathology, obscuring the complex sociocultural, economic, political, and historical processes and systems that shape people. To critically examine and reconfigure the relations of biomedicine(s), bodies, and health, we must consider the intertwined dynamics of power, injustice, inequality, and histories of domination and resistance involved. Medical anthropologists and sociologists have contributed much to the understanding of physician professionalization, socialization, cultural development, biomedicalization, pedagogy, bureaucracy, clinical practice, and critical studies of science and medicine. Current reforms in medical education and practice are predominantly oriented toward diversity, inclusion, and equity efforts that increasingly embrace neoliberal notions of multiculturalism and identity politics to achieve external legitimacy without addressing the ongoing structural and historical processes that fashion biomedicine(s) and physicians. We are seeking in-person roundtable participants for the AAA-CASCA meeting in Toronto to discuss how can medical professionals, clinically engaged anthropologists, scholars, activists, and community members move towards a transnational coalitional praxis with a commitment to collective and multidimensional action towards transformative futurities. How can we utilize global decolonial thought, transnational feminisms, and abolitionist action to recognize and combat all forms of oppression across multiple geographies and temporalities? How can physicians and collaborators rupture the confines of the colonial-medical matrix, and work collaboratively to dismantle systems of domination? How can we disarticulate knowledge production and dissemination from within the confines of Euro-American academia and its contribution to the modern/colonial matrix of power and transition towards creating new cosmologies of life? Ultimately, what does modern revolutionary medicine(s) look like and how is it embodied?

5-240

Repatriation, community-based archaeology, and collaborative endeavors across the Indigenous North

10:15 AM - 12:00 PM TMCC - 718 B

Oral Presentation Session

REVIEWED BY:

Council for Museum Anthropology

ORGANIZER:

Anna Mossolova (University of Oslo)

CHAIR:

Gro Ween

PRESENTER:

Anna Mossolova ,Gro Ween ,Anna Hudson ,Josephine Mills (University of Lethbridge),Rebecca Bourgeois (University of Alberta, Department of Anthropology)

DESCRIPTION:

Repatriation initiatives and community-based archaeology projects are pursuing similar goals: to return tangible (and intangible) cultural heritage to descendant owners and empower Indigenous communities to reclaim and steward their heritage. The return of cultural heritage is never limited to a physical transition of objects. Epistemological, political, emotional, and spiritual aspects are tightly interwoven. Articulations of what the processes of return entail are therefore described in many ways: e.g., as 're-semantization and re-socialization' of material heritage (Sarr and Savoy 2018), as 'healing through transformation' (Mossolova and Michael 2021), as a paradigmatic transition from 'repatriation to rematriation' (Nylander and Pieski 2022), and so forth. All these approaches emphasize the agency of heritage but choose different vocabularies to point out its relational matter. This panel opens a forum to discuss heritage in transitions and share examples of return-related grassroots initiatives across the North: Alaska, Canada, and Scandinavia. The focus of individual papers will be on artistic, ceremonial practices, exhibitions, and/or educational activities that aid such transitions.

Collaborative Research, Artistic Interventions, and Multivocality: Unpacking the Nunalleq Heritage: In 2018, the Alaska Native village of Quinhagak founded a community-based museum to oversee the archaeological material recovered from the ongoing large-scale archaeological excavation on the coast nearby. The site called Nunalleq or 'Old Village' (1400–1675 AD), like many other archaeological sites in the

Arctic, was locked in permafrost for over five centuries but started thawing rapidly due to climate change. Since the start of the project in 2009, the site has produced a collection of over 100,000 artifacts—the largest pre-contact collection of Yup'ik material culture. The Nunalleq project is characterized by long-term commitments, caring relationships, emotional investments, and shared responsibilities between Indigenous and non-Indigenous research partners. This paper reports on the outcomes of collaborative and arts-based methodologies that have helped re-socialize and contextualize the Nunalleq heritage in the present-day Yup'ik community. This talk will provide an empirical and multivocal account of how Yup'ik artists and young culture bearers engage with and shape the (re)installment of archaeological heritage into the life and identity of Quinhagak residents. Presenter: Anna Mossolova

NewArctic — Experiments in double vision : Following the repatriation of the Sámi collections to 6 regional Sámi museums, the Museum of Cultural History felt that this foundational process should be followed by a reconsideration of other museum practices, including exhibitions. There should be an acknowledgment of that whatever the imagery, the space called the Arctic, had always been a vision produced by outsiders, a Dreamland rather than a Homeland (Kramvig & Gonzales 2021). A New Arctic should also be more than a re-articulation of the past, a space where conditions for new futures and new forms of co-existence could be articulated (Finbog 2022). NewArctic was approached as a series of dialogical encounters. First, Sámi and non-Sámi scholars came together to conceptualize designs that made apparent colonial violence and ongoing appropriation. Seven points were articulated, partly as experiential, affecting audiences through sound, touch, and movement. Assembled into a traveling exhibition, Sámi curators at Sámi museums intervened in these elements, introducing elements of heritage or art. Aspects of Dreamland soon became irrelevant at Sámi museum. When the exhibition returns to the capital, however, both Homeland and Dreamland must be kept in sight. This paper considers modes of engaging, meshworks of peoples, objects, and procedures. Not simply assembled as a vision, but to provide both discomfort, and connection with, but also a sense of co-existence, based upon multiple stories, and kinds of agency. Presenter: Gro Ween

Qummut Qukiria! The reconciliatory potential of curation: Qummut Qukiria! – up like a bullet – refers to the book, Qummut Qukiria!: Art, Culture, and

Sovereignty Across Inuit Nunaat and Sápmi: Mobilizing the Circumpolar North. QQ! invites consideration of the impact of Inuit and Sámi art and curation on our collective future. Can art and curation advance the Truth and Reconciliation Commission of Canada's Calls to Action and the United Nations Declaration on the Rights of Indigenous Peoples to ensure Indigenous cultural resurgence? Is putting cultural health first a radical decolonial act? Curatorial practice, and the discipline of curation, offers a unique perspective, theoretical framework, and methodology able to bear public witness to different pasts understood outside of western epistemes, building on Indigenous philosophies. At issue, however, is the necessity of non-Indigenous reckoning for reconciliation. Dialogue is central, but as the curator and historian John Kuo Wei Tchen argues: "There are precious few spaces for people to come together who don't normally come together to collaboratively explore these issues [of colonization] by talking face to face." Qummut Qukiria! The reconciliatory potential of curation addresses the necessity of difficult dialogue for relationship building and posits the potential of XR technologies to facilitate object-centered conversations bridging Indigenous, settler, and diaspora cultural divides. Presenter: Anna Hudson

Mootookakio'ssin and contemporary gallery practices: I will discuss my role as a contemporary art curator within Mootookakio'ssin. The project's name was given by Leroy Little Bear and translates to "distant awareness." Mootookakio'ssin aims to connect people living on traditional Blackfoot territory (Treaty 7, Southern Alberta, Canada) with non-sacred, historical Blackfoot items housed in museum collections in Europe through detailed, digital imagery. Elders from the four Blackfoot tribes, Kainai, Piikani, Siksika, and Amskapiikani, are directing the project, which is based on a core Blackfoot principle that knowledge must be cared for and must be shared. Mootookakio'ssin is not about repatriation, but rather about access to the knowledge which the items can share. My role in Mootookakio'ssin arose from responding to the TRC calls for action and particularly from trying to create genuine engagement with Indigenous audiences at the University of Lethbridge Art Gallery. Through consultation, I knew that Blackfoot people wanted to connect with their historical cultural material, but as a modern art gallery we are not set up structurally to exhibit historical museum items – our display spaces, funding, and policies do not support this. As Richard William Hill explains, the Eurocentric art gallery is designed to exhibit cultural material made for architecture, not material made for the body, such as

Blackfoot beadwork. The strategy to transform the UofL Art Gallery's relationship with Indigenous audiences is to remove the separation between exhibitions and public programs: instead, the process of artmaking in relation to the Mootookakio'ssin research is the Art Gallery's role within this project. Presenter: Josephine Mills (University of Lethbridge)

Re-imagining Repatriation within Tłjchq Communities and Traditions: Repatriation in Canada is highly situational; therefore, often the "success" of repatriation efforts is determined by the physical exchange of "artifacts". The Tłjchq government (representing four Tłjchq communities in the Northwest Territories, Treaty 11, Canada) is working toward the establishment of a digital archive alongside the development of their community museum. These spaces are being built on Tłjchq understandings of stewardship and ownership, as well as the importance of cultural belongings within their language, culture, and way of life. This process includes working with Tłjchq Elders and community members to explore the Tłjchq meaning of repatriation from outside its institutional definition. This presentation will showcase these efforts by the Tłjchq and how they traditionally understand these concepts to re-imagine repatriation and address problems that are often faced in Canadian contexts from a Tłjchq perspective. Some of these Tłjchq insights include the importance of physical presence in traditional pedagogies, how limited access or support creates the need for internal repatriation after the physical exchange, how the ancestors' stories are meant to be cared for, and how we can redefine preservation. Our research draws on interviews and learning circles with Tłjchq Elders, as well as time in the community to provide insight into these facets of repatriation and cultural heritage management more generally. Recommendations will be provided for how institutions can better support communities through the repatriation process and for how they can re-think policy in accordance with an expanded understanding of the impacts of collections worldwide. Presenter: Rebecca Bourgeois (University of Alberta, Department of Anthropology)

5-415

Spectrality, Temporality, Ethnography: writing from the thresholds of worlds in transition

10:15 AM - 12:00 PM TMCC - 803 A

Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Amy Leia McLachlan (Field Museum)

CHAIR:

Khalil Habrih (University of Ottawa), Margaux Fitoussi (Columbia University, Department of Anthropology)

PRESENTER:

Robert Desjarlais (Sarah Lawrence College), Damien Bright (University of Chicago, Department of Anthropology), Nida Paracha, Amy Leia McLachlan (Field Museum)

DISCUSSANT:

Cameron Hu (Research Institute for Sustainability, Helmholtz Centre Potsdam)

DESCRIPTION:

This roundtable considers the potentials for writing from our transitional present-conceived as a threshold between multiple, increasingly unstable timelines—through the figure of spectrality. We explore the intersection of three modes of attention: (1) practices of spectral attunement, (2) critical attention to the politics of partial presence, and (3) experimental openings in ethnographic temporality, as these inform diverse writing and worlding practices. We seek to deepen conversations between anthropologists (and other practitioners) engaged in each of these modes, and exploring ethnographic writing, phenomenology, and critique where the transitional edges of agency, objectivity, and mastery fray. Participants will share a set of media objects (images / text / video) as an opening provocation to discussion, and to a writing game with all attendees. Through a collective encounter with aleatory devices that interfere with our habitual authorial voices and vices, we will explore what writing practices and forms might be adequate to objects that dwell on the thresholds of transition. Scholarship from across the humanities, critical theory, and anthropology has increasingly turned to figures of 'spectrality' to account for and engage with forms of transitional, partial, or unsettling presence, to frame the unfinished work of mourning, and to recover political possibilities previously foreclosed (see for instance: Blackman, 2019; Good et al., 2022; Derrida, 1995; Desjarlais & Habrih, 2022; Gordon 1997; Kilroy-Marac, 2019; Sharpe, 2016; Tuck & Ree, 2013). Here we take up spectrality as it relates to ethnographic method and inquiries attuned to mnemonic and historical time. We understand 'ethnography' as a wide array of practices of writing from sites of encounter, whether contemporary or otherwise (through archives, texts, objects, landscapes, images, etc). We take up 'temporalities' as a frame for

exploring the historical production of aesthetic formations, and the aesthetic registers of historical formations (of politics, affect, ecology, etc). A spectral engagement with temporalities helps to frame modes of historical knowing that are oblique, partial, just out of view; marginalized, erased, disavowed; and constitutive of formations of power, politics, or normativity. .

This roundtable will then take up 'spectrality' to attend to a particular transitional intersection of aesthetics, temporalities, and writing. 'Spectrality' points to the quality of being only partially available to experience, to knowledge, or to sense-making. It characterizes objects of attention that appear as haunting, shimmering, symptomatic, erased, or suppressed, sites where temporalities are confused, overlapping, or nonlinear, and modes of practice (including reading and writing) that attend to the only obliquely disclosed. 'Spectrality' offers an opening to a question of the constitutive role of the obliquely sensible in constituting both objects of ethnographic attention and ethnographic knowledge. What might 'spectrality' disclose about objects, relations, or conditions that are powerfully organizing our worlds but not allowed into view? What kinds of sensory knowledge, communication, or participation are required by, or required to be excluded from, our habitual modes of ethnographic accounting? What could we learn from experiments with practice, and through experiments with writing (form, genre, constraint)?

5-245

Teachers' and Students' Agency During Critical Transitions

10:15 AM - 12:00 PM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Council on Anthropology and Education

ORGANIZER:

Aaron Leo (SUNY, University at Albany, School of Education)

PRESENTER:

Aaron Leo (SUNY, University at Albany, School of Education), David Saavedra (Virginia Commonwealth University), Maria Hantzopoulos (Vassar College), Reid Harris

DESCRIPTION:

This session examines policy and practice transitions that teachers and students participated in during the

COVID-19 pandemic, and in general, as well as in one school transitioning from high-stakes to project-based assessment. The first paper, *Educators' Emotional Labor During the COVID-19 Pandemic*, describes not only the pandemic's conditions and effects on teachers' labor in New York City public schools, but also their response and agency in adaptation, acquiescence and, in some cases, resistance. The second paper, *Pushed Beyond the Border*, focusing on ESOL teachers, documents the abrupt transition to virtual teaching and the crisis of identity that teachers experienced when teachers felt that they could not adequately meet their students' needs and experienced 'moral distress.' The third paper, *Tensions in Transition to Project-Based Assessment*, discusses the difficult transitioning away from high-stakes standardized testing in a New York City public school to project-based assessment, chronicling how both teachers and students make sense of this complicated process. Lastly, *Paths of Resistance in the Classroom*, addresses state policies that are negatively affecting classroom teachers and their students and the tools of resistance that are used to enact individual agency and learning.

Educators' emotional labor during the COVID-19 pandemic: Reports of educators' heightened anxiety, depression, and stress levels continue to demonstrate the deleterious impacts the pandemic had on educators' social-emotional wellbeing and mental health. While quantitative work has detailed the negative impacts incurred by educators across the world, there has been less qualitative research which has described in detail the subjective experiences of educators working through the pandemic and how they responded to these new challenges. This paper draws on data gathered through interviews and focus groups with 88 educators from 6 schools located in New York State. To analyze these data, we draw on Hochschild's concept of emotional labor which contends that an integral part of service-based work is the demand for workers to regulate their emotions in ways expected by supervisors and clients. Because expected emotional displays may conflict with the actual emotions and feelings workers' have, emotional labor can lead to stress and exhaustion. Through this framework, we argue that the pandemic created new and unprecedented contexts in which educators were asked to manage their emotions. Findings call attention effects of the pandemic on the conditions under which educators must work as well as the differential impacts of the virus across lines of gender, race, socioeconomic status, and rurality. Lastly, we address the ways in which educators – as agents – responded to the new demands of their jobs through

adaptation, acquiescence, and, in some cases, resistance. This paper has policy implications for educators and researchers seeking to better understand the effects of the pandemic on the teaching profession as well as policymakers seeking to address the educator workforce shortage afflicting school districts across the U.S. Presenter: Aaron Leo (SUNY, University at Albany, School of Education)

Pushed Beyond the Border: Shifts in Professional Identity of Teachers of English for Speakers of Other Languages During COVID-19: When COVID-19 forced schools to move instruction online, the nature of teacher-student relationships was fundamentally altered, and the disruption to daily life deeply impacted the moral sensibilities of teachers. Gestures that had once seemed insignificant—the offer of a pencil, a pat on the shoulder, a genuine smile—were now, in their absence, understood to be indispensable in establishing the relations of trust and care that are central for learning in schools. The absence of such gestures and of the sharing physical space together were deeply felt, and a shift in teachers' connection to students occurred. In-depth interviews (Seidman, 2019) with eight secondary teachers of English for Speakers of Other Languages (ESOL) reveal how the abrupt transition to virtual teaching deeply impacted their moral sensibilities and their culturally constructed sense of self (Heine, 2007; Markus & Kitayama, 2010; Ortner, 2006). Teachers could no longer connect to and care for their students; they could only care about their students from afar (Noddings, 2013). Pushed to the sidelines of the traditional realm of schooling by the pandemic, these teachers began to fear for their students (Yan & Slattery, 2021), expressing their desire for students to survive physically, emotionally, and educationally. Their inability to adequately meet students' needs also led them to experience what Jameton (1984, 2013) calls 'moral distress,' a deeply felt uneasiness when circumstances prevent one from pursuing the actions one feels are right. These changes resulted in a crisis of identity. No longer able to find purpose and a positive sense of self-regard in students' achievement, identity development, or development of language skills to express themselves, these teachers floundered in their conception of themselves as educators. Their sense of purpose evaporated in this new space beyond the confines of the traditional schooling and educational context. These experiences reveal the centrality of relation in teacher's conception of themselves as educators and suggest that bringing the concept of relation into the center of educational discourse is important to confronting some of the major challenges

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Tensions in Transition to Project Based Assessment: Negotiating Transformative Agency while Shifting Curriculum and School Culture: In the last two decades, high-stakes testing policies have proliferated exponentially, radically altering the broader educational landscape in the US. Although these policies continue to dominate educational reform agendas, researchers argue that they have not improved educational outcomes for youth, and have exacerbated inequities in schooling across racial, economic, geographic, and linguistic lines. Furthermore, the humanizing and democratizing pedagogical practices that engage students academically remain excluded from these policies and reforms. Many argue that alternative project-based assessments show more promise in aiding the creation of transformative educational spaces. Given this context, this paper takes up the questions: How can schools that use project-based assessment (PBAs) reinvigorate school culture to address enduring inequities that persist in schools? How might PBAs reframe schools to be more humanizing and transformative spaces? Drawing from three years of qualitative data collection at 10 NYC public high schools undergoing a policy (and practice) shift transitioning away from high-stakes standardized tests to PBAs, this paper explores how students and teachers make meaning of and negotiate this complicated transitional process. The research team used multiple qualitative methods to understand how this shift influenced

curriculum and practice, and consider the role assessment might play in creating a more humane, equitable and just school culture. We conducted a broader investigation of the 10 transitioning schools (including annual anecdotal staff surveys) and three ongoing focal school case studies (including observations, interviews, focus groups) over the three years. Anchored in the concept of transformative agency, we considered how this transition affects the school actors most implicated in this policy change. Overwhelmingly, school actors felt that PBAs shaped curriculum in ways that standardized tests could not, by fostering more innovation, inquiry, cultural and 'real world' relevance, and rigor. They also felt PBAs helped mold school culture by facilitating processes of care, support, and respect. These processes were dynamic, overlapping, and nonlinear, and enabled the curriculum and culture to transform in desirable ways. Still, there were two main challenges that arose in relation to the transition which highlight the tensions of enacting transformative agency relative to the contexts in which PBAs are situated. The first results from the urgency around 'getting the process right' quickly, which not only relates to ensuring students meet high expectations, but also to legitimizing the reform in the eyes of those who ultimately enact it: the teachers and students. Second, school actors were challenged to contend with larger structural forces that influence the ways in which students engage in the work required for PBAs. While data showed that teachers were generally positive about the new policy change, they were also concerned that larger systemic barriers extrinsic to school might impede students' ability to engage full in school life. Overall, the data shows promise that the transition to PBAs gave space for transformative agency among teachers and students alike. Although there were inevitable bumps in the process of transition, the data suggest school actors mediated some of them, and ultimately felt that PBAs helped create more humanizing and dignified spaces for youth. Presenter: Maria Hantzopoulos (Vassar College)

Paths of Resistance in the Classroom: As state laws are enacted that simultaneously suppress academic freedom and target marginalized and minoritized student populations, the teaching workforce has become exhausted. This has created a renewed teacher shortage crisis as effective teachers leave the profession. As a former high school teacher, and in conversation with other teachers, I utilize critical ethnographic methods to reveal and critique power in a Midwestern high school. Oftentimes teacher resistance, as well as student resistance, to these unjust and

harmful laws took the form of quiet resistance, while strengthening teacher-student solidarity. This, I argue, is how educators can still find the motivation to teach, while also equipping teachers-in-training to do the hard work in these political times without succumbing to the path of least resistance. The methods I used to collect data included fieldwork and observations. I also analyzed policies that influenced and targeted public schools and conducted interviews with educators, students, and union leaders as they embodied this resistance. The data was collected throughout a single school year, beginning in the fall of 2023 and ending in the spring of 2024. My theoretical framework utilizes Freire's approach to schooling engaged in an emancipatory lens for teachers and students to be critically reflective in their respective positions. I also examine this moment by using resistance theory (Willis, 1977), or ways in which acts of resistance can be viewed as an essential tool for individual agency and learning. The findings of this study suggest that compassionate, aware teachers may consider a path of resistance. These same teachers want to cultivate students with agency and power as they participate in their own acts of resistance. Veteran teachers want new teachers to have tools to help them navigate these situations. Overall, the findings address the laws that impact education, while establishing ways to address the teacher shortage. Presenter: Reid Harris

5-250

Temporal Critiques of Entangled Worlds: Transition, Emergency, Crisis, and Disruption

10:15 AM - 12:00 PM TMCC - 605

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Limor Samimian-Darash (Hebrew University of Jerusalem)

CHAIR:

Daniel Knight (University of St Andrews)

PRESENTER:

Andreas Bandak ,Limor Samimian-Darash (Hebrew University of Jerusalem),David Henig ,Charlotte Al-Khalili ,Joyce Dalsheim (University of North Carolina, Charlotte),Kristin Loftsdottir

DISCUSSANT:

Bjorn Thomassen

DESCRIPTION:

There seems to be a grind between several temporal concepts that characterize both contemporary societal events and the ethos of the contemporary world itself. Emergency, crisis, transition, and disruption – all involve an urge to know how to identify (the next) break in normality as early as possible and how to understand its implications. While emergency violently punctures our very sense of normal temporal progression; transition indexes an elongated period of necessary but gradual change; and disruption evolves into an effort not only to view future changes (to prepare for them), but also an ambition to create and utilize changes, i.e., 'innovative disruption'. Think transition/emergency/disruption in the following contexts: climate and energy, economic reform, medical conditions, population movement, political reigns, and conflict zones. While transition is a drawn-out process of consensus and collaboration; emergency requires immediate response and provokes a rapid reaction from a highly skilled few; and disruption is developed into a style of thinking and expertise working toward designing such fundamental changes. Emergencies are becoming pasts when they are identified and responded to; Transitions can be extended into the future; Disruptions 'strike' not only further in the future but conceptually already destabilize the present. Yet despite their seemingly contrasting temporal rhythms and depths, they all call for action in the present in foresight of not-yet realized futures. This panel questions the temporal dynamics of transitions, emergencies, crises, and disruptions and asks how the labeling of multidimensional planetary events provokes different forms of response. For instance, what temporal gymnastics are at play when a transition is in crisis, like the collapsing zero-carbon drive? What is life like in a wartime buffer zone where transition and emergency are constant bedmates? And where might the 'unprecedented' be located in situations of perceived normality and rupture? We suggest that temporality could provide a mode of critique of an uncertain world where different states of eventualities overlap, intermingle, and are otherwise indistinguishable.

The Edge of Reality: Syrian Nightmares, Dreams and Imaginings: The Syrian Uprising of 2011 sparked an enormous energy among activists, artists and ordinary Syrian people. This was a moment of change and a popular mobilization drastically attempted to push for a revolutionary change of the repressive Syrian system. As will be known, the revolution was defeated by the regime and Syria was drawn into a massive tragedy entailing massive destruction, mass displacement and

ongoing war. In this paper I explore the different ways notions of what is real, of fiction, and of the surreal and even unfathomable as this is reflected upon by Syrian cultural producers in exile. During the uprising, an urgent feel of being able to actually drive the system towards change was overriding. As such, this sense of being on the brink of breaking the walls of fear and repression was a persistent trope in many narratives. Now twelve years later I reflect alongside Syrian thinkers and artists such as e.g. Odai al-Zoubi, Mohammad Al Attar, Rami Farah, and Khaled Barakeh on very edge of reality and the haunting dreams, nightmares and imaginings that in exile are moving from collective to existential registers. As such, I intend to explore the urge to make history (Runia 2014) alongside the afterthoughts and consequences of defeat. What, this paper asks, does it mean to live after such massive historical events, how does one recuperate from having lived a life not just on the edge but actually after the edge, and how does fiction allow for novel engagements beyond the capture, even seizure, of what happened. What terrains and entanglements of crisis do we see in the aftermath of revolution? Presenter: Andreas Bandak

From Crisis to Disruption: Temporal Observations of Future Change: In recent years, 'disruption' has become a prominent new term used to refer to a particular approach, style of thinking, or type of expertise adopted to view future changes and prepare for them. The emergence of this notion has involved, on the one hand, an urge and ambition to create and utilize disruptive events and, on the other, a desire to know how to identify (the following) disruption as early as possible and how to predict and understand its implications. With some notable exceptions, the sociological and anthropological literature that mentions or addresses disruption has largely considered it an adverse event or change, and thus more or less similar to the term crisis and disaster. Whereas recent scholarly accounts of disruption have brought a more critical perspective on the term and its widespread employment, particularly by addressing its 'technosocial' dimension, ideological construction, and underlying narrative – I propose going beyond those studies to critically examine how disruption taken as a temporal term (rather than a mere event) marks a break (this time) in the future, and how contemporary societies and organizations have become interested in breaks or radical future changes – and sometimes even in creating such disruptions. My analysis draws on a long-term ethnographic study on scenarios and scenario planning in the energy field and how 'disruption' has become a means and an end in

using scenarios on this site. Presenter: Limor Samimian-Darash (Hebrew University of Jerusalem)

Modes of infinity: On temporalities and quantifications of wastes of war: This paper interrogates the temporalities of transition between wartime and peacetime. It focuses on the long-lasting presence of unexploded ordnance and other dangerous wastes of war and their deadly potentialities. For those who live with and around wastes of war, the temporalities of wartime and peacetime continue to be blurred in the present, and the possibility of risk and harm extends indeterminately into the future. Drawing on my multi-sited research in Bosnia and Herzegovina, I explore how this indeterminacy of wastes of war is problematised and debated across various social fields and among different actors as a matter of infinity. In this presentation I will briefly outline and reflect on the two most pervasive modes of infinity associated with wastes of war, that of their indeterminate temporalities and quantifications, and what forms of response have these modes of infinity engendered. Presenter: David Henig

Of Crisis and Disaster among Syrians in Turkey: emergency, transition and disruption : In the last decade, Syrians displaced in Gaziantep, Turkey, have lived through a variety of crises: emergency -the 2011 revolution; disruption - its violent repression and ensuing war; and transition - a precarious life in exile after their defeat. Building on long-term fieldwork with Syrians in Gaziantep, this paper argues that emergencies and disruptions have deeply marked my interlocutors' present and radically redefined their understanding of the future. Early in fieldwork (2014-16) the texture of my interlocutors' present was thinning out as waiting for a future to start elsewhere became a common horizon. But with displacement becoming more permanent, the tempo of the present has stalled and its depth fleshed out as it appeared in subsequent ethnographic engagement (2017-19). However, new types of emergencies have recently disrupted Syrians' everyday life, with the violent and unruly deportation of thousands in summer 2022, and with the devastating February 2023 earthquake, whose epicentre was Gaziantep. The rapidity and acuity of the devastation - in a few seconds 60.000 have lost their lives and hundreds of thousands more their homes - render the temporal texture, tempo and depth of this new kind of emergency peculiar. My interlocutors' present and future have been greatly impacted: with many reporting not being able to sleep and difficulties in resuming daily activities, they have been displaced once more. In this paper, I ask : how are displaced Syrians'

present and future redefined in the wake of the earthquake? How does it push my interlocutors to rethink the past, reassess the present and reimagine the future? Moreover, how are the earthquake and its consequences re-activating apocalyptic readings of time? Finally, how can one differentiate between the temporal modes of crisis that Syrians have encountered in the last 10 years, and how does this help us better grasp Syrians' lived experience of time? Presenter: Charlotte Al-Khalili

When is Crisis?: Climate change is arguably the greatest current existential threat to humanity. And yet, its temporal quality seems to evade human cognizance of "crisis". As a result, the climate tends to take a backseat to what are experienced as more immediate crises. A number of scholars have pointed to this problem of representation and the trouble of comprehending the scale of climate change. Others suggest the urgency of decentering human beings and focusing on the planet. The most common temporal imaginaries tend to focus on the idea of "progress," whose problematic modernist hegemony is well known. Departing from these ideas, this paper draws on the work of Walter Benjamin, Jacques Derrida, and the 16th Century Jewish sage the Maharal of Prague, to consider how particular conceptions and experiences of temporality can shape the possibilities of perceiving different sorts of crisis. Based on fieldwork in Israel and the U.S., this paper will consider how political crises—including shifts to the far right, racism, state violence, and threats to democracy—are apprehended at a different temporal scale, disassociated from the climate crisis and experienced as requiring our attention "now." Presenter: Joyce Dalsheim (University of North Carolina, Charlotte)

Toe-pics in Tenerife: Temporalities and Crisis in Icelandic Mobilities : After the travel restrictions were lifted after the Covid Pandemic, people in Iceland have flocked to Tenerife. While the crisis constituted by the pandemic seemed over – at least in Iceland – other new or lingering senses of crisis were present, with the post-2008 economic hardship still felt by many, housing-crisis and growing concerns with environmental risks, as well as a feeling that the future was increasingly becoming characterized by multiple uncertainty (Kleist and Jensen 2016). Crisis has been theorized as not only signaling an abrupt change, but also continuities or transitions (Knight 2022; Vigh 2008), where crisis can be the feeling of cancellation of a predictable future, either permanently or momentary (Loftsdóttir 2019). I stress temporalities as particularly relevant in regard to mobilities from Iceland to the Canary Islands, regardless

of whether people are spending vacation in the island or moving there momentarily. I suggest the island as desirable due to their perception as existing outside normal time, constituting in a sense a parallel universe, that are not shaped or affected by a world in crisis. However, even though for some Icelandic travelers this space constitutes in some sense “everyday utopia” (Cooper 2014; Bock 2016), for others occupying the same space, there is be a sense of entrapment, and being struck in everyday struggles shaped by a world’s crisis. I draw attention to how different actors exist in the same space, while located in different temporalities. Presenter: Kristin Loftsdottir

5-255

The Good Way, the Good People: Reflecting on (Forgotten) People, Histories, Relationships, Places and Methods (Part 2)

10:15 AM - 12:00 PM TMCC - 701 B

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Sarah Moritz

CHAIR:

Joshua Smith (Western University Libraries - Serial), Sarah Moritz

PRESENTER:

Sarah Moritz ,Andie Palmer (University of Alberta), Project Filus Team Pamela Block (Western University), Davie Donaldson ,Robert Patrick Wishart (University of Aberdeen)

DISCUSSANT:

David Anderson (University of Aberdeen), Regna Darnell (Western University Libraries - Serial)

DESCRIPTION:

Drawing from our individual and our collaborative endeavors and life projects, we reflect candidly on the transitional contexts of anthropologists' decolonial, action anthropological and collaborative inquiries in connection with the ways these have informed our theories, writing, relationships, and institutional engagements to do work 'in a good way'. We ask, what was, is and can be the role of timely actioned, engaged, and/or relational anthropology during these uncertain and turbulent times? What can our trans-disciplinary past and especially some of its forgotten, ostracized, ignored, subjugated, yet influential ancestors teach us

about critical and enduring legacies for the present and future? We reflect critically on mentors, Elders, peers, and teachers who offered transitional gateways, portals, and re-imaginings of anti-colonial, decolonized, and alternative anthropologies through which we are, in turn, inspired to consider real transitional tools towards ethical, reciprocal, and powerful alliances and approaches for addressing the immense contemporary challenges facing anthropology now. By invoking gifted people and ideas who already transitioned or provided alternative transitional paths towards a decolonized anthropology, we aim to identify radical pathways and alternatives that many of us routinely pass over, ignore, refuse to see. We offer a set of protocols, principles, and insights to inspire the ghosts, contemporaries, and future generations of those interested in working together through transitional contexts of critical decolonial reception histories, reconciliation, climate change, education, and social justice. Part 2 builds directly, organically and practically on the foundational work done in the first session (please see Part 1) and provides evocative ethnographic, grassroots and community cases and examples of a 'good way/good people' research approach.

'Good Anthropology': James Teit and the Oral History of the Declaration of the Lillooet Tribe: On May 10th 1911, several St'át'imc Chiefs, accompanied by ethnographer James A. Teit, drafted, signed and distributed the charter Declaration of the Lillooet Tribe in Spences Bridge of today's British Columbia to articulate a written, documented version of a historic treaty and oral tradition to developers, government and settlers on who they are, how their territory has been impacted by colonial expansionist agendas and what their creative vision for a self-determined future is. The inception of this ongoing process dates back to the first fur traders and early colonial contact. The Declaration was supported by and supportive of a larger regional Indigenous self-determination movement, the Indian Rights Association of BC and similar decrees. Based on long-term ethnographic and oral history research with St'át'imc Elders, leaders and community members, this paper explores the important messages and original context of the written vis-à-vis the oral declaration process as form of treaty relationship to ensure the continuity of a St'át'imc way of life. James Teit's theories and methods as political activist, ethnographer, hunter and associate of Franz Boas and other Boasians and his role in the declaration movement will be assessed and the importance of these relationships examined in revisionist and historicist fashion. Critical insights will be drawn for engaged anthropological and decolonial

research methods for transitional times. Presenter: Sarah Moritz

Tracing the Genealogies of Supportive Networks: Maori Anthropological Pathways: What are the strengths of Maori anthropology, and what in its practices, historical connections, and placement might foster the ethic of relationality that is so evident in the work of the best of its practitioners? The correspondence between ethnographers and dear friends Sir Peter Buck/Te Rangi Hiroa (1870-1951) and Sir Apirana Ngata (1874-1950) supplies a useful point of entry, as it illuminates points of engagement and application that noted Maori anthropologists and their Pakeha counterparts in Aotearoa New Zealand, are still grappling with today, including efforts to repair systems of health, to reclaim and restore damaged landscapes and waterways, and hold Crown treaty partners to account while upholding the mana of the tangata whenua, the people of the land. Ngata and Buck passed away just as the first anthropology department in the country opened at the University of Auckland, but those whose training and job placements necessitated residence at overseas engaged with Indigenous movements on campuses in the US and Canada, the nonaligned movement in Europe, expanding te ao Maori (the Maori world) globally. By considering life's work of one anthropologist of this second wave, Te Patu Hohepa, some connections, common purposes, and effective tools for change are revealed. Presenter: Andie Palmer (University of Alberta)

Projeto Filus: Cinema and Co-creation: Filus is a remote community of quilombola descendants in the mountains of the Northeastern Brazilian State of Alagoas. It is a black, rural community of approximately 200 inhabitants, 40 families, some of whom experience albinism. Communities descended from quilombolas have unique nationally recognized cultural identities enmeshed with historical realities of colonialism, enslavement, and racism. Our project, which strives to be decolonizing and anti-ableist, is framed to counter previous research incursions in Filus that have been biomedical and extractive in nature, which pathologized and framed the albino quilombolas as deviant medical subjects, serving to elevate and enrich the urban researchers with copious amounts of grant funding while giving nothing back to the community. Our project uses participatory methodologies of ethnographic film-making and anthropological research with the goal of deepening our understanding of how albino people create and improvise Filus as a livable world. Residents of Filus collaborate in all phases of production:

mobilization, research, script-making and filming. They are co-creative partners in the decision-making concerning the life stories to be shared. Our research process involves literature review, field work, participatory research training, and ethnographic data collection by local researchers. Through this process we will learn of places, celebrations, knowledge, forms of expression and orality, and the possibilities and improvisations of the world in which the albino people of Filus create their daily lives. Projeto Filus Team (Co-Authors): Barreto, J.; Bernardo, S.; Block, P.; Conceição, A.; Silva, J.; Silva, S.; Sousa, Luana; Simões, T.; Teixeira, B. Presenter: Project Filus Team Pamela Block (Western University)

Nawken Food Sovereignty: Restoring a recognised presence through collaborative research : This presentation will discuss a project on Nawken food sovereignty in Scotland. The presentation speaks to a growing body of research on Nawken life-ways developed out of the language and folklore studies of Nawken elder Stanley Robertson at the University of Aberdeen. This documentary research was crucial in re-invigorating a sense of Nawken presence in North-eastern Scotland and also a realisation amongst Nawken elders that there was more activist research that could be developed. Nawken scholar and activist Davie Davidson lead the research on food sovereignty in collaboration with David Anderson and Rob Wishart with the desire to make it useful for the Nawken community according to their own community desires. We will discuss the outcomes of this research including methods of documenting evidence in ways that will be useful to the community and how it has now lead to further research on Nawken Indigeneity and political presence. Co-Authors: David Anderson, Davie Donaldson and Rob Wishart Presenter: Davie Donaldson

Nawken Food Sovereignty: Restoring a recognised presence through collaborative research: This presentation will discuss a project on Nawken food sovereignty in Scotland. The presentation speaks to a growing body of research on Nawken life-ways developed out of the language and folklore studies of Nawken elder Stanley Robertson at the University of Aberdeen. This documentary research was crucial in re-invigorating a sense of Nawken presence in North-eastern Scotland and also a realisation amongst Nawken elders that there was more activist research that could be developed. Nawken scholar and activist Davie Davidson lead the research on food sovereignty in collaboration with David Anderson and Rob Wishart with the desire to make it useful for the Nawken

community according to their own community desires. We will discuss the outcomes of this research including methods of documenting evidence in ways that will be useful to the community and how it has now lead to further research on Nawken Indigineity and political presence. Co-Authors: David Anderson, Davie Donaldson and Rob Wishart Presenter: Robert Patrick Wishart (University of Aberdeen)

5-260

Trans linguistic logics: Pronominal and grammatical epistemologies

10:15 AM - 12:00 PM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Ariana Steele (Ohio State University)

CHAIR:

Joshua Raclaw ,Ariana Steele (Ohio State University)

PRESENTER:

Joshua Raclaw ,Julia Spiegelman ,Kirby Conrod (Swarthmore College),Cedar Brown ,Cooper Bedin

DISCUSSANT:

Lal Zimman (University of California, Santa Barbara)

DESCRIPTION:

Sociocultural linguistic research on trans, non-binary, and other gender-diverse communities has often focused on the complex relationship between grammatical and social gender. Within queer linguistics, one major strand of this research has been concerned with the ways that such speakers exploit potential 'misalignments' between a grammatical form and its gendered indices as a resource for constructing identity. Work in this area has explored the local epistemologies articulated in these forms of grammatical practice just as it has upheld hegemonic epistemologies of gender that challenge the authenticity of trans identities (Zimman, 2020). A trans linguistic framework challenges scholars to highlight how trans speakers formulate their own counter-epistemologies regarding the way that language is used and understood. In keeping with the theme of 'Transitions,' this panel presents new research highlighting how trans speakers articulate their own trans epistemologies as they use pronouns and other gendered grammatical forms across interactional and institutional contexts. The panel begins with Raclaw's discussion of English speakers who use non-binary

pronouns (e.g., singular 'they', neopronouns such as 'xe/xem'), analyzing interviews where these speakers offer metacommentary about how the perceived indices of pronouns can shift across contexts. The analysis speaks to how these individuals assert their own agency in creating and upholding trans logics for using and understanding pronouns. Spiegelman's work continues the theme of trans speakers asserting agency in language by exploring how non-binary Spanish language learners articulate their identities using resources drawn from their multilingual repertoires. Through a discourse analysis of data from participatory action research and interviews, Spiegelman shows how these students navigate linguistic constraints in English and Spanish to formulate their own epistemological orientations for using and transforming these languages. In the third paper, Conrod examines metalinguistic comments about neopronouns from free-form survey responses. The analysis highlights multiple themes regarding the indices of these grammatical forms and uncovers anti-hegemonic folk epistemologies regarding the perceived value of neopronouns as a form of deliberately engineered language change. Brown's paper moves the panel to a discussion of how corporate entities co-opt trans epistemologies for their own profitable ends through the use of inclusive pronoun practices. In analyzing the discursive strategies used by these corporations to create benevolent trans-inclusive personae, Brown asks what these shifts in organizational practice mean for trans people and trans self-determination. Bedin's paper shifts the discussion to examine metapragmatic discourse surrounding the use of two non-standardized second-person pronouns in English, 'you guys' and 'y'all.' Bedin's work shows how epistemological shifts in mainstream understandings of these pronouns must be situated with regard to indexical fields related not only to gender but also race and place. Taken together, this panel advocates for researchers, educators, and communities alike to challenge the dominance of normative discourses of non-binary and trans uses of language that treat them as unidimensional, and move toward furthering trans epistemologies and enhancing the linguistic agency of trans communities themselves.

Trans logics and the preservation of agency in talk about pronoun use: A common refrain in trans communities is that pronouns are not gender. This particular understanding of gender indexicality reflects a range of ideologies concerning pronoun use among trans and non-binary individuals, like the understanding that neither gender identity nor presentation can adequately predict the pronouns an individual might use. Trans and

non-binary speakers in fact have varying preferences, allowances, or expectations for what pronouns others use with them that shift across interactional and institutional contexts, and the agency entailed in such choices reflects how pronoun use among these groups is “driven by a fundamentally different logic than that governing more normative uses of these forms” (Zimman, 2019:161). This paper examines how such trans logics inform language use through a discourse analysis of interviews conducted with English speakers who use non-binary pronouns (e.g., singular they/them, neopronouns such as xe/xem). The analysis focuses on moments where participants offer metacommentary about how the context and frame (Goffman, 1974) of the interaction become relevant to the perceived social meaning of pronouns. For example, one non-binary participant who self-referentially uses only they/them pronouns described their discomfort with being referred to as she/her within a cisheteronormative interactional frame but subsequently described how they can experience those same pronoun practices positively in a queer setting where their interlocutors understand they are not a cisgender woman. Through an exploration of trans epistemologies regarding pronoun use, this paper offers a deeper understanding of the complex indexical relationship between pronouns and social gender among non-binary, genderqueer, and other gender-diverse individuals. Presenter: Joshua Raclaw

Translinguistic agency and its limits: Lessons from adolescent non-binary learners of Spanish: Linguistic practices of trans and non-binary individuals have received some attention in monolingual contexts, yet little has been documented about how trans and non-binary multilinguals articulate their identities across the languages they use (c.f., Simpson & Dewaele, 2019). The majority of U.S. high school students learning a language at school study Spanish (ACTFL, 2017), a language that applies a category of grammatical gender, either “masculine” or “feminine,” to all nouns and most corresponding modifiers. While grammatical gender is distinct from social gender, the two are often conflated (Knisely, 2020). In classrooms, non-binary students learning “gendered” languages may feel frustration at a lack of official non-gendered options, experience misgendering as traumatic, and/or use grammatical gender as a tool for their own ends (Baros, 2021; Spiegelman, 2022). This study asks: How do non-binary language learners exercise agency to express their identities across languages? Given that gender self-determination is not an equally distributed resource (Zimman, 2019), what aspects of students’ contexts and positionings mediate their access to self-definition? This

paper draws from participatory action research and interviews with non-binary U.S. high school learners of Spanish. Discourse analysis reveals a range of resistance strategies used by students to navigate linguistic constraints in English and Spanish, including morphological innovation, translating noun-self and neopronouns, cognitive strategies, and building queer communities of practice. Finally, possibilities for action are constrained by contextual and ideological factors such as native speaker ideologies and classroom power hierarchies. Presenter: Julia Spiegelman

Metalinguistic commentary about neologistic pronouns: In a large-scale online survey (n=1,000) on naturalness of English sentences containing neopronouns (xe, fae, ze, ey, thon), we collected free-response comments regarding the acceptability of nonbinary pronouns, singular they, and neopronouns. In a discourse analysis of these comments, several themes emerged: morphophonological transparency or analogy to canonical pronouns aided participants’ comprehension of neopronouns; reports on hypothetical language practices rather than actual language practices; comparisons between neopronouns and singular they noted trade-offs in confusability; and experiences with neopronouns were linked to online communities and social media as the point of first exposure. The themes shown in this metalinguistic discourse suggest that neopronouns index particular relationships to genderqueer identities as a subset within a wider queer community, as well as draw connections between verbal hygiene and what we term folk linguistic engineering, a type of language reform (Zimman, 2017) in which non-trans speakers express an interest in deliberately engineered language change (in which they are not already taking part) as a way of addressing what they see as an unfulfilled need or gap in their language. Speakers who identify themselves as trans or closely embedded with a trans community, on the other hand, largely espoused acceptance and a (folk) descriptivist linguistic approach to language changes in pronouns. Presenter: Kirby Conrod (Swarthmore College)

Commodification of pronouns: Corporations’ discourse on trans-inclusive practices: As society moves increasingly online, the role of companies in shaping our realities through their infrastructure is expanding (Cammaerts 2020; Couldry & Mejias 2019; Ginsburg, Abu-Lughod, & Larkin 2002). Concurrently, increasingly common practices of pronoun sharing affirm an individual’s agency regarding how gendered language should be applied to them. This epistemological shift in the way people conceptualize gender reshapes the

gendered subject by prioritizing an individual's own experience and internal sense of knowing over state-sanctioned gender assignment and physical or stylistic indexes of gender (Zimman 2019). Picking up on a movement of people sharing their pronouns in bios and social media, several multinational corporations have introduced fields on their platforms specifically for people to share their pronouns. This paper asks how the mobilization of pronoun inclusion is able to construct multinational companies as sympathetic subjects, distracting from the role they play in perpetuating inequality through global capitalism. I use critical discourse analysis to investigate pronoun inclusion statements on social media companies' corporate websites, examining the discursive strategies that are used to create benevolent trans-inclusive personae. I additionally analyze response articles and videos from news outlets and public blogs/vlogs by trans and otherwise allied speakers, zooming in on how people frame companies as caring entities in these conversations. In doing so I ask: how does seemingly embracing trans epistemologies help corporations? Why is it an effective business model to take up trans inclusive language practices? And what does this mean materially for trans people? Presenter: Cedar Brown

Beyond third-person: Epistemologies of race, place, gender, and power in 'you guys' and 'y'all': Current trans activism on inclusive language focuses heavily on English third-person pronouns. However, the construction of identity in interactional contexts can be located across a broader range of discursive and grammatical domains. Such growing demand for trans-affirming language (Zimman, 2017) makes now an opportunity to interrogate embedded ideologies in the English second-person pronouns 'you guys' and 'y'all.' On the surface, 'you guys' can be problematized as being "sexist," and 'y'all' as being "Southern" (Maynor, 2000), but examining their indexical fields (Eckert, 2008) through metapragmatic discourse in both linguistics research and in opinion journalism tells a more complex story. 'You guys' represents not just a sexist language practice, but is capable of misgendering—a fact that is sidelined in mainstream discourse. When 'y'all' is suggested as a substitute for 'you guys,' it is then resisted by invoking anti-Southern and anti-Black attitudes. These constructed narratives (Inoue, 2004) around 'you guys' and 'y'all' thus serve as methods to maintain existing structures of power. While second-person pronouns across many languages index status relationships, modern English is typically regarded as an exception to this rule (Silverstein, 2003). However, examination of 'you guys' and 'y'all' demonstrates that

negotiations of power are still happening at this site in the language. My analysis of mainstream metapragmatic discourse around 'you guys' and 'y'all' further demonstrates that trans-affirming language cannot always be accomplished by simple substitutions, but can require navigating a minefield of competing ideologies in order to replace problematic forms. Presenter: Cooper Bedin

5-265

Transnational Travels of the Concept, "Queer"

10:15 AM - 12:00 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Association for Queer Anthropology

ORGANIZER:

John Cho (University of British Columbia, Okanagan)

CHAIR:

John Cho (University of British Columbia, Okanagan)

PRESENTER:

Shraddha Chatterjee (University of Houston), Elif Sari (University of British Columbia, Department of Anthropology), Nikoli Attai (Colorado State University), John Cho (University of British Columbia, Okanagan)

DISCUSSANT:

David Murray (York University)

DESCRIPTION:

Queer anthropology is a well-established yet ever evolving sub-field of socio-cultural anthropology, with ongoing discussions over its theoretical and methodological features, as well as its utility as a cross-cultural analytical framework. But what happens to queer outside or beyond Euro-American anthropological frameworks? Queer is as much an identity marker (individual and social, descriptive and political) as a theory in North American contexts—is this the case in other locations as well? Queer anthropologists have long observed the complex transformations in meanings of sexual/gender identity terms like 'lesbian', 'gay', and 'trans' as they move across local, national, and transnational borders. However, less attention has been paid to the transnational movements, landings, and (potentially transformed) meanings of 'queer' in divergent socio-cultural contexts. This panel explores the movements and meanings of queer from a range of socio-linguistic and/or ethnographic perspectives, in order to better understand how this concept becomes

subject to 'contingency, revision, and even failure' (Carsten 2004) as it travels the globe. This panel approaches the meanings, uses, and translations of queerness from diverse locations, including India, Turkey, the Anglophone Caribbean, and South Korea.

“Queer” Contradictions, Negotiations, and Redefinitions in Queer Feminist Activisms in India: Naming and self-definition has always been a contentious issue for LGBTQ activism in India. Within India’s postcolonial and increasingly neoliberal milieu, debates about the authenticity and Indian-ness of “queer” have shaped its circulation, and remain ongoing even today. As such, conversations about whether “queer” fits within the Indian context are fruitful in analyzing the role of culture, society, and the nation in LGBTQ activism in India. In this presentation, drawing on ethnographic fieldwork with queer feminist activists in New Delhi and Mumbai, I will trace the ambivalent and multifarious ways in which queer feminist activists deploy “queer” as a category, identity, and way of life. Queer feminists critique “queer” as a “Western,” and therefore alienating, identity category in the Indian context. Despite these critiques, within India’s current climate of heightening Hindu nationalist violence, queer feminists also reclaim “queer” as an intersectional sexual politics that resists majoritarianism. In doing so, they decidedly delegitimize LGBTQ activists supporting Hindu nationalism as “not queer”. However, even as queer feminists seek to fix “queer” as a necessarily radical politics, they also reject such ossification, cautioning against policing queerness in its many manifestations. These uneasy, and often contradictory, negotiations with “queer” highlight the persistent tensions between the global and the local, and between “queer” as identity and as a way of life, ultimately revealing the pitfalls and promise of “queer” in India. Presenter: Shraddha Chatterjee (University of Houston)

Queer Resistance, Queer Asylum, and Queer Anthropology: Being/Doing Queer in Turkey: In the last decade, the Turkish government has launched a ‘total war’ against the growing queer and trans resistance in the country, banning all public events and criminalizing LGBTQAI+ communities and activists. The same regulations that target citizens have also criminalized queer refugee lives with the threat of deportation. My talk asks: what does it mean to be queer and to do queer things (including queer resistance, queer asylum, and queer anthropology) in an environment shaped by state-sanctioned oppression against gender/sexual transgression and dissent? I draw on my ethnographic research with Iranian LGBTQAI+ refugees in Turkey, and

my political engagements with local and national LGBTQAI+ groups in the country. I explore how ‘queer’ is articulated in diverse ways, used for various purposes, and means and does different things in refugees’ and lubunyas’ encounters with state institutions and with one another. At times, activists and communities use ‘queer’ strategically to escape from state surveillance, and at other times, to acquire international visibility for their struggle. By embracing queer, kuir, lubunya, or khodemun, they also form translocal alliances around a shared ‘us-ness’ that transgresses narrow identity categories. However, who is included in this collective ‘us’ often gets caught in questions of power, privilege, and difference, drawing our attention to queer’s failure to subvert power hierarchies along race and class. How ‘queer’ travels to formal asylum arrangements further complicates this picture. Refugees’ queer identifications are not recognized by international asylum law, turning ‘queer’ into a site of negotiation for recognition, rights, and protection. Presenter: Elif Sari (University of British Columbia, Department of Anthropology)

Naming Transgression in the Anglophone Caribbean: The term “queer”, like many other Euro-American identity markers, has been gaining increased legibility in the Anglophone Caribbean. However, it resonates unevenly with people in the region because of the baggage it carries for being largely unrepresentative of nuanced and deeply complex Caribbean experiences. Still, it has been used widely in academic discourse, among people engaged in transnational discussions about LGBTQAI+ experiences and by non-government organizations who benefit from international LGBTQAI+ funding. Indeed, the ways that queer terminology and theorization has been adopted is also influenced by race, class, and ethnicity (among other things), and many persons located outside of these communities have a contested relationship with its usage. In this paper I draw on ethnographic data collected in four Anglophone Caribbean countries – Barbados, Jamaica, Guyana and Trinidad and Tobago to explore how sex and gender transgressors are envisioning their unruly and disruptive praxes as they negotiate and resist dominant heteronormativity. I also examine contentions among groups who are using or not using 'queer' as an identity marker and wrestle with what it might mean to center other more culturally legible ideas of sex and gender transgression in ways that refuse to align neatly with and disrupt Euro-American identity politics and theory. Presenter: Nikoli Attai (Colorado State University)

Whirlpools of Sexual Discourses: “Queer” Korea : In recent decades, postcolonial nations worldwide have

been the site of vigorous new LGBT movements that mimic and challenge Euro-American models of identity, sexuality, and citizenship. Dubbed “queer globalization,” this phenomenon has provoked debates over whether or not these Westernized projects herald an accelerated Americanization, the homogenization of gay culture, and the rise of the “global gay.” However, there is confusion within the literature around what exactly is being globalized. Is it concepts of “gay,” “lesbian,” or “queer”? Or subject positions? Or certain types of types (McGuire 2016)? In this paper, I examine the accelerated flow of Westernized sexual concepts to South Korea since the mid-1990s. Historically, homosexuality was never an appropriate grounding for identity, ignored within official documents. For instance, during its militarized modernization since the 1960s, South Korea constructed itself as a pure nation-state by attributing its national Others, such as Japan, with “perverse” sexualities such as homosexuality. During the global AIDS epidemic in the 1980s, the state even confidently declared that Koreans had nothing to worry about as South Korea “had no homosexuals.” Within this vacuum of a hegemonic state discourse around homosexuality has flooded various competing ideas of same-sex love that cannot be reduced to the master Western category of “queer.” Instead, historicized ethnographic work must be conducted to disentangle the complicated ways in which Westernized terms—gay, lesbian, queer—coexist and compete alongside localized concepts, such as bogal and eban, to construct “little whirlpools, each with its own centripetal force” (Seo 2001). Presenter: John Cho (University of British Columbia, Okanagan)

5-270

Values in transition: Contesting regimes of recognition and non-recognition of work

10:15 AM - 12:00 PM TMCC - 715 A

Oral Presentation Session

REVIEWED BY:

Society for the Anthropology of Work

ORGANIZER:

Jacob Nerenberg (Leibniz-Zentrum Moderner Orient (ZMO))

CHAIR:

Jacob Nerenberg (Leibniz-Zentrum Moderner Orient (ZMO))

PRESENTER:

Aaron Kappeler (University of Edinburgh), Hollis Moore

(Carleton University), Arnaud Kaba (University of Strasbourg), Jacob Nerenberg (Leibniz-Zentrum Moderner Orient (ZMO)), Timo Makori (Maastricht University)

DISCUSSANT:

Christopher Krupa

DESCRIPTION:

What are the stakes in contests over whether a given human activity is recognized as 'work'? Debates and struggles over which practices of social reproduction to include under the category of labour extend beyond the academy, characterizing a wide range of political and cultural milieus. This panel turns attention toward scenes of contestation (whether explicit or indirect) over the terms of recognition of different ways of producing value and reproducing the means of its production. Particular modes of recognition operate in contexts where the category of wage labour, often fetishized as the only form of work that 'counts', has different histories and significance. Anthropologists have long analyzed types of political thought and action that emerge where selective membership in formal labour categories exists alongside tendencies toward generalized 'idiosyncratic forms of livelihood' (Smith 1994). At the world scale, the number of people who come to the market with only their labour to sell has never been greater—both in absolute and proportional terms. Late-20th-century decades of 'structural adjustment', which dismantled social welfare and nation-building programs, have been followed by 21st-century efforts to insulate formal job markets and precarious 'informal' economies from unstable world-market forces and the scarcity of productive capital. Drives for industrial modernization spurred by Chinese investment, notably in Southeast Asia and Africa, exist alongside home market-oriented policies to poverty reduction in Latin America, calling into question theoretical claims of 'the end of work' as a pillar of social belonging. Such claims contrast with critical deconstructions of discourses that withhold the classification as 'work' from activities that, whether productive or not in and of themselves, enable the reproduction of workers, consumers, environments, and means and conditions of production (e.g., James 2012). These critiques can inform the analysis of the realities of 'floating populations,' made 'surplus' to the needs of capital and separated from self-evidently productive work, who face insecure terms of household reproduction and varying degrees of abandonment. Expanded social transfers, which alter the status of the un(der)employed, combine with revived promises of national development to intensify regimes of unequal

labour recognition, in which different groups are granted or denied access to the status of 'worker'. Regimes of differential recognition may entrench, overlap with, or fragment existing axes of identity and difference, and highlight or disguise class relations. In what ways do such modes of recognition bear the imprint of transitions in livelihoods, dis/investment, and economic governance? What value regimes, relations of exploitation and dependency, class frictions or complicities are revealed (or occluded) in discourses that grant or withhold recognition of activities as 'work'? To what extent are emerging forms of political belonging shaped through shifts in binary distinctions such as those between work and idleness, or productive and unproductive labour? What are the conditions of possibility for the emergence, suppression or fragmentation of the 'collective worker', that figure of potentiality that would cut across unequally recognized labour dimensions of variously insecure livelihoods (Clouscard 1996)?

Outstretched Hands: Indigenous Land Rights, Labor, and Ethnic Boundaries in Venezuela: This paper explores the ways in which social order is fabricated through collective property and labor. Taking as its object the struggle for indigenous land rights in the sierra of Perijá, a frontier region in western Venezuela, it investigates the co-production of ethnicity and sovereignty as well as how efforts to settle longstanding land claims and provide aid to indigenous communities have resulted in a re-demarcation of the ethnic and territorial boundaries of the nation. In step with Article 119 of the Venezuelan constitution, which recognizes the right of indigenous peoples to traditional forms of land tenure, the Ministry of Agriculture has returned large portions of former ancestral range to indigenous communities in the Andes in partial fulfillment of the promise of equal citizenship. Yet while Venezuelan leaders laud indigenous peoples as 'pure Venezuelans' and a force for the revitalization of the nation, in practice, these interventions negate the sovereignty of indigenous peoples over land and labor. Historically, the labor of indigenous people has not been recognized as 'value-making,' and nation-building programs have sought to promote wage labor in extraction industries as the road to modernization. By contrast, Venezuela's current government recognizes the value of indigenous labor in agriculture and its capacity to contribute to the national economy. The modes of labor which stem from this official recognition, however, produce new forms of exclusion. Integration into the regulated market entails supervision by Ministry of Agriculture experts and imposition of cultivation patterns to create commercial

surpluses, which in turn, subjects Perijá's residents to rule by a new caste of indigenous elites. The joint recognition of land and labor thus fosters a reorganization of class relations that fractures indigenous identity itself. Presenter: Aaron Kappeler (University of Edinburgh)

The Domestic Labour of Public Safety: Gender and violence mitigation in a prison-periphery circuit: Scholarship on urban (in)security in Latin America has primarily focused on the role of masculinized organizations – e.g. police, militias, and groups of self-identified criminals – in meeting demands for order and the regulation of violence. In turn, scholars who examine women's contributions to community well-being tend to focus on those who are actively and explicitly engaged in political activism. This paper documents and analyzes the unpaid activities of women who do not self-identify as activists and yet who engage in work that mitigates violence or limits its harms. Drawing on ongoing ethnographic research conducted in and around prisons in Northeast Brazil, it centers the experiences and perspectives of people targeted by criminal law, and anti-Black state violence more broadly, to rethink the work of violence regulation. Such activities, which include childrearing, prison visitation, churchgoing, and other forms of care-work, are seldom recognized as "work" and are generally excluded from scholarly discussions of both formal and informal, state and "non-state" governance of violence in Latin American cities. Yet, women targeted by criminal law, including those who do not participate in organized movements, play an essential role in protecting themselves and members of their communities from state violence as well as intra-communal violence. In a context in which social value is said to be ascribed to the lives of people categorized as *trabalhadores* (workers), prisons become focal points for gendered and unrecognized community security labour, which mitigates intersecting forms of violence and thus sustains conditions for social reproduction of marginalized households and communities. Presenter: Hollis Moore (Carleton University)

Values of work, techniques and commodities within global transitions: Firozabad's bangles industry: Particular dynamics of recognition of work within transformations of contemporary globalization can reveal the complex interaction between three intermingled processes of valorization: of work, of techniques, and of commodities. This paper analyses relations and classifications of work in the glass-making city of Firozabad, North India, through a historical

anthropology perspective. It examines the historical and contemporary transformation of bangles production, grounded in exchanges between colonial empires, and a transition from serial artisanal production in India, to industrial production in Habsburg-ruled Bohemia (now the Czech Republic) and finally to an industrial shop labor regime relocated to Firozabad. The symbolic value of the commodity took part in motivating a localization of know-how, and the relevant skills were reabsorbed by the traditional Muslim Seeshgarh glassmaker's caste, leading to their renewed recognition as skilled and valued workers. In the present, the value of bangle production work has been diminished by a dual movement composed of a subdivision of the production process, and a slow diffusion of the specialized skills out of the Seeshgarh caste due to mechanization. I argue that these processes of (re)valorization become significant only in light of the social construction of categories of work and skill. This construction is illustrated by comparing the valorization of core bangle production activities with the relatively undervalued tasks of finishing, cleaning, and decoration work, all performed by groups facing systemic discrimination (women and ex-untouchables). Ultimately, the interrelations between the value of goods, skills and work emerge as a nexus of political order, thus informing an interrogation of both the dynamics of uneven and combined development which sustain an industry, and the interactions among members of castes, religions, classes and genders. Presenter: Arnaud Kaba (University of Strasbourg)

'Idle' recipients? Unrecognized work and economic displacement in West Papua: What types of political belonging are possible among populations that have been displaced into livelihoods based on unrecognized work? In the highlands of West Papua (a territory on the island of New Guinea, forming the contested, easternmost extremity of Indonesia), it is often said that indigenous rural residents become "idle", "lazy", and lose the "will to work" as a result of receiving social transfers in the form of cash or food disbursements. The State administration massively expanded this social assistance in the wake of the 1997-98 Indonesian monetary crisis and the subsequent Papuan independence uprising. These social transfer programs targeted both unemployed urban dwellers on Java and indigenous peasants in "outer" islands, whose agrarian livelihoods have faced a variety of pressures. While newcomers to Papua from other Indonesian islands populate an expanding commercial sector in the heart of the highlands, many indigenous residents leave the countryside in an attempt to become part of the

administrative apparatus that distributes social benefits. Discourses that name the impacts of the expansion of social transfers as "idleness" or "laziness" reinforce comparative ethnic stereotypes, obscuring both the forms of work that underlie the expansion of markets and enable access to social transfers, and the historical forces that have produced underemployment and inequality in an intersection of displacement trajectories. At the same time, discourses of "idleness" evoke a concrete reality of underemployment, whereby rewarding work opportunities are systematically unavailable to indigenous rural residents displaced from agriculture. The norms and practices of local citizenship thus bear overlapping imprints of non-recognition of work and quasi-recognized, systemic obstacles to its mobilization. Presenter: Jacob Nerenberg (Leibniz-Zentrum Moderner Orient (ZMO))

Footloose labour, durable inequality and contradictions in the mines of southern D. R. Congo: This paper engages with threads of past and present anthropological theory to highlight how forms of recognized and unrecognized labour come together in emerging political formations. It takes as its starting point the predicament of "living labour" in the postcolony which, as Ranabir Samaddar (2018) has argued, is enacted through articulations of rudimentary working conditions and the reproduction of advanced forms of capital, which leave almost no social surplus available to construct value within the postcolony. Historically, mineworkers in the Copperbelt of D. R. Congo have tended to serve as the conduit through which social transformations have been channeled, institutionalized and rendered effective. I argue for an analysis of mine labour as a "creative act of mediation" that captures the multiplicity, discordance, and strain of social times (cf Bear 2014:21). I do so in an attempt to reconcile emerging Marxist understandings of the footloose nature of postcolonial labour with anthropological attempts to understand the embodied and temporal contradictions of durable inequality as a social form that emerges from a politics of work and the international circulation of capital. The paper attempts to show how artisanal mine labour is mediated by State imperatives to formalize the so-called 'unorganized' work of artisanal mining, so as to render it interoperable with global market rhetorics demanding transparency and 'decent work'. However, this analysis also makes clear how such attempts to make artisanal work legible are often confounded by the temporality of a global market with vacillating mineral prices. In this way, the recognition of mine labour does little to address durable

inequality as experienced by a diverse mining public.

Presenter: Timo Makori (Maastricht University)

5-375

Affecting encounters: transcending the affect-semiotics divide

12:15 PM - 1:45 PM TMCC - 714 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Adrienne Cohen (Colorado State University)

CHAIR:

George Bayuga (University of Colorado, Colorado Springs, Department of Anthropology)

PRESENTER:

Andrew Carruthers (University of Pennsylvania), Eléonore Rimbault (University of Chicago, Department of Anthropology), Diego Arispe-Bazan (Northwestern University), Jay Ke-Schutte (Colorado State University), Paul Kockelman (Yale University)

DESCRIPTION:

Social theorists have written a great deal about affect, often defined as the pre-cognitive, embodied, unstructured and unmediated alternative to that which is linear, textual, cognitive, static, or structural. In affect theory, semiotics is frequently equated with language, coding, or 'representation' and therefore dismissed as not relevant to the study of immediacy and 'intensity' (e.g., Clough 2008; Gregg and Seigworth 2010; Guattari 1996; Massumi 2002; White 2017). Such characterizations not only inadvertently reinscribe a Cartesian mind-body duality (Lutz 2017, 187–88), they also misconstrue semiotics as being fundamentally about language or texts, and they reduce linguistic and other semiotic phenomena to referentiality, which is but one of many functions of signs (e.g., Keane 2003:413, 2005; Jakobson [1934] 1987:63). A host of theorists have critiqued divisions built into much affect theory—between affect and language (Gray 2013: 245; Wetherell 2013, 2015) and between affect and emotion or selfhood (Ahmed 2004; Kockelman 2011, 2016; Martin 2013)—thereby opening the field of affect studies beyond a narrow theoretical genealogy (on diversifying affect theory, also see: Cohen 2021; Iskra 2023; Kockelman 2022; Mazzarella 2017a, b; Navaro 2009, 2017; Newell 2018). However, the supposed division

between affect and semiotics continues to be reproduced in various guises. Participants on this roundtable explore diverse themes at the intersection of affect and semiotics, including: collective memory, public feeling, performativity, intensity, and ethnography beyond the human. References Ahmed, Sara. 2004. *The cultural politics of emotion*. New York: Routledge. Clough, Patricia. 2008. 'The Affective turn: Political economy, biomedicine and bodies.' *Theory, Culture, and Society* 25 (1): 1–22. Cohen, Adrienne. 2021. *Infinite Repertoire: on dance and urban possibility in postsocialist Guinea*. The University of Chicago Press. Gray, Lila Ellen. 2013. *Fado resounding: Affective politics and urban life*. Durham, NC: Duke University Press. Gregg, Melissa, and Gregory J. Seigworth. 2010. *The affect theory reader*. Durham, NC: Duke University Press. Guattari, Félix. 1996. 'Ritornellos and existential affects.' In *The Guattari reader*, edited by Gary Genosko, 158–71. Oxford: Blackwell. Iskra, Anna. 2023. 'Decolonizing affect: Resonance as an ethnographic technique.' *Ethos*: pp.1-16. Jakobson, Roman. (1934) 1987. 'What is poetry?' In *Language in literature*, edited by Krystyna Pomorska and Stephen Rudy, 368–78. Cambridge, MA: Belknap Press of Harvard University Press. Keane, Webb. 2003. 'Semiotics and the social analysis of material things.' *Language and Communication* 23:409–25. ---. 2005. 'Signs Are Not the garb of meaning: On the social analysis of material things.' In *Materiality*, edited by Daniel Miller, 182–205. Durham, NC: Duke University Press. Kockelman, Paul. 2016. *The chicken and the quetzal: incommensurate ontologies and portable values in Guatemala's cloud forest*. Durham, NC: Duke University Press. ---. 2011. 'A Mayan ontology of poultry: Selfhood, affect, animals, and ethnography.' *Language in Society* 40 (4): 427–54. ---. 2022. *The anthropology of intensity: language, culture, and environment*. Cambridge, UK: Cambridge University Press. L

5-380

Anthropology and Science: Historical Trajectory, Current Debate, and Contemporary Practices

12:15 PM - 1:45 PM TMCC - 712

Roundtable/Town Hall - In-Person

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Giovanni Bennardo (Northern Illinois University, Department of Anthropology)

CHAIR:

Victor de Munck

PRESENTER:

Stephen Lyon (Aga Khan University), Victor de Munck, Werner Hertzog (University of Zurich), Herbert Lewis (University of Wisconsin, Madison), Christopher Manoharan

DISCUSSANT:

Murray Leaf, Susan Weller

DESCRIPTION:

Anthropology is by definition a Social Science. However, historically the relationship between anthropology and science has been to say the least a very controversial one. We quickly delineate such historical trajectory by discussing major landmarks. We then focus extensively on the current debate about this fundamental issue in the large anthropological enterprise. We conclude by paying due attention to contemporary practices that instantiate clear commitments to a scientific anthropology.

5-295

Beyond the Hospital: Neoliberal Realities and Transitions to Pluralistic Medicines

12:15 PM - 1:45 PM TMCC - 716 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Jessica Dailey (University of Notre Dame, Department of Anthropology)

CHAIR:

Simona Spiegel (University of Notre Dame), Jessica Dailey (University of Notre Dame, Department of Anthropology)

PRESENTER:

Julio Villa-Palomino (Bucknell University, Department of Sociology & Anthropology), Jess Newman (Cornell University), John M. Coggeshall (Clemson University, Department of Sociology, Anthropology, and Criminal Justice), Yoonjung Kang (University of Pennsylvania), Prakash B K (University of Notre Dame), Michael Oldani, Rosalynn Vega (The University of Texas, Rio Grande Valley)

DESCRIPTION:

The institutionalized practice of biomedicine has a

history of delegitimizing other forms of medical care. However, biomedicine is not monolithic, and other modalities of care exist in the U.S., at various degrees of integration with mainstream medical institutions and praxes. Certain alternative forms of care have been gaining social traction in recent years, including midwives, doulas, chiropractors, naturopaths, homeopaths, and more. In addition to an increase in plural forms of medical care, the social authority of biomedical knowledge production has been undermined by popular questioning of its legitimacy, as seen with social movements such as antivax and 'medical freedom.' These complicated exchanges between medical practice(s) and social power, production of authoritative knowledge and legitimacy, and medical decision-making among individuals and groups, take place within the logics and landscapes of neoliberalism and late-stage capitalism. Articulations between social and medical worlds can be understood as a microcosm of broader societal, economic, and political issues—and therefore critical analyses concerning the power dynamics of medical care are crucial to advancing social theory and anthropological knowledge. Ongoing transitions between and beyond mainstream healthcare systems calls for continuous re-evaluation of social and biological healthcare landscapes, particularly emergent and complex strains and successes in relationships between biomedical and alternative practitioners, institutions, and those receiving care. Anthropological work in the U.S. and abroad has demonstrated anthropologists' unique capacity for critical insights into mechanisms of social change, embodiment, well-being, and power. In this panel, we will take a critical anthropological lens to understanding the complex landscape of medicine, health, politics, and care in contemporary global spheres; paying careful attention to the interplay between dominant and alternative care modalities. Can we usefully consider the channels of transition between mainstream medicine and alternative forms of care in terms of economic realities, social power, integration/rejection, or something else? How is medical care perceived and experienced, and how are clinical encounters shaped by political, economic, and intersectional conditions? How do shared local ideas about risk, care relationships, and the human body shape decisions between mainstream and alternative practitioners? How can anthropologists and anthropological knowledge help make sense of the complex, shifting realities of medical care, and what implications might that have for broader social concerns?

Towards Community Care: Addressing Mental Health In Peru: Peru is currently undergoing an important reform regarding mental healthcare. The country is transitioning from an asylum/institutionalization model to a Community Mental Health model. This model heavily relies on the work of nurses, social workers, and especially, neighbors, and is often framed as an ethical project of Community Care. In this paper, I present the case of Ciudad Norte, an impoverished and underserved district located at the outskirts of Lima, Peru, where the transition to Community Mental Health first started. Drawing from 16 months of ethnographic fieldwork and interviews with Ciudad Norte residents and health providers, I highlight the potential of community care as an effective way to deal with severely mentally ill individuals and incorporating them in the community dynamics. However, there are also challenges to confront as residents and neighbors of Ciudad Norte often feel anxiety and fear due to the proximity of mental illness in the community. With the reconfiguration of mental healthcare in Peru through a different kind of care and its different agents, I signal the possibilities and challenges of this reform. Keywords: deinstitutionalization, psychiatry, community care, Peru Presenter: Julio Villa-Palomino (Bucknell University, Department of Sociology & Anthropology)

Misoprostol and Abortion Beyond the Hospital: In 2018, the Moroccan Ministry of Health pulled Artotec, a generic drug containing misoprostol, from pharmacy shelves around the country. Misoprostol, one of the two ingredients in Artotec, has been on the WHO's list of essential medications since 2005 thanks to its applications in basic maternal and reproductive healthcare, including abortion (Kumar 2012; Miller et al. 2005; Sherris et al. 2005, Suh 2021). State representatives nevertheless mobilized harm reduction rhetoric to justify making misoprostol inaccessible, citing "misuse" of Artotec in illegal abortion and the necessity of exploratory studies to determine its "potential negative impacts on women's health." Meanwhile, off-label of drugs containing misoprostol within hospitals was the standard for legal, postabortion care. Misoprostol thus changes the contours of both illegal and legal practices in Morocco. In this paper, I consider the scales of vulnerability that influence how people "misuse" misoprostol across institutional and social contexts. Misoprostol's movement beyond hospitals to the public is exactly what states like Morocco, Sri Lanka, Brazil, and Chile try to control when they restrict the drug's commercialization (Casas and Vivaldi 2014; de Zordo 2016; Kumar 2012; Mishtal 2019). Misoprostol de-institutionalizes abortion care,

frustrating the biomedical gaze even as it facilitates the "biomedicalization of illegal abortion" (de Zordo 2016). Misoprostol provokes anxiety among states and health officials because it is a safe, effective and presumably undetectable way to terminate pregnancies. Dissolved pills leave no physical traces, and undissolved pills can be spat out, or removed and discarded. Contradictory approaches to misoprostol gathered under the sign of harm reduction thus beg the question: Harm reduction for whom? Presenter: Jess Newman (Cornell University)

Transitions In Life: Understanding African American Perspectives on Advanced Care Planning: This collaborative project examines the challenges of presenting Advanced Care Planning (ACP) discussions to Christian African American rural communities in South Carolina. Only about 25% of African American adults have engaged in these discussions, and anecdotal evidence suggests that hospital staff might not understand the critical role of African American faith leaders and their varied denominational perspectives in discussions of ACP. Using ethnographic interviews with African American faith leaders in rural South Carolina churches, the goals of Phase 1 of the project are to (1) understand the denominational perspectives of these leaders about ACP, (2) to create an evaluation tool to assess current ACP training modules, and (3) to compare these existing modules to the perspectives of African American faith leaders. Additional phases will modify ACP training modules to align with denominational perspectives and will expand the training modules nationwide to improve communication about ACP between hospital staff and rural African American communities. Project Team: John M. Coggeshall, Tracy Fasolino, Golnaz Irgens, Janice Lanham, Eunice Lehmacher, William McCoy, Lori Pindar, Michelle Taylor-Smith, and Bonnie Treado. Student workers: Chloe Cox, Morgan Johnson, and Jasmine Sampson. Presenter: John M. Coggeshall (Clemson University, Department of Sociology, Anthropology, and Criminal Justice)

Of Medicine, Care and the Korean Body: Biomedicalization of Korean Traditional Postpartum Care: Since it was first introduced by Christian missionaries in the late nineteenth century, Western biomedicine has maintained a complicated status in Korean society in which a rich ethnomedical knowledge and health care tradition has been playing a prominent role in providing medical care to local Koreans for hundreds of years. From an enviable technology of colonial and imperial powers to a promising market product that will guarantee the nation's future

prosperity, biomedicine has gained increasing power and legitimacy in South Korean society, despite the persistent institutional attempts to promote Traditional Korean Medicine by the state. Given the context, this project examines how traditional Korean postpartum health beliefs and behaviors have been incorporated into the maternal care services provided by Western biomedical institutions such as obstetrics and gynecology clinics in contemporary South Korea. Documenting how biomedical practitioners – i.e., nurses and physicians – became the most influential interest group to control the Korean postpartum care market, this paper demonstrates that, in South Korea, biomedicine expands its cultural and economic power through aggressively adopting local ethnomedical health practices. I argue that this makes a case that Western biomedicine does not evolve through a monolithic knowledge and technology genealogy. Rather, it shrewdly adopts diverse health care practices at local people's behest and continuously creates new forms of health care service products particularly in the context of late-stage capitalism. Presenter: Yoonjung Kang (University of Pennsylvania)

Caste in Nepal's mental health policies and education: A few small-scale researches conducted in Nepal have shown that Dalits often have higher rates of mental health disorders than the so-called 'upper castes'. Dalits' own caste identity has become a major contributor to mental health problems. Caste-based discrimination, humiliation, and indignity are important factors, among others, that have been associated with the high risk of mental health illness among Dalits. Yet, caste has not been a subject of public discourse. In this context, this paper examines how caste is understood, perceived and treated in Nepal's psychiatry. In the paper, I address three central questions: to what extent does the caste appears in the formation of mental health policies and plans? To what extent do the service provider agencies consider caste issues while developing their own or following treatment protocols? To what extent does the mental health educational program include caste in its course curriculum? I review a) the government's mental health policies, plans, and strategies, b) the treatment protocols used by service providers, and c) the curriculum of the universities that run education programs in mental health. I argue that caste has been peripherally sidelined in the formation of mental health policies/strategies and intervention protocols. This paper finds that the Nepalese psychiatric stakeholders have never officially recognized caste discrimination and untouchability as mental health problems. Additionally, my paper demonstrates that the

universities that offer mental health courses has not given priority to include caste in their syllabuses. The results of this paper consider the possibility that the inclusion of caste in mental health policies and protocols, as well as in teaching curriculum, can contribute in achieving of quality mental health services for Dalits. Keywords: caste, mental health, policies, education, and protocols Presenter: Prakash B K (University of Notre Dame)

Shamans and Their Magical Scripts: Ketamine, Liminality and the Market: Ketamine is an old (prescription) drug that is undergoing a renaissance of varying degrees in the marketplace of psychedelic therapies. This paper ethnographically traces a three sequence set of office visits of one patient to more fully understand the place of ketamine in both integrative medical spaces and modern healthcare. Brief interviews and focused ethnography with psychiatrists, ketamine prescribers, and (licensed) psychotherapy-ketamine 'trip guides' are combined with the narrative of the ketamine user to probe and understand how the drug is being deployed in ways that alters the work of psychotherapy (and psychotropics). The results allow one to argue that ketamine remains in a liminal space – neither fully accepted psychedelic nor fully embraced psychotropic. Nevertheless, its use (and cost) continue to increase and defining the multiple efficacies of ketamine depends on the subjective experiences of the user and how their journey is employed through the work (and concepts) of the trip guide and the larger cultural and scientific narratives of ketamine itself. Presenter: Michael Oldani

"Inclusionary" Boundary Work and Relational Shifts in Functional Medicine: I attempt to locate functional medicine in the contemporary medical landscape. Is functional medicine science or pseudoscience? To answer this question, I hold functional medicine to criteria laid out by Karl Popper, an early twentieth century philosopher of science, as well as contemporary scholars such as Hansson, Pigliucci, Boudry, and Beyerstein. I argue that while functional medicine resists most of the characteristics Beyerstein (1996) and Hansson (2013, 2017) describe when defining pseudoscience, some features of functional medicine suggest that it unfolds in the "gray area" between science and pseudoscience. I analyze this "borderline case" vis-à-vis existing literature on boundary work. Ultimately, I argue that, by aiming to expand the limits of conventional medicine, functional medicine interlocutors are engaged in "inclusionary" boundary work. While the scientists engaged in exclusionary boundary-work hope to protect their work from political

interference, functional medicine advocates are fighting for political recognition and reimbursement of services through health insurance. Their work aims to extend the existing boundary surrounding medical care to imbue reimbursable value to lifestyle interventions and prevention in addition to treatment of existing disease. In so doing, these advocates hope to renegotiate the hospital division of labor and place prevention at the forefront of primary care. This “inclusionary” boundary work sets the stage for relational shifts in the clinical encounter. Proponents argue that functional medicine liberates the patient from biomedical authority by valuing the patient’s embodied knowledge as authoritative knowledge and positioning the provider as a guide or coach. Presenter: Rosalynn Vega (The University of Texas, Rio Grande Valley)

5-300

Beyond the Hype: Postcolonial and Decolonial Approaches to Artificial Intelligence (AI)

12:15 PM - 1:45 PM TMCC - 802 B

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Akhil Gupta (University of California, Los Angeles)

CHAIR:

Lilly Irani (University of California, San Diego)

PRESENTER:

Sarah Montoya ,Purnima Mankekar (University of California, Los Angeles, Department of Anthropology),Vijayanka Nair (San Diego State University, Department of Anthropology)

DISCUSSANT:

Wendy Chun

DESCRIPTION:

This panel stages a conversation between postcolonial and decolonial perspectives on Artificial Intelligence. Diverging from reductionist and simplistic binaries of utopian vs. dystopian approaches to AI, we develop perspectives that attend to the varied histories and genealogies of AI and, in so doing, align with scholars in critical internet studies, digital humanities, and indigenous AI studies. Genevieve Bell provides us with a pre-history of the development of AI in the United States that foregrounds the consolidation of the bridging of corporate America and academia. She posits that surfacing this history enables us to carefully parse

out the relationship between computing, the environment, and cultural formations. Sarah Montoya identifies settler colonialism as a structuring logic in AI, and communications infrastructures more generally, in the United States. By prioritizing the work of Black, Native, Indigenous, Aboriginal, and First Nations feminist scholars, Montoya formulates a methodology to connect settler colonial rhetorical and spatial imaginaries to the development of AI infrastructures in the United States. Keolu Fox places the trafficking of the remains of Native Hawaiian ancestors (such as hair and DNA) in the context of emerging technologies of AI and genomics. While these technologies present challenges for activists and scholars in their struggle for indigenous data sovereignty, they also offer opportunities towards the tracking and preservation of the remains of ancestors. He points to ways in which AI, in particular, machine learning, and digital auditing and ledger systems offer native communities opportunities for access to resources through impacting policy. Akhil Gupta and Purnima Mankekar build on postcolonial perspectives on computing, Big Data projects, and AI to argue that the current romance of and with technology has historical antecedents tied to multiple projects of, first, the colonial and, later, the post-independent Indian state. They argue that colonial as well as post-independence discourses on bodies, race, and difference have cast long shadows on the development of contemporary applications of AI, particularly with reference to those regarded as racial and cultural Others who deemed a threat to the integrity of the nation and/or as disposable surplus. Vijayanka Nair draws on her previous and ongoing research on the Indian state's universal ID scheme, the Aadhar project, to examine the implications of Aadhaar Mitra, an Artificial Intelligence/Machine Learning powered Chatbot that was added in 2023. She is concerned with how the digital relationships initiated by the Indian state are confounding the boundaries between voluntarism and constraint, between the unofficial and official, and between managed and chosen interactions. Her objective is to engage how these new modes of artificial amiability might conceal the tightening digital grip of the state over the citizen, and how the trope of friendship might both reinforce and depart from Hinduized kinship and nationalist imaginaries in India. In unsettling notions of AI as singular, placeless, and 'universal,' our goal in this panel is to track how bringing together postcolonial and decolonial scholarly perspectives enables us to formulate frameworks that examine the complex projects of AI.

Unsettling the Electronic Frontier: Approaching AI through Settler Colonial Studies: Though critical infrastructure studies disrupts the tendency of scholars and writers to vanish supply chains, material infrastructures, and the project of land acquisition, there has been little work that explicitly differentiates and identifies settler colonialism as a structuring logic in the field. My paper considers how a methodology attentive to settler colonialism allows us to identify the ideological and material/territorial projects of settler colonialism in relation to the development and maintenance of internet and communications infrastructures. Dominant representations of the internet as a singular, democratic, disembodied space work to conceal the logics of colonialism and settler colonialism, specifically those related to the territory and land – what historian Patrick Wolfe calls the “irreducible element” of settler colonialism (388). In this paper, I prioritize the work of Black, Native, Indigenous, Aboriginal, and First Nations feminist scholars and formulate a methodology to connect settler colonial rhetorical and spatial imaginaries to the development of AI infrastructures in the United States. Presenter: Sarah Montoya

Is there an “Indian” AI? The Romance of Technology, Postcolonial Logics, and the Development of AI: In this paper, we build on postcolonial perspectives on AI and Big Data to develop a conceptual framework that takes seriously the national(ist) underpinnings of the development of Artificial Intelligence in India. By centering the heterogeneous and discontinuous circulation of transnational capital in conjunction with strategies of surveillance adopted by the postcolonial Indian state, we examine how the romance of technology has a longer genealogy that may be traced back to colonial and post-independence discursive formations. Faith in technology was central to the modern post-Independence nation-state, not least because it was hitched to developmentalism. The place of dams, power plants, nuclear plants, and steel mills in the nationalist imagination is now occupied by software development, startups, solar and wind power, and broadband connectivity. AI thus enters an ideascapes preconfigured for favorable reception. How will AI become part of the state’s active role in pushing neoliberal governance? Will it be employed in extractivist economies that further exploit Adivasi lands and livelihoods, and aid counter-insurgency efforts against oppositional groups within the nation? In a nation where high rates of growth coexist with large-scale and persistent unemployment, will AI result in further displacement of people from paid jobs? Aligning

with the panel’s objective of dislodging conceptions of AI as “universal,” placeless, and cultureless, while also diverging from culturalist conceptions, we bring a genealogical approach to how AI represents a mutation of racial capitalism in India. Presenter: Purnima Mankekar (University of California, Los Angeles, Department of Anthropology)

Friendly Foundations: The Aadhaar Mitra Chatbot and Artificial Amiability in Digital India: In early 2023, Aadhaar Mitra, an Artificial Intelligence/Machine Learning powered Chatbot was added to Aadhaar’s website. Aadhaar, which means ‘foundation’ in many Indian languages, is India’s colossal national biometric ID program. Aadhaar Mitra has been designed to lend a digital helping hand to India’s over 1.3 billion biometric ID holders and potential applicants. It can assist residents with locating biometric enrollment centers, register and track grievances, and answer questions about enrollment/updation status, among other things. Dubbed a ‘mitra’ or ‘friend,’ this chatbot is to improve ‘resident experience’ while working as an efficient new ‘Customer Relationship Management (CRM) solution’. Notably, over a decade ago when there was debate about Aadhaar’s brand personality, an advisory council recommended that Aadhaar be assigned the personality of a ‘good friend.’ In India, then, good foundational friends like Aadhaar are creating a widening circle of digital friends. This paper probes the valence of figuring both Aadhaar and its newly inaugurated chatbot as ‘friend’. I analyze how digital relationships initiated by the Indian state are confounding the boundaries between voluntarism and constraint, between the unofficial and official, and between managed and chosen interactions. More broadly, I consider how new modes of artificial amiability might conceal the tightening digital grip of the state over the citizen, and how the trope of friendship might both reinforce and depart from Hinduized kinship and nationalist imaginaries in India. Presenter: Vijayanka Nair (San Diego State University, Department of Anthropology) Discussion: Discussant: Wendy Chun

5-305

**Deciphering Cancer and “Cancer”:
Ethnographies of Anticipation, Communication,
and Solidarity**

12:15 PM - 1:45 PM TMCC - 707

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Daniel Krugman (Brown University, Department of Anthropology)

PRESENTER:

Ayo Wahlberg (University of Copenhagen), Nina Francis-Levin (University of Michigan), Michiko SAWANO, Daniel Krugman (Brown University, Department of Anthropology)

DESCRIPTION:

This session focuses on cancer experiences from a variety of cultural and geopolitical contexts and positionalities. The presentations pay attention to local worlds of surveillance, survivorship and care, and the promises and pitfalls of universalizing discourses around cancer in different national contexts. Individually and taken together they exemplify the essential role of ethnography for undermining essentialist understandings of cancer while also drawing connections between local contexts and their global health implications.

Surveillance life: predisposed in welfare State Denmark: The ever-expanding segmentation of populations into differentiated 'at risk' groups with attendant routinization of pre-emptive augmented vigilance trajectories is leading to what might be termed 'surveillance life' for increasing numbers of people. This augmented vigilance is aimed at detecting (signs of) a disease that likely/potentially will strike. In this paper, I will explore how a preventive healthcare complex has stabilized around transmission prevention, lifestyle prevention, pharmaceutical prevention and genetic prevention. Using Lynch syndrome as case involving the latter, I will ask what living surveillance lives entails for families with a known inherited elevated risk of colorectal cancer. Presenter: Ayo Wahlberg (University of Copenhagen)

Pre-living cancer: Biosolidarity amongst young adult breast cancer (BRCA) gene carriers in the United States: Between 2020 and 2022, I conducted virtual ethnographic fieldwork (via Zoom software) at the Mid-West Oncology Research and Teaching Hospital (M-WORTH). My interlocutors were oncology providers and their adolescent and young adult (AYA) cancer patients and survivors. AYAs are an age-defined population (15 to 39 years) whose biopsychosocial characteristics distinguish their biomedical and psychosocial treatment needs from both pediatric and adult care. Sexual health, reproductive health, and fertility preservation – together known as 'oncofertility' – are salient needs for this group. My research examines the ways in which

AYAs re-negotiate body image, gender identity, sexuality, and notions of kinship in light of a cancer diagnosis. Concurrent with my virtual fieldwork, my closest life-long friend, Matilda, became an AYA patient at M-WORTH – as a 'Previvor.' Matilda is a known carrier of the breast cancer gene mutation BRCA1. After serious deliberation, she underwent prophylactic bilateral mastectomy and fertility preservation (embryo cryopreservation with pre-implementation genetic testing). With Matilda's consent, I incorporated her into my primary ethnographic research on AYAs. I interviewed Matilda – and her husband Derrick – at three time points: before her mastectomy (February 6, 2021); before her breast reconstructive surgery (June 19, 2021); and after her fertility preservation procedures (April 23, 2022). Throughout her medical encounters, Matilda explored her emergent identity as a 'Previvor' (Friedman, 2000). 'Previvor' is a term used amongst BRCA1/2 carriers to self-identify as someone with a known genetic predisposition who preemptively pursues life-altering medical intervention. In the milieu of social media, 'Previvor' has come to engender public, multi-modal practices of biosociality (Rabinow, 1996). Furthermore, as an advocacy coalition, Previvors have arguably shifted the analytic from biosociality toward biosolidarity (Bradley, 2021). This conference paper contemplates Matilda's inhabitation of Previvorship as a surfacing identification over the consecutive course of her preventive medical operations. Furthermore, I seek to understand and substantiate biosolidarity as a virtual practice amongst Previvors in public, online fora. Finally, I engage in reflexive methodology as I confront the intimacy of interpellating a close friend as a research subject when personal, life-circumstances arise and interpose professional, ethnographic practice. Foreman, Sue. (2000). Facing Our Risk of Cancer Empowered [FORCE]. www.FacingOurRisk.com Acc. 29 Mar 2023. <https://www.facingourrisk.org/> Rabinow, P. 1996. 'Artificiality and Enlightenment: From Sociobiology to Biosociality.' *Politix* 90 (2):21–46. Bradley B. (2021). From biosociality to biosolidarity: the looping effects of finding and forming social networks for body-focused repetitive behaviours. *Anthropology & Medicine*. Dec;28(4):543-557. doi: 10.1080/13648470.2020.1864807. This research was approved by The University of Michigan Institutional Review Board HUM00193022. All names are pseudonyms. This research is supported by the National Cancer Institute institutional training grant T32-CA-236621. The content is solely the responsibility of the author(s) and does not necessarily represent the official views of the National Institutes of Health or the National Cancer Institute. I thank Dr. Scott Stonington for

encouraging pursuit of the topic of 'Preivorship.'
Presenter: Nina Francis-Levin (University of Michigan)

Mimesis and Family: From narratives of AYA female cancer survivors in Japan: In this presentation, I discuss about families in the late modern era through the narratives of young adult cancer survivors in Japan. In modern times, stable family norms have collapsed and families seem to be diversifying. However, as Beck(1995) mentioned, we also need to focus on the high remarriage rate as much as the divorce rate, and we need to focus on thousands of people trying to have babies through fertility treatment as much as the low birth rate. Beck called the 'religion of love,' family love attracts people more and more in today's world full of uncertainties. Although there are differences among social groups, people are driven by the 'ideal image' of the family. People try to make their own families as the pursuit of a happiness (Giddens 1991). Even after people's actual family forms have diversified, the image of a happy family has been shared among people, and people have formed families performatively by mimicking it. The image of family in the media mimics the real family, and at the same time, people mimic the image of family in the media to form a real family, creating an endless mimesis of mimesis. Mimicry cannot always be the same as the ideal, but when mimesis fails, alterity is evoked (Taussig 1993), and the 'magic' of the illusion of the happy family works greatly. In other words, when a happy family cannot be successfully formed, the image of a happy family attracts people more. As mentioned above, problems of mimesis and alterity (Taussig 1993) are commonly observed in the formation of families in modern society. In particular, the lives of young adult cancer survivors are layered with multiple issues of mimesis and alterity. Cancer cells themselves are in a state in alterity which is beyond self-control (cancer) in their own bodies due to the failure of normal cell replication. In addition, fertility preservation, which is sometimes done before cancer treatment, is a reproductive technique that is assumed to replicate modern families in the future. And when it comes time to create a family, many problems of mimesis and alterity arise. In this presentation, I focus on the two aspects in narratives of female young adults who have experienced cancer. (1) Desire to have children to meet the expectations of those around them, or to help their partners and parents realize their ideal family. It shows that personal desires about family are closely related to collective desires. It also shows the importance of mimicking typical happy families. (2) Cold spots where doctors and people around them do not give consideration to fertility preservation if they have

already gotten one child. As long as there is a couple and a child, they are considered as a completed happy family. On the other hand, those who want a second child feel that their family is not complete compared to those around them. Presenter: Michiko SAWANO

Kansa and Saratani: The Politics and Perils of Biocommunicability, Decolonial Nationalism, and Naming Cancer in Coastal Tanzania: In the small Swahili town of Bagamoyo in coastal Tanzania, the Bagamoyo District Hospital is at the front of a growing war against proliferating cancer cases and deaths. However, instead of fighting this proliferating epidemic with mastectomies and CT scans to test patients to then be referred to the Ocean Road National Cancer Hospital in the capital of Dar es Salaam-a mere 50 kilometers away-doctors must first fight with words. While the 'official' word for cancer used by doctors and broadcasted around the public health system is saratani, the word dominantly used on the streets is the creolized English word kansa. In contrast to kansa, which came to be the vernacular translation of cancer in Swahili through popular usage and global media, saratani was explicitly created by the government to be that translation guided by logics of Tanzanian postcolonial nationalism aiming to recover and preserve the 'cultural autonomy' of the nation. The result is a situation where saratani and kansa are popularly seen as two separate diseases and doctors are left struggling to communicate the biological phenomenon of cancers. Based on six months of ethnographic immersion in Bagamoyo with doctors, cancer patients, survivors, public health workers, and local healers, this paper presentation explores the linguistic disjuncture between saratani and kansa. Through the ethnographic details of how patients in Bagamoyo experience the disjuncture between the Swahili names for cancer, doctors and public health workers struggle to communicate the disease, and government officials justify continued 'swahilization,' I use this situation to interrogate the burgeoning study medical sociolinguistics and biocommunicability in new ways. I illuminate how biocommunicability of cancer in Tanzania-and more broadly-is a contest between global, state, and local political forces. In this, I not only assert how vernacular and constituent agency is a space of resistance against state biocommunicability, but also document how medical linguistics is a key arena where the perils of the global transition between coloniality towards 'decolonial' ways of being, thinking, and talking can be explored. Presenter: Daniel Krugman (Brown University, Department of Anthropology)

5-395

Decolonizing Gerontology and Geriatrics through Anthropological Epistemologies and Ethics

12:15 PM - 1:45 PM TMCC - 701 A

Oral Presentation Session

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Alexandra Crampton

CHAIR:

Alexandra Crampton

PRESENTER:

Casey Golomski (University of New Hampshire, Department of Anthropology), Brooke Jespersen (Case Western Reserve University, Department of Anthropology), Jean Schensul (Institute for Community Research, Inc), Brittany Howell (University of Alaska, Anchorage), Tam Perry

DISCUSSANT:

Alexandra Crampton

DESCRIPTION:

Conceptualized as a separate life stage in modern discourse, 'old age' has been defined through dependency care ratios in which 'body-selves' (Scheper-Hughes & Lock 1987) are aggregated into social bodies imagined as populations that age. Demographic statistics create categories of 'independent,' working-age adults and 'dependents' - those too young to work, and those now retired or too old to work. The self-identified mission of gerontology and geriatrics has been to serve those in the latter, 'old' age category. 'Old' is associated not only with lost productive economic engagement but also with frailties of body and mind while losing loved ones. Frailty and loss, in turn, are constructed to necessitate public and professional intervention. Experts use population aging statistics to naturalize and track this problem, using such metaphors as 'age tsunami' when numbers seem too high. This discourse is challenged by critical gerontologists and social historians. Their work de-naturalizes underlying presumptions and points to the colonizing dynamics of a mission grounded in western constructs of personhood and social value within modern, capitalist societies. Anthropological research counters presumed universalities, such as 'successful aging' (Lamb 2015) and 'old age' itself (Degnen 2018; Lynch & Danely 2013; Sokolovsky 2020). Anthropologists who embrace calls to

decolonize anthropology often counter hegemonic norms of 'best practices' in aging research and professional practice by de-centering the role of expert and repatriating expertise to local knowledge and lived experience. This panel examines past efforts and ongoing need for decolonization in gerontology and geriatrics. Anthropologists contribute through privileging the epistemological and ethical turns associated with decolonizing anthropology. Each presenter provides an example. Angela Zhang explains how learning how to walk from interlocutors living with cognitive impairment in Australian nursing homes reveals linguistic bias both in research consent practices and in assessing perceptual capacity. Brooke Jespersen challenges the underlying cultural biases of 'successful aging' through research with older Puerto Rican adults about desires expressed as 'tranquilo.' Casey Golomski situates his Black interlocutors' call for changes in historically white 'old age' homes as part the current social movements for decolonization that animate higher education and politics in post-apartheid South Africa. In addition to learning through immersive fieldwork, anthropologists have worked with gerontologists towards potential forms of decolonization from within gerontology and geriatrics. Successful projects from the past, such as that of Jean Schensul and Terrie Wetle (during the 1990s), beg the question of why successful projects were not institutionalized as best practices. Current projects provide hope. Brittany Howell and M. Aaron Guest work within the Gerontological Society of America's 'Reframing Aging' initiative addresses decolonization of central gerontological constructs through interdisciplinary collaboration. Tam Perry works on an NIH funded Community Advisory Board shares a knowledge translation program that empowers older Black adults to provide direct feedback about research participation and to raise economic concerns. Decolonization challenges and transforms hegemonic gerontological and geriatric theory alongside the practical outcomes of age-based intervention.

Black interrogations of long-term elder care: Decolonial prospects from South Africa : Long-term care for older adults in South Africa—old age homes—began as a white settler colonial project, one later underdeveloped in “native reserves”-cum-“homelands” for Black people during the racial-segregationist apartheid era. Since the post-apartheid transition, today’s homes include some built by Black people in and for majority-Black communities. Nationally, most homes could be more racially integrated but remain culturally and majority-white spaces. Based on research in old age

homes there between 2015 and 2022, this paper shares Black peoples' interrogations of these spaces—both their criticism and praise—using perspectives of nurses, sangomas (vernacular healers), older adults and their families. Criticisms included the failures of subacute nursing to medically heal and the resource disparities between majority-white versus -Black homes, while providing expert care knowledge and physical and social security for older adults was praised. This paper interprets and links these interrogations to South Africa's robust and evolving student-led decolonial movements in higher education (2014 onward) and its major claims. It argues that critical interrogations of elder care can or will increasingly reflect aspirations of a young and upwardly mobile generation that openly acknowledges how their ways of thinking and worlds have been dominated by Western, white-racist, heteropatriarchal, classist, and dehumanizing epistemologies. It considers how these claims center a decolonial approach to elder care that can undo its most violent distortions: by desegregating and rehumanizing older adults, empowering caregivers in remuneration and education, and indigenizing elder care by incorporating vernacular healing and re-emplacing care practice in communities. Presenter: Casey Golomski (University of New Hampshire, Department of Anthropology)

Whose Knowledge Counts in "Successful Aging"? The Importance of Decolonial Thinking in Gerontology: Decolonizing gerontological knowledge requires grappling with the questions: whose experience and knowledge counts as valid? And from which geopolitical locations is that knowledge produced (Mignolo 2000)? This paper considers these questions with regard to the dominant "successful aging" paradigm, defined by gerontologists Rowe and Kahn (1998) as the avoidance of disease and disability; maintaining high levels of mental and physical function; and active engagement with life. Scholars have criticized successful aging for reflecting American cultural-historical values, obscuring social inequalities, and perpetuating ageism (Calasanti 2016; Lamb, Robbins-Ruskowski, and Corwin 2017). Moreover, research on successful aging tends to exclude older adults' own voices and conceptualizations of desirable lives in old age (Martinson and Berridge 2016). In this paper, I draw on remote ethnographic research with older Puerto Rican adults, their families, and service providers in Cleveland, Ohio to show how older Puerto Rican adults desired old ages characterized by feeling tranquilo, what I call a "tranquil old age." I use the concept of a tranquil old age to challenge the privileging of Eurocentric and "expert" knowledge

embedded in the successful aging paradigm, while illustrating how prioritizing older adults' own perspectives opens analytic possibilities. I conclude by reflecting on how anthropology, with its inductive approach and attention to the politics of knowledge production, is well-positioned to contribute to epistemic decolonization in gerontology. Presenter: Brooke Jespersen (Case Western Reserve University, Department of Anthropology)

Decolonizing Alzheimer's disease intervention: The Puerto Rican Alzheimer's Education Project : Over the past 30 years "science for the people", the CBPR movement in public health, patient-centered treatment, patient advocacy groups, local knowledge and indigenous science approaches, and the citizen/community science movement have moved the needle in decolonizing research, intervention and service. Nonetheless, these efforts have not fully embraced those historically marginalized communities that need them most. Health service providers including gerontologists continue to decontextualize patients, without understanding that those patients represent local communities and cultures with whom they should collaborate to develop more relevant and equitable forms of community driven health literacy programs and services. In this paper we describe a participatory effort to develop and disseminate to providers and public audiences culturally framed and community relevant information about Alzheimer's Disease (AD), widely prevalent and heavily stigmatized in Puerto Rican and other Latino communities. The project engaged health providers, Puerto Rican older adults and family members, Puerto Rican artists, historians and organizations, two geriatric/gerontological treatment centers and a community-based research center with deep ties to a large mainland Puerto Rican community. Interviews with pharmacists, botanicas, and elicitation of beliefs about dementia through artist-rendered drawings of Puerto Ricans with AD, resulted in a bilingual curriculum on AD disseminated locally and nationally, a coloring book for children and a community gallery exhibit. The project offers a model for decolonizing gerontology through partnership development and collaboration across provider/patient/community boundaries to increase health literacy, integrate provider and patient communities and pave the way for service improvements. Presenter: Jean Schensul (Institute for Community Research, Inc)

Decolonizing gerontology by increasing engagement between anthropologists and gerontologists:

Gerontological scholarship on aging and older adult populations has historically advanced ageist discourse that then permeates within cultures and media. Often, this work lacks the nuance of a cultural lens. Anthropologists are in a unique position to help decolonize this scholarship through increased engagement with gerontologists and research on older adulthood. Doing so requires that anthropologists first reconcile their engagement with aging and older adulthood as part of the life course. In our view, anthropologists can find common ground with the 'Reframing Aging Initiative' in gerontology. In an attempt to decolonize from within, Reframing Aging is a multi-sectoral initiative led by the Gerontological Society of America aimed at improving the public's understanding and perception of aging and the myriad ways that older adults contribute to society. These efforts include the creation of toolkits, communication guides, and other resources for gerontologists to improve how they research, write about, and talk about aging. Still, closer engagement with anthropological scholarship and methods would bolster these and other efforts to ensure an age-integrated society. This presentation will provide examples of anthropology's engagement with gerontological research and identify potential strategies to increase cross-discipline engagement. By engaging with gerontologists, anthropologists can reframe the public discourse on aging by improving research methods, data analysis, and the interpretation and application of research findings that decolonize gerontology. In so doing, we hope to create a truly transdisciplinary and decolonized approach to aging and older adulthood. Presenter: Britteny Howell (University of Alaska, Anchorage)

Older African American Consultancy Program: Collaboration Based on Long-Standing Engagement: Community Advisory Boards have become an essential component of community engagement in recent decades in order to inform program outreach and directions. This paper will focus on the novel leadership roles that members of a Detroit, Michigan, USA-based Community Advisory Board that serves to decolonize gerontology in practice. Through situating the older adults as experts, this program promotes inclusion of older Black voices, historically marginalized/harmed by research. The Community Advisory Board (CAB) of the Healthier Black Elders Center (HBEC) of the NIH funded Michigan Center on Urban African American Aging Research launched a consultancy program in 2020. This consultancy program is a local entrepreneurial effort that has already attracted tech, grantmaking and research sectors. CAB members have participated in

over 11 consultancies. This knowledge translation program has created opportunities for older Black adults to provide direct feedback on their experience participating in studies, and ways to increase participation of older minoritized adults in research. This program also promotes generativity (e.g., opportunity to pass on wisdom) as well as economic concerns (e.g., revenue for programming for health outreach for older Detroiters and individual CAB members). Bringing anthropological approaches to working with this group such as extended time, and attention to relational and affective dynamics as well as attention to the unexpected, this project is the result of long-standing trusted relationships between faculty, staff and CAB members where collaborative models are the norm. Presenter: Tam Perry

5-310

Ethnographies of Vertical and Volumetric Ecologies 2

12:15 PM - 1:45 PM TMCC - 717 A

Oral Presentation Session

REVIEWED BY:

Anthropology and Environment Society

ORGANIZER:

Angela Castillo (University of California, Berkeley, Department of Anthropology)

CHAIR:

Steven Schwartz ,Caylee Hong (University of California, Berkeley)

PRESENTER:

Daniela Soto Hernandez ,Eduardo Romero Dianderas (University of Southern California),Victoria Nguyen (Amherst College, Department of Anthropology & Sociology),Angela Castillo (University of California, Berkeley, Department of Anthropology),Hadeel Badarni ,Kathryn Goldfarb (University of Colorado, Boulder, Department of Anthropology),Amanda Kearney (University of Melbourne)

DISCUSSANT:

Eduardo Romero Dianderas (University of Southern California),Marcos Mendoza (University of Mississippi, Department of Sociology & Anthropology)

DESCRIPTION:

Vertical and volumetric ecologies have become salient features of contemporary material and political life. New extractive frontiers, from lithium mining to deep-sea harvesting of rare minerals, have drawn renewed

attention to subterranean and mountainous landscapes as emergent sites of capitalist capture, environmental violence, and political refusal. Analogously, the climate crisis, and the ensuing calls for post-carbon transitions, have thrown light on airspheres and their 'politics of verticality' (Weizman 2007), both by underscoring the uneven distribution of toxicity (Choy and Zee 2015), atmospheric violence (Simmons 2017, Masco 2010), and racialized inequalities (Graeter 2020) as well as by stressing their potential for planetary remediation and low-carbon futurities (Howe 2019). This panel explores how the emergence, existence, and unmaking of vertical and volumetric ecologies and relationalities shape subjectivities, bodies, social worlds, and other-than-human life. Recent scholarship on the production of space has sparked critical conversation around the three-dimensional character of places, challenging flattening framings that rely on a one-dimensional lens (Jackman & Squire, 2021; Marston & Himley, 2021; Mosquera-Camacho & Marston, 2021). In calling for an expanded conceptualization of space as having depth and height, these interventions invite us to reimagine space in terms of downward and upward vertical axes, as well as in terms of volumes that could be mobile, porous, portable, and ephemeral. Building on these works, this panel invites ethnographic reflection on subsurface (subterranean and subaquatic), mountainous and arboreal landscapes, the built environment on the surface, or aerial milieus that can be explored via their vertical and volumetric character. Some examples of these spaces are buried tunnels, caves, oil wells, underground zones, aquifers, subsurface natural resource exploitation, forests, waterways, rural and urban settlements' built environment, energy and transportation infrastructures, and the canopy of forests, among others. In this session, we ask: What affective, sensorial, material, political, epistemic, and legal coordinates shape vertical and volumetric ecologies? What political possibilities and foreclosures are afforded by these vertical and volumetric milieus? How do vertical and volumetric pluralities generate new horizons of experimentation, imagination, and future-making—including forms of justice, inclusion, or autonomy across racial, gender, and class lines? How could vertical and volumetric ecologies generate forms of racialized violence and exclusion? How does thinking with, or against, the vertical and volumetric engenders new grammars for making sense of transitions—climatological, sociopolitical, economic, or otherwise? We are looking for ethnographically-informed studies that explore the vertical and volumetric production of spaces and ecologies and their entanglement with quotidian experiences of mutability and transition.

Ontologies and the 4D in volumetric ecologies: the case of lithium extraction in Chile : In the context of the energy transition, lithium extraction has gained enormous attention due to its use in lithium-ion batteries for electric cars. Following economic growth imperatives, increasing quantities of brines are being drilled from the Salar de Atacama in the Atacama Desert to produce lithium and in consequence, tonnes of water evaporated. While distinctions about water and brines have been considered in past literature as connected through volumetric ecologies, Puri (water understood as a more than human being by local indigenous communities – Lickanantay people) and her hydrocosmological cycle have been left out from ecological considerations reinforcing colonial understanding of volumetric ecologies just in their material dimensions. Therefore, the extraction of lithium in the Salar de Atacama (Chile) constitutes an example of the production of belowground ecologies by actively destroying Lickanantay volumetric world. I propose to expand notions of ecologies by considering processes where the sacred and the material are intertwined, embedding volumetric ecologies with ontological matters. Based on 12-month fieldwork in the Salar de Atacama basin, I will argue that the discursive and practical production of lithium needs to render invisible the interconnected Lickanantay ontology where ecologies are not only volumetric but timely sacred (4D). By drawing on postcolonial and decolonial studies, I aim to discuss how lithium extraction foster fragmented ways to relate with the underground, installing vertical axes instead of volumetric relations. In this way, I expand this case to consider how the technocratic energy transition is expanding racialized inequalities, and vertical ecologies by actively producing one-world worlds. Presenter: Daniela Soto Hernandez

Taming volumetrics: The political temporality of tropical timber volumes in the age of climate change: In recent years, volumetric thinking has arisen as a mode of critique that subverts our dominant understandings of territorial power. But the politics of volumes can also be traced in the ways the governance of transnational supply chains are rapidly changing in the larger context of the global environmental crisis. By following how volumes are articulated and disputed across different kinds of transnational supply chains, volumetric practices are revealed as a space where new political temporalities contentiously emerge at both local and planetary scales. In this paper, I explore the nexus between volumetric practice and political temporality by following ongoing state technocratic attempts to

tame tropical timber volumes in Peru's tropical timber supply chains. As trees of different species, magnitudes and shapes are transformed into commensurable numerical quantities amenable to be traced and verified, I show how thinking through the mundane practices of volumetric calculation can help us to consider the new political temporalities cultivated by emerging modes of global environmental governance in Amazonia. In particular, I examine how efforts to tame volumes enact a temporal rupture where longstanding racialized practices of trickery and deceit in the region are to be hopefully replaced by global standardized modes of environmental transparency and accountability. In this way, I consider how volumes can be taken as privileged ethnographic terrains where to appreciate how different political histories intersect and collide with each other as Amazonia enters the age of climate change and biodiversity loss. Presenter: Eduardo Romero Dianderas (University of Southern California)

“Nature’s cycle”: Circuitry, Sustainability, and Volume in the Chinese City: This paper investigates the lived and imagined effects of urbanization without limits at precisely the moment when amplifying visions of ecological precarity are dominating debates in the earth sciences. In the context of China’s unprecedented mass urbanization program, it interrogates the logics of sustainable design that animate urban development in China today. Thinking across the vital interconnections of air, water, and land in the life of the city, I examine how China’s recent Sponge City initiative conceptualizes the city as a volumetric ecology that entangles urban landscapes with planetary atmospheres, subterranean depths, and ecosystems, transforming the social, ecological and political parameters of the city. As Chinese urban planners come to increasingly view city planning as a total environment encompassing aerial, terrestrial and subterranean resource loops, the paper asks after the excesses and contingencies that might exceed and escape the closed world logics of the sponge city. Presenter: Victoria Nguyen (Amherst College, Department of Anthropology & Sociology)

Birds, Territorial Defenders, and Above-the-Surface Vertical and Volumetric Ecologies: Much of the work on vertical and volumetric ecologies focuses on subterranean landscapes and processes of state and corporate territorialization. This body of research has revealed how the underground is constituted as an object of scientific knowledge production and commodification through the epistemic, legal, and geospatial representation practices of earth sciences.

While studies on urban milieus, securitization, and atmospheric politics have addressed vertical and volumetric territorialization that takes place above the surface, additional exploration is necessary. Similarly, the emphasis on spatial representation devices has resulted in less investigation of how animals, plants, and different water and landforms (mountains, rivers, waterfalls, forests) are entwined in the formation of vertical and volumetric ecologies. This paper focuses on above-the-surface vertical and volumetric ecologies, as well as aerial and arboreal animals, to examine the social production of space done by movements of territorial and water defenders. Drawing on ethnographic and archival fieldwork with a coalition of territorial and water defenders in Central Colombia who opposed the Colosa mining project (corporate industrial gold extraction), this presentation explores the role of montane birds in the emergent politics of vertical and volumetric territorialization of Colombia’s Central Mountain Range amidst one of the country’s most significant extractive disputes. For over a decade, defenders have been cultivating a wide range of practices of epistemic, legal, political, and sensory attunement to montane birds. This, in turn, has afforded the coalition the opportunity to assemble forms of upward vertical territorialization that challenge the vertical-subterranean territorialization of the mining corporation. Presenter: Angela Castillo (University of California, Berkeley, Department of Anthropology)

Colonial Ecologies of Vertical Know-How: The Making of Israel’s ‘High-tech’ Agriculture : This paper takes Israel’s rising agricultural technoscience as a site to trace and study settler-colonial modes of environmental apprehension in Israel/Palestine. It seeks to explore how certain webs of interest, optics, and imaginaries come to weave modes of reasoning and patterns of knowing into industrially operational know-how. In the past decade, Israeli R&D programs (corporate and governmental) have been carrying out large-scale scientific experiments with the aim to adapt military technologies into agricultural use. As civilian forms of military know-how, Israel’s agricultural technologies take legacies and practices of colonial domination as their preconditions and epistemological lifeline. Once military technologies are “proven effective” in Palestinian and “hostile” milieus, subsequent agricultural systems crop up in Israel to replenish supposedly enhanced forms of non-human life. In this order of ecology-making, that which aims to suppress life in one place is resurrected to cultivate it in another. Surveillance gadgets morph into crop monitoring technologies, urban warfare robotics re-emerge as pesticide drones, and a “brain” implanted

in large-scale irrigation systems has its original software in Israel's Iron Dome. [1]Such technological forms exhibit how certain conditions render concepts such as "high-tech life", "vertical growth", and "precision agriculture" explicit phenomena in particular fields of knowledge, foregrounding what may have thus far remained imperceptible or non-appearing. As nature comes to be autographed by Israel's military technologies, latent codes of spatial (mis)recognition are availed both as tested technologies and candidates for expansionist and prototypical know-how. What does an ecology-making enterprise entail in so far as it apprehends the natural world militarily? How have lineages of scientific knowability and thresholds of proven "effectiveness" shape Israel's "high-tech" agriculture and the space it subsumes? and wha
Presenter: Hadeel Badarni

Knowing Fire, Knowing Air: Atmospheric, Epistemic, and Embodied Ecologies in a Wildland Urban Interf: The family diamonds had evaporated in the heat. In the pyric ecology of Boulder County, Colorado's Marshall Fire, things that had seemed both permanent and impermanent were omnivorously vaporized, particlized, atmosphericized. And yet the atmosphere itself was imbued with a toxic solidity that settled and seeped into the structures and stuff that was left, contaminating homes still standing. The cause of the December 30, 2021 Marshall Fire, a grass fire driven by winds up to 115mph, is still officially unknown. As the most destructive fire in Colorado history, it ravaged more than 6,000 acres, burned over 1000 structures, and killed two people. However, residents and scientists alike see the fire not as a limit scenario but as a new reality for increasingly vulnerable wildland urban interfaces (Petryna 2022). How do wildfires prompt new ways of knowing air—the stuff that is vaporized and settles in as a direct product of fire, but also the indices in the air, like ozone and particle pollution, that point to broader social inequities and ecosystem degradation, and require unwelcome but urgent engagement with policy and legal regimes? How might interactions with quantitative data—the information gained from air quality monitors or mass spectrometers—shape qualitative, sensory, and embodied experience, new attunements, risks, and meanings (Zee 2021, Choy 2012, Stewart 2011, Ingold 2010, Kenner 2018, Ahmann 2020)? This presentation draws from an emergent collaborative archive, the Louisville Historical Museum's Marshall Fire Story Project, to consider how fire reconfigures both epistemic and ontological sensibilities about air. Presenter: Kathryn Goldfarb (University of Colorado, Boulder, Department of Anthropology)

Mapping submerged landscapes: Plurality and knowledge of saltwater territories in Indigenous Austral: There are distinct bodies of cultural knowledge attached to the sea. We orient our focus towards the nature and extent of cultural framings of sea territories, as inclusive of submerged landscapes enlivened by Indigenous oral histories and ancestral presences. This approach embraces a pluralist methodology that brings into relation Indigenous perspectives and western scientific understandings of the geomorphology of Australia's continental shelf. Attention to the ocean, as part of an ongoing reframing of geographies of the sea, has birthed a discourse of critical ocean studies, inclusive of 'wet ontologies', 'slippery ontologies' and 'blue economy'¹. These provoke new thinking on materiality, volume and liquidity. By extension, this opens up pathways for new approaches to the study of, for example, tidal zones, mudflats, deep ocean plains and continental slopes, and as we propose, the sea floor and submerged landscapes. In Australia, undersea cables and pipelines, deep-sea prospecting, seabed anchored windfarms and the decommissioning of oil and gas platforms are emergent (or already advanced) economies. Indigenous marine tenure aspirations remain strong, yet federal, state and territory political interest in progressing this agenda is not. Engaging ethnographic accounts of Indigenous Australian knowledges of Sea Country, as inclusive of ancient pre-inundation landscapes that lie out-of-sight on Australia's continental shelves, we highlight the potential for a more expansive vision (vertical & volumetric) of human connections to past and present continental landmasses. Our aim is to co-ordinate mapping efforts to support Indigenous marine tenure aspirations.
Presenter: Amanda Kearney (University of Melbourne)

5-385

Experiencing Biomedicine

12:15 PM - 1:45 PM TMCC - 711

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Christine Kirby

CHAIR:

Christine Kirby

PRESENTER:

David Kofi Mensah (Northern Arizona University,

Department of Anthropology),Christine Kirby ,Clinton Humphrey (Northern Arizona University)

DISCUSSANT:

Carly Thompson-Campitor

DESCRIPTION:

This roundtable will focus on three separate interdisciplinary research projects and the various ways we interact with, create, reject, and recreate biomedicine. Exploring contested illness in the US, mental healthcare in Ghana, and oral healthcare education in two American Indian communities, this roundtable aims to contribute to the discussion of experiencing biomedicine. Contested illness debates—and the ways illness knowledge is constituted and disseminated across biomedical and social domains—have a considerable impact on individual lives. Social science scholars have examined the various dimensions of contested illness and the fraught ways medical knowledge influences embodied experience of illnesses deemed biomedically questionable or unsettled. For example, literature has shown that processes of illness contestation play a significant role in shaping public perceptions of illness, while also directly informing health policies, medical education, patient-provider interactions, and patient access to care. This discussion considers the impact of illness contestation on lives in the context of chronic Lyme disease. Specifically, it examines how the very characterization of illness contestation across biomedical and other media effectively conceals the emerging and multidisciplinary state of chronic Lyme disease knowledge production and practice. (Carly Thompson-Campitor) Medical anthropologists interested in mental healthcare in Sub-Saharan Africa argue that the biomedical approach to treating mental illness in Sub-Saharan Africa sometimes yields a negative impact due to how mental illness is understood and approached by most Sub-Saharan African communities. These researchers propose collaboration between biomedical psychiatric care and Traditional/Spiritual Healers (TSH), which can help provide holistic treatment and care for the mentally ill in Sub-Saharan Africa. My discussion will center around my experience with biomedicine in a culture where the belief in spirits influences the healthcare-seeking trajectories of the people. The study involves clients and staff at the Ankaful Psychiatric Hospital in Ghana. (David Kofi Mensah) Despite efforts focused on decreasing early childhood caries in American Indian (AI) populations, these children have the highest incidence of dental caries of any ethnic group. Partnering with a Health Equity research group at Northern Arizona University, two Indigenous communities created a

culturally relevant oral health education program for each community. Implementing the educational sessions with local mothers through a motivational interviewing (MI) format, this study aimed to remove structural barriers to OH information and supplies. MI is a conversational style claiming to transcend speech communities and help participants talk themselves into behavior change. As both a resource for the research study and a member of the community, community health representatives (CHRs) implemented the tailored educational sessions in their communities. To do this, CHRs were asked to learn a new way of speaking (MI) to other members of their community. This shift in communication with community members caused pushback, discomfort, and behavior change in both them and the participants. For the purpose of this discussion, I will explore the experience of MI for the CHRs and participants. (Christine Kirby)

5-315

Feminist Resistance, Violence, and the State

12:15 PM - 1:45 PM TMCC - 606

Oral Presentation Session

REVIEWED BY:

Association for Feminist Anthropology

ORGANIZER:

Christine Schenk (University of Zurich)

PRESENTER:

Elham Shahsavari Zadeh (York University, Department of Anthropology),Lynn Kwiatkowski (Colorado State University),Christine Schenk (University of Zurich),Farid Muttaqin (SUNY, Binghamton University, Department of Anthropology),Andrea Ariza Garcia

DESCRIPTION:

Feminist anthropologies have long centered research about resistance, violence, and the State. This panel explores emerging feminist ideas and interventions through intersecting themes to examine systems of power. The papers cover a spectrum of feminist topics about digital ethnography and activism in the Middle East, domestic violence and emotions in North Vietnam, marriage and law in Sri Lanka, nationalism, religions and gender in Indonesia, and the colonial archive, religion and speech in Mexico.

MahsaAmini's Moment: a U-turn In The Conception of Transition: MahsaAmini's moment in Iran: a U-turn in the conception of transition For decades social scientists have described Iran as a society in transition (Bashiriyeh 2003, Renani 2005, etc.). Numerous studies

elaborate on how Iranians negotiate their agency between patriarchal authority and institutionalized bureaucracy, religious obligations and secular law, mass movement and representative democracy, backwardness and development, etc. This conceptualization of the everyday life of Iranians is based on an unwarranted assumption that the pain and humiliation that people endure in this struggle are temporary and there is a relief in the final destination of this transitory phase which is liberal democracy.

Although the deterioration of the economic situation in the shadow of international sanctions and the dominance of religious fundamentalism in the political sphere, on the one hand, and the crises of liberal democracy on the global scene, on the other hand, left no emancipatory prospect for this 'society in transition.' The ongoing uprising following the murder of Mahsa-Jina Amini in police custody (September 2022) put an end to the claim of 'society in transition'-the possibility of continuous change within existing structures; while it starts a new era of transition in Iran that provides the possibility of thinking about altering those structures. Adopting a comparative approach and through the digital ethnography of Instagram pages of a few feminist groups, I discuss shifts in the narrative of 'transition' before and after Mahsa Amini's moment. I will show how recalling the history of the ordinary life of Iranian women helps activists to challenge the presumption of 'society in transition'. However, their statements have shown while they have given up the 'cruel optimism' (Barlant 2011) behind this comprehension of society, they are still in a transitive state of 'not-yet-being' (Bloch 1986). Presenter: Elham Shahsavari Zadeh (York University, Department of Anthropology)

Transcending Gender Violence, Negotiating Constraints: Domestic Violence in Northern Vietnam: Women in northern Vietnam who live with husbands who are abusive experience embodied suffering that penetrates their everyday lives, even if the violence is intermittent. Vietnamese women are impacted by this form of domestic violence in diverse ways and have different responses to the abuse. Many women who are abused bear the violence silently. Other Vietnamese women attempt to transcend their husband's abuse, even as they live within a political and economic context that can make this a long and arduous process of transition, marked by struggle, pain, fear, uncertainty, planning, and waiting. Yet, these women's moves toward transcending domestic violence may be tinged with hope and anticipation of a renewed future. This paper will inquire into embodied ways that these abused women internalize the broader social environment in

which they live, but also imagine their transcendence from violence and navigate their emotional experience of inequality and constraints they face as they reconfigure their future. While on a journey through time with an uncertain outcome, these women draw on some resources that extend care to them to reduce their vulnerability and on others that present obstacles, extending their anxiety and waiting. I explore the complex process of transcending gender violence for women in northern Vietnam who look to the potentiality of a renewed future for themselves, and, for some, other women as well. Presenter: Lynn Kwiatkowski (Colorado State University)

War and the fragmentation of Muslim Personal Law in Sri Lanka: In this paper, I show how in Sri Lanka the legacies of decades of war have resulted in a constant struggle between Muslim organizations, women's rights activists, and Muslim judges on how to read and implement Muslim Personal Law. The political struggle has fragmented the practice of Muslim Personal Law and obfuscated the legal traditions. In Sri Lanka, where Muslims are a minority, violence against Muslim women is often not legally pursued due to the internal injustices of Muslim courts, called Quazi court system. The Quazi court system is ruling under Muslim personal law as part of the Sri Lankan justice system. Since the 1990s, activists have widely addressed these injustices, such as the appointment of male judges only, the possibility of child marriage and polygamy as well as the missing consent by the wife during the ceremony of the marriage. Despite the claim of the Muslim umbrella organization All Ceylon Jayamathul Ulama (ACJU) and their influence on determining the court setups and its practices, the practice of jurisdictions diverge. Comparing cases from eastern and western Sri Lanka based on fieldwork between 2017 - 2023, I highlight the distinct influence of Muslim organizations in relation to the civil war and the consequences not only for Muslim courts, but also for lawyers and Muslim women's rights activists. Presenter: Christine Schenk (University of Zurich)

Keislaman & Keacehan: Nationalism and Gender in Contemporary Post-Tsunami Aceh, Indonesia: This paper is a segment of my doctoral dissertation research examining gender politics at the local level in the context of the nationalist struggle. Using the case study of Aceh, an autonomous region under the Government of Indonesia, I discuss how and why different social groups express a great desire in deploying gender in their quest for Aceh nationalism. Aceh has been granted the legal authority to institutionalize sharia law. This

paper observes why under the solid establishment of the nation-state, as an academic idea and political institution, such a nationalist desire remains alive at the very local stage. Earlier studies of Aceh's nationalism refer to the experience of the 3-decade conflict involving the Free Aceh Movement against the national government. It is undeniable that the conflict plays the most pivotal role in the making of the nationalist desire among the people in Aceh, yet the reference to this particular event seems no longer adequate. In the past two decades, the area has been in a peaceful place. The analysis of the experiences of the tsunami that hit the area in 2004 and the post-tsunami redevelopment program that also turned out to be the post-conflict reconciliation agenda that has been neglected in the studies of post-conflict nationalism in Aceh is a key alternative to understanding the current Aceh's nationalism beyond the experience of conflict. Importantly, these post-tsunami and post-conflict reconstruction agendas were the site where the locals were exposed to many different programs on gender brought by both the national and international agencies with more 'Westernized' and 'Indonesianized' feminist frameworks. A tangible result of these gender programs is the transformation of the dominant social norm based on Islam and customary law (adat) of women's roles in the domestic sphere. More women now go public, join the community and political organizations, and express more freedom in public spheres. Since the emergency period of post-tsunami moved to a more stable circumstance, many groups in the area started showing their serious concerns about the recent social dynamic involving women and even referring to this case to legitimize their campaign for the re-Islamization of Aceh and the return of Aceh as the real Aceh pure from the western contamination of secular feminism. Many of them call for the idea of going back to the core identity of Keislaman (Islamness) and Keacehan (Acehness) as the foundation of gender norms ideal for the people of Aceh. This paper investigates the complex implication of these gender programs to driving nationalist movements in peaceful post-conflict Aceh as shown in the ongoing campaigns for the institutionalization of gendered sharia. I argue about the importance of contextualizing the history of Aceh's ethnonationalism as the social-historical production of gender to make sense of how gender is strongly deployed in their ongoing search for national identity. This study indicates how the idea of transition in society appears to be a never-ending social process. This study contributes to three anthropological areas: the anthropology of Islam examining the uneasy relations between Islam and liberal ideas, such as feminism, anthropology gender

observing the ongoing gender politics at the local level, and political anthropology studying the continuing production of new political institutions and contemporary nationalist movement. Presenter: Farid Muttaqin (SUNY, Binghamton University, Department of Anthropology)

COMPULSORY CONFESSIONS: DISCURSIVE MATERIALITY AND SUBJECT CONSTITUTION IN THE COLONIAL ARCHIVE: Witchcraft, sorcery and superstition, as crimes prosecuted by the Holy Office of the Mexican Inquisition, are founded in the distance between these real, quotidian and embodied practices, and the narration that appears of them in the Inquisition papers. That distance allows for an understanding of the mass production of otherness in the bureaucratized colonial project. Exploring the Mexican Inquisition procedures for witchcraft, sorcery and superstition abuses during the XVII and XVIII centuries, this investigation focuses on forced confession as a transitional speech act required for the formation of the subject of otherness. Through a decolonial and feminist archival ethnography, this research looks at the materiality of language embedded in the colonial archive analyzing, on the one hand, the confessional acts as transitions in the constitution and control of bodies and subjectivities – the production of gender and race–, and, on the other, the anxieties, insecurities and raptures of power of colonial epistemologies inscribed in the colonial archive. How, in the confessional performative act, these processes become convenient for the production of otherness? What are the bourdian magical boundaries that are being delineated, in that interstice that forced confession is, for the formation of a particular body? Why, such a highly fictional narration is compulsively and compulsory repeated across numerous inquisitorial cases? And above all, why is it inscribed in the national archive? Presenter: Andrea Ariza Garcia

5-420

In Transition: Shifting Paradigms of Women's Health and Care through Black Authoritative Knowledge

12:15 PM - 1:45 PM Virtual - Room 2
Roundtable/Town Hall - Virtual Live

REVIEWED BY:

Association of Black Anthropologists

ORGANIZER:

Corliss Heath

CHAIR:

Corliss Heath

PRESENTER:

Rachel Chapman (University of Washington, Department of Anthropology),Chelsey Carter (Yale University),Diana Burnett (University of Pennsylvania),Stephanie Keeney Parks (University of California, Los Angeles),Corliss Heath

DESCRIPTION:

Brigitte Jordan defines Authoritative Knowledge (AK) as rules that carry more weight than others in part because they are associated with 'structural superiority' or hierarchy in health care settings, where providers' knowledge is centered and becomes the basis on which decisions are made (Cheney 2021, Browner 1996). Where inequalities exist, the perceived superior knowledge often decenters, devalues, delegitimizes, and disempowers, the knowledge, experience, and wisdom of others. Modifying Jordan's term, the participants of this panel define Black Authoritative Knowledge (BAK) as rules where Black women's centered experiences, needs, and confidence to advocate for, empower, and inform others about their lives and health become the basis of decision-making. Black Authoritative Knowledge exists within Black women inherently. It is an inner source that is cultivated. While AK is most often seen as existing in the expertise of most providers, this panel explores ways that BAK frameworks inspire, shift, re-imagine, transmute, and transform health care in diverse settings. Women's health care has traditionally focused on screening, diagnosis, and treatment of conditions unique to women. However, recognizing differences in risk factors, disease manifestations, and responses to treatments, affects the best evidence-based options of interventions for many conditions that vary among women. Compared to women of other ethnic groups, Black women experience excess morbidity in obesity, diabetes, and adverse birth outcomes, and are more likely to die from breast and cervical cancer, cardiovascular disease, and HIV/AIDS (CDC 2014, DHHS 2016). Various factors contribute to Black women's health outcomes. Income, education, race, class, and sexuality, as well as stress resulting from institutional, structural, and interpersonal discrimination all have increased risk for adverse health effects. Social and cultural factors such as values, beliefs, religion, and traditions shape how Black women think about and respond to chronic illness, prevention, and intervention activities. Some Black women have difficulties accessing care and disparities exist in them receiving quality treatment. Moreover, lack of confidence and cultural mistrust in the health care

system causes some Black women to delay seeking medical care or to avoid health care settings all together (Belgrave 2016). Effective interventions exist for improving Black women's health across various domains including maternal and perinatal health, HIV care and treatment, cardiovascular health, and mental health disorders. This panel assembles scholars who focus on shifts in approaches to include Black perinatal telehealth, Black families caring for autistic children, adapting strategies of culturally responsive care for Black women with HIV, Black women community health workers caring for people with ALS, and paternity for Black birth persons framed by the impact of inequities in maternal mortality. This session suggests that BAK is critical to increasing patient confidence and establishing and implementing reciprocity in Black women's health care. It strengthens embodied knowledge of marginalized patients, caregivers, and families, by centering Black women's needs, experiences, and wisdom to create healing spaces, equitable conditions for care and treatment and approaches to account for and address multilevel factors of health disparities among Black women and their families.

5-320

Intimacy, Mobility and Belonging: Frictions and Transitions in Africa and Europe

12:15 PM - 1:45 PM TMCC - 501 B

Oral Presentation Session

REVIEWED BY:

Association for Africanist Anthropology

ORGANIZER:

Apostolos Andrikopoulos (Harvard University)

CHAIR:

George Paul Meiu (Harvard University)

PRESENTER:

Jennifer Cole (University of Chicago),George Paul Meiu (Harvard University),Amisah Bakuri (University of Amsterdam),Apostolos Andrikopoulos (Harvard University),Michael Stasik

DISCUSSANT:

Helene Neveu Kringelbach (University College London, Department of Anthropology)

DESCRIPTION:

With late capitalism, mobilities within and across borders have intensified and conflicts over what it means to belong to a people or a place have become more salient. In this context, intimacy has played a

central role in the pursuit of livelihoods, respectability, and futures. On the one hand, social relations have shaped the dynamics of mobility and transnational migration and have provided people with a wide array of material and immaterial resources to move and settle in new places and claim belonging. On the other hand, intimacy has also become a key moral criterion for belonging and citizenship and a tool for states to regulate mobility. For example, over the past decades, European countries, in their effort to control access to citizenship and prevent 'unwanted' migration from Africa and elsewhere, have started imposing harsher restrictions on migrants' family relations that may facilitate cross-border mobility, such as introducing strict requirements for spousal visas. This panel considers the intricate and shifting intersections of intimacy, mobility and belonging in contexts of transition and accelerated change. By focusing on empirical cases from Africa and African diaspora in Europe, the papers in this panel explore the dynamics and new moral dilemmas that emerge in the constantly shifting constellations at the nexus of intimacy-mobility-belonging. How do Malagasy marriage migrants in Europe sustain their relationship with Madagascar ensuring that their children could later claim belonging there? What do the entanglements of sex and death reveal about citizenship and belonging in contexts of intensified mobility in coastal Kenya? How do female African migrants in Europe negotiate gender roles and responsibilities with their 'left behind' husbands? How do young men in Ghana, married or soon-to-be married to women, imagine a life abroad through same-sex intimate relations? How do urban migrants in Accra deal with the tensions and moral dilemmas that arise due to their absence from their rural hometowns and their intention not to return there? In all these cases, intersections of intimacy, mobility, and belonging have become dominant in the making of social worlds. By interrogating the multiple and shifting ways in which intimacy, mobility, and belonging are interconnected, the panel aims to discuss the implications of accelerated change in a globalized world and how people craft their livelihoods in these constantly changing settings.

The Politics of Intimacy and Partial Belonging among Malagasy Marriage Migrants in France: Since the 1990s, thousands of coastal Malagasy women have pursued upward social mobility through marriage to Frenchmen and migration to France. Women do not see their marriage, migration and incorporation into their husband's families as either totalizing or permanent. To the contrary, they also seek to maintain enduring ties to their natal families and through them their ancestors,

on whom their well-being depends. They also wish to maintain a place for their children with their Malagasy kin. Most recent analyses of intimate mobility focus on the policies of European states. Of special concern is the way that draconian laws intended to restrict migration through marriage make a women's visa status dependent on their husbands, thereby potentially forcing them to stay in what may be coercive marriages. Put another way, the combination of global inequality and restrictive immigration laws creates a situation in which it is easier to extract – a Malagasy woman might say steal --women's intimate, sexual and caring labor. But women know that their kin and the laws of the Malagasy state pose another set of dangers with which they must contend. In this paper, I focus on the role of ancestral rituals in women's efforts to maintain their own ties and the future claims of their children to belonging in Madagascar. By following the story of one woman as she returns to Madagascar, my analysis teases apart the creative ways that women draw on a combination of long standing Malagasy ritual practices and ideas they bring from France as they seek to ensure future belonging for their children. Presenter: Jennifer Cole (University of Chicago)

Sex at the Funeral: Intimacy, Mobility, and Death in Kenya's Coastal Economies: With the rise of Kenya's coastal sexual economies since the 1980s, refugees, migrants and migrant settlers in towns such as Mtwapa have witnessed the emergence of new kinds of practices related to death and funerals. Young people moved to coastal towns from across Kenya (but also Uganda and Tanzania), hoping to meet tourists by way of sex work or to leverage their identities as sex workers or gay and lesbian migrants with humanitarian organizations as stepping stones towards possibly moving to Europe. While pursuing and waiting for such opportunities, funerals became a site to reflect on both the miraculous promises and radical deceptions of extant economies of sex and sexuality. Indeed, sexuality and death became entangled in more ways than one. At funerals, stories abounded about the dangers of sex, not only as coupled with HIV/AIDS, but also with sorcery, violence, trafficking, and the extraction of bodies' life force. Struggles emerging over whether some dead bodies could or should be repatriated to their rural 'homelands' also placed sexuality front-and-center: Would the kin of sex workers and queer people accept them for burial in ancestral land? Meanwhile, in Mtwapa, so-called vuguvugu funeral ceremonies—including open bars, DJs, and disco nights—became central sites for new sexual encounters among the young, quickly drawing the attention of public health workers concerned with STI-

prevention. Drawing on these developments, this paper seeks to further examine the links between sexuality and death in contexts of intensified mobility. If anthropologists have explored this link primarily in relation to the HIV/AIDS pandemic and queer psychoanalysts in relation to the 'death drive,' the entanglements of sex and death around coastal funerals require further conceptual elaboration. Inspired by the early ethnography of Giriama ritual deployments of sexuality at funerals, this study links these concepts through prism of mobility and im/permanence.

Presenter: George Paul Meiu (Harvard University)

Visiting wives: Negotiating Intimacy in Transnational Marriages: This paper investigates how migrant spouses and husbands 'left behind' negotiate their gendered roles and intimacy across the multilayered homeland and host society. I examine the mutual constitution of migration and transnational marriages by concentrating on negotiating intimacy between Ghanaian and Somali migrant wives in the Netherlands and their left-behind husbands in Ghana, Somalia or Kenya. The findings reveal that gendered roles are not fixed but rather are constantly negotiated and re-negotiated through the transnational experiences of migrant wives and their husbands. This study highlights the importance of considering the intersections of gender, mobility and intimacy in understanding the complexities of transnational marriages. First, I explore how gendered ideologies anchored in notions of women as 'home keepers' and men as 'breadwinners' shape and support the discourse and practice of marriages among people of African descent who are also religious. Nevertheless, even as these gendered constructs travel beyond borders, restrictive gendered roles become increasingly untenable as women's migration and accompanying economic opportunities cause shifting power dynamics in transnational marriages. As a result, migrant wives employ various ways to maintain emotional and physical closeness with their husbands using a) frequent visits b) communication and technology c) gifts to make the marriage "work". Presenter: Amisah Bakuri (University of Amsterdam)

Orientation beyond the Horizon: Migratory Aspirations, Same-sex Partnerships and Kinship in Accra: Facing the possibility that a new law, currently under discussion in the parliament, will severely restrict all forms of lgbtq+ life, expression and advocacy, many lgbtq+ Ghanaians consider leaving the country. In a particular slum of Accra, young men who are (or want to be) in same-sex partnerships with foreign men also eagerly try to relocate abroad. Their desire to leave, however, is not

due to the fear of persecution and discrimination. Like other aspiring migrants, they anticipate that a life in aburokyire (abroad, lit. beyond the horizon) will be better for themselves and their families. A marriage or an intimate relationship with a gay man in Europe can materialize the migratory aspirations of these men, who are married or soon-to-be married to women through customary and often unofficial ways. These young men are not the first in the slum who formed intimate and sexual relations with foreign gay men. Many from the generation of their fathers have also had intimate relations with foreign men. Experience-based knowledge circulates within the kin networks of these men (fathers/sons, uncles/nephews, older brother/younger brother, cousins) and help them succeed in finding a foreign gay partner and eventually relocating abroad. Disputing the labelling of these men as "fake gays," I argue that the migration of these men and the circulation of resources within their networks that mobility enables, often lead to intricate transnational arrangements and the crafting of lives that are meaningful and fulfilling for these Ghanaian men, their gay partners in Europe as well as their wives and families in Ghana. Presenter: Apostolos Andrikopoulos (Harvard University)

Absence, Duration and Kinship in Ghanaian Rural-Urban Migration: This paper considers absence as a site of affective and intergenerational tension by exploring the changing temporalities of rural-urban migration in Ghana. Fueled largely by the mobility of younger and middle-age generations and a long-lasting rural-urban economic divide, more than half of Ghana's population is now living in cities, with many urban migrants no longer anticipating returning to their rural homesteads. At the same time, extending life spans and shrinking family sizes are making established rural-urban circulations of care, based largely on intergenerational obligations of kin, an increasingly scarce social resource. These changes are reconfiguring reciprocal care arrangements and the moral economies that sustain them, and they alter valuations of duration, loneliness, longing, and belonging. This paper relates the effects these changes usher through the lens of a family of six siblings who have all migrated out of their native village and their ageing parents who stayed put. It tracks the family's relations in time and over increasingly dispersed geographical distances to show how absence figures in normative reckonings of kinship, separation, and social reproduction. Drawing on selected family members' shifting experiences of proximity, attachment, and the felt lack thereof, it argues that disrupted expectations about the cyclicity of absence and return – expressed

through idioms of duration – reveal the moral and affective dimensions of the temporality of migration. Conversely, the family members' changing views of duration offer a nuanced reflection on how notions of time intersect with those of intimacy, affective distance, and the wherewithal of relatedness. Presenter: Michael Stasik

5-330

Mapping and Moving: Inclusion, Incorporation, and Transition

12:15 PM - 1:45 PM TMCC - 603

Oral Presentation Session

REVIEWED BY:

General Anthropology Division

ORGANIZER:

Michaela Knot

PRESENTER:

Michaela Knot ,Paulette Curtis ,Christina Owens (Florida State University),Sara Tahir

DESCRIPTION:

Identity is negotiated through place. This collection of papers addresses questions of moving through and knowing about the world, interrogating how inclusion is managed and problematized.

Mapping Disability Inclusion in Social Procurement and Canadian Municipalities: Procurement, the purchasing and act of buying becomes a complex nexus of trade agreements, legislations, policies and guidelines to help ensure fairness, transparency and accountability. The purchasing of goods, services and facilities in the public sector is both a highly structured and complex process across most public entities. Inclusive and social procurement seek to use these purchasing power to impact local communities and increase supplier diversity in creating increased social benefit. The international standards organization (ISO) has development guidelines on social and sustainable procurement, highlighting guiding principles and practices. Research in public procurement have addressed supplier diversity from specific equity seeking groups, with only passing mention towards disability inclusion and accessibility. We have undertaken a project to define and understand how accessible procurement differs from inclusive and social procurement in Canada and abroad. We have taken a literature review and policy review to scan 97 Canadian municipalities on their public facing documents related to procurement and accessibility strategies. Our results show that inclusive and social

procurement and frameworks are emerging and differ from accessible procurement. Our presentation will show how disability inclusion does or does not emerge in inclusive and social procurement policies. Despite the moral lens and moral economy around disability inclusion as 'the right thing to' there are significant systemic barriers for disability inclusion that relate to both accessible procurement of and accessibility in procurement. Research Team: Laura Inoue-Cheng, Andrew Livingston, Sheetal Kochhar, and Dr. Mahadeo Sukhai. Presenter: Michaela Knot

Transitory Spaces: Vietnam, Washington DC and the Societal Implications of the Post-Vietnam Moment: Based on dissertation fieldwork in Vietnam among American veterans of the Vietnam (America) War and an ethnographic and archival research project concerning objects left at the Vietnam Veterans Memorial in Washington DC, I analyze the ways that remembrances of the war - whether 'permanent' in the case of the memorial or 'transitory' in the case of veterans' returns to the battlefield - allow us to think about how actors use space to register social and political acts of resistance. . In these contexts, resistance takes multiple forms, as policy (e.g. the National Park Service's creation of the Vietnam Veterans Memorial Collection), as practice (e.g. the use of memorial spaces to protest the forgetting of POW/MIAs in Vietnam), as passing through (e.g. veterans tours of battlefields and concomitant claims to spaces that are no longer associated with war except through history and memory). These acts of resistance are impermanent, but have the potential to disrupt present-day complacency regarding the meaning and impact of significant historical events, from the present-day war in Ukraine to the COVID-19 pandemic. Presenter: Paulette Curtis

Linguistic Gold-Diggers, and Other Imperial Fantasies of White Male Victimhood in (Neo)Liberal Japan: While the trope of 'Asia as sexual playground' continues to shape many white men's discourse about their experiences in Japan, white migrants' celebrations of racialized heterosexual sexual access has an ambivalent underside. Echoing terms within the U.S.-culture wars, white men's active engagement in sexual adventurism in Japan's 'gaijin' (a.k.a. foreigner) bars often quickly slips into concerns about white victimization at the hands of a racialized, feminized Other. Drawing on a year and half of ethnographic fieldwork in Nagoya, this paper examines white men's anxieties about how objectifying intimacies threatened to write them into a corner and render them 'victims' of their own good fortune.

Extending Elizabeth Povinelli's theorizations in *The Empire of Love*, this paper explores how, for native English teachers in Japan, transactional labor value (as English teachers) often infiltrates leisure interactions and potentially undermines (neo)liberal ideals of love and friendship. For white migrant men, the very imperial structures that produce a privileged position from which to speak (in English) co-constitute a position from which to feel victimized. Through participant observation in Nagoya's bar scene and semi-formal interviews with the U.S. men I met there, I found that whether the intertwining of labor and intimacy was considered a problem depended on how people conceived of themselves as racialized, (neo)liberal subjects. Concerns about instrumentalized friendship and romance were alternately connected to fears of getting inadequate compensation for imperial privileges (and thereby failing as a self-responsibilized, profit-oriented neoliberal subject) and fears of endlessly inhabiting a one-dimensional stereotype when interacting with others (thus failing as a liberal individual). Within the context of the hypersexualized 'gaijin' bar scene, these (neo)liberal anxieties morphed into a contradictory mixture of resentment of Japanese English language learners (painted as linguistic gold-diggers) and contemptuous forms of linguistic exclusion, especially of Japanese men. Privilege and victimization intertwine and mutually reinforce each other in these narratives. The more one feels victimized, the more appealing reassertions of imperial hierarchies can become. In other words: when working within (neo)liberal interpretative frameworks, the privilege structures the victimization and forms a discursive feedback loop that legitimates further claims of imperial entitlement. Presenter: Christina Owens (Florida State University)

Negotiating personhood in the context of globalization and migration in urban Pakistan: Anthropological scholarship has a long history of debating the incommensurability of the Western notion of the individualized 'self' and non-western socio-centric notions of the 'person'. Within the tradition of the anthropology of South Asia, Louis Dumont's ideas about holism denied the possibility of a 'self' in Indian culture where the part was fully subordinate to the whole. These earlier anthropological works coincided with colonial framings of the 'family' as the basic social unit of analysis of Indian society, leading to the reification and institutionalization of the family in post colonial South Asia. This paper picks up this thread in contemporary South Asia to investigate how globalization and migration have caused disjunction

between space, place, culture, and identity in Pakistan. It looks to the contemporary globalizing world where precarity casts a long shadow on everyday life and international migration emerges as an integral avenue for economic and social mobility, particularly in the global south. It asks how do people in such contexts make sense of place, and in relation to it, make sense of self? Utilizing original data from fieldwork in urban Pakistan during 2021-22, this paper investigates how people in the city of Lahore make meaning of Pakistan and 'abroad' as place and what that means for their understanding of personhood and their capacity for social and cultural reproduction. Presenter: Sara Tahir

5-335

Mutations of the archive in times of transition

12:15 PM - 1:45 PM TMCC - 716 B

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Veronica Ferreri (Ca' Foscari University of Venice)

CHAIR:

Mahiye Secil Dagtas (University of Waterloo)

PRESENTER:

Veronica Ferreri (Ca' Foscari University of Venice), Maya Mikdash (Rutgers University), Yookyong Im (Indiana University), Kate Hennessy (University of Waterloo), Mahiye Secil Dagtas (University of Waterloo)

DISCUSSANT:

Rebecca Bryant (Utrecht University)

DESCRIPTION:

Times of transition are moments of deep uncertainty and unpredictability that, at times, lead to profound social, political, economic, and cultural transformations and produce novel understandings of the past, present and future. Archives are not left untouched by these radical changes characterizing different states of in-betweenness, be they conflicts, political, economic and ecological crises, and even migration to name but a few. This trans-ness and the changes it produces are imprinted in the archives and their artifacts, redefining, throughout time, the connections between people, relations, and histories they contain. These critical moments of transition and ruptures punctuating contemporary times lead to the loss and destruction of archives, their dislocation and fragmentation, but also to their reimagination and recreation. These constant

mutations have a spatial as well as a temporal dimension tying together different geographies and scales. This process of redefinition gives birth to different configurations of the presence and absence inhabiting the archive and their relations to space and time. Yet, this metamorphosis does not only reshape its content but also the nature of the archive itself and the meanings people attach to it. Drawing on insights from different regions, this panel seeks to address how times of transition mutate regimes of production, circulation and use of archives and their objects. Through case-studies from the borders of Turkey, Lebanon, Canada, South Korea and Syria/Europe, the papers in the panel will examine films, legal documents, urban space, monuments, heritage, and digital media, among other things, as mutating archives in times of uncertainties to capture the features of these repositories as transient entities and their ties to people and histories. Focusing on the spatial and temporal reverberations of these critical times in the archive and its transformation, we ask: Which kinds of histories do the mutating archives contain or silence? To what extent are these histories disarticulated from state and (post)colonial forms of knowledge-power? And how, and by adopting which approaches, can we retrieve these histories and their transient nature? Engaging these questions in light of different approaches and the histories they unveil, this panel interrogates what constitutes 'the archive' as a site of transformation to rethink and, possibly move beyond, the relationship and tension existing between subaltern or dominant histories.

Scattered and Remade: Archives of Legal Documents Between Syria and Europe: Wartime Syria questions the idea of an archive as a physical repository of documents and a set of institutional practices safeguarding the past and present. Since 2011, Syrian state archives and legal documents have fallen victim to evacuation, destruction and plundering. Simultaneously, Syrians in the diaspora have been saving and retrieving copies of mundane legal papers originally stored in state archives as these documents are official proof of legal identities, education and relations to kin and land. These papers are fundamental in any migratory project where they are needed for numerous procedures which make them ingrained in the complex transnational circuits of people, objects, memories and relations within Syrian families. Indeed, these documents are also central in preserving a connection to family members in Syria and in the diaspora becoming a form of care from a distance. While these papers become a mode of care aiming at sustaining life worth and relatedness in times of war and migration; their journey across borders bears

traces of wartime in Syria and the discriminatory features of bureaucracy in Europe. The scattering and the remaking of these archives speak of the entanglement of moral economies with legal and bureaucratic regimes that reconfigure their usage and archival logic. This process also mutates the significance of these repositories giving rise to a different political history of the archive partly disarticulated from the state's forms of knowledge-power. Presenter: Veronica Ferreri (Ca' Foscari University of Venice)

An Archive of What?: The first scene of Cinema Fouad, a forty-minute documentary by Mohammad Soueid that was made for Lebanese public television in 1993, is of a woman brushing her hair. As she arranges a red headband on her forehead, the filmmaker asks her, "is this the headband you used to wear to go on suicide missions?" Without missing a beat, she answers, "no, this is the headband for going out at night (sahra). The headband for suicide missions is black." This is how we are introduced to Khaled al Kurdi, a young woman squatting a dilapidated building in a destroyed neighborhood in 1992 Beirut, two years after the end of the fifteen-year Lebanese civil war. In conversation with the filmmaker, she tells him, and the audience, her story—a story that includes her life as a trans child, her journey from Syria to Lebanon, how she joined and was a soldier in Fatah, and all about her hopes, desires, and love. Often touted as the first documentary film on a trans person in the Middle East, it is also an archive of civil war and of postwar reconstruction. This presentation will outline how we might approach this film through the prism of archival opacity, and suggest an ethnographic approach to historical multiplicity. Presenter: Maya Mikdashi (Rutgers University)

(Trans)forming Archives of Our Own: Activist Archives in South Korean Queer Movements: Queer movements have increasingly played out as legal campaigns in the past 15 years in South Korea. In sharp contrast to its early years from the mid-1990s to the mid-2000s, law has seemingly emerged for activists as the most potent means of politics. This paper examines how this historical legalization/judicialization has (trans)formed queer activist archives, broadly construed. How does the growing significance of legal agendas influence the activists' decisions on what to remember and how to communicate their institutional memories? Every political action of queer organizations accompanies the production of records. The records and historical materials are housed in different organizations' archives, often in fragmented ways. Queer activist archives, both in material and figurative forms, do not grant equal

access to every community member. The problems of equity and accessibility have severe implications, given that specific modes of citation and documentation can strengthen and shape the role of collective memory in political resistance. Queer activists' archiving projects are often less concerned about the quest for historical "facts" than the transformation of "experience" as a powerful historical resource for political agency. In other words, activist archives were planned and defined by their intended archive effects. By comparing how Korean queer activists archive legal records and other types of materials, I argue that their increasing engagement with legislative and judicial campaigns intensified the stratification of archival access and thus transformed the distribution of knowledge-power within the queer spaces for political emancipation. Presenter: Yookyong Im (Indiana University)

Sensing the Cloud: Archives and Anthropological Mediality: From galaxies to pixels, from flowing rivers to humming server farms, from family image archives to AI-generated compositions: the contemporary media environment is deeply relational, material, and political. In this paper I highlight the work of artists, ethnographers, and research-creation scholars who are interpreting the ways in which emergent anthropological medialities are sensorial and entangled with human agencies, fugitive archives, and capitalocene-era (Demos 2017) climate emergency. I look to the adjacent turn in anthropology towards multimodality (Westmoreland 2022) to argue for a greater orientation towards the mediality of new ethnographic forms to counter the problem of unreflexive techno-fetishism, or our bad habitus (Takaragawa et. al. 2018). I explore the massive proliferation of AI-generated images (Crawford and Paglen 2019), their socio-technical infrastructures, and ubiquity of cloud-based computing (Hu 2015) through a collaborative research-creation artwork that mutates and visualizes entanglements with archives and rapidly transforming anthropological mediality. Presenter: Kate Hennessy

Archiving the interfaith history of Antioch in the aftermath of a catastrophe: The earthquakes that struck Antakya (Antioch) in southern Turkey in February 2023 destroyed not only many lives and families but also the living memory of interfaith history in this ancient city. In a country that built its national identity on the expulsion or extinction of ethnic and religious others, this region was among the last pockets where different minority communities lived together. In the early 2000s, this diversity gained political recognition as part of Turkey's democratization efforts, which also reshaped the urban

landscape with concrete material forms such as monumentalized religious symbols and renewed architectural designs. Despite the contradictions that they register for Antakya's minoritized communities, the often-digitized visual memories of such material forms have come to serve as mutating archives of social cohabitation in the aftermath of the earthquake. This paper explores how members of Antakya's minority communities, now dispersed across the country, keep a record of their relationship to the city's interfaith history by charting the times of various historical ruptures onto their fragmented material traces. By examining the unfolding of this process in public life and the silences and absences that it reveals, this paper reconsiders minority lives as part of an extended temporality that binds centuries-long traditions within the everyday lives and collective memories of (once) coexisting communities. In so doing, it also highlights the limits and possibilities of these local archiving practices to trouble the dominant spatiotemporal configurations of national historiography. Presenter: Mahiye Secil Dagtas (University of Waterloo)

5-390

Part 2: Navigating Epistemological Challenges: Medical Anthropology in Biomedicine, Public Health, and Policy: Strategies for Funding and Collaborating in Mixed Methods Research

12:15 PM - 1:45 PM TMCC - 715 B

Roundtable/Town Hall - In-Person

REVIEWED BY:

Society for Medical Anthropology

ORGANIZER:

Jessica Mulligan

CHAIR:

Austin Duncan (University of Arizona)

PRESENTER:

Eduardo Piqueiras ,Sarah Elizabeth Morrow ,Mara Buchbinder (University of North Carolina, Chapel Hill),Jean Hunleth (Washington University in St. Louis)

DISCUSSANT:

Rylan Higgins (Saint Mary's University, Department of Anthropology)

DESCRIPTION:

Medical anthropologists in the United States increasingly work outside of traditional anthropology departments and alongside researchers and

practitioners in other fields. Public health departments, medical schools, nursing programs, government agencies, technology companies and a wide array of nonprofits all serve as professional homes to anthropologists. Medical anthropologists also collaborate on research teams with clinicians of all kinds, policy experts, economists, bench scientists, and community advocates. There are many different ways for anthropologists in these settings to seek out funding, support, and collaborations that make research possible. Even though so much of what we actually do in contemporary research is team based and collaborative, our disciplinary traditions emphasize training individual ethnographers to work alone. This roundtable brings together a diverse mix of medical anthropologists who are doing anthropology on interdisciplinary teams and often with funding sources outside of those traditionally earmarked for anthropologists. Participants will identify and share strategies for forging collaborations, accessing funding, and navigating some of the epistemological challenges of working across disciplinary differences. As a roundtable discussion sponsored by Research in U.S. Health and Health Care (RUSH), a Special Interest Group of the Society for Medical Anthropology, this session will invite participants to consider their roles in reinforcing and transforming health care systems, institutions, and intellectual landscapes. Participants will consider the following questions, among others: What are tips to look for when fielding requests to join a team or when trying to create an interdisciplinary team? Are there certain kinds of collaborations or research that you actively seek out or avoid? What areas of research are particularly urgent or in need of anthropological perspective within US health care? How can we make anthropological questions and methods legible and fundable to those in other fields? How do we deal with biases against qualitative research on our teams and with grant reviewers (i.e. that anthropological research is not generalizable, just anecdotal, is primarily good for suggesting future research using quantitative methods, etc.), and communicate the benefit of ethnographic approaches to interdisciplinary research? What does it mean to be the 'qualitative person' on the team? What funding programs and grant mechanisms are particularly open to medical anthropology research?

5-340

Power/Plants: Phytocommunicative Transformations of Authority

12:15 PM - 1:45 PM TMCC - 501 A

Oral Presentation Session

REVIEWED BY:

Society for Linguistic Anthropology

ORGANIZER:

Karl Swinehart

CHAIR:

Karl Swinehart

PRESENTER:

Paja Faudree (Brown University, Department of Anthropology), Karl Swinehart, Becky Schulthies (Brigham Young University, Department of Anthropology), Kathleen Riley (Rutgers University, New Brunswick, Department of Anthropology), Anna Riley-Shepard

DISCUSSANT:

Anna Browne Ribeiro (University of Louisville), Ingrid Hall (Université de Montréal)

DESCRIPTION:

This panel examines cases of plant-people relations within competing regimes of authority. The status of knowledge about the cultivation and consumption of plants, or phytocommunicability (Schulthies 2019, 2020), often concerns diverging claims of legal, religious, and scientific authorities. Traversing and negotiating rifts across what different communities deem alternately legal/illegal, obligatory/forbidden, sacred/profane, these conflicts take on varied forms and scales, for example: The cultivation of cannabis, coca, opium and other plants deemed alternately illegal narcotic or valued medicine has been a focus of often violent state/community conflicts across the globe. Access to the plant life of forests and parks may be foraging or theft, gardening or land invasion, depending on differing frameworks for plants, property, and the public. Both assertions of intellectual property within the commodification of plant derivatives by pharmaceutical companies and the expansion of monoculture agribusiness have set private large commercial interests at odds with community relationships to plants and the biomes that sustain them. This panel also considers how plants come to do more than mediate, but also intervene in these affairs. This panel also scrutinizes the roles anthropology, linguistics, and other human sciences have played within such disputes. Within linguistics, for example, as horticultural and botanical knowledge lexicalized within Indigenous languages refer also to threatened biomes and even ones that have disappeared (Muehlmann 2013), how have plant-human relations figured into language reclamation projects? When the discipline of

anthropology has engaged in phytocommunicative acts, how have these aligned with, extended or, alternately, restricted or even erased, other sources of phytocommunicative authority? Muehlmann, Shaylih. 2013. *Where the River Ends: Contested Indigeneity in the Mexican Colorado Delta*. Durham: Duke University Press. Schulthies, Becky. 2019. 'Partitioning, Phytocommunicability, and Pieties,' *Anthropology Today* 35(2): 8-12. Schulthies, Becky. 2020. 'Phytocommunicability and Cross-Species Sociality,' *Ethnos* 86(1): 1-8.

The "Discovery" of *Salvia Divinorum*: Prosthetic Expertise and Narrative Violence: Gordon Wasson -- professional banker and amateur ethnobotanist -- is widely credited with "discovering" *Salvia divinorum*, a psychoactive variety of mint. But his boastful and widely repeated claims do violence to *salvia's* full history. Indigenous people from Mexico's Sierra Mazateca have grown, used, and built community with *salvia* for centuries. Indeed, because the plant is endemic worldwide only to the Sierra, its residents are directly responsible for its very existence, having protected *salvia* and knowledge about it from violent state repression. Nevertheless, public histories of *salvia* dispense with that history in a sentence or two, detailing instead the recent history of the plant's scientific examination and conversation into a global commodity. Central to that narrative is Wasson's "discovery," a claim based on what I call his "prosthetic expertise," which depended upon harnessing and claiming as his own the knowledge of Indigenous people, especially Indigenous women. Wasson's narratives of "discovery" -- like so many other tales of colonial possession and scientific advancement -- simultaneously erased their contributions and disqualified them from making similar claims of their own. As a result, sacred, collectively-held knowledge of *salvia* became relocated in secular science and recast as individually owned, commodifiable property -- whether in the form of intellectual property rights undergirding pharmaceutical patents or the commercialization of *salvia* extracts by cyber vendors. Furthermore, the narrative dynamics outlined here are not unique to the case of *salvia* and call for a profound rethinking of how we understand histories of scientific knowledge and claims to scientific advancement. Presenter: Paja Faudree (Brown University, Department of Anthropology)

Peyote Problems: Anthropological Authority, the Native American Church, and 1960's Counterculture: Anthropologists studying the use of peyote among

plains Indians and the Native American Church were recruited both by peyote practitioners and the US state to participate in legal debates over whether peyote was a narcotic or sacred medicine. These anthropologists found themselves in a curious situation with the rise of 1960s counterculture. While anthropologists actively advocated for the legalization of peyote for the Native American Church, they also found themselves forced to position themselves before a growing youth counterculture interested in psychedelics. Countercultural non-Native psychedelic enthusiasts presented both a growing audience for ethnological research, but also one whose reputation posed potential challenges to the scientific respectability to the field of anthropology. Triangulating between these differently positioned communities, this paper draws on correspondence between Beat poet Allen Ginsburg and the anthropologist Weston La Barre, author of "The Peyote Cult," and LaBarre's writings on peyote and the Native American Church to examine the stakes involved in anthropology's role as mediator between Native peoples' religious practices, the US state, and non-Native countercultural psychedelic enthusiasts. Presenter: Karl Swinehart

Making Ulema/Scholars Through Phytocommunicative Action : In recent decades, discussions about plants have been an important element in debates about expertise and scholarly authority in Morocco. What kinds of knowledge and training qualify one to issue fatwas (non-binding religious instructions) about appropriate plant-human-Allah relations? Is it training in the religious sciences or training in the natural sciences that gives one appropriate expertise? And what roles do plants inhabit in the making of scholarly authority? In this paper, I analyze the kinds plant-human-deity communicative and relational ideologies embedded in arguments about and uptakes around who can be a Muslim scholar ('alim) and issuer of fatwas (mufti). I also trace how phytocommunicative ideologies of plant agency and action debated in this domain echo or fail among plant-based practitioners engaging in Muslim therapeutics and prophetic medicine. Presenter: Becky Schulthies (Brigham Young University, Department of Anthropology)

Becoming Otherwise: Multimodal (Inter)Actions in the Anthropocene: Much interdisciplinary ink has been spilled over examining the Anthropocene, but most scientists now agree that although life emerged out of an entangled web of interspecies relationships, human manipulation of the threads may lead soon to the annihilation of all. This paper presents the authors'

engagements in several multimodal and multisensorial forms of plant-human (inter)activism directed toward unleashing global awareness and transformation. We also analyze some of the contradictions and barriers encountered even in these modest efforts at contributing to planetary health and justice. The activities include corporate ESG projects (e.g., green walls), farm-to-school programs (e.g., edible classrooms), a plant-human poetry journal and some rewilding-the-body dance research, and finally a sound-and-light botanical exposition that helped visitors imagine how plants transmit and interpret signs. In each case, the intention has been to slow down and sensitize humans to other ways of communicating, to de-atomize and declassify perception, to decentralize and deconstruct hierarchy, in short to accept entanglements and relinquish top-down control. However, each of these projects was in varying ways enmeshed in institutions (corporate and non-profit, governmental and educational) and so constrained by designs based on rational efficiency and speed, impact-driven strategizing and top-down decision-making. Tension and disruption resulted in each project from the conflicting values, voices, and visions of artists and scientists, teachers and local leaders, CEOs and NGO activists. Somehow, we keep emerging from these activities with “hope” -- that (inter)activist’s dream -- that humans are becoming otherwise in “the art of living on a damaged planet”. Presenter: Kathleen Riley (Rutgers University, New Brunswick, Department of Anthropology)

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5-345

Sensory Ethnography

12:15 PM - 1:45 PM TMCC - 715 A

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

David Howes (Concordia University, Department of Sociology & Anthropology)

CHAIR:

Alexandrine Boudreault-Fournier (University of Victoria, Department of Anthropology)

PRESENTER:

Kathryn Geurts (Hamline University), David Sutton (Southern Illinois University, Carbondale, Department of Anthropology), Gili Hammer, Timothy Malefyt, Muhammad Kavesh (Australian National University), Leonidas Vournelis (Baruch College, Department of Sociology & Anthropology)

DESCRIPTION:

Sensory Ethnography Session Abstract Organizer: David Howes, Concordia University, Montreal Chair: Alexandrine Boudreault-Fournier, University of Victoria The sensory turn in the anthropology of the 1990s introduced the notion of 'sensing cultures,' which took over from the preoccupation with 'writing culture' that prevailed during the 1980s, and substituted the methodology of sensory ethnography, or 'participant sensation' for that of participant observation and textualization. Attention came to focus on 'the sharing of the sensible' (le partage du sensible) across cultural borders, as François Laplantine put it in *Le social et le sensible* (2005) – that is, as anthropologists, 'we observe, we listen, we speak with others, we partake of

their cuisine, we try to feel along with them what they experience,' and join with them in 'making sense' of that experience. This session brings together two of the pioneers of sensory ethnography (Sutton, Geurts) with practitioners belonging to the second generation (Malefyt, Hammer, Boudreault-Fournier) and the next generation (Vournelis, postdoc Kavesch). It traces the expansion of doing sensory ethnography into the domains of ethnopsychology and disability studies; experimentation with diverse media such as film (or 'multimodal anthropologies'); and, on to marketing and multispecies anthropology. As the papers in this session demonstrate, the progressive sensualization of anthropological theory and multiplication of the modalities of ethnographic inquiry has challenged many of the presumptions of Western (academic) psychology; rendered food studies more tasteful and food consumption (potentially) less wasteful; and, disclosed heretofore unsuspected dimensions of and/or to human perception, such as extra-sensory communication in a deaf-blind theatre, and the sonority of aquatic worlds. The latter (acoustic) opening is exemplified by Boudreault-Fournier's current research-creation project entitled 'Listening to a Sea of Change: Underwater Cinematographic Explorations,' which takes issue with Jacques-Yves Cousteau's 1956 film (codirected by Louis Malle) *Le monde du silence*. We now know that aquatic worlds are actually full of sounds, even though the human ear is not adequately equipped to perceive them. In her cinematographic project (which involves making underwater sound recordings in various locations, and engaging in multiple sessions of listening), Boudreault-Fournier shows how listening to the sounds of the ocean can build new forms of relationships with the aquatic worlds, a relation that is not easily accessible to humans without the mediation of technologies. She also brings out the ways in which sounds and images are experienced underwater, creating new forms of knowledge and sensitivity to the changing conditions of the ocean. Bibliography: Howes, *The Varieties of Sensory Experience* (1991); Sutton, *Remembrance of Repasts* (2001) Geurts, *Culture and the Senses* (2003); Hinton, Howes and Kirmayer, 'The Medical Anthropology of Sensations' (2008), Hammer, *Blindness Through the Looking Glass* (2019); Howes, *The Sensory Studies Manifesto* (2022); Vannini, *The Routledge Handbook of Sensory Ethnography* (forthcoming)

Toward an African Sensory Psychology : A West African (specifically Anjo-Eve) cultural psychology supports an understanding of the bodymind that diverges from that of mainstream Western (Global Northern) psychology

and neuroscience. In stark contrast to the neurological reductionism of the latter, an Anjo-Eve cultural model of 'how we know what we know' is rooted in their esoteric phrase *seselelāme* which I have glossed as bodily ways of knowing. It encompasses more than the canonical five modalities -- and sensation itself, for Anjo people, is deeply implicated in personhood, relationality, well-being, and morality. Conducting sensory ethnography in the 1990s, my observant-participation involved 'being of two sensoria' (Howes 1991), intent listening for sensory-rich language and remarks, and interviews to excavate reflection about ethno-psychological phenomena. But I lacked the neat rubric of "sensation schemas, sensation interpretants, and sensation scripts" that we now possess as part of our toolkit for a 'medical anthropology of sensations' (Hinton et al. 2008). None the less, my Anjo colleagues and I constructed their sensorium and demonstrated how it informs child rearing practices, cosmological beliefs, understanding of what it means to be healthy and ill, and so on. Two of the more highly valued senses among Anjo people include proprioception-kinesthesia and balance (or the vestibular sense) – neither of which was in my list of five to investigate when I first arrived. This paper will argue for the integral relationship between a sensorium and ethnopsychology, thereby underscoring the vital need to include consideration of Global South societies and epistemologies in the making of any claims about the universality of the brain sciences and psychology, following Boaventura de Sousa Santos' lead in *The End of the Cognitive Empire: The Coming of Age of Epistemologies of the South* (2018). Presenter: Kathryn Geurts (Hamline University)

Is Pesto the Pineapple Pizza of Greece? (with Leonidas Vournelis): What is more typical in images of the Mediterranean Diet than basil as a key ingredient flavoring pasta, salad and other "fresh" dishes? And yet, one rarely finds basil in the restaurants and home cooking of Greeks. Why don't (most) Greeks eat basil, even though it is ubiquitous in daily life and much beloved? Why does Greek cuisine with all its regional diversity historically afford little if any space to basil? In exploring this puzzle, we treat basil not as a flavor to be abstracted and studied in neurogastronomy laboratories with their accompanying "neurological reductionism," but rather as a total sensual fact, an activity embedded in many and diverse contexts. Approaching experience as inherently synesthetic, tied to a larger sensory regime, and bound up in daily practice, we explore the way the senses make a difference in Greek categorization of the edible and the non-edible. The power of the senses, never not wedded to emotions

and memories, create an experience of intensity as part of the effectiveness of ritual, and which provides the material with which identities are created and reproduced. Sensing is cultural work that makes the world sensible, and sense-making is a social activity enabled by historical and cultural contingencies. Greek experiences of basil can be traced to childhood memories, kinship, death rituals, church blessings, historical consciousness, and musical experiences, and rarely as a taste to be consumed. Thus, we take Simmel's prompt ("That we become involved in interactions at all depends on the fact that we have a sensory effect upon one another") to trace the many sensory effects that basil provides that make up Greek daily, multitemporal interactions. Presenter: David Sutton (Southern Illinois University, Carbondale, Department of Anthropology)

Extra-Sensory Communication in a Deaf-Blind Theater: Ethnography of Sensory Diversity: This paper focuses on what I call "extrasensory communication" in a deaf-blind theater, exploring the potentials, as well as limitations, of negotiating diversity and aspiring for socio-political change when those goals are contextualized in disability culture and intertwined with the sensory body. Within the field of disability culture, this paper focuses on the case study of a multi-sensory cultural center located in Jaffa, Israel, which consists of a sign-language coffee shop, a dark restaurant, and a theater bringing together deaf, blind, deafblind, hearing, and seeing performers, employees, and audiences into shared social, cultural, and educational encounters. The theater offers an opportunity for an analysis of a multi-sensory dialogical performance as expressed in the artistic means employed on stage (e.g., utilizing spoken language, sign language, subtitles, video, original music scores, audio description, and even scents), as well as in the daily interactions among participants. Based on a two-year anthropological study I conducted in collaboration with an Israeli-sign-language speaker research assistant, the paper will present the varied ways multiculturalism and pluralism based on sensory-physical-social differences can be promoted or restricted, focusing on the phenomenon of "extrasensory communication" – the way the shared work of people of different abilities and modes of communication engenders an expanded use of and connection to the senses. This enables not only bridging different cultures, languages, and identities, but also boundaries of ability and disability, merging the typically segregated sensorial mechanisms of sight, hearing, touch, and movement. Presenter: Gili Hammer

How Sensory Strategies Can Mitigate Food Waste and Help Solve the Dilemma of Hotel Hospitality: In 2017, I was hired as a consultant by the World Wildlife Fund and a conglomerate of hotel chains to propose and experiment with ideas for minimizing hotel food waste. 40% of food is discarded while alternative ways of utilizing guest food go unrecognized. My objective was to create new awareness and suggest measures within the food distribution process of hotels to curb wastefulness. I interviewed chefs, hotel managers, kitchen workers and hotel guests about the hotel food experience. However, when researching the topic, I encountered an unexpected dilemma: food is the primary means by which hotels market "hospitality" to guests. Dining buffets popularly display an abundance of food choice to guests, yet they also represent the most wasteful format: how could the hospitality industry reduce or limit a pleasure that was promoted as a benefit? Nevertheless, I discovered that a sensory strategy applied to the dining experience could subvert people into consuming less. Sensory strategies can subtly discourage guests from wasting food: using heavier and/or wide rimmed plates set kinesthetic and visual boundaries; food cooked in front of guests enhances enjoyment while reducing excess. These tactics help mitigate food waste and limit surfeit, while not interfering with the marketing dictum of hospitality that attracts guests. This paper's premise is to advocate sensory ways to craft food experience journeys that appeal to consumers' emotional concept of free choice, yet also help hotel management act responsibly to encourage moderation. Presenter: Timothy Malefyt

Rethinking Multispecies Engagement Through Sensory Ethnography : The association between multispecies anthropology and sensory ethnography foregrounds the critical role of sense-based methodological praxis that offers novel possibilities for detecting and understanding the nuances of interspecies connectedness. Moving beyond any particular sense to unravel sensorial potentialities, including how the touch invokes feelings, the sight that generates visions, the hearing that transmutes into deep listening, the taste that develops companionships, and the smell that brings back memories, a multisensorial engagement allows us to open new ways of understanding relationships that cross species boundaries. This sense-based approach carries the potential to generate new modes of knowledge-making, foster interdisciplinary collaborations, and rethink more-than-human futures. Presenter: Muhammad Kavesh (Australian National University)

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5-350

Sporting Transitions in a Transitional World

12:15 PM - 1:45 PM TMCC - 802 A

Oral Presentation Session

REVIEWED BY:

Society for Cultural Anthropology

ORGANIZER:

Sean Heath (University of Leuven)

CHAIR:

Sean Heath (University of Leuven)

PRESENTER:

Adriano De Francesco ,Sean Heath (University of Leuven),Gwyneth Talley (American University in Cairo, Department of Sociology, Egyptology and Anthropology),Ben Hildred (Durham University, Department of Anthropology),Courtney Helfrecht (University of Alabama, Department of Anthropology),Robert Tennyson (University of Washington)

DISCUSSANT:

Susan Brownell (University of Missouri, St. Louis, Department of History)

DESCRIPTION:

Sport, as a global institution, is in transition. State actors and transnational sporting organizations maintain the trend of hosting ever larger, more extravagant, expensive, and environmentally costly mega-events (i.e., The World Cup, The Olympic Games). National governing bodies of sport are struggling to address harm and abuse within their organizations and on the fields of play (CBC Sports 2023; BBC News 2023). Grassroots sport collectives become pitted against transnational governing bodies seeking transitions to more just, fair, equitable, and inclusive ways of conducting and participating in sport. Simultaneously, scholars have long shown how sport reproduces gendered, racialized and ableist inequalities, leading some to call for 'the end of sport.' The movement to 'transform sport' (Carter et al. 2018) targets the hierarchies and institutional structures in contemporary sport by unpacking the power relations which perpetuate discrimination within it. We invite participants to consider the numerous transitions happening both of sports and in sports. As scholars, themes of becoming, in-betweenness, and liminalities all open space for a radical reshaping of our understanding of the embodied practices (Crawley 2021; Rana 2022), structures (Besnier et al. 2021), and ways knowledge is produced in sport. As such, this panel explores transitional approaches, which offer multiple paths forward in the transformation of sport to effect positive change in society. Panelists are encouraged to explore the following sporting 'transitions', among others: - Sport transitions for and due to climate change - Transitions through life stages (childhood, adolescents, youth, adulthood) - Transitions from a hyper-commercialized globalized sporting sphere to local and grassroots sport - Transitions from and between indoor and outdoor sporting activities - Transitions to equitable gender and racial inclusive sports - Transitioning from a win-at-all-costs model that perpetuates abuse

and harm in sport toward embodied activities that center well-being

Becoming in Movement: Rethinking 'Play' and 'Sport' through an Ethnography of Physical Education: This paper draws from my mid-stage PhD research on the 'ordinary ethics' (Lambek, 2010) of Physical Education (PE) at a secondary school in Aotearoa New Zealand, to interrogate the conceptual boundaries of 'play' and 'sport'. Anthropology recognises in play 'not so much an activity separate from the world but a disposition toward the world' (Besnier et al., 2018, p. 28) that 'coalesces the emotional, cognitive, and moral dimensions of existence into sharp, distilled instances' (p. 34). In games, we see the structures of collective action that channel this creative force. Games bracket and extract experience from everyday life by subjecting it to explicit rules and conventions. They offer metacommunicative frames, conduits of hermeneutic engagement with cultural scripts through which the individual discovers a character and disposition. To what extent can this framework describe PE as an autopoietic space for youth subjectivities? Although the pedagogies informing the curriculum acknowledge the ontogenetic dimension of play, in Aotearoa, PE has progressively transitioned toward a 'sportified' model and is increasingly externalised to outside providers. This process has political ramifications extending both towards the historical ties between sport and colonialism and across the present configuration of an industry that commodifies the athletes' bodies and circulates racial and gender stereotypes. Through an ethnographic engagement with the phenomenological realities of students and teachers, I try to complexify the theoretical relationship between play and sport. I locate their tension within the performative architectures through which the subjects' paths of 'biosocial becoming' are woven (Ingold & Palsson, 2013).

Presenter: Adriano De Francesco

'Banter is a part of swimming': transitional forms of linguistic play: For competitive youth swimmers in England, Brexit, the current European energy crisis, the closure of recreation centres during COVID-19 lockdowns, and Swim England's mismanagement of abuse and child welfare complaints from affiliated competitive clubs have all contributed towards a transitional shift in swimming patterns, places, and practices. For youth suddenly caught out on 'dry' land, transitioning from highly sociable aquatic spaces to isolating at-home training regimes forced a transformation in both athletic practices and self-formation. Similarly, accusations of welfare

mismanagement by the national government body, Swim England, have increased focus on well-being, safeguarding, and the agentic cultivation of well-being by youth within competitive swimming regimes. Youth are already situated within transitional worlds (changing schools; changing bodies; life-stage transitions; qualifying for the next level of competition; etc.) with junctures and 'disjunctures' (Amit 2015) forming the background of their lifeworlds. Within this turbulent environment, I trace transformations in sociability, banter, and physical practices of girls and boys enrolled in a competitive swimming squad. In learning the social and linguistic skills to banter, or in learning ways of sensing their bodies and environment in order to enact fast swimming, youth have the capacity to provide meaningful contributions to transforming the governance of their squad, club, and sport at large.
Presenter: Sean Heath (University of Leuven)

Pickleball in Transition: The Liminality of Potential and Promise: Pickleball, once a sport relegated to the geriatric community, has now become America's fastest growing sport. The sport saw a surge of enthusiasm during the COVID-19 pandemic, which grew the sport exponentially increasing the players. As a saying goes the sports is "easy to learn, difficult to master" and has a low field of entry in terms of equipment and access to public space. The sport has generated interesting debates regarding the transition from pastime to professional leagues, from a sport for the retirement communities to now recruiting young players. In this birth of a sport popularity, the transition's the wave of popularity an offer insights into how a sport can become inclusive or exclusive to communities, and how larger sports governance addresses investment and the sports future. This paper examines the current state of affairs of pickleball globally and its future as a potentially inclusive, far-reaching sport. Using Besnier et. al's (2018) call to use sports ethnography as a way to analyze the local, national and global as mutually constituting institutional and personal networks of unequal power, I will discuss how this sport's origins create a new pathway for sports going forward.
Presenter: Gwyneth Talley (American University in Cairo, Department of Sociology, Egyptology and Anthropology)

Changing the Field? Concepts of change in local and global Sport for Development and Peace: In the recent past, numerous review articles covering the academic research on Sport for Development and Peace (SDP) have been published. While this suggests that a rapidly growing field of study is reaching a point of critical mass, efforts to cohere the field have had limited success.

Though common ground has been found in critically assessing the potential of sport in development contexts, the idea that sport can incite positive social change remains under-theorised, with limited exploration of change by SDP scholars. So while many researchers have shown there is limited evidence sport affects development outcomes, these same scholars remain unsure how sport could be better employed for social change. Reviewers note that future examinations of SDP must tie together micro, meso and macro level analyses, with some suggesting that examining SDP in isolation is itself problematic, as SDP must be understood in connection to broader issues. By focusing on SDP in specific settings, this scholarship ignores the complex contexts within which sport is mobilised for development and peace, and the discrepancies in notions of change that exist at local, national, and international level. In sum, researchers of SDP that wish to substantiate robust theory about the link between sport and change must assess change within and across contexts. Consequently, in this paper I review the various concepts of change found in specific SDP contexts, what these say about sport as a social phenomenon, how they are mobilised by individuals, and how successful these may be. I will draw together the ideas of change mobilised by practitioners, participants, SDP organisations and in SDP research, and also assess how these ideas change when mobilised at the local, national, and international levels. In doing so, I highlight that cohering the field of SDP requires not only examining the connections between SDP contexts, but in understanding the ideas of change that support such activities. Presenter: Ben Hildred (Durham University, Department of Anthropology)

Socioecological predictors of sport participation among U.S. children: Sport participation is posited to promote physical and mental health, to reduce potential for chronic disease, and to aid in development of interpersonal skills. Yet, many young people in the U.S. do not participate in sport and have limited physical activity, with attendant negative effects on health and wellbeing. Models of health derived from socioecological frameworks suggest that factors from across the systems in which children are embedded may influence sport participation. Using this approach, we here evaluate the variables that predict involvement with sports among U.S. children (<18 years old). Our sample is derived from the 2020 National Health Interview Survey dataset, the last time sport participation was included in the survey. Results from a logistic regression indicate that a wide range of factors influence whether a child is engaged in organized

physical activity. Specifically, age, sex, race, parent education, family income, and region are key determinants. Further, our findings suggest that sport participation declines precipitously with age, but parent education and income may be important buffers. Reduction of financial barriers across childhood, but particularly in adolescence, may be key to increasing sport participation and amplifying the lifelong benefits associated with physical activity. Presenter: Courtney Helfrecht (University of Alabama, Department of Anthropology)

Experiences of psychosocial stress during the COVID-19 pandemic in US college students: Organized sports are a vital source of physical activity and socialization for US youth, and participation is connected to physical and mental health benefits. Notably, many proponents believe these benefits persist, improving well-being into adulthood, and they support and normalize high investment in these activities. However, whether these benefits continue into young adulthood independently from related social factors, if they differ between sports, and how organized sports compare to non-organized activities is unclear. This study uses a mixed-methods approach to investigate these questions in a sample of US college students (N = 197) recruited throughout the COVID-19 pandemic (Fall 2020 – Spring 2022). Participants reported the sports they participated in growing up and when and how long they participated. They also responded to survey, free-response, and interview questions about their childhood levels of psychosocial stress, their current psychosocial stress, current physical activity, and how the COVID-19 pandemic impacted their lives. Preliminary analyses suggest that longer, more regular participation in organized youth sports predicts lower psychosocial stress during the pandemic but that this association is mediated in part by current membership on an NCAA sports team. My presentation will delve more deeply into these results and critically assess the view that organized youth sports inherently protect individuals' well-being as they transition into adulthood and face novel challenges in new ecologies. Further, I will discuss how the challenges of the COVID-19 pandemic offer a unique insight into understanding the impacts of organized sports on young adults. Presenter: Robert Tennyson (University of Washington)

5-355

[Synaesthetics- An Anthropology Beyond the Senses](#)

12:15 PM - 1:45 PM TMCC - 604

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Roshanak Kheshti ,Salar Mamani (University of California, Berkeley),William Scarlett

DESCRIPTION:

This panels uses the term 'Synaesthetics' to refer to sensory fields that exceed the senses as well as sense-making – that which overflows the boundaries of an orderly aesthetics, or normative sensings, to generate openings and exposures through bodies, prostheses and networks, creating new possibilities of response, of reception and emission, and hence of relationality into existence. If the senses have a history, as Marx famously declared, we approach synaesthetics as a field in which one can cultivate or entrain the sensorium otherwise to not only sense beyond the discreteness of the five senses, but also to to emit and respond beyond or below our levels of awareness in registers that we ourselves cannot fully perceive but may nevertheless cultivate by responding to others. Each of the papers will explore ways in which synaesthetic encounters can bring each other and the world in to new or alternative modes of existence.

“We See with the Skin”: Zora Neale Hurston’s Synesthetic Theory: Zora Neale Hurston opens her short story “Black Death” by writing: “We Negroes in Eatonville know a number of things that the hustling, bustling white man never dreams of... He is a materialist with little care for overtones. They have only eyes and ears, we see with the skin.” Hurston’s localization of this mode of perception on the largest organ of the body presents seeing with the skin as not only a Black sensibility but also her methodology thus framing Hurston’s promiscuous use of recording technologies (like audio recording, film, photography, and writing) as prosthetic organs that exceed the limits of “writing fieldnotes” otherwise standardized among ethnographers of her day. Drawing on archival research performed over the course of ten years I examine Hurston’s diverse body of work attending to how synesthesia functions for her throughout. What I contend is that hers is not a salvage methodology, it is an encrypted and improvisational performance ethnography toward a theorization of Black life. As a neurological phenomenon, synesthesia is described as a crisscrossing of sense perceptions but prior to cognitive science’s application of the term, synesthesia was used to describe the instinctive means by which bodies

perceive by a number of philosophers. In Hurston’s work, synesthesia represents a social and political condition, one in which Black skin can see. Hurston’s synesthetic theory reveals the fundamentally flawed premises of a deracinated organization of modes of perception; for her, to “see with the skin” is a theory and praxis of Black aesthetics. Presenter: Roshanak Kheshti

Crude Inhale and the Toxic Synesthetic: Toxicity is not often described as an aesthetic experience because toxins revel in our base senses. They mix with our fluids, with mucus, with saliva, and slide into the intimate organs of our bodies. Toxicity is a good place to explore aesthetics because it brings the distancing mechanism of our sense organs into crisis. When we inhale toxins, our sense organs become enmeshed with the outside world, a world warmed in the heat of fossil fuels. In this paper, I offer two proposals: First, I read intoxication as a synesthetic experience where sense organs become bound with toxins and their distinct delineations become impossible to hold. Second, I propose that toxicity not only unsettles the coherence of aesthetic categories but decenters the human as the site of sensory perception. As Katherine Hayles has provocatively asked, “What would it mean to imagine an aesthetics in which the human is decentered and inanimate objects, incapable of sense perception as we understand them, are included in aesthetic experience?” What would happen, in other words, if we thought (syn)esthetics through the materiality of a substance such as crude oil? Can crude oil, as a sentient, living matter, enable aesthetic knowledge in such a way that breaks down the boundaries between the human and the nonhuman, and can toxic materials such as oil teach us something about how we sense ourselves in the world? Presenter: Salar Mamani (University of California, Berkeley)

Being There and Not There: Making Presence in Virtual Reality and Forest Therapy : 'Presence' is a central concept and experience in social contexts ranging from virtual reality research to mindfulness practices and ecology. Often described as the experience of 'being there,' presence is a cultural category referring to multisensory phenomena that often emerge where the boundaries of the 'real' are disrupted through sensory displacement into some kind of 'elsewhere.' Presence commonly describes the feeling of reality, especially where it goes beyond what is commonly defined as real. This research approaches presence not as primarily a technological phenomenon but as a sensory and cultural one that expands latent sensory and conceptual

ambiguities around the real. It explores how presence is currently being cultivated, described and experienced in VR research and Forest Therapy as liminal states of being there and not there, by immersing participants in synaesthetic environments between embodiment and disembodiment, the material and the immaterial, reality and illusion. Presenter: William Scarlett

5-360

The Last Mile: Energy Dilemmas at the Edge of Infrastructure

12:15 PM - 1:45 PM TMCC - 714 A

Oral Presentation Session

REVIEWED BY:

Society for Economic Anthropology

ORGANIZER:

Kristin Phillips (Emory University, Department of Anthropology)

CHAIR:

Kristin Phillips (Emory University, Department of Anthropology)

PRESENTER:

Nicholas Caverly (University of Massachusetts, Amherst, Department of Anthropology), Wan Smith, Erin Dean (New College of Florida, Division of Social Sciences), Kelly Askew (University of Michigan, Department of Anthropology)

DISCUSSANT:

Gokce Gunel (Rice University, Department of Anthropology), Kristin Doughty (University of Rochester, Department of Anthropology)

DESCRIPTION:

In the parlance of shipping and transportation industries, 'the last mile' is the last leg of a journey from a hub to a final destination—the leg that is typically the most expensive and the most difficult. The economic inefficiency of the last mile poses financial and logistical problems not only for postal services and supply chain managers, but is also a profound challenge to the extension of electricity networks. Around the world, people have constructed an astounding variety of political, technological, and economic forms to solve or overcome the problem of the last mile in electrification and to access and finance rural energy services on the margins of infrastructural networks. Such energy institutions—some in existence since the 1940s, others only nascent entities—include rural electricity cooperatives, mini-grid authorities, utility boards, village

electricity committees, and savings groups. The function of these groups is to mobilize capital for the extension of energy services, establish and enforce regulatory norms, oversee services, and distribute and redistribute their costs. In doing so, they serve not only vital economic and technological roles, but also often fraught social and political ones. This panel aims to advance anthropological conversations about energy, infrastructure, and the social construction of rural worlds. Building on theorizations of infrastructure (Anand, Gupta, & Appel 2018; Harvey, Jensen, & Morita 2017; Simone 2012; Star 1999); energopower (Boyer 2014); cultures of energy (Strauss, Rupp, & Love 2013) and energy frontiers (Degani, Chalfin, & Cross 2020), this panel theorizes energy practice and governance in the social space of 'the last mile.' Drawing on case studies in both East Africa and North America, it asks: What political, social, and economic forms and practices have emerged to contend with the challenge of the last mile? How have these changed over time? How do these institutions mediate access to energy and distribute and redistribute its costs? How do different social actors understand, explain, and justify selective energy service and/or differentiated pricing systems? Who is involved in the governance of collective energy resources and how do people obtain or contest this authority? And how do last mile institutions arbitrate or prompt social debates about inequality, consumption, citizenship, and/or rights?

Tensions of Affordability and 'Non-emitting' Energy on New England's Rural Edge : This paper explores how rural polities navigate thorny, sociotechnical dilemmas involved in equitable transitions to renewable energy. It does so through ethnographic and documentary analysis of unsuccessful campaigns to divest municipal utilities in western Massachusetts from nuclear energy. This rural region largely receives electricity through for-profit utilities servicing millions of accounts across New England. However, six towns operate municipal electrical utilities established in the late-19th and early-20th centuries, with each servicing between 460 and 26,000 accounts. With energy prices spiking globally, Massachusetts' for-profit utility customers have shouldered up to 60% rate increases. Meanwhile, municipal utilities' rates have remained relatively low. Consistent rates stem from the small towns holding ownership stakes in hydroelectric dams and the two remaining nuclear power stations in New England. Whereas state energy transition requirements bind for-profit utilities to achieve 100% 'renewable' energy by 2050, municipal utilities are required to achieve 100% 'non-emitting' energy—a category that adds nuclear

and hydroelectric sources alongside renewable solar and wind. Despite pressure from renewable energy advocates to voluntarily divest from nuclear energy and its environmental risks, municipal utility boards have collectively maintained reactor contracts. Their decisions cite renewable energy rates that would unfairly burden low income and elderly neighbors. This paper thinks from the tensions between environmental and economic justice embedded in attempts to balance carbon emissions, radioactive consequences, and energy access. It argues that calculations made by last mile institutions like municipal utilities do not merely affect geographically limited constituencies. They also shape operations of the broader grid. Presenter: Nicholas Caverly (University of Massachusetts, Amherst, Department of Anthropology)

Belling the Cat: Rural Electric Cooperatives, Race, and Democratic Governance in the Deep South: Rural electric cooperatives—also known as electric membership corporations, or EMCs—emerged in the 1930s to electrify rural areas not served by for-profit utilities. Today EMCs power 56% of the US landmass, including 92% of persistent poverty counties. In Georgia, EMCs are regulated only by elected boards, who govern cost distribution, investment, and energy mix for rural spaces. But EMC boards are unlikely to reflect the demographic diversity of their members, especially in the South, where they tend to be white men who may keep their position for decades and have been documented to suppress voices of Black member-owners. Racial justice advocate Steve Suitt recalled his 20-year quest to force integration of EMC boards. He asserted: “If we make democracy work, we solve many of the problems in EMCs. But, it’s like in Aesop’s fable where a group of mice meet about their enemy, the Cat. One proposes: ‘All we need to do is bell the cat!’ The mice all rejoice at this solution, until an older mouse asks, ‘But who will bell the cat?’ The question is how exactly do we impose democracy on EMCs?” Strong democratic accountability, for Suitt, is the obvious answer to racism in EMC governance, but it is also the key question: How do we build democratic institutions on the foundations of segregation, disenfranchisement, and structural poverty? Indeed, how do we bell the cat? This co-authored paper documents a 2022-2023 community scorecard project to democratize EMCs in Georgia co-led by an energy justice organizer (Wan Smith) and a cultural anthropologist (Kristin Phillips). In the project, Georgia’s 41 EMCs were rated on their democratic governance based on community-driven criteria, with results being used to drive change at EMCs. We ask: how do EMC member-owners in Georgia

conceptualize democratic governance? What does a review of EMC bylaws reveal about EMC governance in Georgia? And what practices and principles should guide efforts to improve democratic governance? Presenter: Wan Smith

The Face of Electricity: Household Connection and Moral Meaning in a Post-Socialist Utility: This paper considers the “last mile” of energy infrastructure from the perspective of those enabling household connections, the utility technicians and managers who are in many ways “the face of electricity” for rural customers. On the island archipelago of Zanzibar, a recent presidentially-decreed policy change has dramatically lowered the cost of household electrical connection in pursuit of an ambitious 2032 universal electrification goal. While previously residents were responsible for paying the costs of extending electrical infrastructure to their homes, under the new plan the costs and labor of constructing this “last mile” of infrastructure connection falls directly on the beleaguered state-run electrical parastatal, ZECO. In exploring the logistical, political, and social work of connecting homes to electricity, this paper asks, how are state goals of universal electrification and the economic policies designed to stimulate connection experienced and negotiated by the managers and technicians of state-run utilities? What physical and emotional labor goes into connecting homes? How are ongoing material challenges of capacity and supply negotiated and resolved at the level of household connection? And how do legacies of socialism persist in contemporary relationships between customers and utility employees? The labor of the last mile is personal in Zanzibar; it is at the point of household connection that the social composition of infrastructure, the relationships that may be obscured in the technical networks of poles, amps, and wires, is once again made manifest and mutable. Presenter: Erin Dean (New College of Florida, Division of Social Sciences)

‘Last Mile’ Electrification in Tanzania: Generating an Infrastructural Palimpsest: Energy access in rural mainland Tanzania is a rapidly expanding enterprise with a multiplicity of competing actors and initiatives. In this study, we interviewed leaders and residents from 22 “last mile” villages in Dodoma, Iringa and Kigoma regions about village access and use of electricity. The national grid, off-grid diesel generators and power plants, and solar electricity dominate the electricity sphere, with all but one village having access to some combination of these. Uses range from household lighting to income-generating activities, but every

source of electricity possesses significant limitations. Access rates, costs, and governance structures proved to be some of the largest issues. Despite a village reporting electricity access, for example, the actual proportion of residents accessing electricity varied dramatically, from 8% connectivity to the national grid in one village to 90% using solar in another. Reasons for these disparities included geographic and socioeconomic divides, in which those far from electricity lines and those with the lowest incomes had lower rates of access. Flat-rate payments appeared to be detrimental to low-income families who were often disconnected from the grid due to inability to pay, with a possible resolution in smart meters that allow households to pay for what they use. Years-long delays in installation of the national grid and problematic maintenance and community governance of the mini-grids also impacted availability and cost. Finally, successive electrification projects introduced by different actors with discrepant payment models have produced an infrastructural palimpsest in which decaying forms of energy infrastructure are visible alongside newer interventions. This co-authored paper by Hannah Schneider and Kelly Askew will examine each of these factors and explore local responses to electricity connectivity and the governance quandaries they generate in “last mile” communities. Presenter: Kelly Askew (University of Michigan, Department of Anthropology)

5-365

The Poly Transition: Plural marriage, polyamory, and marriage in global flux

12:15 PM - 1:45 PM TMCC - 709

Oral Presentation Session

REVIEWED BY:

American Ethnological Society

ORGANIZER:

Bruce Whitehouse (Lehigh University, Department of Sociology and Anthropology)

CHAIR:

William Jankowiak (University of Nevada, Las Vegas)

PRESENTER:

William Jankowiak (University of Nevada, Las Vegas), Rebecca Lester (Washington University in St. Louis, Department of Anthropology), Melanie Heath (McMaster University), Bruce Whitehouse (Lehigh University, Department of Sociology and Anthropology), Magdalena Brzezińska

DESCRIPTION:

In many regions of the world, including North America and Europe, monogamy is regarded as the default if not the only form of marriage, while plural marriage is widely regarded as a backward custom and polyamory is either stigmatized or unknown. Yet the presence of various non-monogamies in a diverse array of contemporary societies suggests fascinating global changes afoot in the construction of marital relations, household organization, and sexuality, and the modern 'companionate ideal' of monogamous marriage is not as dominant as it once appeared. In some settings, polygamy thrives either clandestinely or in the open. In other settings, polyamory is an emerging trend. Based on their ethnographic study of polygamous marriage and polyamorous relationships in Europe, North America, and West Africa, the scholars on this panel consider what these non-monogamies signal about the future of marriage and intimacy in the twenty-first century.

Themes and Trends in the Study of Fundamentalist Polygynous Relationships: Since the Middle Ages, people have erroneously misunderstood the primary motivation for establishing a polygamous family. Contrary to the prevailing folklore, the polygamous family was never principally designed to satisfy male sexual desire. On the contrary, it is the institutionalization of a marriage and family system intended to increase reproduction to achieve an exalted spiritual state of being. It stands in contrast, therefore, to the monogamous family system, which is ideally anchored in a couple's intimacy, complemented by active co-parenting of the mother and father. The polygamous family system values and promotes the development of warm, supportive relationships with all family members. Its structure is distinctly more collective than individualistic. My talk will provide a summation of the state of the field, its persistence patterns, and notable exceptions with an eye on where future research may be directed. Presenter: William Jankowiak (University of Nevada, Las Vegas)

“It’s Relating on Steroids”: Polyamory, Anxiety, and the Politics of Intimacy: Polyamory/Ethical Non-monogamy (ENM)--is by many reports the fastest growing sexual practice in the United States, with estimates that one in five American adults is engaged in polyamorous relationships (Haupt et al. 2017). While open relationships are certainly not new, polyamory/ ENM is moving from the fringe to the center, becoming an example of what McDougall (1986) calls “neo-sexualities” or new configurations of intimacy, affinity,

and economic ties. Both NPR (2019) and Scientific American (2013) have characterized this rise in polyamory/ENM as “the new sexual revolution.” From feature articles in Medium, Vogue, and The Atlantic to reality TV shows and plot lines in network dramas, polyamory/ENM has, in many ways, become mainstream. It seems, then, that something tectonic is shifting in how many Americans think about, practice, and experience sexual and emotional intimacy. Using the poly concept of compersion (getting pleasure from your partner’s pleasure, even if it’s with someone else) as an entry point, this paper explores how poly practitioners understand the dynamics of intimacy and ethics, and what this might tell us about the shifting foundations of American social institutions. Based on interviews, life history narratives, and case studies, this paper engages questions of why different people get involved in polyamory/ENM, what it’s like to live plural intimacies on a daily basis, and why some people choose to leave. In doing so, it explores intimacy as an intersectional phenomenon that is intimately bound up with culturally shaped structures of value and care. Presenter: Rebecca Lester (Washington University in St. Louis, Department of Anthropology)

Polygamies in Comparative Perspective: France, Canada, and the United States: In the Global North, governments regulate forbidden intimacies—intimacies that are prohibited based on the need to uphold the white, monogamous, heterosexual family ideal—to determine what the state sees as its limits of tolerance. One form of forbidden intimacy that is viewed as especially objectionable is polygamy. Drawing on ethnographic research in France, Canada, and the United States, this paper argues that there isn’t a monolithic, inherently harmful form of polygamy. Instead, there are polygamies lived differently based on social context, geography, and multiple other factors. I theorize the concept of labyrinthine love to capture the multiple ways that polygamies are lived. Second, I demonstrate that regulating polygamy allows states to define themselves against a racialized Other. Regulation becomes a way to displace anxieties about current changing structures of intimacy onto this family form characterized as inherently harmful and outside the realm of Western ideals. Presenter: Melanie Heath (McMaster University)

Normative Polygyny: How Plural Marriage Shapes Society in Mali, West Africa: In many societies around the world, polygamy is stigmatized if not criminalized. Even in some Muslim-majority countries such as Malaysia and Indonesia, it is often practiced

clandestinely, and husbands taking additional wives open themselves up to accusations of impropriety. In West Africa, by contrast, polygamy (specifically polygyny, the marriage of one man to multiple wives) remains common and generally socially accepted. In the case of the Republic of Mali, where up to half of married women share their husbands with at least one other wife at some point during their marriages, polygyny is quite normative: polygynous households set the standard for all other households in many respects, and polygyny remains deeply rooted in everyday life, even in urban areas. Malians often express suspicion of monogamy, for reasons largely specific to their country’s history and legal system. Ultimately, I conclude, polygyny’s normative status in Mali is less a matter of culture and more a matter of power relations and gendered opportunity structures which serve men’s needs while making it more difficult for women to avoid polygynous marriages. Yet polyamorous pre-marital strategies by young women as well as men prior to marriage suggest ongoing shifts within these power relations. Presenter: Bruce Whitehouse (Lehigh University, Department of Sociology and Anthropology)

Coping with Polygyny: the Attitudes of Women in the Gambia and Guinea-Bissau: Polygyny seems largely inescapable to many women in Guinea-Bissau and the Gambia as it is a well-established norm in West Africa. It is a type of marriage based on male privilege of sexual entitlement and more broadly on gender inequality. Polygyny has a negative impact on women’s emotional fulfillment and their sense of self-esteem. Some women voice aspirations to romantic love and monogamy, inspired by the global media and the Western monogamy ideal. A few embrace the patriarchal polygynous ideal. Most do not oppose polygyny directly but accept it with resignation. Yet they do not remain passive. Rather than attempting to challenge the entire institution of polygyny, women try to negotiate better terms for themselves within it. They approach it pragmatically. The polyamory of pre-marital relationships in the region, on the other hand, seems to pose a certain challenge to polygyny as it has an enduring impact on people’s understanding of intimacy, love and sexuality. Presenter: Magdalena Brzezińska

5-370

Transitioning Lenses: Navigating Neurodiversity and Neurological Identities

12:15 PM - 1:45 PM TMCC - 717 B

Oral Presentation Session

REVIEWED BY:

Society for Psychological Anthropology

ORGANIZER:

M. Cascio (Michigan State University)

CHAIR:

Anna Jaysane-Darr (Massachusetts College of Liberal Arts, Department of Sociology, Anthropology & Social Work)

PRESENTER:

Elizabeth Mathews, M. Cascio (Michigan State University), Elizabeth Fein, Anna Jaysane-Darr (Massachusetts College of Liberal Arts, Department of Sociology, Anthropology & Social Work), Catherine Tan (Vassar College)

DISCUSSANT:

Project Filus Team Pamela Block (Western University)

DESCRIPTION:

Neurodiversity, the idea that neurological difference is an important part of human diversity, has grown in social and scholarly prominence in the past several decades. The neurodiversity movement started with, but was never limited to, autistic self-advocates (Graby 2014; Singer 1998). Although initially a marginalized perspective, scholars, clinicians, researchers, and the media are increasingly engaging with neurodiversity in a variety of ways. These engagements reflect the increasing dominance of the 'neuro' as a paradigm for understanding disease, behavior, sociality, and the self (Gardner et al 2018; Ortega 2009). This panel considers the ways autistic people, fandom communities, teachers, and therapists engage with the neuro, neurodiversity, and neurological identities, transitioning between different ways of considering neurology, identity, similarity, and difference. While neurodiversity may be considered a 'model' of difference, compared and contrasted with social, medical, and other models of disability, this panel considers how people mix and match and otherwise navigate these various ideas in daily life. Elizabeth Mathews will present narratives of women pursuing an autism diagnosis in adulthood, and the positives and negatives participants identified in receiving the diagnosis, asserting the validity of self-diagnosis in a context of medical negligence and limited access. M. Ariel Cascio will present narratives of autistic employees in Michigan, USA, about similarities to and differences from others at work, highlighting how meanings of work contribute to the construction of meanings of autism. Catherine Tan will present ethnographic research with autistic rights activists,

mostly in the Northeast USA, arguing that this social movement generates and enacts contentious knowledge that challenges orthodoxy. Elizabeth Fein will present ethnographic research in the furry fandom in the United States and Canada, describing how the fandom welcomes social participation of autistic people and arguing that neurodiversity itself is a source of cultural innovation. Anna Jaysane-Darr will present ethnographic research in South Africa exploring how teachers and therapists use language of similarity and differences from students in autism schools to explore their own neurotype, arguing that this personal navigation is more complex than the therapeutic system itself implies. Pamela Block will serve as discussant, and the panel will invite questions and comment from the audience. References: Gardner, John, Narelle Warren, Paul H. Mason, and Juan F. Dominguez D. 2018.

'Neurosocialities: Anthropological Engagements with the Neurosciences.' *Medical Anthropology* 37 (3): 189–93. Graby, Steve. 2015. Neurodiversity: bridging the gap between the disabled people's movement and the mental health system survivors' movement? In Helen Spandler, Jill Anderson, and Bob Sapey, eds., *Madness, distress and the politics of disablement* (pp. 231-244). Policy Press. Ortega, Francisco. 2009. 'The Cerebral Subject and the Challenge of Neurodiversity.' *Biosocieties* 4 (4): 425–45. Singer, Judy. 1999. Why can't you be normal for once in your life? From a 'problem with no name' to the emergence of a new category of difference. In: Corker M and French S, eds, *Disability Discourse* (pp. 59-67). Buckingham: Open UP.

Autism in Women: What are the costs of a diagnosis made in adulthood?: This paper explores what it means to be female and autistic. For years, autism has been known as a "boys disease." Girls just did not have autism. As a result, women have often been labeled as hysterical and moody to the point where women have reported overmedicalization to keep them compliant. Women with autism may be viewed as less capable or intelligent impacting their educational and professional opportunities. For survival, women will mask—perform certain behaviors while suppressing others to be more like the people around them. This paper presents the results and analysis of qualitative research exploring the struggles women have had pursuing an autistic diagnosis. Out of 75 narratives from autistic women, 35 reported trauma from medical negligence and trauma associated with a lack of support from medical professionals, friends, and family alike. For some women, a diagnosis gives them a sense of relief and understanding of their struggles. Others experience social isolation and the loss of their identity. This study

richly describes how Autism presents itself differently in females than it does males and highlights variation in how autistic women engage with diagnosis and identity. In light of participant narratives, I argue that self-diagnosis must be seen as valid due to exorbitant financial costs preventing women from obtaining a diagnosis and accessing crucial support and interventions. Presenter: Elizabeth Mathews

“We're pretty dedicated to what we do”: Autistic Employees Narratives of Similarities and Difference: Employment has become a salient site of concern for autistic people, advocates and self-advocates, as well as scholars. Clinical and educational literature often focuses on entry into the workforce as an important part of a “transition to adulthood.” Anthropological literature addresses this transition period through the anthropology of adolescence. Anthropological and related literature has documented many different ideas, medicalized and non-medicalized, about what autism “is” that impact clinical practice, educational work, and personal identity. Today, we ask: how do autistic people describe these similarities and differences as they relate to work spaces? Is autism important in those distinctions and if so, how? We will draw on semi-structured and photo-elicitation interviews with autistic employees to present amalgam stories representing two typical narratives of similarities and differences at work: those who identified being autistic as a core similarity to or difference from others at work; and those who emphasized professional, cultural, and/or experiential similarities and differences over neurotypes. We propose that the meaning that the participants made of their work itself related to the meaning they made of autism at work. Work can be a means to an end in which autism and disability figure as key axes of difference. Work can also be an end in itself in which work goals, interests, and roles take prominence. Negative case examples will also be discussed. While autistic people indeed bring unique strengths and needs to the workplace, autism is not all-defining for autistic employees and meanings of autism at work are contextually dependent. Presenter: M. Cascio (Michigan State University)

“In This Community, We Take Everything At Face Value”: Neurodiversity in the 'Furry' Fandom: This paper explores the ways in which neurodiversity functions as a driver of social and cultural innovation within a particular creative community: the “furry” fandom. Furies have a keen interest in anthropomorphic animals – walking, talking, human-animal hybrids of the sort one might see in a Disney cartoon or read about in fantasy

literature. A thriving global subculture, consisting largely but not exclusively of young adults, has coalesced around this shared interest. At get-togethers both virtual and live, furies celebrate anthropomorphism through developing and roleplaying their “fursona”: a version of oneself as an imaginary anthropomorphic animal, often possessing one’s idealized or desired traits. Demographic research within the fandom has suggested that up to 15% of furies identify somewhere on the autism spectrum. The research being presented here today sought to explore why. What is it about the furry fandom that invites and supports such a high rate of social participation by people on the spectrum? And most importantly, what might people who are not furies (such as this researcher) learn from this community about how to build more inclusive and participatory spaces? This paper presents the results of an ethnographic study of autism in the furry fandom, involving five years of participant observation, interviews and focus groups at furry conventions in the United States and Canada, as well as online qualitative and quantitative surveys. I will focus particularly on how neurodiversity itself functions within the fandom as a source of new social and cultural practices that facilitate greater accessibility. Presenter: Elizabeth Fein

Neurological Identities in the Neo-Apartheid Special Education System: Post-apartheid South Africa inherited from the apartheid era a concept of disability that categorizes it as radical difference that must be separated and hidden in ways that are deeply entangled with the lingering effects of their racial stratification system. This is exemplified in the persistence of special schools for disabled learners and an entrenched stigma toward autism and other disabilities in the post-apartheid state. Given this context, this paper explores how neurological disability is conceptualized in the interpersonal therapeutic domains of the classroom and clinic. Drawing on fieldwork data from autism schools and organizations in the Western Cape, South Africa, I explore how teachers and therapists construct their own neurological identity in relation to their learners. This identity is not built on a purely neurotypical-neurodivergent binary, but rather operates in the transitional space in between, working through and against the binary as they try to understand their own neurotype. Sometimes this identity is framed as difference, sometimes as likeness, and often something of both, a kind of hybrid model that captures the intersubjectivity of the educational and therapeutic space. Thus, I find that teachers and therapists have a more complex relationship to neurological disability than the therapeutic context might imply, one that has

the potential to transform the South African special education system. Presenter: Anna Jaysane-Darr (Massachusetts College of Liberal Arts, Department of Sociology, Anthropology & Social Work)

Among 'fellow travelers': Social movements as spaces to reconstruct and empower autistic identity.: The field of autism is populated with a diverse group of stakeholders: autistic people, parents, advocates, researchers, clinicians, etc. This study investigates the autistic rights movement and how it organizes the social, conceptual, and material resources to reimagine autism. The autistic rights movement conceptualizes autism as a human difference that should be respected

and valued—not treated or 'cured.' I argue that social movements like this one are important spaces for the cultivation of contentious knowledge—or knowledge that aims to challenge expert authority and orthodoxy. Within the autistic rights movement, members form and empower an autistic identity that resists medicalization. They create temporary physical and social spaces to model acceptance. Drawing from ethnographic observations (meetings, conferences/retreats, and special events) and interviews with 37 autistic rights activists, this study illustrates how contentious knowledge is collectively generated, enacted, and protected within social movements. Presenter: Catherine Tan (Vassar College)

On Demand Sessions

6-100

“Before there was nothing”: pursuing a good life on the coast of south Goa (India)

Talk - Virtual Pre-recorded

REVIEWED BY:

American Ethnological Society

PRESENTER:

Raquel Maria Mendes Pereira

DESCRIPTION:

Anthropological studies give a comprehensive account of the analytical possibilities that emerge when we conceive tourism as a complex and multidimensional arena, rather than an abstract and external entity with detrimental effects on 'passive' populations (Leite and Graburn 2009; Stronza, Hunt and Fitzgerald 2019). However, little attention has been given to the experiences and practical responses of those situated on the social system's margins who become small-scale entrepreneurs through tourism and utilize local knowledge to succeed in their endeavors (Adams and Sandarupa 2018). Based on a long-term ethnography conducted with artisanal fishermen in south Goa, that are also tourism businessman, this presentation contributes to these reflections. In addition, it will focus on people's motivations to enter and succeed in tourism, arguing that these choices are influenced by social dimensions not related to tourism itself. Understanding these underlying dimensions, which require anthropological scrutiny, is essential for fully comprehend the complex arena of tourism in Goa.

Through a description and analysis of a lived story of transition moments (fisheries industrialization, work mobilities, environment governance, and tourism processes), this paper shows what drove these artisanal fishermen to become micro entrepreneurs, by arguing that their motivations and responses can only be read by paying serious attention to the social entanglements that are produced in fast-changing and disturbed landscapes (Lounela, Berglund and Kallinen 2019) or overheated ones (Ericksen 2016), where disturbance is understood as incorporating possibility (Tsing 2015) for a life well lived or a good life (Fisher 2014).

6-320

“Cooking without tasting” sensory experience of undocumented Indonesian immigrants in Southern Illinois.

Talk - Virtual Pre-recorded

REVIEWED BY:

General Anthropology Division

PRESENTER:

Lumban Arofah

DESCRIPTION:

This study explores the experiences of Indonesian undocumented immigrants who work as hibachi chefs in Asian restaurants in Southern Illinois. The process of migration is fraught with uncertainty and transition, particularly for undocumented workers. The research shows that these workers must rely on sensory experience and knowledge to survive in their jobs,

despite having no formal culinary training. Unlike in Indonesia where cooking is typically followed by tasting, undocumented chefs must cook in front of customers without the benefit of tasting the food. Instead, they must use their senses of smell, sound, and color to judge the quality of their dishes. Understanding the unique sensory cues of each food ingredient, such as meat, rice, noodle, vegetable, and shrimp, is essential to avoid termination by restaurant owners. This study investigates how these chefs adapt to their new sensory environment and learn to cook in a new way. The study also examines the metaphorical language these chefs use to describe their sensory perceptions, including how they use their sense of hearing to not only literally listen for sizzling meat and customer requests but also metaphorically to hear about job opportunities in other restaurants to secure their income and safety. Safety is particularly crucial as their undocumented status makes them vulnerable to exploitation. Through this study, we gain insight into the daily lives of undocumented immigrants and how they navigate their new sensory environment.

6-115

“Don’t forget that you’re Sahrawi”: Young refugee-students becoming migrants in Spain

Talk - Virtual Pre-recorded

REVIEWED BY:

American Ethnological Society

PRESENTER:

Rita Reis

DESCRIPTION:

Most refugees live in camps, spending decades in exile (Milner 2016). Nevertheless, the notion of physical and symbolic stagnation coincides with the development of survival mechanisms, which encompass various types of voluntary movements (Fiddan-Qasmiyeh 2012; Wilson 2017), including economic migration. Due to the failed Western Sahara's decolonization process, Sahrawis have been living in exile since 1975. In light of the priority given to education, a transnational model was created through protocols that were established between the exiled-Sahrawi Arabic Democratic Republic (SADR) and third countries such as Spain, Algeria, and Cuba. As a result, thousands of students leave the refugee camps annually to continue their education in foreign countries. These students' mobilities have been transformed by the 'ambivalent temporality of the 'meanwhile'' (Solana 2016) triggered by the extended period of exile. The notion of studying abroad and

subsequently returning to build for the nation's future is being replaced by migration and transnational circular movements between the refugee camps and the diaspora, primarily located in Spain. Based on long-term ethnographic research conducted in Spain and Algeria, this paper explores the transitions experienced by young Sahrawis from refugee-students to migrants in Spain, as well as the aspirations of their peers in Algeria to follow suit. Becoming an economic migrant involves intense social negotiations in which young people must balance the collective desire for Western Sahara's independence (the meaning of life) with their individual hopes for a fulfilling life with economic security (a meaningful life), 'remembering' to be and act like a Sahrawi.

6-295

A Culture of Nonviolence: An Autoethnography of Transitioning from Codependency to Authenticity in Relationships with Self, Others, and Nature

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Humanistic Anthropology

PRESENTER:

Kim Skarns

DESCRIPTION:

Context This autoethnography explores a self-transition between cultures of codependency and authenticity. I incorporate a framework of nonviolence and also consider anthropologist Tim Ingold's notions of attention and undergoing in the autoethnographic process. I am discovering through research in nonviolence that sometimes, I mistakenly think of myself as 'at peace' and 'authentic' in relation to myself, others, and nature, when truly there are moments where my self is unknown or unexplored; relationships with others are oriented from peace-making and care-taking rather than genuine peace; and relationships with nature are performative rather than truly connection-seeking. Research Questions • What practices might I engage in to center myself in achieving inner peace through nonviolence to promote peaceful and authentic connections with other people and with nature? • What might I need to unlearn, examine meta-cognitively and openly, and relearn to transition from a culture of codependent-minded relationships to authentic relationships with self, others, and nature? Methodology Autoethnography will support my

exploration of my culture of self and culture of relationality to others and nature within the lens of codependency transitioning to a lens of authenticity between the months of March and May, 2023. Theoretical Frameworks Nonviolent theory will guide my research, as it is 'based upon a strong sense of interconnectedness among all beings' (Wang, 2023). According to Wang (2023), Peter Herschok (2012) explains one aspect of nonviolence theory in that 'realizing patterns of interdependence 'necessarily entails both a critique of self and a critique of culture'' (Wang, 2023). This theory will guide my critique of my self and culture of codependency to examine how I can transition myself toward living within a culture of authenticity that is one of healthy interdependence, rather than codependence. I will navigate this using Ingold's (2018) notions of attention (rather than intention), undergoing (rather than understanding), and communing. Findings This research is on-going and incomplete, as cultural growth is never static. However, I can assume that through a focus on personal guided reflection on attention, connections with others, journaling, and studying aspects of codependency that are illusions of authenticity, I will experience my own transformation toward a culture of empowerment of self and peaceful relationships with others and nature. I will share what that transformation looked like before my research and at the time of the findings report to reflect on specific examples of transition from codependent patterns to authentic patterns through nonviolence within my relationships with my self, others, and nature. References Ingold, T. (2018). Anthropology and/as education. Routledge. Wang, H. (2023). Untitled. Unpublished manuscript. Oklahoma State University.

6-397

A Ministry of Things: Evaluating Maritime Pastoral Care Networks Through Material Agency

Poster - Virtual Pre-recorded

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Jennifer Brett (University of Texas at San Antonio)

DESCRIPTION:

In this project, I consider how ministry to international seafarers has created a large and largely invisible network of many types of care in the city of Boston. The site of my research is a small evangelical mission

operating at a cruise terminal. I argue that while the mission's primary goal is to cater to the spiritual needs of visiting crewmembers, their secondary functions as a clearinghouse for undistributed promotional items, a middle-man for the hand crafted donations of elderly supporters, and a 'healing space' for local volunteers challenge definitions of 'ministry' and extend the care community beyond the seafarer.

6-020

A New Kind of Faculty Brunch: The Pancake Model of Graduate Student Mentorship

Podcast - Virtual Pre-Recorded

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Adrianna Wiley (University of Toronto, Department of Anthropology), Alexandria Cosby (University of Guelph)

DESCRIPTION:

Within the neo-liberalized university, mentorship constitutes a form of communal care with the potential to resist the structural barriers to career advancement faced by many graduate students, particularly those with marginalized identities. As students transition from taught undergraduates to independent researchers under the supervision of a faculty member an effective and meaningful mentor-mentee relationship is imperative to our learning how to 'be' in the academic space. While mentorship is valued and effectively practiced by many individual faculty members in anthropology, formalized training and support for building meaningful and effective mentorship relationships with graduate students is currently lacking, leaving mentorship to be learned through experience. In this podcast, we use the metaphor of making pancakes to explore the challenges we have faced in our mentorship relationships as graduate students in relation to systemic barriers present in the university environment. We also discuss the differential impacts learning mentorship through experience has on students who engage with faculty at different stages in their careers. While most neo-liberalized universities prioritize the production of research products, we argue that mentorship as a form of knowledge production can be framed as productive subverting neoliberal policies to produce an environment of communal care in our departments. This restructuring will not only improve faculty and graduate student mental health but will also

result in students who are better able to produce quality research. In our conversation, we will extend the pancake metaphor to further suggest two strategies for improving faculty-graduate student mentorship relationships: (1) the creation of policies and procedures for improving support for faculty mentorship by improving the amount of time and resources they have available to develop and practice these relationships; (2) creating multi-level mentorship opportunities as a part of graduate programs, improving the mentorship skills of future early career scholars.

6-110

[Africatown in Guangzhou: Multilingualism and Belonging on the Move](#)

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Xia Chao

DESCRIPTION:

Using social-spatial notions of geosemiotics and assemblage, this participatory ethnographic case study examines the intersection of store signs in the Africatown in Guangzhou and transnational African migrants' meaning-making and place-making practices. Data collection is employed through a combination of traditional and participatory ethnographic methods including visual texts, interviews, and virtual field observations with fieldnotes. Findings from this study indicate the Africatown as geosemiotic assemblage, which a response to human geography that material and social environments are imbued with meanings in daily practices. The Africatown as geosemiotic assemblage is a multifaceted and dialogic process in which meanings, perceptions, multi-senses, and symbols are tied together to a locality. This study illustrates that the African migrants' perceptions of the Africatown are mediated by both material and social environments. Specifically, African migrants are able to engage in multilingual social practices with both non-human artefacts and humans, placing great emphasis on spatiality in their reconceptualization of Africatown as more than a local African migrants' hub. This study further demonstrates that the materials assembled in the African migrants' milieu are historical, social, cultural, and multilingual in facilitating their reconstruction of the Africatown's transnational space and African migrants' identities. This study argues that a geosemiotic assemblage approach is salient in

expanding current understandings of multilingual and transnational research by foregrounding materiality in meaning-making and place-making practices.

6-325

[AI Ethics: A comparative ontology between Indigenous and Western discourses](#)

Talk - Virtual Pre-recorded

REVIEWED BY:

Association of Indigenous Anthropologists

PRESENTER:

Paraskevi Zotali (Panteion University)

DESCRIPTION:

The study attempts to comparatively discuss a collection of publications on the ethics of Artificial Intelligence developed from indigenous actors/academics [the Indigenous Protocol and Artificial Intelligence Working Group] in relation to AI ethical protocol/guidelines as proposed by major Western institutions [UNESCO/EU]. Following Holbraad, Pedersen & Viveiros de Castro (2013), the theoretical approach of the study is 'not the comparison of ontologies, but comparison as ontology'. How indigenous cosmologies, put into technopractice, decenter the dominant understanding of what AI is and what terms define our relation to it?

6-090

[Alterity Register: Negotiating Tensions between the Maintenance and Transformation of Ethnolinguistic Practices of Indigenous Adivasi \(Veddas\) of Dambana in Sri Lanka](#)

Talk - Virtual Pre-recorded

REVIEWED BY:

Canadian Anthropology Society/Société canadienne d'anthropologie (CASCA)

PRESENTER:

Nimasha Malalasekera (University of Montreal)

DESCRIPTION:

Alterity Register: Negotiating Tensions between the Maintenance and Transformation of Ethnolinguistic Practices of Indigenous Adivasi (Veddas) of Dambana in Sri Lanka This talk focuses on how indigenous Adivasi (also known as Veddas) of Dambana in Sri Lanka negotiate pre-existing aesthetic resonances and sentimental attachments to their cultural and linguistic practices in the context of linguistic and cultural

endangerment. Adivasi of Dambana are widely seen as uniquely representing continuity with the past as they consider themselves the descendants of the original inhabitants of the island. They are also considered one of the last remaining hunter-gatherer, forager, or relic groups in South Asia. Since the 1950s, they have been displaced from their forest dwellings and their traditional subsistence activities, such as hunting and gathering, were criminalized. Owing to their engagement in cultural tourism in the present day, they are known for living a 'traditional way of life' like their ancestors. They deploy an alterity register to mark their ethnolinguistic difference in the cultural tourist scene of Dambana. This alterity register constitutes linguistic and non-linguistic signs of otherness. The use of this alterity register in cultural tourism has enabled them to generate economic capital. The data for this study come from ethnographic fieldwork conducted in collaboration with Dambana Adivasi. The ethnolinguistic practices of Dambana Adivasi have not necessarily lost meaning in the process of cultural commodification whereby these practices undergo transformation. Rather, they have acquired new meanings for the cultural actors as they have become markers of their ethnolinguistic identity while old meanings remain significant for the in-group.

6-375

An Invisible Place: Memories of San Antonio Landscapes

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Visual Anthropology

PRESENTER:

nadia m luis

DESCRIPTION:

This film seeks to capture the visual experience of the tangible relationships between urban landscape, law, and accessibility of public space. Building upon my previous research of interviews with volunteers and employees that work with harm reduction groups, I return to ask those working in harm reduction to recount a memory they associate with a physical landscape in San Antonio. Harm reduction programs within Bexar county involve volunteers and employees who act as advocates for individuals experiencing substance misuse and abuse issues. Often they provide critical resources to the marginalized who may not live in a permanent location. This ethnographic film seeks to continue the dialogue developed in my previous research project 'Sharp! The Dangers Around

Inaccessibility of Sharps Containers and Needle Exchange Programs in San Antonio, Texas' which investigated how San Antonio's 2021 pilot needle exchange program, along with harm reduction advocates, interacted with the complicated legal landscape in Texas. This is critical because substance misuse and abuse is heavily stigmatized and penalized within the State of Texas, more specifically, within particular urban contexts/environments. With the visual aspect, I hope to immerse my audience into the political and legal intersections that are actively shaping the utility of San Antonio's landscapes, landscapes that vulnerable population members are dependent upon for access to community resources. This project was reignited when I learned that the camp I used to visit while volunteering with Yanawana Herbolarios, under the HWY 37 overpass, had been swept for the final time and permanently fenced off. A once thriving community of individuals, of at least 20 people, were permanently displaced and symbolically told by municipal officials their presence was unwelcome in that urban public space. The space is now utilized as a large parking lot. This project seeks to answer questions about the relationship between the law and the material products it creates within the urban landscape, as captured through an ethnographic style film portraying the lived experiences of the individual's relationship with a changing landscape.

6-340

Anthropology as Marxist Praxis: From the Cold War to Contemporary Re-Emergence

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Ahmed Kanna (University of the Pacific, School of International Studies)

DESCRIPTION:

In this paper, I look at a largely forgotten history of public engagement by anthropologists and their interlocutors. I focus specifically on contributions by anthropologists and their critics to socialist and communist mass publications during the latter half of the 20th century. I argue that such writings, which appeared in periodicals such as *The Daily Worker*, *The Militant*, and *International Socialist Review*, and which tackle various questions pertaining, to name a few examples, racism, US imperialism, and gender oppression, constitute an anthropological discourse that

is radically different to the model of the anthropologist as public intellectual after the collapse of state socialism in the 1990s, both in terms of communicating anthropological theory to a mass audience and in openly articulating an anti-capitalist politics. Finally, citing recent examples from social reproduction theory to Indigenous, Black, and queer Marxist contributions, I argue that anthropology can revive its traditions of mass, Marxist and anti-capitalist education.

6-350

Anthropology of learning as applied experience. Illegal Design. Urban walls workshop

Talk - Virtual Pre-recorded

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Roberta Bonetti (University of Bologna)

DESCRIPTION:

As part of the course 'Illegal Design - Urban Walls' at the Faculty of Arts and Design of the Free University of Bolzano (in Northern Italy), a group of students produced five short experimental videos exploring the urban landscape and the Bolzano city walls. The aim was to understand the anthropological concept of the border or 'limine'. More specifically, the students addressed the very sensitive issue of the balance between legal and illegal, permitted and illicit spaces, and how territorial and symbolic boundaries affect our perception [not just of these]/of urban spaces] but also of human behaviour. They also explored how ideas and objects can be used to disobey, provoke and transform these boundaries, and our relationships, dynamic in themselves, with other people. Through this experience, the students became more aware of how a physical space-the wall, in this case-is not necessarily a limit, an inert barrier, or a boundary that demarcates one space from another, but can be, instead, be experienced as a limine, or a transition, in fact, a creative opportunity to playfully and imaginatively experiment with a new way of inhabiting and using space. The wall provided an opportunity in which the students were able to stage an experimental event that provoked interesting and unforeseen interactions: they experienced, in effect, new behaviours and a reversal of habits in themselves, and created new interactions between the urban space, and the people who inhabit or pass through it. This entire experience can also be understood here as an 'anthropology of learning'. For reasons of time, I

propose to show on YouTube just a selection of three of the five videos.

6-380

Archive, memories and gender: three generations of circus women from Latin American through an ethnographic documentary

Talk - Virtual Pre-recorded

REVIEWED BY:

Association for Feminist Anthropology

PRESENTER:

Camila Losada (University of Buenos Aires)

DESCRIPTION:

Three generations of women circus artists go through their memories from 1910 to the present, based on the photographs preserved in family albums. Olga remembers her trapeze artist mother, life in the circus and together with her daughter Jorgelina, also a circus artist, they reflect on the place occupied by circus women throughout history. From Mexico to Argentina, the trajectory of Naty Morales is outlined in the first place, 'an advance for the time', the star trapeze artist with her exceptional 'escape to heels' who in the 1930s crossed Latin America with different circuses together with her husband, until they arrived to Brazil and afterwards to Argentina. Olga and Jorgelina's memories advance to reflect on transhumance, artistic work, community life, the transmission of knowledge and allow us to rethink the ambiguity of the place occupied by circus women. Women artists, nomads, professionals, workers, with strong bodies dressed in bras, briefs or bikinis in contexts of times of moral and sexual repression. Also, wives, mothers, caregivers, cooks, seamstresses. Women in a community of circus families and women in a community of women weaving upbringing, affection and their own knowledge. This talk recovers the experience of making an ethnographic documentary. An nth, feminist and multimedia research project that works from ethnographic interviews and the digitization/preservation of photographic archives. From an anthropological and gender perspective, we recover the memories and trajectories of women circus artists and we plan to make visible the contributions that these women have generated for the conformation of the circus arts in the country. Through this project we seek to preserve and, above all, disseminate archives and memories and thus activate them as part of the

cultural heritage of the circus in the country and in Latin America.

6-165

Becoming 'Mheshimiwa': Transitions and Subjectivities in a Kenyan Legislature

Talk - Virtual Pre-recorded

REVIEWED BY:

Association for Political and Legal Anthropology

PRESENTER:

Miriam Kilimo (Emory University, Department of Anthropology)

DESCRIPTION:

In recent years, political and legal anthropologists have called on scholars to focus on legislatures as a site of social analysis (Crewe 2021; Gershon 2011; Kaplan-Kelly 2021). In this presentation, I respond to this call by discussing how legislatures function as 'sites of transitions' for politicians. Drawing on ethnographic fieldwork conducted in 2019 in Kwale County Assembly, one of Kenya's forty-seven regional legislatures, I discuss the materiality of the institution and the everyday actions of legislators. By centering the materiality of the legislature, I demonstrate how Kwale County Assembly privileged legislators who were knowledgeable of the law and of the county assembly's internal rules and regulations. I also show how the county assembly simultaneously provided space for cordiality, public debates, and political rivalry. Altogether, I argue that the rituals and inner workings of the county assembly produced multiple subjectivities among the legislators. They often transitioned between cordiality and rivalry, between national and regional politics, and between explicitly gendered and seemingly nongendered utterances. Consequently, the business of legislating occurred within an outwardly stable institution that was internally in flux. Becoming 'mheshimiwa' (honorable members - the title given to legislators) entailed moving through the sites of transition within the legislature, navigating its dynamism while advancing one's political agendas within its rules and regulations.

6-080

Becoming a Jellyfish – Floating to Find Life in Academia

Talk - Virtual Pre-recorded

REVIEWED BY:

General Anthropology Division

PRESENTER:

Miriam Jaehn (CSEAS, Kyoto University)

DESCRIPTION:

Submitting my dissertation, I cried – a lot. It felt like a huge relief, but it was also an immense loss that caused instability, fear, and self-doubt. I searched for an anchor and wondered how other people were able to strive in academia. I suddenly found myself solely focusing on publishing in top tier-ranked journals and finding a position at a prestigious university as I developed the desire for a cookie-cutter academic career made by rankings, metrics, and status. These desires threatened to alienate me from myself as I no longer listened to what I needed. In this paper, I will reflect on how the transitioning of PhD graduates is sometimes so enwrapped in fear and doubt that it creates desires that lead us astray from where we need to be. As a way out, I propose, to do a deep dive, cancelling the light and noise pollution of our environment distracting us. I call this turning inwards 'becoming a jellyfish hibernating in the deep sea'. In the vacuum of the deep sea, we become able to look with love and care at the affective noise emanating from inside of us. We learn how to take time to carefully ask where the noise originates from and to listen to our inner voice. As such, 'becoming a jellyfish' and floating in our emotions becomes a tool to return to our individual needs. We create space for playful and creative rebellion against limiting perspectives and restrictive interpretations of how to find a life in academia.

6-215

Between independence and vulnerability in later life: British retirees' aging experiences in Spain

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Emma Fàbrega

DESCRIPTION:

When experiencing aging in Western contexts, there is a sense of being at a threshold between able-bodied adulthood and vulnerable and dependent old age, representing structures of power that reproduce adult-centrism and able-bodied normativities. This is exemplified by various old age classifications, like that of 'third' and 'fourth' age, that have increased in cultural use along with rising population longevity (Gilleard &

Higgs, 2010). This threshold represents a conflict, or gap, between diachronic processual aging experiences and old age synchronic classifications and social discourses (Gell, 1992; Degnen, 2007). Thus, when approaching aging anthropologically, the heuristic device of in-betweenness or liminality proves to be useful. Experiences that are 'neither here nor there' allow society to evaluate itself and reflect on its existing structures, social discourses and imaginaries, and how these can be changed (Coman, 2008:95). This talk will apply the perspective of liminality to Global North aging experiences, drawing on a two-year ethnographic study of British retirees living on the coasts of Spain. These migrate to Spain in search of a 'better' aging experience that postpones old age's negative effects. Despite the groups privilege – due to their whiteness, geopolitical positioning, and expendable resources – their aging migrant condition amplifies the liminal later life experience of teetering between independence and vulnerability. Consequently, the lifestyles they lead are an embodiment of this 'old age threshold', illustrating the conflicts that exist between phases of life. Within these liminal aging experiences, this talk will highlight how aging discourses and categories affect embodied experiences, while also reaffirming the generative use of liminality and in-betweenness as a heuristic device.

Bibliography: Coman, M. (2008) 'Liminality in media studies: From everyday life to media events,' in Victor Turner and contemporary cultural performance. Edited by G. St. John, pp 94-108. New York, Oxford: Berghahn Books. Degnen, C. (2007) Minding the Gap: The Construction of Old Age and Oldness Amongst Peers. *Journal of Aging Studies* 21, 69–80. <https://doi.org/10.1016/j.jaging.2006.02.001> Gell, A. (1992) *The Anthropology of Time*. Oxford, Berg Gilleard, C. & Higgs, P. (2010) Aging without agency: Theorizing the fourth age. *Aging & Mental Health* 14:2, 121-128. DOI: 10.1080/13607860903228762

6-120

Can climate conversations catalyze collective action?

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Maria-Keiko Yasuoka

DESCRIPTION:

Previous research has shown that interpersonal conversations can increase concern about the climate

crisis (Lawson et al. 2019), knowledge of climate science (Goldberg et al. 2019), and support for climate policy (Fang 2022). However, little is known about whether and how climate conversations can encourage collective, politically engaged action, which researchers and practitioners increasingly prioritize as a goal of climate change communication (Moser 2016:351). To address this question, this study examines a series of climate conversations between 40 climate activists and their chosen non-activist partners (e.g. friends, family, and acquaintances). The results show that the climate conversations influenced many non-activists to seek out more information, talk to others, and make lifestyle changes, but were less successful at inspiring social movement participant and political advocacy. Discourse analysis reveals two interrelated barriers to these forms of collective action: (1) lack of knowledge about climate action and (2) low perceived efficacy. These barriers are part of a distancing phenomenon in which non-activists frame collective action as faraway, often preferring marginally effective lifestyle changes like recycling because they feel closer to home and easier to control. The analysis further reveals activists' strategies for proximizing collective action, such as explaining sub-types of action, discussing theories of change, linking action to audience skills and interests, and making specific invitations. In sum, the results indicate that climate conversations are an effective means of awareness-raising even when participants receive little prior guidance, but action-focused training is necessary to make climate conversations effective for movement building and mobilization.

6-121

Can climate conversations catalyze collective action?

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Julia Fine (College of Saint Benedict and Saint John's University)

DESCRIPTION:

Previous research has shown that interpersonal conversations can increase concern about the climate crisis (Lawson et al. 2019), knowledge of climate science (Goldberg et al. 2019), and support for climate policy (Fang 2022). However, little is known about whether and how climate conversations can encourage collective, politically engaged action, which researchers

and practitioners increasingly prioritize as a goal of climate change communication (Moser 2016:351). To address this question, this study examines a series of climate conversations between 40 climate activists and their chosen non-activist partners (e.g. friends, family, and acquaintances). The results show that the climate conversations influenced many non-activists to seek out more information, talk to others, and make lifestyle changes, but were less successful at inspiring social movement participant and political advocacy. Discourse analysis reveals two interrelated barriers to these forms of collective action: (1) lack of knowledge about climate action and (2) low perceived efficacy. These barriers are part of a distancing phenomenon in which non-activists frame collective action as faraway, often preferring marginally effective lifestyle changes like recycling because they feel closer to home and easier to control. The analysis further reveals activists' strategies for proximizing collective action, such as explaining subtypes of action, discussing theories of change, linking action to audience skills and interests, and making specific invitations. In sum, the results indicate that climate conversations are an effective means of awareness-raising even when participants receive little prior guidance, but action-focused training is necessary to make climate conversations effective for movement building and mobilization.

6-135

Chromagraphy: Toward an Anthropological Theory of Color

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Visual Anthropology

PRESENTER:

Samuel Novacich

DESCRIPTION:

Color shapes our engagements, brings allegedly inanimate objects to life, and defines – at least in part – how we understand ourselves and see one another as humans. Color is abstract and mysterious, yet anchored in the most basic foundations of common sense and phenomenology. With some notable exceptions, however, anthropologists have historically approached color in only one of two ways. First, color is studied in ancillary relation to the more traditional targets of social science. In this supporting role, color emerges as a tinted container within which more pressing social phenomena are placed and understood. In the second, color is studied metaphorically, and deployed as a

heuristic device for exploring human cognition and, most frequently, language. While productive as a tool in understanding erstwhile academic projects, neither of these approaches adequately take on color as a unique object of study itself. An anthropological theory of color departs from these limitations, and, following Alfred Gell's theory of art, explores color as a semiotic and relational extension of the human. Emerging from conversations with makeup and tanning artists in Rio de Janeiro, I begin this talk by exploring the ways in which my work with bright aesthetics both built upon and departed from preceding anthropological work on color. Drawing from anthropology's sporadic and oftentimes surprising history with color, I recount Franz Boas's references to blue, yellow, and green in early attempts to set the technical groundwork for his theory of relativism, discuss evolutionist and linguistic debates about the nature of color categories, and, most proximate to my own fieldwork – at least geographically – consider and critique Marvin Harris's preoccupation with color in relation to race in Brazil. The goal of this paper, however, is to learn from while moving beyond these rendezvous with color. I therefore plot a path that snakes past color as only ever adjective or metaphor, and toward a distinctly anthropological approach that explores chromatic exchanges as essential and generative features of everyday life. I conclude by suggesting that chromagraphy – a novel analytical framework and method for writing about color – should form an integral component of modern ethnography.

6-335

Circle of Care: Building social, cultural, political, and economic inclusion for grandmother- and child-headed households in Malawi

Talk - Virtual Pre-recorded

REVIEWED BY:

Association for Africanist Anthropology

PRESENTER:

Nancy Kendall

CO-AUTHOR:

isaac phiri

DESCRIPTION:

In this prerecorded talk, we describe the Circle of Care project, a new approach to community mobilization rooted in participatory ethnographic practices--from project design research rooted in community participatory dialogue and debate, to Theatre for

Development performances as a key tool for community sensitization and mobilization, to monitoring and evaluation frameworks rooted in Quality Improvement approaches that center 'recipient' experiences and voices, and that work with participants to constantly improve every aspect of the project. We will explore the strengths and weaknesses of this approach through the Circle of Care project, which is being implemented in Machinga District, Traditional Authority Nkula, Malawi and aims to re-establish the socio-cultural importance and wisdom of grandparents who are heading their own households, and of the grandchildren (and child-headed households) that they support; and improve their economic stability, involvement in local governance, and access to elder- and orphan-responsive services (health, education, agriculture, etc.).

6-345

Conceptualizing “native language” in Russia: Indigenous perspectives vs. federal government discourses and policies

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Linguistic Anthropology

PRESENTER:

Valeriya Minakova

DESCRIPTION:

The Russian invasion of Ukraine in 2022 brought to the fore Russia's imperialist and colonial agenda regarding the former USSR states, their cultures, and languages. Multiple indigenous peoples within Russia have been experiencing this colonial attitude for decades, but little is known about their struggles due to the lack of empirical research on the topic. This presentation explores the language concerns of the Circassians (Adyghe), an indigenous people of the North Caucasus that was conquered by the Russian Empire in the 19th century. Since a large part of the Circassian population was deported from their homeland after the conquest, the Circassians now form a minority in their traditional territories and are struggling to preserve their ancestral language. Based on a 10-month ethnographic study in the Republic of Adyghea in the North Caucasus, this presentation examines how the Circassians conceptualize the notion of 'native language' and its significance for the preservation of the Circassian nation. Analyzing local folklore, interviews with teachers, questionnaires with children, and local social media discourses, I illustrate that when defining 'native language', the Circassian community prioritizes

inheritance over proficiency, seeing 'native language' as inextricably tied to the category of ethnicity. This understanding causes controversy in modern Russia as some influential Russian scholars and politicians promote the idea that a 'native language' is the one a person speaks most proficiently, i.e., it is not necessarily related to one's ethnicity. In 2018, the federal government passed an amendment that allows parents to choose what language their children will study at school 'as a native' thereby canceling the mandatory teaching of indigenous languages that was in place in some national republics of Russia. In practice, the policy encourages parents to proclaim Russian as their children's 'native language', regardless of their ethnicity. The redefinition of the term and the 2018 policy have drawn sharp criticism from Circassian scholars and language activists who see them as part of the russification policy leading to the further decline of indigenous languages in Russia. I place this debate into the current discussions in sociolinguistics about the ontology of such categories of 'language', 'ethnicity', and 'speech community'. As argued by scholars informed by poststructuralist and postcolonial paradigms (e.g., Canagarajah, 2017; Pennycook and Makoni, 2020), these concepts became prominent during the rise of the European nation-states and have been used to oppress multiple populations in colonial contexts. To transition from modernist to decolonial sociolinguistics, it is thus necessary to 'disinvent' these categories while attending to alternative understandings of language that exist among indigenous groups. My research illustrates two problems with this approach. First, modernist ideologies of language as tied to ethnicity and place might be highly relevant to indigenous communities and be perceived as part of their traditional knowledge. Second, in certain political contexts, deconstruction of the link between language, ethnicity, and territory might serve the interests of the dominant groups and further marginalize minoritized populations. These issues need to be considered to understand the consequences of scholarly 'deconstructivist' rhetoric in different contexts around the world.

6-398

Conversation and Community at 'The Philosopher's Table': The Re-invigoration of a Multicultural Club in Southern Italy During and Post-Pandemic

Poster - Virtual Pre-recorded

REVIEWED BY:

General Anthropology Division

PRESENTER:

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

DESCRIPTION:

How voluntary associations promote social interaction across difference and contribute to community-building are questions of relevance in multicultural settings. To be successful, associations must earn and maintain reputations as groups worth joining. To do so can be challenging, given that they bring together people with different life experiences and languages. To thrive, these groups must remain flexible and adaptive. This presentation discusses a less considered variety of voluntary association intended to build relationships and a shared sense of belonging across cultural and linguistic boundaries: the multicultural social club. It is based upon findings from an on-going ethnographic study in the Apulia Region of Italy on the aspirations, activities, and life-cycles of multicultural clubs. The presentation describes how members of one organization – The Philosopher's Table – launched themselves on a path of reflection and re-invigoration during the Covid-19 Pandemic. Their goals were to consider better ways to serve existing members, contribute to the community, and increase membership. Among the club's noteworthy characteristics is that it includes locally-born Italians and expatriates in nearly equal number. Expatriates generally receive only limited attention in discussions of diverse and inclusive communities. Findings from this project help address that knowledge gap by drawing upon original field data collected as part of long term fieldwork in Italy.

6-260

Covid and korean culture

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for East Asian Anthropology

PRESENTER:

Greg Thompson (Brigham Young University, Department of Anthropology)

DESCRIPTION:

This is a paper that looks at Korean culture as offering cultural immunity through a number of important cultural concepts and practices that managed to keep covid from spreading in quite the way that it did in other countries (esp. the U.S.).

6-399

Designing Landscapes of Environmental Potency: Macro- and Micro- Topographical Sewage Infrastructure Case Studies in Central Illinois

Poster - Virtual Pre-recorded

REVIEWED BY:

Archaeology Division

PRESENTER:

Anastasia Ervin

DESCRIPTION:

Historical archaeology provides a unique insight into twentieth century critical infrastructure because it allows for a holistic analysis of the infrastructure as it was physically manifested within urban societies and how it has changed over time. In the 1920s and 1930s in Central Illinois, urban areas implemented sewage infrastructure consisting of underground sewers and sanitation plants. These sewage districts soon became an essential service provided within the community and the established infrastructure has undergone expansion and technological updates in the decades since. This paper presents the case studies of three sewage districts in Central Illinois: Bloomington-Normal, Urbana-Champaign and Sangamon County in order to understand how these infrastructures shaped their urban landscapes. The first part compares GIS viewshed analysis from perspectives at the edges of urban areas looking toward the sanitation plant in order to understand the urban residents' experience with the districts in the context of daily life. These viewsheds are complemented by historical records and odor analysis. The second part of this paper analyzes the landscape owned by the sewage districts, focusing on the design choices the sanitation plants choose to measure how the sewage districts controlled their public image. I argue that these sewage districts deliberately designed their landscapes at both macro- and micro- levels as an attempt to enhance the positive, environmentally minded function of the sanitation plants. It is through this positive imagery that the districts sought to divorce themselves from the negative aspects of intaking raw sewage, an imposed 'purposeful forgetfulness' of the industrial function of the plant. Elucidating this landscape choice helps to contextualize the districts within the past, but also informs the contemporary public image of the sanitation plants.

6-300

Different visibility and narratives towards immigrants and refugees: being “legal” and “illegal” in Lithuania

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Ruta Dapkunaite

DESCRIPTION:

Lithuanian attitudes towards refugee immigrants are at the negative end of most of the survey scales measuring EU citizens' tolerance, integration and attitudes toward refugees. However, with the recent Belarus–EU border crisis and current wave with more than 70 000

Ukrainian war refugees in Lithuania, contrasting attitude of local people and the way between how media divides 'legal' and 'illegal' immigrants and refugees in Lithuania is visible. The existing body of research suggests that major part of Lithuanians opposed to refugees immigrating to Lithuania is due to media news. But is that only due to the different visibility and different portrayals of refugees in the social and the news media? I suggest that these different visibilities and different stories towards the refugees and immigrants are not just reproduced from social media and media news platforms, that overwhelmingly depict refugees differently - others positively and others - negatively, but also stems from Lithuanians' life experiences and precarious feelings about their own lives.

6-225

Doing 'ecological transition' in a southern Chinese village: The politics and ethics of grassroots civic practices in an authoritarian state

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for East Asian Anthropology

PRESENTER:

Llangliang Zhang

DESCRIPTION:

This paper ethnographically explores grassroots social and economic initiatives located in the physical and digital spaces associated with one of China's first self-proclaimed 'eco-villages' (shengtaicun) in Guangdong. It

analyzes how grassroots agricultural entrepreneurs, alternative education advocates, and managers of a party-affiliated 'village culture and tourism company' stake out their understandings of 'ecological transition' (shengtai zhuanxing) through entwined economic-ethical practices. In the context of the central government's 'rural revitalization strategy' launched in 2017, I show how new and varied investments in rural China have espoused diversifying civic practices that challenge the value hierarchies prevalent in contemporary Chinese society. However, value conflicts among actors pursuing different 'ecological transition' projects have also engendered social tensions and local environmental crises. These findings contribute to our understanding of grassroots civic practices and citizen-state interactions in contemporary rural China, centered on the polyvalent concept of 'ecological transition.'

6-105

Environmental Justice, Racial Justice, Transitions, and Urban Sustainable Development

Talk - Virtual Pre-recorded

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Edward Sankowski

DESCRIPTION:

This presentation describes recent and ongoing environmental justice research. The research addresses transitions from supposedly less just to more just societal arrangements, primarily as regards greenhouse gases. Sustainable (urban) development, as analyzed here, aspires to aim at environmental justice. There are advantages (discussed in social science development literature) to theory and practice that addresses such transitions, rather than aiming to define an ideally just societal arrangement in an area. In this research, initially funded by the University of Oklahoma, the Oklahoma City urban area and some of its neighborhoods were designated for attention. Some of these communities have minority populations more vulnerable to negative environmental impacts than other communities. Besides interpreting data about what has been and is happening in the vulnerable communities, the aim of this research has been, and is, to initiate and further urban transition processes which would produce more environmentally just arrangements. The processes include surveys and interviews in neighborhoods that are more vulnerable. Matters of race, ethnicity, and

class are relevant to selection of vulnerable communities. While the focus here is about Oklahoma City, it is also argued that there are structurally generalizable implications of this research that are applicable about other urban areas in the US and beyond. Challenges have been encountered in pursuing this research, some of which challenges may be unique to the Oklahoma context, while others are generalizable. Research process challenges, and strategies to deal with them, are themselves part of the subject of the research.

6-060

Everyday 'translations': Of vision and authorship in Hindi 'daily soap' production

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Sreenidhi Krishnan

DESCRIPTION:

A typical Hindi soap opera, also known as 'daily soap', production set employs upwards of hundred artists and technicians daily, in departments such as direction, acting, set design, costuming, production, and hair and makeup. While the more visible creators like actors and producers enjoy celebrity and credit for their contributions, the technical and creative crew that forms the majority of the workforce remains peripheral to conversations on media production (Wilkinson-Weber 2014). This exclusion, rather marginalization, of predominantly below-the-line media workers then raises the question of authorship. Who is the 'author' of a soap opera and who is able to claim ownership of it as a media text? My paper – through a combination of participant-observation and in-depth interviews with Hindi soap opera creators based in Mumbai, India – explores authorship as articulated in the context of soap opera production and how it complicates socio-economic notions of creative ownership and artistry. Mass production cultures obscure authorship by enforcing organizational hierarchies and elevating auteurs. However, labor on soap opera sets is highly 'distributed' (Gell 1998) and 'rhizomatic' (Deleuze 2004) necessitating an examination of who is considered an artist and essential to the final outcome. Artists and technicians along the production ladder, from writing to acting to makeup, frequently offer differing interpretations of whose creative 'vision' gets translated on screen or if such a 'vision' even exists. Occupational

classifications, and specific configurations of class and gender, shape ideas related to creativity and autonomy. My examination of on-set filming practices, and how otherwise anonymized workers reflexively characterize the nature of their contributions, reveals that Hindi soap opera production is as much an account of contestations as it is of collaborations. With this paper I attempt to make transparent how various industry norms shape workers' subjectivities as creators and their valuation of their own artistic labor and that of others.

6-185

Exploring university students' emotions of teaching in placement schools through a photovoice analysis

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Visual Anthropology

PRESENTER:

Anna Chan

DESCRIPTION:

Exploring university students' emotions of teaching in placement schools through a photovoice analysis
Chrysa Keung (The Education University of Hong Kong)
Anna Chan (The Education University of Hong Kong)
Abstract This study aims to scrutinize university students' emotions of teaching during the placement period, especially how they make meaning of the emotional labour (i.e., managing one's own emotions to fulfil profession requirements) and emotional demands of the teaching profession. Using photovoice as a methodological and pedagogical tool, data were collected through 11 university students' coursework and interviews. In a pre-service teacher education training course, university students were asked to take photographs that could conceptualize emotional labour in terms of their placement experience. In the follow-up interviews, university students were invited to describe and elaborate on a challenging emotional experience they had faced during their practicum. In this presentation, we will exhibit four university students' photographic journals and analyse their perceptions of using visual metaphors to illustrate their lived experiences. Methodologically speaking, emotional display rules experienced by university students were portrayed in the images and different emotional labour strategies (e.g., surfacing acting, deep acting and expression of naturally felt emotions) were identified in the interviews. Emotional dissonance emerged from the discrepancy between the emotions they felt and

expressed. With the scarcity of using visual metaphors in higher education teaching, findings of this study recognize photovoice as a pedagogical tool to teach university students concepts of teacher emotions and help convey their inner state of emotions creatively. This could be an effective means of developing university students' reflective practices in their learning process.

6-401

Faithful Giving in the Face of the COVID-19 Pandemic: A Case Study Among Liberal Mennonites in VA, USA

Poster - Virtual Pre-recorded

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Tomomi Naka (Tottori University)

DESCRIPTION:

This poster examines how American liberal Mennonites collectively and individually tried to allocate monetary resources to reflect their faith during the COVID-19 pandemic. Historically, Mennonite congregations have emphasized mutual aid among members and support for the poor and socially disadvantaged in surrounding communities. Financial contribution to the church has long been encouraged as a way of expressing their religious commitment. Individual members often respond to this request while managing their limited resources. However, the recent changes resulting from COVID-19 have introduced additional challenges to members of the church. Being unable to worship together physically, members sought alternative ways to connect to their faith community. Moreover, economic and social disruptions caused financial instability and created anxiety among members and surrounding communities. In this context, by focusing on the topic of financial contribution, this poster explores how members and congregations responded to many challenges caused by the pandemic. Ethnographic data used in this poster are from interviews and observations between 2020 and 2022 among two Mennonite congregations in Virginia, USA. Ethnographic data suggest that although congregations responded relatively well during the first year of the pandemic, more time and effort were required for long-term adjustment. During the first year of the pandemic, congregations promptly provided additional financial and other assistance to those who were in need. They extended their contributions to aid such efforts. As the situation gradually returned to the pre-pandemic

period, congregations began working to reestablish their religious communities and adjust to new spending priorities. While several members were willing to support such initiatives, their offering practices did not necessarily demonstrate this willingness. Considering recent studies on religious giving and morality, this poster examines how Mennonite congregations and their members individually and collectively deal with the many, and sometimes competing, needs and desires to give in the face of changes caused by the pandemic. The poster suggests that religious giving can illuminate how their faith communities are reimagined in changing social contexts.

6-200

Feminism and the US Death Penalty

Talk - Virtual Pre-recorded

REVIEWED BY:

Association for Feminist Anthropology

PRESENTER:

Nicole Kinbarovsky

DESCRIPTION:

If there ever was a topic ripe for feminist dedication, it's the death penalty. Key areas include the gendered structure of law, additional victimization, and the power dynamics between the State and the marginalized population of capital offenders. While trends continue to see a steady decline in support for the US death penalty, 2,414 people live on death row, 51 (2%) of which are women (dpic, 2023). For each person sentenced to die there are dozens more impacted by an impending death sentence (Jones & Beck, 2007; Long, 2011; Smykla, 1987). The retributive policy ignores the reality of executing a human being, including the emotional suffering extended to the loved ones, a female majority of caretakers who provide supplemental support while waiting execution. For the 8.5% of death sentences overturned, exonerees spend an average of 25 years imprisoned between the trial and release. Official misconduct was discovered in 83% of last year's exonerations, 75% of which were black defendants. Of the states reporting data on capital cases, 96% contained racial discrimination—a white victim with a black defendant is two-thirds more likely to receive a death sentence. Feminist anthropology's guiding principles are committed to supporting all marginalized communities, confronting injustices, abusive power, and gender difference (Davis & Craven, 2023). Yet, in an area so desperate for help and clearly ripe for feminist scholarship the literature is surprisingly

sparse. The proposed presentation asks not whether feminist inquiry is a good fit for death penalty scholarship. Capital punishment is an abusive practice that is racist, anti-poor, and creates many additional victims, mostly women (Jones & Beck, 2007; Beck & Britto, 2006; dpic, 2023). This presentation asks, where are our feminist anthropologists to shine a light on such injustice? How can feminist dedication contribute to understanding and the education of state-led homicide?

Beck, E., & Britto, S. (2006). Using feminist methods and restorative justice to interview capital offenders' family members. *Affilia - Journal of Women and Social Work*, 21(1), 59–70. Davis, D.-A., & Craven, C. (2023). *Feminist Ethnography: Thinking Through Methodologies, Challenges, and Possibilities* (J. Sisk (Ed.); 2nd ed.). Death Penalty Information Center (2023). www.deathpenaltyinfo.org. Jones, S. J., & Beck, E. (2007). Disenfranchised Grief and Nonfinite Loss as Experienced by the Families of Death Row Inmates. *OMEGA - Journal of Death and Dying*, 54(4), 281–299. Long, W. C. (2011). Trauma therapy for death row families. *Journal of Trauma and Dissociation*, 12(5), 482–494. Smykla, J. O. (1987). The human impact of capital punishment: Interviews with families of persons on death row. *Journal of Criminal Justice*, 15(4), 331–347.

6-355

Forecast of events in a folk agriculture

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Anthropological Sciences

PRESENTER:

Viacheslav Rudnev

DESCRIPTION:

A dependence of the life support system on local natural and climatic factors traditionally determined an attention of society to observation of the environment in order to searching for phenomena which indicate upcoming changes. Folk/ Indigenous culture fixed unique data, decisions (and technologies) that are quite effective and useful for using Nature in a regime of spare. This presentation will focus attention on the specificity of Folk Modes of Life and techniques which have been used for getting unique data about Nature. A lot of folk recommendations in agronomy are based on empirical knowledge about specific characteristics of local biodiversity. Special attention to phenological indicators, based on observation of local flora and fauna, assisted a lot in minimizing risk in agrarian business, in the pre-industrial period. The segmentation

of the surrounding world and the choice of the object of attention were often based on special ideas about the world (for example, in the context of ideas about the meaning of the phases of the moon, color characteristics or long-term cycles of ancient calendar systems) In my paper I will focus attention on the role of folk knowledge (wisdom) in flora and fauna diversity for minimizing risk in agrarian business and for maintaining an environmental resource.

6-310

Gloominess as Resilience. Contesting Hegemonic Affective Regimes in Pandemic-Era Shanghai

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for East Asian Anthropology

PRESENTER:

Anna Iskra (University of Copenhagen)

DESCRIPTION:

At the height of the pandemic in China, local mental health services providers had their hands full. In this talk, we will journey through the affective landscapes of Shanghai's middle-class urbanites, as narrated by local psychological counsellors who operate in the country's vibrant and loosely regulated therapeutic milieu. Pandemic policies hit Shanghai hard, which culminated in the infamous two-month lockdown. While the authorities managed to temporarily contain the spread of the virus, negative affects proliferated in the city with a truly viral force. As gloominess spread, state propaganda and official media circulated enthusiastic reports on fighting the pandemic with 'positive energy,' generating dysphoric feelings among citizens mentally worn out by draconian pandemic policies. This study is an anthropological investigation into the frictions generated in the clash between state-constructed affective regimes that promote positive thinking and disseminate politics of hope and trust in the political status quo, and various tribes of 'affective aliens' among Chinese urbanites that resist performative positivity by embodying gloominess. The accounts of psychological counsellors contest the dominant narrative of pandemic-induced anxiety and depression as primarily marked by withdrawal and passivity. Instead, such affects can be re-imagined as modes of resilience under authoritarian policies that question the censoring impact of the politics of 'positive energy.'

6-140

Going Childfree in India – “Choices” Made, “Choices” Challenged

Talk - Virtual Pre-recorded

REVIEWED BY:

Association for Feminist Anthropology

PRESENTER:

Sreeparna Chattopadhyay

DESCRIPTION:

There is limited research on why urban, educated individuals may choose not to have children in India- a country that is perceived to be highly pronatalist. Neomalthusian concerns around population explosion continue to be foregrounded in public discourse and state policies on family planning, despite fertility rates dipping to replacement level for the country, and below replacement levels in several Indian states. This research explores the reasons why urban, educated individuals are 'choosing' to be childfree in India. The methods used in this study include anthropologically informed qualitative methods along with participant observation on social medial platforms and analysis of digital data. At a time of immense transitions, both hopefulness and hopelessness in the country, I explore the extent to which not biologically procreating has the potential to challenge dominant and entrenched norms around procreation. Simultaneously not all childfree individuals choose to subvert existent dominant paradigms and in fact (particularly male childfree individuals) through several material and discursive practices may reinforce gender inequitable norms and belief systems. The discursive and material practices of childfree groups and individuals are nuanced and complex – they defy compartmentalization into binaries such as progressive/regressive, modern/primitive, local/global, and religious/secular, an allegory for a nation that is undergoing massive transformation both aided and impeded by the techno-material practices of its citizens.

6-205

Healing the Homelands: National Parks Service Lands and Indigenous Co-Stewardship in Pennsylvania

Talk - Virtual Pre-recorded

REVIEWED BY:

Association of Indigenous Anthropologists

PRESENTER:

Erica Walters (Living Heritage Anthropology)

DESCRIPTION:

#landback is a popular online tag, used by indigenous people in the Americas and their allies to demand the return of land previously held by indigenous people. However, the catchphrase is often followed by questions that are increasingly difficult to answer; what lands? how can it be returned? who is returning it? who is getting it back? who gets to decide? Tangible examples of #landback are happening all over the United States and Canada today; and these models can help to inform indigenous land reconciliation moving forward. This paper will discuss one such example out of Pennsylvania. Starting in 2021, The National Parks Service (NPS) approached The Delaware Tribe of Indians; a federally recognized Lenape Tribe based in Bartlesville, Oklahoma, to begin work in The (NPS-owned) Delaware Water Gap National Recreation Area. Recognizing the recreation area lands as Lenape homelands, the NPS provided a grant for the Delaware Tribe to do ethnographic, ethnohistoric, and genealogical research on the lands as a first step to a co-stewardship/co-management relationship. The Lenape have been removed from Pennsylvania since the 1700s, and are now a 'native diaspora', with communities in Oklahoma, Wisconsin, and Ontario. This paper will review the fieldwork done in Lenape communities in the United States and Canada, the limitations of this work, the dynamic between the Tribal and the Federal governments, tangible outcomes, and the importance of allowing indigenous communities to return to their ancestral homes on their own terms. This paper seeks to provide an example of how this type of work is done, and what it can accomplish.

6-280

Hearing the Tahuantinsuyu: Exploring Inca Landscapes through Sound

Talk - Virtual Pre-recorded

REVIEWED BY:

Archaeology Division

PRESENTER:

Alba Menéndez Pereda

CO-AUTHOR:

Rachel Schloss

DESCRIPTION:

Co-Authors: Alba Menéndez Pereda and Rachel Schloss

The soundscape of Tahuantisuyu, also known as the Inca Empire (ca. 1440–1532 CE), was composed of a diversity of performers including singers and drummers, crying llamas, cooing birds, rushing rivers, the sound of maize beer preparation, and the voice of ancestral mountains. Ethnohistoric sources record how the sound of natural forces like water and wind carried significant cosmological meaning for the Inca. What role did architecture play in orchestrating the Inca soundscape? In this paper, we investigate the sensorial experience of Inca landscapes with a focus on the relationship between acoustics and the built environment in the heartland of Tahuantisuyu. This inquiry is situated among archaeoacoustics and phenomenological studies focused on sound undertaken in recent decades as a means to construct a more nuanced and humanized understanding of past lived experiences. In particular, the Andes has witnessed trailblazing work on sound, but this research has been dominated by the study of music and instruments, rather than the holistic acoustic environment in which social life is embedded. This paper focuses on ambient sounds to push beyond the musical boundaries that have limited sonic investigations of the past. Specifically, we investigate the Inca soundscape that emerged as the byproduct of daily activities enacted by human and non-human performers. We examine this soundscape by analyzing the ways in which Inca patrons and architects engineered the environment through elements like construction materials and architectural design in an attempt to harness the powerful sonic atmosphere of Tahuantisuyu.

6-040

Historical anthropology in times of crisis

Podcast - Virtual Pre-Recorded

REVIEWED BY:

Society for Humanistic Anthropology

PRESENTER:

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

DESCRIPTION:

This podcast discusses the importance of considering the historical weight to understand post-pandemic crises, specifically focusing on Guatemala and Morocco. Many people define the post-pandemic era as a time of 'new crises', such as the Ukraine war, rising living costs, and increased migration. However, what people mean by 'crisis' and how they experience it differs from its

regional and historical context. Guatemala and Morocco are no exceptions. In this podcast, we argue that we can better understand people's plights in the post-pandemic era only by historicising their meanings and experiences of crises. The podcast departs from how two discussants (us) doing historical anthropology started to navigate the meanings and forms of crises in contemporary Guatemala and Morocco during their fieldwork. As anthropologists studying these countries in the 1960s and 1970s, we conducted our research mainly through archival work and interviews about the recent past with community members in the region of Quiché in Guatemala and Tangier in Morocco. However, living with these communities, we naturally engaged with different forms of their daily hardships and their migrant family members' difficulties in the U.S. or Spain. While it seemed afar from our original research period in the beginning, we will discuss how we benefited from our historical approach to the field in terms of better comprehending the complexities of contemporary crises and people's lives. Then, we move our discussion into how our historico-anthropological research could be a valuable tool to challenge colonial ideologies in local society, which often put people into pessimism or find faults in individuals going through crises. Facing post-pandemic crises, people in the field frequently blamed themselves as 'unlucky' or 'incompetent', often repeating colonisers' racial ideologies about local people in the past. In these circumstances, we will debate how our historically informed conversation with the community people was useful in challenging such prejudices and exploring other structural factors that perpetuate the hardships they were experiencing.

6-155

Identity Work and Playful Resistance in a University-Based Youth Equity Intervention Program

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Christopher Hu

DESCRIPTION:

Racial categories are socially constructed concepts of self and other actively maintained through interactional processes (Fassin, 2011; Miles, 1989; Omi & Winant, 2015). Since such categories are inherently unstable, transitory, fluid, and negotiated, racial identification can change across time, space, and context (Davenport,

2020; Doyle & Kao, 2007; Harris & Sim, 2002; Saperstein & Penner, 2012). Drawing from a year of ethnographic participant observation in a university-based youth equity educational intervention program, I focus specifically on the ways a small group of Latino students engage in identity work or processes of identifying as Hispanic (Bucholtz & Hall, 2005; Elliot, 2011; García, 2010). Considering the in-group dynamic, I explore how one particular student who is racialized as white by others asserts a Hispanic identity using linguistic and chronotopic resources (Blommaert & De Fina, 2017). His identity claims are not validated by his peers and thus remains in an in-between state at the peripheries of traditional categories. Considering the group's interaction with organizational staff, I also explore how these Latino students-using identity-based resources-engage in what I call 'playful resistance' to traditional authority figures and their educational efforts. I conclude by discussing the instability and negotiation of categorical membership, highlighting the complexities of Hispanic and Latinx as social categories, as well as the ways that youth actively participate in these processes of identity work and play in an educational context designed to 'serve' them.

6-402

Impact of Internet Resource Integration on Immigrant-Owned Microenterprises' Profits in the Triad Area of North Carolina

Poster - Virtual Pre-recorded

REVIEWED BY:

National Association of Student Anthropologists

PRESENTER:

John Luke Farah (Elon University)

DESCRIPTION:

This research explores immigrant-owned microenterprises supported by a non-profit agency in the Triad area of N.C. It focuses on the impact of the implementation of online resources on immigrant and refugee-owned microenterprises. This study investigated the effectiveness of developing an online presence for the increase of microenterprise market reach and profits. The ultimate goal was to explore whether other similar microenterprise programs nationwide should develop curricula in online resources integration in addition to credit-history building and microenterprise-loan training. The research methodology in this study included fieldwork observations with the business loan manager at a resettlement agency in the Triad area of N.C., review of

written profiles of the micro entrepreneurs, one-on-one business and media consultations with micro entrepreneurs and a final semi-structured interview with six micro entrepreneurs to determine the effectiveness of the online resources and the likelihood that they will continue to use them. The study started in July of 2022 and will continue until May of 2023, and the sample included 6 micro entrepreneurs, 4 male and 2 female (including from the Democratic Republic of the Congo, Syria, Sudan, South Sudan, Ethiopia and Eritrea), in a variety of micro businesses, including grocery services, hair braiding services, transportation services and food services. The main findings of this study indicate that each micro entrepreneur needed specific types of online and offline resources to best facilitate their online market presence. These online resources include social-media marketing strategies, advertisements, online business-card tools, Square business software, social media presence (e.g. on Facebook and Instagram), translation of online materials and graphic design support. Preliminary conclusions of this study reflect that the implementation of online resources into microenterprises can be effective at increasing market reach and profitability. This study suggests that microenterprise programs should include training for refugees to develop an online media presence as part of its training curriculum to benefit their clients and their programs.

6-120

Japan downgraded COVID-19 in May 2023: What does this transition mean for organ transplant patients?

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Maria-Keiko Yasuoka

DESCRIPTION:

Japan has a severe organ shortage (with a total of 934 donations by 03/26/2023), so most recipients rely on living donors and overseas transplants. When the COVID-19 pandemic hit in 2020, no vaccines or medicines were available; transplant surgery was discontinued; and overseas travel was restricted. Hospitals were filled with coronavirus-infected patients, leaving no space for living donor transplants. Organ transplantation involves a continual fight against infectious diseases: it is a high-risk treatment because patients must take immunosuppressive drugs after

transplantation; these also make the effect of vaccinations slower and shorter. The COVID-19 pandemic has lasted for three years, and Japan is now in the '8th wave'. However, on May 8th, 2023, the government decided to downgrade COVID-19 from its current 'category II' to 'category V' – the same level as influenza. This transition is the first step in the post-COVID-19 era, but what effect will it have on the lives of organ transplant patients? The purpose of this study is to clarify the issues arising from the category downgrade for building an organ transplant system that can withstand the post-COVID-19 crisis, focusing on organ recipients. I conducted interview research – both onscreen interviews and online chats – with recipients using anthropological methods via Skype, Zoom and Facebook. In the post-COVID-19 era, it is necessary to think about infectious disease countermeasures to reduce the risk for procedures such as organ transplantation. It is also essential to build a sustainable organ transplant system for patients, and to consider how to adapt to future crises.

6-245

Liminal Migrants: A rapid appraisal of recent immigration patterns from Latin America to the US.

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

PRESENTER:

Lennin Caro (University of North Carolina, Charlotte, Department of Anthropology)

DESCRIPTION:

Since 2022, the number of Latino migrants crossing the Mexico-US border has dramatically increased. Much coverage is devoted to policies and executive orders to address this renewed 'border crisis', but little anthropological research attempts to understand the lived experiences of Latino migrants. Camino Research Institute conducted a multi-sited, mixed methods rapid appraisal to better understand recent migrant journeys, including migration motives, means of travel, and transitions to the US. Results are based on 20 semi-structured and impromptu interviews with migrants and organization representatives near the Mexico-US border and 18 semi-structured interviews with recently arrived migrants living in North Carolina. Results show participants commonly decide to migrate because of poor economic conditions or to escape violence.

Participants who traveled by land to the border usually deplete their life savings and refer to Mexico as the most difficult part of the journey. All participants who crossed the border report surrendering themselves to border patrol to begin their asylum process. Once released back into the US, almost all experience difficulties in acquiring work and financial stability due to documentation issues. Narratives also indicate participants experienced trauma and chronic stressors, pointing to the possible need for behavioral health services. Results are discussed through the theoretical lens of Victor Turner's concept of 'liminality' (the state of being 'betwixt and between') and demonstrate how immigration policies are integral to the production of liminal subjects. Information presented in this talk can help inform immigration policy reform and highlight additional services to improve the lives of immigrants.

6-250

Mobility, Misdirection, and jurisdictional Limbo: Brokering Presence under Swiss Integration Law

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for the Anthropology of Europe

PRESENTER:

Shirley Yeung

DESCRIPTION:

What different kinds of borders condition the possibilities for migrants' social and transnational mobility? How do such differentiated borders become the site of various stranger-relations, and how are such borders mediated in the everyday? This proposed presentation will reflect on the salient role played by intra-national (or jurisdictional) borders in shaping the possibilities for (im)migrants' legal and social inclusion under Switzerland's federal Integration policy. The presentation will address how the intra-national administrative unit of 'the canton,' whose model of local sovereignty rests on mapping language onto territory, can create states of protracted bureaucratic limbo for (im)migrants who 'fall through cracks.' Drawing on ethnographic fieldwork with migrants in the canton of Geneva who occupy varied legal statuses, I first address how such 'cracks' are actively constituted through official language and 'integration' policies working in concert with everyday practices of misdirection. The presentation will then address how various 'street-level' bureaucrats (Lipsky 1980) work to broker and mediate individuals' long-term social and legal status. The presentation will argue that such interstitial street-level

agents play a critical role in mediating national and intranational borders and are, critically, key agents in the brokerage of presence and the boundary-making of 'locality' itself.

6-170

[Narrative and Rites of Passage in Adolescence: Catalysts for Cognitive and Social Change](#)

Talk - Virtual Pre-recorded

REVIEWED BY:

Anthropology of Consciousness

PRESENTER:

Rachel Bomalaski (Fine Arts: Muscogee County School District)

DESCRIPTION:

This talk explores the usefulness of narratives and rites of passage in adolescence. Narratives, broadly defined, include many cultural forms of storytelling. Narrative as it is generally considered in psychology is a western and agency-centric phenomenon. The beneficial features of narrative for identity formation, including emplotment of life experiences, integration of past and present selves, and dialectic with the social milieu, can also be achieved through the use of formats with wider cultural relevance, such as rites of passage. Culturally sanctioned rituals engage individuals in dialectic with their social setting, which can strengthen self and social efficacy.

6-150

[No Volunteers?: Addressing Connecticut's Unpreparedness for Climate Change-Induced Weather Events by Uniting Local Emergency Management Directors and Residents](#)

Talk - Virtual Pre-recorded

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Ashley Walters (University of Connecticut)

DESCRIPTION:

Historically New England has been considered an area of the United States at minimal risk for natural disasters and extreme weather events. However, Connecticut is now facing more frequent and severe climate change-induced weather events including hurricanes, tornados, flooding, wind events, and Nor'easters yet its towns are ill-equipped to handle the social, economic, and

infrastructural impacts of these weather events. Each town of Connecticut is required to have an Emergency Management Director (EMD) who is tasked with making sure the town is prepared for weather events. Although this role is crucial, most towns have volunteer EMDs or EMDs who hold multiple other roles within local government leaving them limited time to devote to emergency management and preparedness. Meanwhile, socioeconomic disparities continue to increase in Connecticut and many residents are unprepared and uninformed about weather events and risks. This research used ethnographic fieldwork to investigate issues of weather preparedness in Connecticut from two perspectives – the government personnel in charge of handling preparedness and response and the residents that are impacted by weather events. Interviews with both local EMDs and state level emergency management personnel identified the gaps in both preparedness and communications between the local and state governments while also investigating the impacts and potential solutions to the current overreliance on volunteers to fulfill key emergency management positions. Focus groups with residents identified the needs and knowledge base of residents with regards to weather events. Using the ethnographic data gathered, a model to address the gaps in preparedness and communication between governments and residents is being formed. Ethnographic data has much to add to this work on climate change and disaster preparedness which tends to traditionally be focused mainly in non-social sciences. The transition to including ethnography within such research can help facilitate communication between local governments and residents, increase resources available to residents, and improve preparedness so that each town is better equipped to handle the increasing weather events that Connecticut faces.

6-305

[Online Data Capture as Qualitative Research Technique](#)

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Allison Kabel (Towson University)

DESCRIPTION:

This presentation will include discussion of the techniques used to collect and analyze data from online forums addressing topics related to religious-based

modesty and exercise, sport or other physical activity. These qualitative research studies used online data capture to explore the relationship between modesty-protecting athletic apparel and health-seeking behavior among women from religious backgrounds, with special attention to older women. Online forums are capable of functioning as sites of knowledge production, influencing the opinions and health-related behaviors of their participants and readers. All data were collected on publicly available social media platforms featuring health and fitness forums and discussion threads for women interested in maintaining standards of modesty. This technique was valuable on its own merits, and was ideal during the Covid-19 pandemic, due to contact-free data collection and analysis.

6-235

Participatory Action Museography: "Mining" Action Research Strategies for Collaborative Museum Work

Talk - Virtual Pre-recorded

REVIEWED BY:

Council for Museum Anthropology

PRESENTER:

W Warner Wood (University of Wisconsin, Milwaukee)

DESCRIPTION:

There seems to be no end in sight to writing about how, when, and with which community 'partners' to undertake collaborative museum work. While such writing does seem to coalesce around the idea that museum practice should incorporate the voices and perspectives of folks that previously museums largely assumed they spoke to (and on behalf of), what is meant by phrases such as 'community voices,' in discussions about how to, for example, open-up 'curatorial authority' to 'community perspectives' has been interpreted in a variety of ways. And, it would seem with few exceptions, without taking account of the ways that social scientists (including anthropologists) have gone about doing this kind of work for decades. As a socio-cultural anthropologist, ethnographer, and 'museum anthropologist' who has worked collaboratively with research participants, it seems to me that there are opportunities to 'mine' social science approaches to collaborative research practices and methodologies, such as Participatory Action Research (PAR). While a handful of museum anthropologists have discussed the use of PAR in museum contexts, I believe that, with a reorientation toward some of the unique characteristics of museum

work, it could be more productively employed by the wider museum professional community-including museum anthropologists. I call this way of doing collaborative museum work Participatory Action Museography (PAM). In this virtual talk, I provide a theoretical and methodological overview of PAM while outlining the contours of its practice through examples from my own work.

6-130

Perpetual Transition: Transitional Justice and the Missing (16 Years) After Nepal's Armed Conflict

Talk - Virtual Pre-recorded

REVIEWED BY:

Association for Political and Legal Anthropology

PRESENTER:

Krista Billingsley (Saint Michael's College, Department of Sociology and Anthropology)

DESCRIPTION:

When is transitional justice over? When has the transition occurred? Who decides (e.g. the United Nations, international donors, victims, national governments)? Processes of transitional justice aim to redress human rights violations that occurred during armed conflict and prevent such violations in the future. For families of the missing (forcibly disappeared by state forces) in Nepal, the loss and ambiguous status of their loved ones continues despite a lack of sustained interest by international donors, the United Nations, and academics. This paper, based on ethnographic research conducted in 2013, 2016, and 2021, examines the perspectives of families of the missing regarding transitions and justice in Nepal.

6-015

Podcast: Primary Care in Transition: implementation supports for interdisciplinary primary care teams in BC

Podcast - Virtual Pre-Recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Sarah Fletcher

DESCRIPTION:

The transition to a post-pandemic world has drawn increased attention to the tensions, pressures and capacity challenges that are experienced by health care

providers and patients in primary care systems around the world. In the face of these challenges, in British Columbia, policy makers, funders, providers, and patients are working through another transition- the transition to team based primary care. The Innovation Support Unit, in the Department of Family Practice at the University of British Columbia, has been working to develop a series of implementation supports for communities, teams, providers and patients engaged in this transformation of Primary Care. Designed to accelerate planning and implementation, the mapping methods support inclusive, patient-centred and equity focused discussion and decision-making.

6-085

Podcasting as an Effective Approach for Clinician Education: A Study on Increasing Knowledge of Immigrant and Refugee History and Culture

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Kumara Sundar

DESCRIPTION:

Background Educating clinicians can be challenging due to time constraints, resistance to change, and a lack of alignment between content and clinical practice. Much is unknown about the most effective approaches for educating clinicians, including the optimal frequency, duration, and how to tailor content to individuals best. To address this challenge, our study investigated whether podcasting could provide an innovative and effective approach to clinician education. Methods We recruited clinicians from a convenience sample and provided a podcast-based educational intervention to increase their knowledge of immigrant and refugee history and culture. The podcast series included 13 episodes made available for download on all available podcast platforms, and metrics such as download counts and listener percentages were tracked to assess the effectiveness of the intervention. Results: Our results showed that the podcast intervention was successful, with 2183 downloads and an average of 218 downloads per episode. Listener engagement was high, with a listener percentage of over 70% across all episodes, and the podcast was accessed in over 24 countries to the podcast platform. Conclusion: These results suggest that podcasting can be an accessible and engaging method for educating clinicians globally. Our findings have significant implications for immigrant and

refugee health, as increasing clinician knowledge of the unique challenges faced by these populations is essential for providing culturally responsive care. Therefore, further research should explore the potential of podcasting as a tool for clinician education in other healthcare areas, given the success of our intervention.

6-180

Post Human Angels: Compassionate Relationships with Inanimate Objects

Talk - Virtual Pre-recorded

REVIEWED BY:

Anthropology of Consciousness

PRESENTER:

Chandler Zausner (University of Southern California, Department of Anthropology)

DESCRIPTION:

Post Human Angels: Compassionate Relationships with Inanimate Objects presents seemingly reactive and compassionate believable agents empowered by a suspension of disbelief that facilitates the Anthropomorphism of Machinery. Metadata from past interactions is applied to customize ongoing experiences, including alerts, data visualization, entertainment and conversation. This virtual talk considers a global epidemic of loneliness that is increasingly addressed by post-human thinking machines. What is the endgame if humans form a deep emotional attachment to artificially intelligent illusions of companionship? Implications of emotional vulnerability and commercial manipulation are some ethical considerations to be explored. Elements of attachment theory must be followed to their logical conclusion of detachment, to ease the transition to a replacement purchase, if consumerism is to grow. Twenty-first century commerce enacts an elemental shift in user engagement with products, services, and processes to address the human struggle with diseases of despair and a universal yearning for empathy during a global epidemic of loneliness. This shift in human attitudes towards emotionally intelligent machines challenges the prevailing wisdom that there is something fundamentally negative about artificial intelligence posing as conversational partners. Both Boomers and Gen Z are emotionally invested, with full knowledge that their partner is a post-human entity. Limitless customization promotes a diversity of 'idealized happy paths' while allowing for the possibilities of alternative realities. Anthropologists working in the commercial sector have the opportunity

to guide UX/UI AI developers and product marketers through the challenge of creating artificially intelligent thinking machines that can nurture consumers, while building brand loyalty, carefully considering the implications of blurring the lines between a constructed reality and genuine human connection. It's a good business model, while also a cautionary tale.

6-315

PreacHER: Examining the impact of sermonic discourse on congregation attitudes regarding Black clergywomen within the Black Church.

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Crystal Carter

DESCRIPTION:

Intro Although data indicate a greater level of religious involvement, including church attendance, for women when compared to men, amongst Black Americans, female participation within the clergy and church leadership are disproportionately underrepresented (Banbury, 2014; Hoegeman, 2017; Matthews, 2014; Taylor, Chatters, & Brown, 2014; Whitson, 1998). Additional research suggests that leadership opportunities for clergywomen have increased from 1998-2012, but senior clerical posts for women still lag behind those of men and most tend to be held in White, Mainline, Protestant denominations with clergywomen concentrated within smaller congregations (Hoegeman, 2017). Further research suggests that this phenomenon may be linked to doctrinal positions during sermonic discourse taken by senior, Black clergymen that embrace a secular, hegemonic viewpoint of gender norms that, in effect, has heavily influenced congregational attitudes towards clergywomen, thereby limiting the leadership opportunities of Black clergywomen and seminarians, creating an institutional infrastructure embedded in patriarchal hegemony (Barnes, 2015; Lee, 2004; Matthews, 2014; Smarr, Disbennett-Lee, & Hakim, 2018; Whitson, 1998). As such, the purpose of this presentation is to explain the experiences of Black clergywomen pertaining to challenges in clerical leadership and to explore the impact of public discourse that affirms women functioning in clerical leadership on the attitudes of the congregation towards clergywomen across denominational and non-denominational contexts. Research Questions The research questions addressed

within this study are as follows: 1. What are the experiences of Black clergywomen within the Black Church? 2. How are gender norms reinforced through sermons and teachings within the Black Church? 3. What is the impact of professional socialization in facilitating gender roles within the Black Church? Methods/Methodology For this research project, I am using a variety of ethnographic methods, such as observation and detailed participant interviews. The interviews were conducted from January – April of 2023.

6-410

Racial Justice and University Admissions in Transition: Challenging "Rule of Law" Colorblindness

Late-Breaking Talk - Virtual Pre-recorded

REVIEWED BY:

Late-Breaking

PRESENTER:

Edward Sankowski

DESCRIPTION:

The US Supreme Court (on June 29, 2023) ruled in favor of Students for Fair Admissions, Inc. in a case addressing race-related admissions practices at Harvard and the University of North Carolina. SCOTUS transitioned from qualified 'academic deference' to disruption about admissions practices. Racial justice and fairness are phrases or words at issue in the case. There are, however, varying uses of these words or phrases. One type of use denominates justice as what a legal system within its own terminology declares as just. Another treats justice declarations of a legal system as subject to challenge, even 'overruling', arising from extra-legal-system cultural stances, often ethical, sometimes academic. One such challenge can be derived (moving beyond its debt to legal, even constitutional roots) from efforts by Kimberle Crenshaw and collaborators. They critique colorblindness ideology in academic disciplines. The SCOTUS decision incorporates an ideology of colorblindness. Anti-colorblindness implies an overall normative ethics account of how universities should function justly about race, including governance standards and admissions. SCOTUS has increased governmental power to regulate the basic functioning of universities. This is one attempt to increase control of universities by government (in this context, far-right government). As a counter to that, we anticipate a counter-transition, continuing critique and political-cultural mobilization favoring a distinctive role for

universities as cultural institutions defining racial justice. It is uncertain how successful such a significantly extra-legal academic agenda can be in promoting racial justice by assembling academe's cultural resources to counteract SCOTUS and Republican Party governmental trends.

6-365

Reassembling Sasang Medicine: The scientization of Sasang medicine as an attempt to make 'alternative modernity'

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Hyunkoo Kim (Kyung Hee University)

DESCRIPTION:

This presentation explores how Sasang medicine, a branch of traditional Korean medicine, is being 'scientized' at the national research institute of South Korea. The idea of 'scientization' is a historical and social product that has been advocated in Korea and East Asia in conjunction with the slogans of 'modernization' and 'Westernization'. In this context, Sasang medicine is reassembled for 'scientization' in the national research institute by making new networks with diverse agencies. Based on ethnographic fieldwork at the National Research Institute of Korean Medicine, this paper traces the reassembling process of Sasang medicine by examining how the notion of chejil (body constitution), considered the main focus of Sasang medicine, is reinterpreted and redefined in the scientization project. Through the scientization project in the National Research Institute, the idea that disease can be prevented before it occurs by determining an individual's constitution was linked to the concept of weibing (not yet being ill), which appears in East Asian medical classics written well before Sasang medicine emerged. In the scientization process, the traditional concept of weibing became reduced to biological and biomedical data. This assemblage of data was easy to circulate in the network that the institute formed to build the 'K-Biobank'. In this process, chejil was interpreted as biomedical information and transformed from the doctor-patient relationship or having human characters in the Confucian society to the characteristics of individuals managed by various modern institutions and organizations. This paper thus examines the manifestations of 'alternative modernity', which the scientization project of Sasang medicine imagined

through the reassembling process. Also, it investigates the conflicts and dilemmas between the agencies involved.

6-075

Refugee Journeys in Asia: Transitions or Endless Travail?

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Miriam Jaehn (CSEAS, Kyoto University)

DESCRIPTION:

My paper is concerned with refugee journeys in Asia, specifically with those of the Rohingya across South and Southeast Asia. While journeys are generally understood as transitions constituted by departure, transit, and arrival, I argue that refugee journeys in Asia must be understood as an often endless 'travail'. The term 'travail' captures what I consider the three central elements of refugee journeys: forced displacement (movements); suffering and trauma (hardship); and precarious work (labor). First, after being displaced, refugees are often thrown into a cycle of being forced to move and made unable to do so through their 'illegal' and deportable status. Second, refugees' suffering and trauma begins with the experience of persecution, war, and loss of home, but it becomes seemingly eternal through the individual and collective memorization and experience of flight. Third, their journeys are defined by precarious work as most refugees have little financial resources and must rely on their and their relatives' labor power to finance their ongoing displacements. As such, refugees' journeys are processes of continuous 'travail'. However, they are also to be read as 'performative acts' that work with, question, and contest international and national regimes of refugee protection who deny them legal recognition. In effect, competing regimes of refugee protection force refugees into a constant state of transitioning – of becoming yet never being (legally recognized as) refugees. In facing exclusionary norms on the figure of 'the refugee', refugees must and do work towards becoming a transnational diaspora that helps itself. Resourceful individuals of the diaspora hence aspire to gain legitimate leadership to challenge their community's exclusion from refugee protection. However, as Rohingya leaders generally lack legal-bureaucratic authority, their power tends to remain fickle and they primarily act as intermediary (political) brokers. In the

end, the travail of negotiating and performing legitimate refugeehood during their journeys fatigues Rohingya refugees and their leaders. As such, refugees' travail in Asia exposes that the norm-alization of refugee interventions constitutes another moment of displacement that keeps refugees in transition and at bay.

6-210

Rethinking Quantum Ethnography After COVID-19

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Abigail Dumes (University of Michigan, Ann Arbor)

DESCRIPTION:

In previous work on the controversy over how to diagnose and treat Lyme disease, I offered 'quantum ethnography' as a conceptual practice whereby the ethnographer 'fully and simultaneously' inhabits multiple perspectives within the parameters of their project's field to capture and represent those situated perspectives across lines of difference (Dumes 2020, 13). In their work on myalgic encephalomyelitis/chronic fatigue syndrome (ME/CFS), Emily Rogers takes up quantum ethnography as a spatial practice to describe the way that fieldwork with 'a group that is largely homebound' often takes place 'simultaneously in virtual and physical space' (2022, 416). Drawing from interviews conducted over Zoom with Long COVID patients during the COVID-19 pandemic, and bringing scholarship on contested illness in conversation with disability studies, this paper explores how quantum ethnography might work both conceptually and spatially in the context of digital technologies that enable ways of connecting with and learning about others that are at once 'here and there.'

6-070

Shhh! I'm a School Librarian Using My BA in Anthropology to Radically Transform the Library

Talk - Virtual Pre-recorded

REVIEWED BY:

Council on Anthropology and Education

PRESENTER:

Jain Orr

DESCRIPTION:

The core spirit of libraries is to promote social equity through the sharing of resources. School libraries are institutions that must adapt to remain relevant to the population they serve. Using basic ethnographic research methods, such that one might learn about in an introduction to cultural anthropology course, I have radically transformed the practices of the high school library I run. The culture I study (to better serve) are urban, creative-type teenagers, the kind you'd find in a fine arts-focused public high school in Austin, Texas. Participant observation, surveys, interviews, and focus groups guide most executive decisions I make as the school librarian: from the lighting to books I buy. Librarians can use ethnographic approaches to guide the curation of resources and services they provide. Ethnographic methods are ideal because (1) libraries operate at a neighborhood level, (2) librarians have direct access to the communities they serve, and (3) librarians are comfortable doing research. In my case, the application of ethnographic methods to guide my decision-making has resulted in a high school library that is useful, dynamic, and busy serving a population of respectful, creative, and intellectually-curious teenagers.

6-330

The "political party" and "its people"—Disorder and alliance formation in a small-scale election in Mumbai, India

Talk - Virtual Pre-recorded

REVIEWED BY:

American Ethnological Society

PRESENTER:

Aiman Mustafa (Emory University)

DESCRIPTION:

In a municipal corporation election in Mumbai, campaign organizers repeatedly invoked the binary of 'the party' and 'its people,' as they sought votes. They saw the centrist Congress party, for which they were campaigners, as best representing the interests and aspirations of the people. In doing so, they drew a sharp distinction between other political parties in the fray and saw these as sharply marked out by different ideologies. As the campaign heated up, however, organizers found it increasingly difficult to sustain this category of 'the party' and 'its people.' The separation between different parties, and also between a party and its followers seemed to dissolve on the eve of voting. A section of card-holding party members constantly felt sidelined by other organizers who were not even official

members of the party. All along the campaign they had grappled with the lack of remuneration for their efforts. They pointed out that such payments were an accepted and normal part of any election campaign. They noted all along how the main organizers offered money and other favors to other non-party workers, and prospective voters. They achieved clarity on why this was so on the eve of voting. They were, however, left grappling with the nature of the boundaries between their party and the people it claimed to represent. In this paper, I use field materials from this election held a decade ago, to investigate the nature of the political party. In literature across the social sciences, the political party is often taken as a unit of analysis. I examine the mechanisms give rise to this categorical division between 'the party' and 'its people.' I build on recent scholarship that sees democracy not as a normative ideal, but explains the range of practices that go into the making of claims about democracy. My ethnographic analysis of this campaign engages with earlier work on patron-client relations, and on alliance formation. It argues that shifting analytical attention to the workings of individuals in webs of alliances helps account better for the ways in which elections are actually organized and contested.

6-025

The Color of Resilience

Podcast - Virtual Pre-Recorded

REVIEWED BY:

PRESENTER:

Nayantara Premakumar

DESCRIPTION:

For many marginalized and minority students, the Ph.D. can be a site of violence, mirroring and leveraging homophobia, racism, and misogyny under the cover of academic rigor. This situation is at times so bleak that students give up - some on the Ph.D., some on caring for their mental and physical health, and some have taken their own life. While this is widespread across the Ph.D. experience, anthropology, with its history as a tool of colonization, should be the site of reflection and transformation. So it is with great urgency that we ask: How can resistance and endurance be created through joy and aesthetics? This paper examines the case of a cohort who banded together in the face of academic and state violence. Rather than falling into a culture of toxic critique or allowing themselves to be divided by competition, they decided to cooperate. They baked

and cooked to show care for each other. They came to seminars color-coordinated as a joyful show of solidarity with each other. In creating a herd aesthetic that confused those in positions of power who perpetrated violence, they protected each other. They created a fictive person who, with an email address and social media, accompanied each of them throughout their respective fieldwork. To the outside, it looked silly and nonsensical. But these acts of resilience grounded participants to their work and the self, despite the violence enacted on them (and which still has long-reaching implications to this day).

6-407

The Emergence of Chinese Ethnourban Communities in the New York Metropolitan Area: Examining the Paradoxical Discourses of Settlement and Spatial Assimilation

Poster - Virtual Pre-recorded

REVIEWED BY:

Society for Cultural Anthropology

PRESENTER:

Christopher Hu

DESCRIPTION:

Over the past several decades, a new immigration and settlement pattern in the U.S. is emerging within large metropolitan areas: newly arriving immigrants who have sufficient resources are settling in ethnourbs-or suburban communities with notable ethnic immigrant concentrations (Harun & Fillion, 2021; Li, 1998, 2005, 2009; Zhou et al., 2009). Although Asian American and Asian diasporic communities are closely associated with the ethnourban phenomenon, much research is focused on demographic or geospatial analysis rather than understanding the lived experiences of ethnourban immigrants through an ethnographic and interpretive approach. Therefore, in this paper, I first provide context by illustrating the expansion and growth of Chinese ethnourban communities in the New Jersey and New York metropolitan area using U.S. Census data from 1990 to 2021. I specifically find a pattern of dispersed settlement rather than concentrated self-segregation, with many new suburban Chinese communities forming further from New York City. Then, drawing from ethnographic life-history interviews (n=25) with highly skilled and educated first-generation immigrants from China, Hong Kong, and Taiwan (De Fina, 2019; Mintz, 1979; Spradley, 2016), I explore the discourses and the ways that they make sense of their transition to wealthier suburban neighborhoods from

both city centers and their places of origin. This transition to wealthier suburban neighborhoods is undergirded by a culturally patterned perception of what constitutes high-quality education, and when recounting their life stories, these professional class Chinese immigrants invoke seemingly paradoxical discourses: a discourse of survival in a white-dominated society and a discourse of accumulating advantage. On the first point, settlement into predominantly white middle-class suburban communities is a calculated decision that is strongly motivated by the prospect of their children attending a school with name recognition, as determined by publicly available rankings, standardized testing data, and awards. By employing such an approach to evaluating school quality, these families ultimately make settlement decisions that move them into white and wealthy neighborhoods. However, to make sense of their social and spatial position as an ethnic minority in white suburbia, these first-generation Chinese immigrants invoke a discourse of survival by describing the ways that they have been forced to adapt to a white-dominated and discriminatory society in order to survive, just as early Chinese migrant laborers did (Wang, 2001). At the same time, however, they also employ a discourse of accumulating advantage in that settling into suburbia is described as the means to secure a better future for their children by reaping the social and educational benefits available in white and wealthier communities. Corroborating recent research regarding Asian ethnoburbs (Kye, 2023), this paper suggests that the emergence of Chinese ethnoburban communities is not primarily due to ethnic self-segregation but rather spatial assimilation into predominantly white spaces driven by perceptions and beliefs about high-quality education. Furthermore, this paper also highlights the highly complex and seemingly paradoxical position of more privileged and well-resourced immigrant groups who make meaning out of their experiences as an outsider or foreigner surviving in U.S. society and as a privileged group seeking to secure status.

6-175

The Grotesque Archive: Marked Bodies as Articulators of Past, Present and Future

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

PRESENTER:

Paloma Rodrigo Gonzales (CUNY - BMCC & Graduate Center)

DESCRIPTION:

Anthropologists in the early 1900s assessed monogenetic and polygenetic approaches to the peopling of America to try and determine the true origin of the 'American aboriginal.' Evidence of the trajectories that brought human beings to the continent was sought in geographic transformations, archeological discoveries, ethno-linguistic practices and on human bodies, dead and alive. Through their quests and debates, researchers like Aleš Hrdlička, Paul Rivet and Florentino Ameghino did not uncover, but rather helped produce the criteria for racial difference-and thus for 'race' as an ostensibly measurable truth. This presentation focuses one of such pieces of evidence, the so-called 'Mongolian spot,' a fleeting dark birthmark that early-twentieth-century anthropologists used to trace lines of descent and geographic migration routes on living human bodies. Their inquiries however, comprised not only space, but also time. The further into the past their sources could go, the closer they would get to the 'pure,' 'original' racial types. Anthropology's stress on time supposed that people's temporalities could be mapped onto biological evolution. But it also meant that Indian bodies were capable of manifesting the past in the present. This paper explores a trans or post-disciplinary (Tylor 2006:71) and queer (Warner 1993) approach that presumes 'the body can act as an archive that articulates the past, present, and future' (Martínez 2014:177). Even when theories of the peopling of America, and the notion of race as a biological reality have been largely contested, those early classifications still inform the way in which we group racial identities throughout Latin America. Terms like Caucasian, African, Indian have been replaced with categories that still communicate, as in early Anthropology, temporalities and presumptions of difference. In this presentation I suggest that the 'Mongolian spot' (still considered in Latin America, evidence of non-white origins) can function as a 'grotesque image,' an entity 'entirely different from ready-made, completed being' (Bakhtin 1984:25). Determined by ambivalence and a sense of time that is both historical and cyclical. The grotesque can help us think of living bodies-in this case 'marked' or 'stained' bodies-as archives that instantiate shared and silenced pasts while opening up new possible futures that establish embodied connections beyond colonial racial categories.

6-050

The Heart of the Matter: Regional Perceptions of Root Causes of Buraku Discrimination as Reflected in Museums

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for East Asian Anthropology

PRESENTER:

Lisa Mueller (Florida International University)

DESCRIPTION:

The (hi)story of the Buraku minority group in Japan is complex and fragmented, variously tied to living space or profession, the Edo-era mibun caste system or post-liberation migration, personal identification or family lineage. Central to Buraku identity is the concept of discrimination, or *sabetsu*, which when modified by another noun is almost always referred to as *buraku sabetsu*. That is, it is almost never referred to as racial, ethnic, or caste-based discrimination. This tautological descriptor seems to indicate that Buraku discrimination is best described as its own category; one is discriminated against because one is Buraku, and the nature of this discrimination is Burakuness. But what is Burakuness? Through examination of Buraku-focused museums in both eastern and western Japan, this talk will provide evidence of stark regional differences between how Burakuness is defined and interrogated, with the West presenting Buraku discrimination as neighborhood-based and the East presenting Buraku discrimination as profession-based. However, the Fukuyama Peace and Human Rights Museum (FPHRM) in Hiroshima Prefecture stands out among the museums by presenting a more nuanced and intersectional understanding of Burakuness that incorporates both views under the metaphor 'layers of discrimination.' For anthropologists, this talk explores how the Buraku-focused museums of eastern and western Japan can serve as an excellent case study of how regional contexts can influence subaltern identity, particularly when this identity is contested. For museum practitioners, evidence from the FPHRM provides guidance on articulating an intersectional understanding of contested identity.

6-195

The Politics of the South American Migration Regime: Notes from a Review of the Interdisciplinary Literature on Migration Policy in the Region since the Venezuelan Exodus

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Latin American and Caribbean Anthropology

PRESENTER:

María Lis Baiocchi (CONICET)

DESCRIPTION:

The importance that the study of Venezuelan migration in South America has recently acquired is related to its constitution as the most significant phenomenon of human mobility in the recent history of the region. The production of knowledge from the social sciences on the social, political, and cultural implications of Venezuelan migration in South America has run parallel with the increase, celerity, and scale of the phenomenon. Indeed, since 2017 there has been an exponential increase in the number of academic publications on this topic, published primarily in Spanish. This talk will present the results of a review of the anthropological, sociological, Political Science, International Relations, and Legal Studies literature on migration policy in South America in the face of the reconfiguration of the Venezuelan migratory flow in the region between 2015 and 2023. The literature reviewed is based on empirical investigations that shed light on the politics of the South American migration regime at the current unprecedented social, political, and historical juncture of intraregional migration within South America. The review of the literature provides evidence of a field of study in the making within the larger field of Latin American migration studies, highlights the centrality of Latin American academic production in both empirical and theoretical terms to this specific topic and to the field of migration studies more broadly, demonstrates the prevalence of studies based on documentary analysis for studies employing ethnographic approaches, and shows the need for studies that would examine this topic from an intersectional perspective.

6-240

The Tacit Landscape: Palimpsests of Religious Meaning Along the Pilgrimage Trail in Central Mexico

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for the Anthropology of Religion

PRESENTER:

Jonathan Extract

DESCRIPTION:

This talk explores the palimpsest of religious practices within the symbolic-historic landscape of Central Mexico. Through my participation in four different pilgrimages-Cholula, San Miguel del Milagro, Huetziatl, and Chalma-I trace the continuities, ruptures, and translations of practices along routes and landmarks that have been used for hundreds if not thousands of years. The emergent question from these experiences is how can the meanings of these rites change while the geographies remain fixed? While on the one hand this talk muses at the echoes of generations of practices, it also necessarily confronts the entanglement of European Catholicism and the 'Popular Religion' of Indigenous Mexico. What is revealed through the specifics of ethnography is not a dichotomy between Catholic belief and pre-Hispanic antecedents, but the complex and plural ways Indigenous identity and religious devotion manifest.

6-030

Thinking Together About (Post)COVID-19 Fieldwork Anxieties and Possibilities Through Black Feminist Methodologies

Podcast - Virtual Pre-Recorded

REVIEWED BY:

Association of Black Anthropologists

PRESENTER:

Nana Charlene Elfreda Adubea Toa-Kwapong (Duke University), Alexis Holloway (Duke University, Department of Cultural Anthropology), Joseph Hiller

DESCRIPTION:

In this proposed podcast presentation, three cohort mates who joined the Duke University Cultural Anthropology PhD program in 2019 will discuss how the COVID-19 pandemic and concurrent social movements - particularly the global Movement for Black Lives - have

shaped our journeys as anthropologists-in-training. The pandemic presented many logistical challenges but also invited ethnographers to think creatively about what fieldwork could be in the face of lockdowns and travel restrictions. However, as we returned to 'normal,' the methodological tools we cultivated during this time have (unintentionally) been pushed to the back burner as we have embarked on 'traditional' fieldwork. We are all currently in the field – doing research in Colombia, the United States, and Ghana. We are observing how our interlocutors (primarily people of African and/or Indigenous descent), in different ways, have also been transformed by the ongoing pandemic and the social movements that have overlapped with it. How do we incorporate the 'non-traditional' methods we adopted and developed into in-person research? While our positionalities as researchers and human beings are varied, our projects are indebted to Black feminist theoretical and methodological interventions of scholars like Faye Harrison, Irma McLaurin, Anne-Maria Makhulu, and Jennifer Nash, whose works have inspired reflection on collaboration, care, and interdependence – in the field and on the page. Our podcast proposes a free-flowing conversation about these fieldwork challenges and the methodological and collaborative possibilities they have produced for us as individual researchers and a cohort, drawing on the work of Black feminist theorists.

6-408

Time and The Camp: Examining the Politics of Aid and Power through Ethnography in Azraq Refugee Camp

Poster - Virtual Pre-recorded

REVIEWED BY:

Middle East Section

PRESENTER:

Melissa Gatter

DESCRIPTION:

This poster examines the everyday politics of time in Azraq refugee camp in Jordan based on more than a year of ethnographic fieldwork conducted in 2017-18. Through a thorough investigation of everyday aid interactions, the poster examines how Azraq's power structures have established a monopoly over time within the camp's borders. It analyzes the role of street-level aid workers within Azraq's bureaucracy as both shapers of policy but also subject to the power system and its particular temporalities. The poster also explores how refugees navigate this system, both in the day-to-

day and over years, by evaluating various layers of waiting as they affect refugee perceptions of time in the camp – not only the present, but the past, near future, and far future. By looking at the temporal politics of Azraq, this poster argues that the bureaucratic system of the camp actually forecloses the futures of its residents that it is meant to preserve. Residents negotiate with this temporal power to create alternative presents and imagine ordinary futures. This poster is a call for anthropologists and social scientists to study time, and not just space, in their examinations of refugee camps. Examining time in the camp reveals the invisible power dynamics of aid that are otherwise overlooked.

6-390

TitleThey Trespass our Bodies, Like They Trespass Our Lands: Educational Effects on Native American Children in Rural Oklahoma

Talk - Virtual Pre-recorded

REVIEWED BY:

Association of Indigenous Anthropologists

PRESENTER:

Kendra Root (Oklahoma State University)

DESCRIPTION:

From settler colonialism, Native American women have experienced high rates of violence alongside violent acts and violations to Native lands, waters, air, and all living relatives. All elements of Earth will be referred to in this presentation as biodiversity. Both Native American women and our biodiversity provide life and sustainability, making both in ceremony sacred for the parturition and sustaining of life. With continued resistance against extractive industries, Native women have a responsibility to our biodiversity for the continued survival for Native peoples and lands. This research makes meaning of colonial encroachments by exploring land violence through mining in rural Northeastern Oklahoma and brings forth the contribution of this new knowledge to the dominant society. Historical accounts of the colonial rape culture and pillage of Native American lands from extractive industry of mining is indisputably connected to educational outcomes of children within the Quapaw Nation of Oklahoma reservation, thus ultimately the closure of the public school system. Data collection includes photographs, website information, historical records from the school, information from the community to show and understand the effects within the community. With the understanding of the multi-facet theories regarding Native students' academic

success and educational definitions of success in the dominant society, native students are stigmatized by dominant societal evaluations and statistics when being compared to non-native students. Our Native American children's western colonial educational success is displayed in dominant societal statistics as being the highest dropout rates and low achievement rates in the United States. The EOG (2016) reading data showed that Native American students performed 27.8 percentage points below the average for white students in reading. Only 42.8% of Native American students demonstrated grade level proficiency in reading. The small rural Oklahoma town, Picher Oklahoma, reflects a community that was mined for lead, zinc, and cadmium on Native American lands belonging to the Quapaw Nation, as the reservation was established with the Treaty of 1833. In this process, Quapaw Nation's lands and environment was polluted with contaminations ultimately leading to a U.S government deeming of a super fund site. Quapaw lands that are inhabitable for the Quapaw people and our living relative beings, is a failure of the United States federal government not upholding their trust responsibility for the Quapaw Nation and its people. Contaminations were not known immediately, however after many children in the public school system had demonstrated learning challenges, traces of lead engulfed the young innocent bodies, were then traced back to the environmental contaminants. While many researchers study Native Americans, either discuss colonial land violence or the poor academic achievement of Native children, few, if any, have made the connection between colonial land violence as the production of contaminants and pollutants and educational outcomes. My goal and hope are to make the Quapaw Nation and its people's voice heard. To achieve my goal, I will translate to the dominant society, through an Indigenous lens, the relationship between colonial land violence and educational outcomes clearer, using Indigenous methodology.

6-045

Transitions of care for the farmers and their cocoa plants in Ghana

Poster - Virtual Pre-recorded

REVIEWED BY:

Association for Africanist Anthropology

PRESENTER:

Barbora Kyereko

DESCRIPTION:

In the post-colonial context of farming in Ghana, the

social sphere and the natural world adapt together to meet world market demands, rather than the other way around. Well-being is produced, experienced, measured, and negotiated with care, as plant growth and various activities accelerate time and divide space. The demands of the world market, global ecological actions, and local government shifts make policy-makers hope for a transition from subsistence to a market economy. However, farmers still hope for fewer droughts and better yields. For both to happen, the matrilinear system may need to shift to a patrilinear, non-market-based system of farming has to transit into liberal capitalism and ecological policies concerning deforestation implied by 'the West' need to be integrated. Science can measure or accelerate various aspects of plant growth and develop new varieties that are more resistant, but there is no mechanism to measure or consider the shifting circumstances of the farmers. They have to disappear or transition into a new system. The move here comes rather from the „unknown' to the „known' – from less certain topographies resulting from the colonial past to pre-designed capitalism. However, the space of transition that spans in between offers no solution, as there is no alternative for what keeps emerging from the colonial past. What can then be achieved through care? And whose well-being is at stake, while farmers and their plants are measured, defined, and contested?

6-125

Transitions to Project-Based, Transdisciplinary Learning: A Guide to Creating Virtual Collaborative Learning in Undergraduate Courses

Talk - Virtual Pre-recorded

REVIEWED BY:

General Anthropology Division

PRESENTER:

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

DESCRIPTION:

The COVID-19 pandemic brought a rapid transition to online learning but also a heightened awareness of addressing existing inequalities in higher education. Although some in-person classes have resumed, this does not mean that virtual learning in these spaces should be discontinued. This presentation illustrates how to creatively mobilize virtual learning strategies and technologies to create collaborative, transdisciplinary project-based learning in undergraduate courses that is

inclusive of students of diverse backgrounds and life situations. It draws on lessons learned in creating an online collaborative transdisciplinary project in an undergraduate introductory international studies course with an anthropological component. The presentation will discuss the pedagogical strategies that instructors can use to design and scaffold course materials, including weekly icebreakers and weekly assignment deliverables, that build to the end project and facilitate collaboration. It includes advice on how to integrate virtual platforms, like Zoom and Google, to coordinate local as well as transnational collaboration with peers in other countries. A focus of the presentation will be on the 'how,' 'why,' and 'when' of designing and scheduling course readings, assignments, different icebreakers, and lectures to facilitate collaboration, avoid 'overloading' students, and provide students with the group-planning skills, communication mediums, content, and structure needed to work outside and within the class space to complete the transdisciplinary project. The goal with this scaffolded design is to support personal connection and the transition to transdisciplinary project-based learning, especially for students who are experiencing another layer of transition, that is to college and balancing work, school, and family responsibilities.

6-230

Trauma & Ritual Initiation: A View from Psychedelic Research

Talk - Virtual Pre-recorded

REVIEWED BY:

Anthropology of Consciousness

PRESENTER:

Reed Morrison

DESCRIPTION:

It has been observed, by this author and others, that there are similarities among reports of those who have been victims of traumatic events and those who have participated in traditional ritual initiation ceremonies. One commonality is the experience of some degree of violence. For the trauma victim, violence can lead to acute or protracted suffering characterized by recurrent and prolonged psychological distress, including depression, dissociative reactions, intrusive thoughts and memories, hypervigilance and avoidance behaviors, i.e. the symptoms of posttraumatic stress disorder (PTSD). Participants in traditional ritual initiation ceremonies, on the other hand, are subjected to controlled violence that is intended to be generative and purposefully aimed at engendering healthy

transformations of spiritual beliefs, personal identities and social standing. The author, in a previously published article (Morrison, R.A. (2012). Trauma and transformative passage. *International Journal of Transpersonal Studies*, 31(1), 2012, pp. 38-46), argued that the traditional tripartite ritual initiation structure of Separation, Ordeal and Return, described by Eliade, van Gennep and others, is an appropriate template for organizing and comparing the experiences of both groups. This talk adds a third group to the mix, participants in studies evaluating the effectiveness of psychedelic-assisted psychotherapy. The author, for three years, worked as a facilitator/guide in psychedelic study sessions conducted by the Johns Hopkins University School of Medicine Center for Psychedelic and Consciousness Research (CPCR). Is the three-phased psychedelic-assisted psychotherapy model analogous to the traditional model? Can psychedelic medicine be viewed as an introduction of trauma for healing purposes? What are the similarities and differences among a victimizing trauma, ritual trauma and psychedelic trauma? What can a psychedelic session initiate? What about spiritual/mystical experiences? Questions such as these and others will be entertained and discussed.

6-065

Unsettling the Forest Islands of Kissidougou

Talk - Virtual Pre-recorded

REVIEWED BY:

Culture and Agriculture

PRESENTER:

A Endre Nyerges (Centre College, Anthropology and Sociology Program)

DESCRIPTION:

Hundreds of tall, dense, forest islands, each surrounding a village at its center, characterize the landscape of Kissidougou, Republic of Guinea. Current opinion holds that these peri-village forest islands are anthropogenic productions, created by settlers founding villages in open savanna and growing trees by their farming practices. In *Misreading the African Landscape*, Fairhead and Leach (1996) corroborate the narrative that more people equal more forest by comparative examination of forest cover depicted in aerial photographs from the 1950s and SPOT satellite images from 1989/92. These comparisons, for one location, purportedly show a 50% increase in forest cover from 1952 to 1992. The accumulation of freely available Landsat satellite imagery allows for both a restudy and

forward projection of the Kissidougou situation from 1974 to now. Preliminary analysis shows that the earlier work overlooked mundane spatial effects of population growth, i.e., that more people equal more town. In the period of 2002-2022, if not decades earlier, expanding towns in some areas consumed forest islands from the inside, thereby eroding, fragmenting, or destroying them. Looking to the past, rather than increasing over time, forest cover was stable or decreased slightly from 1974 to 1991, thereby contradicting the thesis that earlier sparse forest cover grew by the effects of settlement. Evidence that forest cover was unchanging or diminishing slowly in the last quarter of the 20th century and then declined precipitously under pressure of village expansion in the 21st implies that a full restudy of the unsettling of Kissidougou forests is now due.

6-220

Victims of Failed Systems: Human Trafficking, Structural Vulnerability, and the Case for Prevention

Talk - Virtual Pre-recorded

REVIEWED BY:

Society for Medical Anthropology

PRESENTER:

Alicia Peters (University of New England)

DESCRIPTION:

Since the passage of the Trafficking Victims Protection Act (2000), the U.S. government has framed its approach to human trafficking through what it calls the '3 P's' of prosecution, protection, and prevention. Yet the 3 P's are not weighted equally, and the response has focused overwhelmingly on a criminal legal response. Most prevention efforts are limited to public outreach and awareness campaigns. Outreach is vital to connecting potential survivors with resources, but it is a reactive approach that depends on reaching individuals after they have been harmed. Primary prevention is proactive and seeks to decrease vulnerability before trafficking occurs. Drawing on two years of ethnographic fieldwork in the northern New England region of the U.S., including participant observation and interviews with social service providers and survivors of trafficking as well as with members of law enforcement, this paper illuminates the ways in which structural vulnerability arises before, during, and after trafficking as a result of failed systems. Approaching the subject through a public health lens, the paper explores opportunities to address structural violence and argues for an approach to

trafficking that moves 'upstream' to identify and intervene at the level of root causes. An expanded approach to prevention should incorporate interventions to disrupt patterns of exploitation before trafficking occurs and address factors that make survivors vulnerable to re-trafficking. The best approach to preventing trafficking may lie in policies that seem to be quite removed from the crime itself.

6-415

Where Violence Comes From: Colombian “Infiltration,” Xenophobic Discourse, and the Murder of Fernando Villavicencio in Quito, Ecuador

Late-Breaking Talk - Virtual Pre-recorded

REVIEWED BY:

Late-Breaking

PRESENTER:

Alana Ackerman

DESCRIPTION:

Where is violence imagined as originating? What consequences do these imaginings have? Fernando Villavicencio, an Ecuadorian presidential candidate, was murdered at a political rally in Quito in August 2023, less than two weeks before the country's 'snap' elections. During this time of governmental transition, Ecuadorian political figures and media sources have blamed six Colombian citizens for Villavicencio's murder, and have represented his murder-and rising violence in Ecuador in general-using the language of 'infiltration,' 'organized crime,' and 'mafias.' Based on long-term ethnographic research in Ecuador and analysis of media sources in the wake of Villavicencio's death, I argue that political discourse represents violence as external to the Ecuadorian state, and as associated with armed conflict and drug trafficking, marked as Colombian. This xenophobic discourse reproduces an imaginary of Ecuador as a space of innocence and peace, erasing violence perpetrated by the Ecuadorian state, as well as the violence of racism that Colombians experience within Ecuador.

6-190

Who is an Environmental Activist?: Ethnographic Approaches to Pro-Environmental Action

Talk - Virtual Pre-recorded

REVIEWED BY:

Anthropology and Environment Society

PRESENTER:

Peter Sutoris (University of York)

DESCRIPTION:

Only a fraction of grassroots collective pro-environmental efforts, often ones associated with protest and disruption, are seen as 'environmental activism' in academic and public discourse. But many other forms of pro-environmental action that do not fit into this conventional understanding of activism remain unrecognised and understudied-and may not be viewed as pathways to political change. The proposed project will study such 'under the radar' collective actions to develop new, more expansive ways of thinking about environmental activism, and compare these findings with mainstream understandings of who an activist is. The dominant paradigms in the conversation about activism often dictate whose voice is heard in academic and public debates about environmental decay. Countless individuals and collectives unknown outside their proximate communities are often barred from meaningful participation in debate about the future because of their geographic location, because they speak languages other than English, because they lack clearly identifiable spokespeople or 'leaders', or simply because of identities that trigger (un)conscious bias among the gatekeepers of public debate. When activism is narrowly defined as 'protest', it is cut off from what many see as their day-to-day work. This paper considers how anthropologists might develop new, more expansive ways of thinking about environmental activism by comparing an ethnographic exploration of grassroots pro-environmental action with mainstream understandings of who an environmental activist is. It reflects on how the power of ethnography could be leveraged to address questions such as: What are the ideas, narratives and imaginations of the future that drive collective pro-environmental efforts in different social, cultural and political settings? Who do different societies see as an environmental activist, and how does this differ from grassroots pro-environmental action? The methodological and theoretical reflections in this paper are grounded in initial pilot fieldwork with grassroots environmental movements in Nepal and the United Kingdom. By comparing a site in the 'Global North' with one in the 'Global South', the paper illustrates the potential of multi-sited ethnography to illuminate the changing cultural landscapes of environmental activism.

6-395

Worship in Transition: An Encounter with the Rājrajeshwarī Devī of the Garhwal Himalaya

Talk - Virtual Pre-recorded

REVIEWED BY:

General Anthropology Division

PRESENTER:

Vineet Gairola

DESCRIPTION:

The state of Uttarakhand in India is referred to as Dev Bhūmi (Land of the Gods) as it is home to several devī-devtās (local deities), sages, and rishis. During the times of Navrātri, the nine forms of the goddess Durgā are worshipped. It is also one of the times when various religious practices in conjunction with worship take place in the Garhwal Himalayan region. An older idol of the devī was replaced by a newer one during this time in the Rājrajeshwarī devī temple of Kandara village situated in the Rudraprayag district of the Garhwal Himalayas. The research question is to understand the

dynamics of changing the idol marked by both-Vedic fire worship and possession. The findings in this research are based on ethnographic fieldwork in this region which included participant observation, case study, and semi-structured interviews. Rājrajeshwarī devī, through possessing her naur (representative/medium), engages with her devotees and 'remembers' their problems and conflicts which she attempts to resolve if asked. Through these transactions, a strong intimate bond in everyday living is formed with a deity. This paper aims to provide a closer peek into the realm of lived practices and traditions from the Central Himalayas and to document such experiences which often lie in the zone of orality. It is as much about contributing to the existing works on spiritual and cultural practices of the Himalayas as it is about catching a glimpse of the 'extraordinary' in between ordinary moments. The worship of the Rājrajeshwarī devī holds not only a cathartic value but a protective function. This paper captures the essence of the worship of the Rājrajeshwarī devī which included the following elements: rhythmic music, establishing a new idol, doing a havan (fire worship), sacrifice, and possession.

Workshops

Graduate Student Workshop: Drafting A Prospectus for Dissertation

11/15/2023

12pm - 2pm 205 B

ORGANIZER:

Silvana Montanola (Graduate Representative Association for Political and Legal Anthropology)

DESCRIPTION:

During this workshop, led by the APLA student committee, PhD students will get an overview of the important tips and tricks towards completing a successful prospectus from the words of seasoned professors in the field. In the second half, we will have ample time for discussions between graduate students only, with the chance for students to share pieces of their prospectus and workshop them.

Trans-Versing Storyworlds via Ethnographic Poetry and Interstitial Art

11/15/2023

12pm - 3pm 203 B

ORGANIZER:

Luke Kernan (Ph.D. Candidate & Lecturer - University of Victoria)

PRESENTER:

Paola Juan, (Ph.D, Candidate & Teaching Assistant - University of Lausanne)

DESCRIPTION:

This storytelling and arts-based workshop will challenge participants to creatively organize and replot ethnographic data into compelling, theoretically rich storyworlds. It aims for participants to explore methods that give texture, sensitivity, and depth to ethnographic material.

Collaborating with Clinical Investigators New to Qualitative Research: Strategies for the Anthropologist

11/15/2023

2:30pm - 4:30pm 205 B

ORGANIZER:

Robin Higashi (Assistant Professor, UT Southwestern Medical Center, O'Donnell School of Public Health)

PRESENTER:

Carolyn Smith-Morris, (Professor, UT Southwestern Medical Center, O'Donnell School of Public Health)

DESCRIPTION:

The purpose of this workshop is to guide the burgeoning population of medical anthropologists working with clinician investigators in healthcare and community-oriented settings, medical research, and schools of medicine and public health. Participants will gain practical guidance and tools to initiate and execute collaborative research relationships with clinicians, create and maintain rigorous anthropological standards, and negotiate shared research products.

Collaborative Event Ethnography at Climate Conferences

11/16/2023

10:30am - 12:30pm

205 B

ORGANIZER:

Emily Hite (Assistant Professor, Saint Louis University)

PRESENTER:

Katie Foster, (Postdoc), Colleen Scanlan Lyons (Associate Research Professor, University of Colorado Boulder)

DESCRIPTION:

The purpose of the workshop is to create a network of anthropologists who are interested in collaborating and conducting ethnographic research at climate-related events, with particular focus on meetings hosted by the United Nations Framework Convention on Climate Change (UNFCCC). We invite all anthropologists to join us in a lively discussion about climate related research, new collaborative ethnographic methods, and opportunities for attendance at UNFCCC events.

NAPA Professional Development Workshop Teaching Students to Practice Anthropology

11/16/2023

12:30pm - 2:30pm

203 B

ORGANIZER:

Heidi Bludau (Senior Lecturer, Vanderbilt University)

DESCRIPTION:

Learn how to design an applied anthropology class that fits your program. Whether you're a professor with limited "practice" or a practitioner with limited classroom experience, this workshop is for you!

NAPA Professional Development Workshop- Tool Share: Borrowing from the Journalist's Toolkit

11/16/2023

1pm - 3pm

205 B

ORGANIZER:

Adam Gamwell (Founder, This Anthro Life & Anthrocurious)

PRESENTER:

Emily Kennedy, (Journalist, Writer/Researcher, AnthroJourno.org)

DESCRIPTION:

Blend anthropology with journalism to amplify your expertise and research reach. Gain practical insights from anthropologist Adam Gamwell and journalist Emily Kennedy, develop a pitch, and receive digital handouts for long-term use in engaging the public through traditional or self-publishing platforms

Grant Writing for the Wenner-Gren Foundation and the NSF

11/16/2023

3pm - 5pm

203 B

ORGANIZER:

Jeff Mantz (Cultural Anthropology Program Director, National Science Foundation)

PRESENTER:

Danlyn Rutherford, (President, Wenner-Gren Foundation)

DESCRIPTION:

Participants in this workshop will discover what the two major funders for anthropological research are looking for in an application. This workshop is perfect for anyone who wants to learn to describe their research in more compelling terms.

Translating Anthropological Knowledge to Practice in Health Professions Education: Strategies for Effective Teaching

11/16/2023

8am - 10am

205 B

ORGANIZER:

Dennis Wiedman (Emeritus Professor of Anthropology, Dept of Global and Sociocultural Studies, Fla. International U.)

PRESENTER:

Iveris Martinez, (Professor & Archstone Foundation Endowed Chair in Gerontology, and Director of the Center for Successful Aging at the College of Health and Human Services at California State University, Long Beach.)

DESCRIPTION:

Designed for anthropologists engaged in health professions education who wish to develop frameworks and concrete learning strategies for more effective teaching by translating theoretical and ethnographic knowledge into clinical contexts. It will be of interest to those from other fields engaged in teaching behavioral and social sciences in health as well as anthropology graduate students who desire work in health professions education.

[Anthropology in Implementation Science](#)

11/17/2023

10:30am - 2:30pm **203 B**

ORGANIZER:

CATHLEEN WILLGING (Center Director and Senior Research Scientist, Pacific Institute for Research and Evaluation)

PRESENTER:

Ashley Hagam, (Assistant Professor, Yale School of Public Health), Sarah Raskin (Associate Professor, Virginia Commonwealth University)

DESCRIPTION:

This interactive workshop will orient participants to models and methods in implementation science, a field dedicated to overcoming research-to-practice gaps to improve health and wellbeing. It will feature guidance and skills building activities focused on optimizing the contributions of anthropologists to implementation science design, measurement, and practice.

[Tools in the Satchel: On Embodiment and Research Based Devised Theatre](#)

11/17/2023

1pm - 5pm **205 B**

ORGANIZER:

Melissa Moschitto (Founding Artistic Director, The Anthropologists)

PRESENTER:

Haile Cole, (Independent Scholar, AAA member), Jalissa Fulton (Performer/Deviser, The Anthropologists)

DESCRIPTION:

Led by award-winning New York City-based theatre company, The Anthropologists, and Dr. Haile Eshe Cole, this half-day workshop explores theatre as a mechanism for experimentation and play, its potential intersections with research and the role of theatre as pedagogy, praxis, and a means of public engagement. Part lecture, part hands-on practicum, participants will be invited into the company's methodology and gain tools for transforming research into embodied experience.

[How to Write for the Public](#)

11/17/2023

3pm - 5pm **203 B**

ORGANIZER:

Chip Colwell (Editor-in-Chief, SAPIENS)

PRESENTER:

Jeff Martin, (Director of Communications, AAA)

DESCRIPTION:

How can anthropologists make their voice heard? Writing for the public. This workshop gives you everything you need to know to get started—and find success.

[Going Up? Offering the Perfect Elevator Pitch](#)

11/17/2023

8am - 10am **203 B**

ORGANIZER:

Elizabeth Briody (Founder and Principal, Cultural Keys LLC)

PRESENTER:

Jeff Martin, (Director of Communications and Public Affairs, AAA)

DESCRIPTION:

Come practice your elevator pitch with us. Create a compelling and concise perspective of where you are heading in your career.

[Indigenous Land Acknowledgments and the Unsettled Settler](#)

11/18/2023

12pm - 1:30pm **205 B**

ORGANIZER:

Sandra Bamford (Associate Professor, University of Toronto, and Co-Chair, CASCA Local Organizing Committee)

PRESENTER:

John Croutch, (Indigenous Training Coordinator, Office of Indigenous Initiatives, University of Toronto), Maggie Cummings (Associate Professor, Teaching Stream, University of Toronto and Co-Chair, CASCA Local Organizing Committee)

DESCRIPTION:

The 'Indian Problem' was a saviour narrative crafted to justify the absorption of Indigenous peoples into the Canadian body politic. The Indigenous land acknowledgement has the potential to expose the real objective of settler colonialism - LAND via the elimination of the original peoples not assimilation.

NAPA Professional Development Workshop— Before, During and After: Strategies for Communicating with Collaborators and Critics

11/18/2023

1pm - 5pm 203 B

ORGANIZER:

Melissa Cefkin (Independent)

PRESENTER:

Suanna Selby Crowley, (President and Principal Investigator, HeadFort Consulting, LLC)

DESCRIPTION:

Join NAPA members Melissa Cefkin and Suanna Selby Crowley for an in-depth participatory workshop on communicating with clients, collaborators and critics. In this two-part workshop, Part 1 will consider where and how anthropologists present their qualifications for work (e.g., job interview or a project proposal), report on work (e.g., research proposal or project results), and ways to mobilize others to take action (e.g., codesign activities, influencing clients or leadership). Part 2 will focus on developing strategic approaches to generating visibility for projects and research results with special emphasis on the realities of communications crises and how to manage negative attention. This workshop is designed to be a discussion of how to shape approaches to internal and external communications.

NAPA Professional Development Workshop- Facilitating Creativity: Skills and Tools of Workshop Facilitation

11/18/2023

8am - 10am 205 B

ORGANIZER:

Christine Z Miller (Professor, Savannah College of Art and Design)

PRESENTER:

Jenessa Mae Spears, (Portfolio Manager and Anthropologist Consilience Group, LLC)

DESCRIPTION:

The aim of this dynamic workshop is to equip attendees with facilitation techniques that inspire creativity in both groups and individuals. Participants will be educated in utilizing the creative process to guide groups towards innovative idea generation and proactive problem-solving. Proficiencies in creative thinking and facilitation are not only valuable, but also widely applicable in various professional fields beyond anthropology. Specifically, within the realm of anthropology, these skills can be employed to collaborate with communities and clients, enabling a better understanding of issues at hand, stimulating creative data utilization, and designing effective interventions.

The session will commence with an overview of creativity research, setting a theoretical foundation. Following this, we will delve into the fundamentals of steering interactive workshops designed to ignite creative thinking. These workshops will empower groups to identify and effectively address issues or areas of interest. We will provide a range of tools, as well as textual and web-based resources, to kick-start participants' creative thinking toolkit.

NAPA Professional Development Workshop: Storytelling Skill-Building from Novice to Pro for Anthropological Communication

11/18/2023

8am - 12pm 203 B

ORGANIZER:

Cathleen Crain (Managing Partner, LTG Associates, Inc.)

PRESENTER:

Adam Gamwell, (Founder, Anthrocurious), Elizabeth Briody (Founder and Principal, Cultural Keys)

DESCRIPTION:

Join us for an engaging skill-building workshop on storytelling for anthropological communication. Discover practical techniques to transform complex concepts into compelling narratives that resonate with diverse audiences. Explore successful storytelling techniques and strategies and learn how to translate complex learning into accessible, effective communication. Plus, gain insights on engaging with journalism and mainstream media outlets. Open to aspiring and experienced anthropologists at all career

stages interested in effective communication. Let's amplify the impact of anthropology through the power of storytelling!

Connecting Ethnographic Methods, Culture, and Diversity, Equity, and Inclusion (DEI) Work in Organizations

11/18/2024

2pm - 6pm

205 B

ORGANIZER:

Melissa Maceyko (Faculty Member, California State University, Long Beach | Sr. DEI Consultant, Willing Observers)

PRESENTER:

Luzilda Arciniega, (Director of Diversity Strategies & Implementation, Salk Institute | Sr. DEI Consultant, Willing Observers)

DESCRIPTION:

As conducting cultural assessments has become a critical aspect of organizations' diversity, equity, and inclusion (DEI) strategies, understanding organizational culture is increasingly an important component of DEI work. In this environment, competing understandings of what culture is and how it operates, both within and outside of the organization, can critically impact the success of DEI efforts.

During this session, students and potential jobseekers will be provided with illustrative case studies and led through hands-on activities that seek to hone their ability to apply ethnographic theory and qualitative

methods to cultural assessment and DEI work in organizations. Specifically, small group exercises are designed to teach attendees how to articulate the differences between diversity, equity, and inclusion in-practice, to ethnographically assess organizational values, and to apply a DEI lens to the remaking and institutionalization of these newly created values within an organization. Attendees will leave the workshop with a better understanding of how ethnographic and qualitative research can contribute to the development of impactful DEI strategies and outcomes.

That Almost Finished Journal Article: A Writing Workshop

11/16/2023

8:00 am – 12:00 pm

203 B

11/17/2023

8:00 am – 12:00 pm

205 B

ORGANIZER:

Jaida Samudra (Editor, Professional Editing for Scholars)

DESCRIPTION:

During this 2 part (8 hour) advanced writing workshop, intended for junior professors, post-docs, or ABDs, the facilitator demystifies peer review processes, discusses how to structure research articles, leads participants through interactive exercises in which they analyze and receive feedback on their draft manuscripts, and provides other guidelines and strategies for revising and (re)submitting to journals in the social sciences.

Installations

Curating Gaps

Friday, November 17

9:00 AM - 5:00 PM

TMCC, 704

ORGANIZER:

Sound Braid. Luisa Isidro Herrera, Johann Sander Puustusmaa, and Nicole Marchesseau.

DESCRIPTION:

"Curating Gaps" engages with a collection of sounds and silences amassed from Sound Braid's curators' everyday field-recordings. Mediated through recording and listening technology, the collection of sounds brings into

relief transitions, memory gaps and blurred boundaries. Recordings feature laughs, recorded voices, heavy machinery at a municipal dump, industrial screeches, human heartbeats, and other sonic encounters that probe time, space, and experience. The installation hopes to prompt discussions about leaky in-between spaces by probing what dwells in between sounding and receiving bodies of various sorts.

"Curating Gaps" is composed of three separate tracks of different lengths. Each track loops, meaning it plays again when it concludes. Because the three looping tracks are of different lengths, new sonic combinations form during the five-hour duration of the piece.

“Curating Gaps” will play one and half times during the installation. The installation also provides descriptive text of the sounds emanating through the loudspeaker system. This text is projected onto the screen and rolls out in loops. Like the sonic loops, text loops form different combinations that are meant to spark conversations between looped segments. We hope that the combination of sounds and texts in emerging and ever-developing discussion will generate new insights about mediated environments.

Old Korea Story

Friday, November 17

12:15 PM - 1:45 PM

TMCC, 701B

ORGANIZER:

Glenn T. Hubbard and Jin-Ae Kang, co-creators

DESCRIPTION:

This piece weaves together seemingly disparate elements to tell a complex story about Korea and Korean-American immigrants. On the surface, it's about an art collector, Dr. Young-Dahl Song, and an exhibition of his collection in the Fall of 2022 in Greenville, North Carolina. His motivation for collecting and exhibiting western artists' depictions of Korea during Japanese occupation prior to World War II yields powerful insights about generational progress but also continuing issues of racism and hatred.

A quote from the documentary itself sums it up beautifully: "Why do we have to get exposed to other people's cultures, life values, and different worldviews? To live together...deepen each other's understanding...toward harmony." In 16 minutes, the viewer sees images of a people oppressed by a foreign occupying force and gets to know a man who experienced the tail-end of that occupation along with Korea's liberation at the end of World War II, only to see his country fall into another war five years later. The documentary follows this man's story as he pursues a better life in the U.S., and also introduces younger Koreans who, despite living a more peaceful life than their parents and grandparents experienced, still face racism in modern times, especially in the era of the Covid-19 pandemic.

The creators of this documentary hope it results in greater understanding of Korean people, their culture, and their amazing spirit of perseverance in the face of hardship.

Requiem for a Fieldsite

Friday, November 17

12:15 PM - 1:45 PM

TMCC, 701A

ORGANIZER:

Susannah Crockford and Rine Vieth

DESCRIPTION:

I have been undertaking fieldwork in the US since 2012, and in 2023 I was banned from returning by the Department of Homeland Security. This installation intends to provide a space to mourn the loss of field-sites. In part, by acknowledging that ethnographers' and anthropologists' access to field-sites is not fixed, but mediated by social, political, economic, and immigration statuses. But also by accepting that field-sites themselves are in flux. Laws change, wars break out, diseases spread - all with the potential of ending the relationship with people and place. Fitting with the meeting theme, the installation will cultivate a sensory experience of the relationship between anthropologists and field-sites as in transition. The installation takes the form of a wake - a memorial for field-sites lost. An audio-visual presentation will display images and text to tell the story of how I lost access to my field-site. Acknowledging that this experience is not unique to me, anthropologists and ethnographers are encouraged to share their experiences of losing access to their field-sites. In keeping with the funerary theme, the room will have refreshments, seats, sympathy cards, and a condolences book for attendees to share their experiences in person or in written form. Attendees will also be invited to contribute to an in-process publication that I am currently working on that will collect experiences of anthropologists who have been shut out of field-sites against their will.

The Alchemy of Ethnographic Theater Making

Friday, November 17

12:30 PM - 3:00 PM

TMCC, 703

ORGANIZER:

Debra Vidali, Organizer, Chair, Presenter, Co-Creator, Jasmine Blanks Jones, Presenter, Co-Creator, Ash Marinaccio, Presenter, Co-Creator, AAA attendees, Participants, Co-Creators

DESCRIPTION:

This installation is a participatory event in ethnographic theater making, offering a hands on experience for

anthropologists of all subfields and styles – especially those with no acting experience and those who have never thought about using theater and performance to communicate anthropological insights. Participants are expected to arrive at the start time, and stay for the 2.5 hour duration. We will be in motion, action, and collaboration as we explore a range of theater-making techniques (verbatim documentary theater, physical theater, Theater of the Oppressed) and the affordances of embodiment & staging to communicate ethnographic knowledge and theory. The theme of our creative work will be Planetary Life / Planetary Death. Our core goal is to learn about and experience the various components and transitions in ethnographic theater making, e.g. transitioning across & between (a) data, analysis, embodiment and performance; (b) individual identity and collective identity; and (c) linear and nonlinear expressive forms. Following work by Abdul Khabeer, Blanks Jones, Chin, Dunham, Hartblay, Vidali, and others, our questions include: How do we make statements with bodies? How do we produce nonlinear, multimodal work in performance form? What is the alchemy of ensemble building? How do we forge collaborative knowledge production through theater ensemble work? How do we produce theory through staging? Via our participatory installation work, we will generate a mini performance. Options to present the mini performance at other moments during the conference will be explored. This participatory installation dovetails with approaches discussed during a Saturday roundtable on Anthropology-Theater Intersections.

Casa Común: A collaborative art project with victims of the armed conflict in Colombia.

November 15 – 19 TMCC, 600 Level

ORGANIZER:

César Abadía-Barrero, Vanesa Giraldo-Gartner, and Camilo Ruiz-Sánchez

DESCRIPTION:

Casa Común is a collaborative art exercise made by survivors of the Colombian armed conflict. The work was created in the Colombian Amazonian foothills; a fertile area with abundant water, a hinge between the Andes and the Amazon where the women and men who carry out this creative, communitarian, affectionate and supportive process live. We, the artists who have suffered the devastation of war, offer the public this "communal house". A poetic space to recreate dreams

and memories guided by the idea of Buen Vivir (a good, harmonious and beautiful living) and Vivir Sabroso (living joyfully and deliciously), a place of healing and reconciliation with violent pasts and presents where peasant life, water, plants and animals play a leading role. In this work, through embroidery and painting, we capture ideas of more harmonious and serene futures, as opposed to those proposed by violence. The Communal House has on its exterior walls colorful flowers interspersed with medicinal plants used to heal personal and collective wounds and to repair our relationship with the earth. From each piece we build, but above all from the strength of collective creation, we want to transmit the hope that the atrocities of war will not be repeated.

Picturing the Pandemic: Images from the Pandemic Journaling Project

**November 15 – 19 TMCC, 800 Level,
Prefunction Space**

ORGANIZER:

Sarah S. Willen, Katherine A. Mason, Heather M. Wurtz

DESCRIPTION:

The Pandemic Journaling Project team is proud to bring a capsule version of Picturing the Pandemic: Images from the Pandemic Journaling Project to AAA/CASCA in Toronto. Picturing the Pandemic is an exhibition of images and audio contributed to the Pandemic Journaling Project (PJP), an online journaling platform and research study created in May 2020 with the goal of pre-designing an archive of COVID-19 narratives and experiences, especially from people whose stories might not otherwise be heard, or preserved, as a form of grassroots collaborative ethnography and archival activism. From May 2020 to May 2022, PJP provided an online space where participants 15 or older, anywhere in the world, could create a weekly chronicle of their COVID-19 experiences using their choice of text, images, and/or audio. Participants could access the interface by smartphone or computer, in English or Spanish, and create entries in any language. Over 1,800 people in 55 countries contributed nearly 27,000 journal entries. Toronto is the fifth stop for Picturing the Pandemic, which launched in Hartford in Fall 2022 in collaboration with local partners, followed by additional collaborative exhibition stops in Spring 2023 in Providence, Heidelberg, Mexico City. Links to include (either embedded in the blurb or listed separately): Pandemic Journaling Project: <https://pandemic-journaling->

project.chip.uconn.edu/ o Picturing the Pandemic:
https://picturingthepandemic.org/

Cartoon Capture: Ethnographic Transitions from Event to Representation

Saturday, November 18

8:00 AM - 5:00 PM TMCC, 700 Level,
Prefunton Space

ORGANIZER:

Participants: Erika Hoffmann-Dilloway, Jennifer Dickinson, Stacy Pigg, Steven Van Wolputte, Carli Hansen, Allisse Waterston, Charlotte Corden, Nayanika Mookherjee, Natalie Konopinski, Bernard Perley

DESCRIPTION:

work of authors, artists, and editors. The installation accompanies the roundtable conversation of the same title scheduled for Saturday Nov. 18 from 2pm to 3:45 in TMCC 712.

The long life of an ethnographic moment can go through multiple transitions from event to representation. The strategies of entextualizing an event start during the event as neural tracings of our experiential sensory and cognitive mappings. Our recollections of those tracings continue the transition to more tangible forms or artefacts of the event. The conditions and circumstances of those events will prompt myriad forms and modes of "capture" and representation.

The participants in this installation have identified cartooning as an efficient and effective mode of representation that more fully utilizes the broad semiotic potential for animating semantic awareness and understanding that text alone may not achieve. Graphic novel pioneers describe cartooning as sequential art thus signaling a commitment to read/interpret multiple "frames" as segments of a larger aesthetic work. Similarly, sequential graphic ethnographic representation brings aesthetic dimensions to bear on best approaches to augment the reader's sense of "being there" at the unfolding of the event. Our installation participants bring diverse graphic, textual, and formatting strategies to communicate the broader implications and social concerns our ethnographic work seeks to animate.

Transitions/Transmissions: a Sound Installation

Thursday, November 16

9:00 AM - 5:00 PM TMCC, Room 703

ORGANIZER:

Organizers: Leonardo Cardoso and Alexandra Lippman
Contributors & Work Titles: Kat Bernhardt & Miriam Kolar - Title TBD, Joella Bitter - Nocturnal, part iii, Alex Blue - Ways of the Pads: Samplers and "Handmade" Hip-Hop, Megan Gette - Wind Listening, Jay Hammond-The De-Steadied Heart, Farzaneh Hemmasi - (A), Carmen Alvaro Jarrín - Visceral Politics: Trans and Travesti Audiovisual Performances Against the Necropolitical Brazilian State, Winnie W C Lai - Losing Freedom, Losing Home: Sensing Hong Kong's "Now" and "Then", Alexandra Lippman- Cumbia Sonidera on Broadway: A Radio Documentary, Natalie Marshall & Doğa Tekin - Listening to Big Sur: Interspecies Songs, Sound Braid (Luisa Isidro Herrera, Johann Sander Puustusmaa, and Nicole Marchesseau) – Curating Steps, Tom Miller - Sonic Anthropology (live radio broadcasting), David Novak - Performing the Archival Crossfade with Irama Nusantara, Marina Peterson & Joella Bitter - Ethnographic Listening (workshop)

DESCRIPTION:

Sound provides unique ways to think with and through transitions. DJs transition between records, radio transmits through space, and transduction pushes back against assumptions about presence and immersion. Inspired by the multiple possibilities of transitions in and through sound (as remixing, transmission, transduction), this sound installation includes soundworks on a wide range of soundscapes (from Indonesian popular music to the early morning city sounds in Gulu, Uganda) and modes of transmission (from live radio broadcasting to audiovisual documentaries). Contributors to the installation draw on the tensions between the audio recording as artifact and sound's ephemerality. In transitioning from research site to sound installation, their soundworks propose an auditory bridge from fieldwork to conference space, creating zones of dialogical listening within and between them. Equally attuned to the AAA/CASCA 2023's theme, the works presented here address various transitional instances – including migration, displacement, protest, archival databases, music queering, and interspecies relationships. The exhibit will culminate with the off-site DJ performance Transitions/Transmissions/Reception. During this post-installation party, scholars will perform their soundworks as selectors, DJs, and curators to amplify the installation and bring the conference out into the city. We ask: What if the anthropologist were a DJ? How would she perform scholarship, fieldwork, and research? How can we push the creative, collaborative,

or dance-able possibilities for multimodal ethnography? Each selector will perform their set comprised of fieldwork videos, curated music videos, archival recordings, vinyl records, and DJ-ready field recordings. Participants will explore unexpected resonances,

echoes, and friction rather than seamless and perfectly beat-matched transitions. Website: transitionstransmissions.org

Special Events

Visual Research Conference

11/14/2023

9:00 AM - 4:30:00 PM **TMCC – 601**

Public - anyone can attend

SECTION AFFILIATION:

Society for Visual Anthropology

DESCRIPTION:

The Visual Research Conference provides an opportunity for professionals and students to dialogue about visually engaged works-in-progress. Presenters will have forty-minute time slots allow for substantive presentations that include viewing of media as well as ample give-and-take with an actively participating audience.

The Ivan Karp Workshop

11/14/2023

10:00 AM - 3:00 PM **Gardiner Museum, 111**

Queen's Park, Toronto - *Pre-Registration Required*

Private - only invited guests can attend

SECTION AFFILIATION:

Council for Museum Anthropology, Association of Black Anthropologists

DESCRIPTION:

Ivan Karp Workshop, museum professional development event held offsite.

AAA Nominations Committee Meeting

11/14/2023

12:00 PM- 4:00:00 PM **Delta Hotel – Distillery**

Private - only invited guests can attend

DESCRIPTION:

Nominations Committee Meeting to consider a slate for the 2024 AAA Spring elections

Anthropological Communications Committee Meeting

11/15/2023

8:00 AM- 12:00 PM **Delta Hotel – Harbourfront**

Private - only invited guests can attend

DESCRIPTION:

The Anthropological Communications Committee will meet--the room should be set up as a business meeting, with refreshments offered on side tables.

Visual Research Conference

11/15/2023

9:00 AM - 2:00 PM **TMCC - 601**

SECTION AFFILIATION:

DESCRIPTION:

The Visual Research Conference provides an opportunity for professionals and students to dialogue about visually engaged works-in-progress. Presenters will have forty-minute time slots allow for substantive presentations that include viewing of media as well as ample give-and-take with an actively participating audience.

CASCA Executive Meeting

11/15/2023

12:00 PM- 1:45 PM **Delta Hotel - Distillery**

Private - only invited guests can attend

DESCRIPTION:

Meeting of 9 member Executive + administrator

AAA Executive Board Meeting 1

11/15/2023

12:15 PM- 5:00 PM **Delta Hotel -
Kensington A (Lunch in Rosedale)**

Private - only invited guests can attend

DESCRIPTION:

Meeting of the AAA Executive Board and Invited Guests

Council for Museum Anthropology Board Meeting

11/15/2023

12:30 PM- 1:30 PM **Delta Hotel -
Cabbagetown**

Private - only invited guests can attend

SECTION AFFILIATION:

Council for Museum Anthropology

DESCRIPTION:

CMA Board Meeting

The Textile Museum of Canada: Talks and gallery tour of ethnographic/historical global fabrics and contemporary artist interpretations

11/15/2023

2:00 PM - 4:00:00 PM **Offsite - Offsite**

Public - anyone can attend

SECTION AFFILIATION:

Association of Senior Anthropologists

DESCRIPTION:

The Textile Museum of Canada (TMC) is a unique museum space founded in 1975 by textile historians and anthropologists with expertise in global historical and contemporary textile material culture production, history and use. For anthropologists, the Museum offers exhibits and a collection of historical textiles from around the world along with their stories. Exhibitions and educational programming also highlight the work of contemporary artists inspired by the collection and its traditions and demonstrate the Museum's commitment to engage in innovative ways with the communities whose stories and cultures are shared in gallery outreach and events. An example of its community

participatory approach is the current exhibit, Gathering, which presents pieces from the Museum's permanent collection of over 15,000 objects from around the world. Gathering explores themes related to migration and diaspora, the search for comfort in the domestic and familial, reclamation of ancestral traditions through contemporary artistic responses, and the relationship between textiles and the environment. To develop this exhibition, open online calls and partnerships with local organizations and artists' interventions produced choices of objects, responses, and retellings used to select and reflect on textiles and their makers.

This event will feature brief gallery talks by Dr. Lynne Milgram, co-founding TMC member and Professor Emerita (Anthropology), OCAD University and Sarah Quinton, Curatorial Director Emerita, Textile Museum of Canada on the history of the museum, historical textiles housed at the Museum, and examples of combining historical and contemporary textiles in curated exhibitions. These short talks will be followed by an interactive gallery tour of the permanent collection (second floor) and current exhibit(s) (third floor) led by Roxanne Shaughnessy, Senior Curator and Manager of Collections. The current (third floor) exhibition highlights channels through which contemporary artists combine or adapt traditional textile styles and approaches and artifacts that can represent their historical situatedness. Small group visits of no more than ten people at the same time to the fourth-floor collection storage area are possible with advance reservations. Visitors who would like to discuss specific textile traditions with Roxanne will be able to indicate their interest in advance. This event offers anthropologists a truly special opportunity to hold conversations with experienced textile curators who can explicate these products in ethnographic contexts, both past and present.

Location: Textile Museum of Canada 55 Centre Avenue, Toronto, Ontario, M5G 2H5.

Nearest Subway station: St. Patrick Street Station

Date and time: November 15th, 2023; 2-4 PM (with option to remain till 5 PM)

Cost: Adults CAD \$15.00 (approximately \$12.00 USD plus \$1.00 CAD/USD administrative fee), Seniors CAD \$10.00 (Approximately \$7.50 USD plus \$1.00 CAD/USD administrative fee).

Participation: Participation is limited to 25 people. 10 people maximum will be able to enter the textile collection storage area.

Climate Change Interest Group Meeting

11/15/2023

2:15:00 PM - 4:15:00 PM

TMCC - 203A

Public - anyone can attend

SECTION AFFILIATION:

Climate Change Interest Group

DESCRIPTION:

This will be the second annual Climate Change Interest group meeting for members and those interested in climate-related issues to gather and discuss the human dimensions of climate change. We expect 30 people, some designated folks will share brief synopsis of their work, so a projector/screen would be greatly appreciated. This will be a space to network and share information, build on the focal areas of the group, and establish more (semi) formal working groups to tackle the goals of the group. We may also have some small catering service requests.

Society for the Anthropology of Food and Nutrition (SAFN) Board Meeting

11/15/2023

2:15:00 PM - 3:15:00 PM

Delta Hotel -

Beaches

Private - only invited guests can attend

SECTION AFFILIATION:

SAFN

DESCRIPTION:

The Board of SAFN meets to conduct business.

SORDIDEZ Book Launch

11/15/2023

7:00:00 PM -

Another Story Bookshop -

Public - anyone can attend

DESCRIPTION:

ORDIDEZ, by Steven Gonzalez

Leadership Fellows Reception

11/15/2023

8:15:00 PM - 9:45:00 PM

Delta Hotel -

Riverdale

Private - only invited guests can attend

DESCRIPTION:

wine and cheese networking reception for leadership fellows alum and mentors

AfAA Executive Board Meeting

11/16/2023

8:00 AM- 9:30:00 AM

Delta Hotel - Distillery

Public - anyone can attend

SECTION AFFILIATION:

AfAA

DESCRIPTION:

This is the executive board meeting for the section

CAE Board Meeting

11/16/2023

8:00 AM- 9:45:00 AM

TMCC - 201AB

Public - anyone can attend

SECTION AFFILIATION:

CAE

DESCRIPTION:

Board meeting (approx 12 people)

Canadian Anthropology Department Chair Breakfast

11/16/2023

8:00 AM- 10:00:00 AM

Delta Hotel -

Kensington A

Private - only invited guests can attend

SECTION AFFILIATION:

CASCA

DESCRIPTION:

This is an annual event and discussion and networking forum for Chairs of Anthropology Departments.

From Rough Translation to Rough Transition

11/16/2023

8:00 AM- 9:45:00 PM

TMCC - 716 A

Public - anyone can attend

DESCRIPTION:

After six highly successful years, Rough Translation, the NPR podcast that asked the meta-like question “How are the things we're talking about being talked about somewhere else in the world?” will be coming to an end. Podcast creator/host Gregory Warner will talk about how the original podcast began and how his new start up, Rough Transition, will still be about telling stories that follow familiar conversations into unfamiliar territory. Think of it as an anthropological field guide to...the future.

At a time when the world seems small and it's as hard as ever to escape our echo chambers, this session will take you places. Q&A will be included.

Gregory Warner is the founder and creator of NPR's Rough Translation, named a top 10 podcast by the New York Times in 2021. He is a Peabody-award winning former NPR bureau chief whose stories from around the world have aired on This American Life, Radiolab, and many NPR podcasts and newsmagazines. He was a Yale Poynter Fellow in Journalism and has brought his accordion to unlikely places, like Afghanistan.

SEAA Board Meeting

11/16/2023

8:00 AM- 9:30:00 AM **Delta Hotel - Riverdale**

Private - only invited guests can attend

SECTION AFFILIATION:

SEAA

DESCRIPTION:

SEAA Board Meeting

SLA Extended Board Meeting

11/16/2023

8:00 AM- 9:00:00 AM **Delta Hotel - Rosedale**

Private - only invited guests can attend

SECTION AFFILIATION:

Society for Linguistic Anthropology

DESCRIPTION:

This is a SLA extended board meeting to discuss developments in the organisation over the past year.

SMA Executive Board Meeting

11/16/2023

8:00 AM- 10:00:00 AM **Delta Hotel - Annex**

Private - only invited guests can attend

SECTION AFFILIATION:

SMA

DESCRIPTION:

meeting of the Executive Board of the SMA

Section Assembly Executive Committee Breakfast

11/16/2023

10:00 AM - 12:00 PM **Delta Hotel - Junction**

Private - only invited guests can attend

DESCRIPTION:

Meeting of the SAEC

AAA Treasurer’s Annual Meeting

11/16/2023

11:00:00 AM - 1:00:00 PM **Delta Hotel - Kensington A**

Private - only invited guests can attend

DESCRIPTION:

AAA Financial Update to Treasurers

Engaging Play to Transform Pedagogical Practices in Anthropology

11/16/2023

12:00 PM- 2:00 PM **Virtual - Virtual**

SECTION AFFILIATION:

ASAP -- Association for the Anthropology of Policy

DESCRIPTION:

Within the current moment, what pedagogical tools are available to us as anthropologists to transform and transition structures in our educational systems? This mentoring event is part two of a conversation we began last year and hope to continue to nuance with fresh voices and perspectives evolved over the last year. Last year, our mentoring event, "Exploring Pedagogical Practices and the Integration of Just, Anti-racism Methodologies in Anthropology" delved into a

discussion about sharing methodologies that align pedagogical practice with a just, anti-racism framework. Our aim was to create a space to engage in dialogues from across multiple academic and career levels about these issues and how we might best advance them in our classroom, service, and advocacy roles. In our commitment to the transformative potential of collaborative thinking, we intend this mentoring event to build on that foundation. In concert with efforts by the Association for the Anthropology of Policy (ASAP) anti-racism working group, our event will linger on one main theme: play. What can an emphasis on play prompt in our pedagogical practices---as a framework for fostering curiosity and openness in curricular development, as a mode of engagement that is inclusive, and as a site of experimentation? We welcome all levels and experiences in anthropology of policy and beyond to contribute to this event. Additionally, we invite practitioners in equity, diversity, and inclusion work to participate with us in building this toolkit. By the end of the session, we plan to have gathered notes and recommendations for a resource guide that the community at ASAP and beyond may draw on.

Questions/topics that precipitate and motivate this event: What do you think is important when designing an open, playful, and generative pedagogical framework? What motivates you (as an educator, manager, learner) to want to be part of a learning environment? What are experiences in your life have become pivotal to the way you create connection in the classroom and beyond? Overall, we encourage conversing deeply together about the methods and challenges of transforming pedagogy in anthropology and the implications of our pedagogical practice as anthropologists working in and outside of the university.

2023 A&E Graduate Student Workshop 1

11/16/2023

12:15 PM- 2:15:00 PM **TMCC - 501B**

Private - only invited guests can attend

SECTION AFFILIATION:

Anthropology and Environment Society

DESCRIPTION:

The objectives of the A&E Graduate Student workshop series are to help graduate students develop necessary skills for writing and publishing and to prepare students

for the job market (both academic and non-academic). Students will have the opportunity to present and receive feedback on their dissertation proposal, a dissertation/book chapter, or a journal article. The workshop series is for doctoral students at any stage of their program.

To participate in the workshop series, students will submit either: a dissertation proposal, dissertation chapter, or journal article for consideration. Students selected to participate in the workshop will receive feedback by an A&E member mentor and receive comments on their work before the AAA conference.

During the first session, students will present for 5 to 10 minutes on their research or research proposal. There will be time for questions after each presentation, and students will receive feedback from the other participants and faculty mentors.

Anthropologica Editorial Board Meeting

11/16/2023

12:15 PM- 1:45:00 PM **Delta Hotel - Distillery**

Private - only invited guests can attend

SECTION AFFILIATION:

CASCA

DESCRIPTION:

The Canadian Anthropology Society's (CASCA) journal Anthropologica hosts its annual editorial board meeting to discuss current and future thematic issue proposals, specific agenda items as well as decisions related to publication priorities. This meeting is for the editorial board members as well as the editorial team at Anthropologica.

La principale revue de la Société canadienne d'anthropologie, Anthropologica, tient sa réunion annuelle du comité de rédaction pour discuter des propositions de numéros thématiques actuels et futurs, des points spécifiques à l'ordre du jour ainsi que des décisions liées aux priorités de publication. Cette réunion s'adresse aux membres du comité éditorial ainsi qu'à l'équipe de rédaction d'Anthropologica.

Anthropology and Environment Society Graduate Student Workshop 2

11/16/2023

12:15 PM- 2:15:00 PM **TMCC - 206E**

Public - anyone can attend

SECTION AFFILIATION:

Anthropology and Environment Society

DESCRIPTION:

The objectives of the workshop series are to help graduate students develop necessary skills for writing and publishing and to prepare students for the job market (both academic and non-academic). Students will have the opportunity to present and receive feedback on their dissertation proposal, a dissertation/book chapter, or a journal article. The workshop series is for doctoral students at any stage of their program. Workshop 2 focuses on publishing, incorporating peer-review feedback, and preparing for the job market.

Workshop 2 will be divided into two parts. The first part will focus on how to effectively incorporate peer reviews into academic writing and how to structure responses to reviewer comments during the peer-review process. The second part will be an open discussion on the job market and the ins and outs of applying for both academic and non-academic jobs.

ASA Business Meeting and lunch

11/16/2023

12:15 PM- 2:15:00 PM **Pearl Harbourfront
Restaurant - Offsite**

Public - anyone can attend

SECTION AFFILIATION:

ASA

DESCRIPTION:

The annual ASA lunch is held on Thursday noon, during the AAA Annual Meeting. This year it will be held offsite at Pearl Harbourfront restaurant.

CAE Past President's Distinguished Lecture

11/16/2023

12:15 PM- 2:00 PM **TMCC - 605**

Public - anyone can attend

SECTION AFFILIATION:

CAE

DESCRIPTION:

Annual address of the CAE Past President, along with opportunity for attendees to engage in dialogue about the ideas presented.

Collective for Multimodal Makers, Publishers, Collaborators, and Teachers (CoMMPCT) Initiative Mentoring Event

11/16/2023

12:15 PM- 1:45:00 PM **TMCC - 603**

Public - anyone can attend

SECTION AFFILIATION:

Society for Visual Anthropology

DESCRIPTION:

Mentoring event to launch a new Society for Visual Anthropology (SVA) initiative aimed at early career professionals. This event will double as the official launch of CoMMPCT and help us reach out to early career professionals beyond our networks to share how they can contribute resources, pitch theme ideas, and become a part of the collective. For the event we would like to request a screen, projector, and chairs.

EPC 2024 Meeting Lunch

11/16/2023

12:15 PM- 1:45:00 PM **Delta Hotel -
Harbourfront**

Private - only invited guests can attend

SECTION AFFILIATION:

AAA

DESCRIPTION:

Lunch meeting for EPC 2024

Medical Anthropology Student Association (MASA)

11/16/2023

12:15 PM- 1:45:00 PM **TMCC - 501A**

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:
SMA Special Interest Group Meeting

Science, Technology, and Medicine (STM) 11/16/2023

12:15 PM- 1:45:00 PM TMCC - 606

Public - anyone can attend

SECTION AFFILIATION:
SMA Special Interest Group

DESCRIPTION:
SMA Special Interest Group Meeting

Wiley Editors' Luncheon 11/16/2023

12:15 PM- 1:15PM Delta Hotel -
Kensington B

Private - only invited guests can attend

DESCRIPTION:
Wiley will host a luncheon for all Editors associated with AnthroSource journal titles. We will need food and beverage service, and the room should be set with limited technological capability (podium, microphone) for brief presentation as needed, but should also accommodate comfortable dining (likely in 8-top rounds).

A&E Junior Scholar writing workshop 11/16/2023

12:30 PM- 2:00 PM TMCC - 202 D

Private - only invited guests can attend

SECTION AFFILIATION:
A&E

DESCRIPTION:
Junior Scholar Writing Workshop put on by the A&E section of the AAAs. It will involve combining abstract submissions into groups of 3, the members of which will read drafts of their writing and provide feedback. Having an in-person dedicated time/place may be helpful for facilitating feedback for those in-person attendees. In addition, we anticipate virtual participation to also work well. The goal here is to help participants overcome writer's block and move forward a piece of scholarly

writing. This will promote the career success of Junior Scholars in Anthropology

AES Speed Mentoring Workshop 11/16/2023

12:30 PM- 2:00 PM TMCC - 802B

Public - anyone can attend

SECTION AFFILIATION:
AES

DESCRIPTION:
Have you ever wished for ten minutes of advice or conversation with an experienced researcher or established faculty member outside your immediate circle of mentors? Speed mentoring offers an opportunity for students and early career faculty to meet multiple mentors in a short time. Join us for a fun exchange and lively sharing of ideas!

ALLA Board Meeting 11/16/2023

12:30 PM- 2:00 PM Delta Hotel - Beaches

Private - only invited guests can attend

SECTION AFFILIATION:
Association of Latina/o/x Anthropologists

DESCRIPTION:
Board members meet to discuss ALLA business and awards

Council for Museum Anthropology Business Meeting 11/16/2023

12:30 PM- 1:30 PM TMCC - 712

Public - anyone can attend

SECTION AFFILIATION:
Council for Museum Anthropology

DESCRIPTION:
Business meeting

Culture and Agriculture Section Business Meeting 11/16/2023

12:30 PM- 1:30 PM **TMCC - 713A**

Public - anyone can attend

SECTION AFFILIATION:

Culture and Agriculture

DESCRIPTION:

This will be the annual business meeting for the C&A section. We will need ppt and a screen and seats for members. We share many members with SAFN. If possible, we would like for this meeting to start at 5PM on Saturday and be held in the same room as the SAFN business meeting, which they would like to start at 6PM. We are then hoping to host a shared speaker in the same room at 7PM, followed by an off-site reception. SAFN is submitting the request for the joint speaker.

FICTION SALON: Longmire and Crime Fiction

11/16/2023

12:30 PM- 1:30 PM **TMCC - 802A**

Public - anyone can attend

SECTION AFFILIATION:

APLA

DESCRIPTION:

Our salon will discuss the "Longmire" crime fiction books by Craig Johnson and the subsequent television series. So far this year (April 2023) there have been 140 mass shootings in the US. Gun crime has been declared a public-health crisis, even as debates about its prevention divide the citizens of North America. Yet crime fiction is an enduringly popular literary genre, much of it featuring firearms. The Longmire series, set in small-town Wyoming, is a prime all-American example. Sheriff Longmire is as smart as Poirot and as literate as Wimsey; he is also as reliant on guns as he is on little grey cells. We want to hold a conversation about the lure of Longmire's fictional armory in the context of the loathsome landscape of contemporary gun violence. Reading one of the books or watching one of the television episodes will prepare attendees for participation.

Nordic Countries Research Networking Event

11/16/2023

12:30 PM- 1:30 PM **TMCC - 713B**

Public - anyone can attend

SECTION AFFILIATION:

SAE

DESCRIPTION:

This event provides an opportunity for researchers working in the Nordic countries to gather and network. The intention is for this to be an informal gathering, so a relatively open room setup is preferred.

Society for Anthropological Sciences Board Meeting

11/16/2023

12:30 PM- 1:45:00 PM **Delta Hotel - Junction**

Private - only invited guests can attend

SECTION AFFILIATION:

Society for Anthropological Sciences

DESCRIPTION:

This is our annual board meeting. Board members meet to discuss business prior to our annual business meeting. There will be 10-12 board members in attendance.

Society for the Anthropology of North American Board Meeting

11/16/2023

12:30 PM- 1:45:00 PM **Delta Hotel - Cabbagetown**

Private - only invited guests can attend

SECTION AFFILIATION:

SANA

DESCRIPTION:

Annual meeting of the SANA board.

Teaching Introduction to Cultural Anthropology

11/16/2023

12:30 PM- 2:00 PM **TMCC - 206B**

Public - anyone can attend

SECTION AFFILIATION:

AES

DESCRIPTION:

Discussion and Q&A session

Interest Group Convener Meeting

11/16/2023

1:00:00 PM - 2:00 PM

TMCC - 206A

Private - only invited guests can attend

DESCRIPTION:

Meeting of the Conveners of the AAA Association Interest Groups

ASAP Executive Board Meeting

11/16/2023

2:00 PM - 3:30:00 PM

Delta Hotel -

Kensington A

Private - only invited guests can attend

SECTION AFFILIATION:

ASAP

DESCRIPTION:

Meeting with approximately 12 people; projection is appreciated but not required. Large conference table with chairs would be best. If possible, please schedule this Board meeting immediately prior to the ASAP business meeting. If possible, in the same space. The small meeting room used in Seattle was wonderful - a large table was in the rear of the hall for our board meeting and several ranks of chairs were in the front, conference presentation style, for our business meeting.

Dying and Bereavement: Networking and Resource Sharing

11/16/2023

2:00 PM - 3:45:00 PM

TMCC - 401

Public - anyone can attend

SECTION AFFILIATION:

SMA Dying and Bereavement Special Interest Group

DESCRIPTION:

This event will provide scholars and students whose research interests are in the fields of End-of-Life issues and/or social bereavement to network, discuss their work and share resources.

Royal Ontario Museum Visit

11/16/2023

2:00 PM - 5:00 PM

Offsite - Offsite

Public - anyone can attend

SECTION AFFILIATION:

Association of Senior Anthropologists

DESCRIPTION:

This event will include a visit and guided tour of the ROM's leading exhibits of interest to anthropologists by its chief curator. Cost of the event will be posted once it is determined.

SMA Health Professions Education SIG Organizational Meeting

11/16/2023

2:00 PM - 3:45:00 PM

TMCC - 715A

Public - anyone can attend

SECTION AFFILIATION:

SMA

DESCRIPTION:

Second annual organizational meeting at the AAA to establish a new SMA Special Interest Group. Conduct business, report on initiatives, make decisions on critical issues, welcome new attendees, recognize leaders.

Association for Feminist Anthropology Board Meeting

11/16/2023

2:15:00 PM - 4:15:00 PM

Delta Hotel -

Distillery

Private - only invited guests can attend

SECTION AFFILIATION:

Association for Feminist Anthropology

DESCRIPTION:

We will have reports from committees, and discussion among members of the Board. We'll need a table, some kind of ability to project information on a screen, and may have a few people on Zoom (though mostly an in person-discussion).

ASAP Business Meeting

11/16/2023

3:30:00 PM - 5:00 PM

Delta Hotel -

Kensington B

Public - anyone can attend

SECTION AFFILIATION:

ASAP

DESCRIPTION:

Meeting with approximately 45 people; projection is appreciated but not required. Rows of chairs & ability to move them into small groups would be wonderful. Or several large tables and chairs. If possible, please schedule this Business meeting immediately after the ASAP board meeting. If possible, in the same space. The small meeting room used in Seattle was wonderful - a large table was in the rear of the hall for our board meeting and several ranks of chairs were in the front, conference presentation style, for our business meeting.

MPAAC Reception

11/16/2023

4:00:00 PM - 7:00:00 PM

Delta Hotel -

Cabbagetown

Private - only invited guests can attend

DESCRIPTION:

Reception for MPAAC Members and Guests who are interested in participating in MPAAC

Council for Museum Anthropology Reception

11/16/2023

6:00:00 PM - 9:00:00 PM

Textile

**Museum of Canada, 55 Centre Ave, Toronto, ON -
Offsite**

Private - only invited guests can attend

SECTION AFFILIATION:

Council for Museum Anthropology

DESCRIPTION:

CMA Reception and Awards Ceremony

Roundtable discussion with Latinx leaders in Toronto, Canada

11/16/2023

6:30:00 PM - 8:15:00 PM

TMCC - 707

Public - anyone can attend

SECTION AFFILIATION:

Association of Latina/o/x Anthropologists

DESCRIPTION:

This is a meet and greet event with community leaders working with Latinx communities in Toronto, Canada. This event will be held at the AAA's with the leaders' participation in the form of a roundtable and question and answer session.

“Engaging Toronto Community Activists on Questions of Local Economic Resilience,” AES Community Engagement Event

11/16/2023

7:30:00 PM - 10:00:00 PM

Offsite - Offsite

Public - anyone can attend

SECTION AFFILIATION:

AES

DESCRIPTION:

The event will provide a venue to highlight local resilience that addresses urban inequality and economic precarity. It brings together community figures engaged in innovative projects that seek to remake community economic activity with anthropologists to spark conversations, spread information, and create networks between scholars and practitioners. The event will enable anthropologists to meet community activists, organizers, and policymakers. We also intend to alert and invite key government stakeholders, such as the local municipal councilor and other policy makers to facilitate an idea exchange and highlight successful community initiatives taking place amongst growing and new forms economic restructuring, urban socioeconomic inequalities.

SAFN and C&A Grad Student Mixer

11/16/2023

7:30:00 PM - 10:30:00 PM

La Carnita

Restaurant, 106 John St -

Public - anyone can attend

SECTION AFFILIATION:

SAFN and C&A

DESCRIPTION:

A mixer for Grad Students to gather who study food, agriculture and related areas, including those with

affiliations with the Society for the Anthropology of Food and Nutrition and Culture & Agriculture.

AAC Distinguished Lecture: Rachel Corr-Strange Seeds: Histories of Sacred Plant Use in Ecuador from Colonial Punishments to the Migrant Trail

11/16/2023

8:00:00 PM - 9:30:00 PM **TMCC - 701B**

SECTION AFFILIATION:
Association for the Anthropology of Consciousness

APLA Business Meeting

11/16/2023

8:00:00 PM - 9:30:00 PM **TMCC - 604**

Public - anyone can attend

SECTION AFFILIATION:
APLA

DESCRIPTION:
Business meeting for the members of APLA

CUAA Board Meeting

11/16/2023

8:00:00 PM - 9:30:00 PM **Delta Hotel - Beaches**

Private - only invited guests can attend

SECTION AFFILIATION:
CUAA

DESCRIPTION:
Board meeting for CUAA

Society for Anthropological Sciences Business Meeting

11/16/2023

8:00:00 PM - 9:30:00 PM **TMCC - 606**

Public - anyone can attend

SECTION AFFILIATION:
Society for Anthropological Sciences

DESCRIPTION:

Annual Business Meeting for Society for Anthropological Sciences. The meeting is open to all current members as well as those interested in the society. We discuss the previous year's business, plan for next year, and present awards.

Weaver Tremblay Lecture & Reception; Conférence et réception Weaver-Tremblay

11/16/2023

8:00:00 PM - 9:30:00 PM **TMCC - Hall F**

Public - anyone can attend

SECTION AFFILIATION:
CASCA

DESCRIPTION:
For this event, Dr. Colin Scott will deliver the lecture for the Weaver-Tremblay Award, for which he is this year's recipient. Following the lecture, CASCA will host a reception of 250-300 people..

AfAA Distinguished Lecture: Yolanda Covington-Ward

11/16/2023

8:15:00 PM - 10:15:00 PM **TMCC - 705**

Public - anyone can attend

SECTION AFFILIATION:
AfAA-Association of Africanist Anthropology

DESCRIPTION:
Lecturer and reception

Archaeology Division Business Meeting; Patty Jo Watson Distinguished Lecture: Sonya Atalay, Braiding New Research Worlds: Archaeology, Storywork, & Indigenous Wellbeing

11/16/2023

8:15:00 PM - 10:15:00 PM **TMCC - 713A**

Public - anyone can attend

SECTION AFFILIATION:
Archaeology Divison

DESCRIPTION:

Annual business meeting followed by distinguished lecture in the same room

SLA Business meeting

11/16/2023

8:15:00 PM - 10:15:00 PM

TMCC - 701A

Public - anyone can attend

SECTION AFFILIATION:

Society for Linguistic Anthropology

DESCRIPTION:

This is the annual Society for Linguistic Anthropology Business meeting to share the organisation's activities, news, and events with the membership.

Society for East Asian Anthropology Business Meeting

11/16/2023

8:15:00 PM - 9:45:00 PM

TMCC - 803A

Public - anyone can attend

SECTION AFFILIATION:

SEAA

DESCRIPTION:

Business meeting and gathering of the Society for East Asian Anthropology (SEAA). Food and cash bar will be available.

Brown University Anthropology Reception

11/16/2023

8:30:00 PM - 10:30:00 PM

Delta Hotel -

Kensington A

Private - only invited guests can attend

DESCRIPTION:

We would like to meet with Anthropology community, alumni, and friends - We are looking for a cash bar for (2 hours of bartender) as well as 50 drink tickets - time *8:00pm - 10pm

NAPA Business Meeting

11/16/2023

8:30:00 PM - 9:00:00 PM

TMCC - 605

Public - anyone can attend

SECTION AFFILIATION:

NAPA

DESCRIPTION:

Our NAPA business meeting will precede the joint NAPA/COPAA mixer/networking event

COPAA/NAPA Academic-Practitioner Mixer

11/16/2023

9:00:00 PM - 10:30:00 PM

TMCC - 605

Public - anyone can attend

SECTION AFFILIATION:

NAPA

DESCRIPTION:

The Consortium for Practicing and Applied Anthropologists (COPAA) and the National Association for the Practice of Anthropology (NAPA) are hosting a mixer to bring together academics, practitioners, and students. COPAA and NAPA will facilitate the mixer to liaise applied anthropologists around shared interests and will provide resources for developing collaborations. Bridging a traditional reception and mentorship event, this meeting creates the opportunity for structured networking based on mutual interests.

SLA Awards Ceremony & Reception

11/16/2023

10:15:00 PM - 11:15PM

TMCC - 701A

Public - anyone can attend

SECTION AFFILIATION:

Society for Linguistic Anthropology

DESCRIPTION:

The reception is to provide members an opportunity to celebrate the successes of our awardees as well as our members.

AfAA General Business Meeting & Awards Ceremony

11/17/2023

8:00 AM- 9:30:00 AM

TMCC - 803A

Public - anyone can attend

SECTION AFFILIATION:

AfAA

DESCRIPTION:

This meeting will include about 30-40 members. We will need a projector/AV hook up for the space

[Anthropology Now Board and Contributors Meeting](#)

11/17/2023

8:00 AM- 9:45:00 AM **TMCC - 201CD**

Public - anyone can attend

[Archaeology Division Board Meeting](#)

11/17/2023

8:00 AM- 11:00:00 AM **Delta Hotel - Distillery**

Private - only invited guests can attend

SECTION AFFILIATION:

Archaeology Division

DESCRIPTION:

Board meeting for up to 15 people. Preferably a conference room with large conference table. No AV requirements.

[BAS Executive Committee Meeting](#)

11/17/2023

8:00 AM- 9:00:00 AM **Delta Hotel - Cabbagetown**

Private - only invited guests can attend

SECTION AFFILIATION:

Biological Anthropology Section

DESCRIPTION:

We will have a meeting of the BAS Executive Committee

[CAE Concha Delgado Gaitan Presidential Fellows Mentoring Session](#)

11/17/2023

8:00 AM- 9:45:00 AM **TMCC - 709**

Private - only invited guests can attend

SECTION AFFILIATION:

CAE

DESCRIPTION:

This is a closed meeting for the Council on Anthropology & Education (CAE) Concha Delgado Gaitán Presidential Fellows with their mentors. The Concha Delgado Gaitán Presidential Fellowships support early career educational anthropologists in ways that contribute to their success within the academy or broader communities of education policy and practice. Agenda will include introductions of the Fellows, details regarding the fellowship program, and dedicated time for mentors and mentees to discuss their work.

[Feminist Anthropology Journal Board Meeting & Social](#)

11/17/2023

8:00 AM- 10:00:00 AM **Delta Hotel - Harbourfront**

Private - only invited guests can attend

SECTION AFFILIATION:

AFA

DESCRIPTION:

This hybrid meeting allows the editorial collective to discuss the journal's annual business and provide a publication update for their international editorial and advisory board. This discussion includes a visioning session and time for members to network with one another. The editorial collective has 4 members, and both boards include 56 members. Of that 60, we anticipate 25 to 30 people to attend in person and at least 20 to attend via an online meeting platform. This proposal includes a request for the technology and screen for streaming in some international meeting attendees, projection capabilities for the presentation, seating for a meeting of about 30, and room for modest refreshments for 2 hours. We hope to avoid conflicts with AFA board/business meetings or mentoring sessions. Northern Arizona University is sponsoring this session.

[MAQ Editorial Board Meeting](#)

11/17/2023

8:00 AM- 10:00:00 AM **Delta Hotel - Riverdale**

Private - only invited guests can attend

SECTION AFFILIATION:

SMA

DESCRIPTION:

meeting of the editorial board

Section Presidents Orientation

11/17/2023

8:00 AM- 9:00:00 AM **Delta Hotel -
Kensington B**

Private - only invited guests can attend

DESCRIPTION:

Orientation for the Incoming AAA Section Presidents

SIG Breakfast

11/17/2023

8:00 AM- 9:30:00 AM **Delta Hotel -
Kensington A**

Private - only invited guests can attend

SECTION AFFILIATION:

Society for Medical Anthropology

DESCRIPTION:

The SIG breakfast is an annual event that brings together all the chairs of the special interest groups that form the Society for Medical Anthropology

Students of Color / LGBTQ Mentoring Session

11/17/2023

8:00 AM- 9:45:00 AM **TMCC - 707**

Public - anyone can attend

SECTION AFFILIATION:

CAE

DESCRIPTION:

Organized by the CAE Graduate Student Representative, this mentoring event will be of interest to students of color and LGBTQ students in the academy. We will discuss the challenges, past experiences, successes, and struggles as emerging minoritized scholars. The aim is to provide spaces of ongoing support for thriving in academia and life.

Transforming Anthropology Editorial Board Meeting

11/17/2023

8:00 AM- 9:30:00 AM **TMCC - 201AB**

Private - only invited guests can attend

SECTION AFFILIATION:

Association of Black Anthropologists

DESCRIPTION:

Annual meeting of the editorial board of Transforming Anthropology to discuss editorial business and other matters relevant to the publication.

ACYIG Business Meeting

11/17/2023

9:00 AM - 10:00:00 AM **Virtual - Virtual**

SECTION AFFILIATION:

ACYIG

DESCRIPTION:

Virtual meeting open to the public where the ACYIG Board reports on what the Interest Group has accomplished in the past year.

Section Assembly

11/17/2023

9:00 AM - 12:00 PM **Delta Hotel -
Kensington B**

Private - only invited guests can attend

DESCRIPTION:

Meeting of the Current and Incoming AAA Section Presidents

Careers Expo Brunch

11/17/2023

9:30:00 AM - 10:30:00 AM **Delta Hotel -
Rosedale**

Private - only invited guests can attend

SECTION AFFILIATION:

NAPA

DESCRIPTION:
pre-event brunch for Careers Expo participants

Dr. Izzeldin Abuelaish, Gaza Doctor and Inspirational Peace Activist—A Special Session

11/17/2023

10:15:00 AM - 12:00 PM TMCC - 801B

Public - anyone can attend

DESCRIPTION:

A Special Session with the five-time Nobel Peace Prize nominee, the Gaza Doctor, Izzeldin Abuelaish, MD, MPH, and a conversation with him regarding his life and work. Dr. Abuelaish found new meaning in the midst of tragedy. Three of his daughters and a niece were killed by a tank shell during Israel's December 2008-January 2009 offensive in the Gaza Strip. Abuelaish turned his intense grief and anger into reconciliation work and promoting Israeli-Palestinian peace activism. He is known as the "Martin Luther King of the Middle East." One anthropologist has said, "I think Dr. Abuelaish is one of the most impressive human beings on the planet." His book, *I Shall Not Hate: A Gaza Doctor's Journey on the Road to Peace and Human Dignity*, was a bestseller on five continents and has been translated into 23 languages. His work has characterized hatred as a pathology that can be analyzed through the tools of public health. Dr. Cynthia Saltzman, an Anthropologist at Rutgers University-Camden, NJ has organized and will Chair the session.

NAPA / AAA Careers Expo

11/17/2023

11:00:00 AM - 4:00:00 PM TMCC - Hall E

Public - anyone can attend

SECTION AFFILIATION:

NAPA

DESCRIPTION:

Attendees come through to meet "career guides" who provide instant mentoring about diverse professional workplaces for anthropologists

AIDS and Anthropology Special Interest Group

11/17/2023

12:15 PM- 1:45:00 PM TMCC - 202C

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:

SMA Special Interest Group Meeting

Alcohol, Drugs, and Tobacco Special Interest Group

11/17/2023

12:15 PM- 1:45:00 PM TMCC - 202D

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:

SMA Special Interest Group Meeting

Anthropological Responses to Health Emergencies (ARHE)

11/17/2023

12:15 PM- 1:45:00 PM TMCC - 203C

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:

SMA Special Interest Group Meeting

Anthropology and Mental Health

11/17/2023

12:15 PM- 1:45:00 PM TMCC - 203A

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:

SMA Special Interest Group Meeting

Awards Luncheon

11/17/2023

12:15 PM- 2:15:00 PM **Delta Hotel - Kensington A**

Private - only invited guests can attend

DESCRIPTION:
Awards ceremony and luncheon

CAE Town Hall Meeting
11/17/2023

12:15 PM- 2:00 PM **TMCC - 605**

Public - anyone can attend

SECTION AFFILIATION:
CAE

DESCRIPTION:
An annual organizing meeting of the membership of the Council on Anthropology & Education to discuss continuing and emerging shared priorities. The theme "Transitions" will allow us to focus on pressing issues facing our collective communities.

CASTAC Invited Lecture: Ritwik Banerji- What if an ethnography could listen?
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 802B**

Public - anyone can attend

SECTION AFFILIATION:
General Anthropology Division, CASTAC

DESCRIPTION:
Invited Lecturer

Complementary, Alternative, and Integrative Medicine
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 205C**

Public - anyone can attend

SECTION AFFILIATION:
SMA Special Interest Group

DESCRIPTION:
SMA Special Interest Group Meeting

Council on Anthropology & Reproduction (CAR)
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 205D**

Public - anyone can attend

SECTION AFFILIATION:
SMA Special Interest Group

DESCRIPTION:
SMA Special Interest Group Meeting

Critical Anthropology of Global Health (CAGH)
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 203D**

Public - anyone can attend

SECTION AFFILIATION:
SMA Special Interest Group

DESCRIPTION:
SMA Special Interest Group Meeting

CUAA Business Meeting
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 604**

Public - anyone can attend

SECTION AFFILIATION:
CUAA

DESCRIPTION:
Business meeting for CUAA

Disability Research
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 206F**

Public - anyone can attend

SECTION AFFILIATION:
SMA Special Interest Group

DESCRIPTION:
SMA Special Interest Group Meeting

Dying and Bereavement
11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 206D**

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:

SMA Special Interest Group Meeting

Interlocutor Event Business Meeting & New Book and Research Celebration

11/17/2023

12:15 PM- 2:15:00 PM **TMCC - 709**

Public - anyone can attend

SECTION AFFILIATION:

Aging and Life Course IG

DESCRIPTION:

This event brings to the meeting a combination celebration of new books and research related to aging and the life course. Part of the event will be talking to members of the Resemblage project set in Toronto to working to visually document through anthropology and the humanities the varied cultural experience of aging in the very diverse Toronto neighborhoods.

Research on U.S. Health and Healthcare (RUSH)

11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 603**

Public - anyone can attend

SECTION AFFILIATION:

SMA Special Interest Group

DESCRIPTION:

SMA Special Interest Group Meeting

SAE Mentoring Event: "Turning a Paper into a Publication" A Workshop led by Prof Noelle Mole Liston

11/17/2023

12:15 PM- 1:30 PM **TMCC - 802A**

Public - anyone can attend

SECTION AFFILIATION:

Society for the Anthropology of Europe

DESCRIPTION:

Led by an experienced, extensively published and prize-winning anthropologist, this workshop is designed to help advanced graduate students and early career scholars transform a dissertation chapter or conference paper into a publishable manuscript for a peer-reviewed journal. We will discuss how to develop transferable writing practices and skills for publication and anticipate reviewers' assessments. Students will leave the workshop with a cogent plan for journal publication. Recommended materials to bring: draft dissertation chapter or conference paper and one article publication you admire from the targeted publication.

SLACA Business Meeting

11/17/2023

12:15 PM- 1:45:00 PM **TMCC - 201CD**

Public - anyone can attend

SECTION AFFILIATION:

SLACA

DESCRIPTION:

SLACA Business Meeting

Society for Anthropology of Work Business Meeting

11/17/2023

12:15 PM- 1:45:00 AM **TMCC - 714B**

Public - anyone can attend

SECTION AFFILIATION:

SAW

DESCRIPTION:

Section business meeting

Society for Economic Anthropology Business Meeting

11/17/2023

12:15 PM- 2:15:00 PM **TMCC - 713B**

Public - anyone can attend

SECTION AFFILIATION:

Society for Economic Anthropology

DESCRIPTION:

This business meeting will include the usual report of

section events, acknowledgement of awards and other activities.

SPA Board Meeting

11/17/2023

12:15 PM- 2:15:00 PM Delta Hotel -
Cabbagetown

Private - only invited guests can attend

SECTION AFFILIATION:
SPA

DESCRIPTION:
SPA Board Meeting

Update from the AAA Commission for the Ethical Treatment of Human Remains

11/17/2023

12:15 PM- 1:45:00 PM TMCC - 606

Public - anyone can attend

DESCRIPTION:
Commission cochairs Michael Blakey, Deborah Thomas, and members of the commission talk about their work over the past year, including updates from a series of global listening sessions.

AFA Awards Mentoring EEvent

11/17/2023

12:30 PM- 1:45:00 PM TMCC - 705

Public - anyone can attend

SECTION AFFILIATION:
Association for Feminist Anthropology

DESCRIPTION:
We want to have an event where award winners discuss publication issues with editors of FA and others involved with journals. We might need a central table and then other smaller tables, or just chairs.

ALLA mentoring session

11/17/2023

12:30 PM- 2:00 PM TMCC - 717B

Private - only invited guests can attend

SECTION AFFILIATION:

Association of Latina/o/x Anthropologists

DESCRIPTION:

ALLA members are requesting a mentoring session to address topics related to academic and applied settings including how to address preparing for the job market, addressing challenging topics in academia, and navigating applied work environments. We seek to connect senior and mid-career anthropologists with junior scholars on the tenure track, lecturers, and graduate students to discuss these and other topics that might emerge.

Anthropology & Environment Society Board Meeting

11/17/2023

12:30 PM- 1:30 PM Delta Hotel - Rosedale

Private - only invited guests can attend

SECTION AFFILIATION:
Anthropology & Environment Society

DESCRIPTION:
Board meeting for elected and ex-officio board members of the Anthropology and Environment Society

APLA Speed Mentoring Session

11/17/2023

12:30 PM- 1:45:00 PM TMCC - 803B

Public - anyone can attend

SECTION AFFILIATION:
Association for Political and Legal Anthropology

DESCRIPTION:
The APLA Speed mentoring event allows students and early-career faculty to meet multiple mentors in a short time. The event gathers together mentees who are just beginning to plan their graduate or post-graduate career steps with mentors who are experienced researchers or established faculty members. Mentees will have the chance to meet senior colleagues outside of the mentees' immediate circle, and will also have the chance to learn about variations in institutional and sub-disciplinary practice. The goal of the event is to inspire, encourage, and share ideas about field work, writing, networking, and publishing, all in a judgment-free, supportive context.

Association for Queer Anthropology Business Meeting

11/17/2023

12:30 PM- 2:00 PM TMCC - 713A

Public - anyone can attend

SECTION AFFILIATION:

Association for Queer Anthropology

DESCRIPTION:

Discussion of the year's activities and this year's program, Kenneth W. Payne Student Paper Prize, Ruth Benedict Book Prize, Distinguished Achievement Award, passing on the tiara to the new AQA Co-Chair.

ATIG Business Meeting

11/17/2023

12:30 PM- 2:00 PM TMCC - 605

Public - anyone can attend

SECTION AFFILIATION:

Anthropology of Tourism Interest Group

DESCRIPTION:

The Anthropology of Tourism Interest Group is planning to have an in person business meeting at this year's AAA Annual Meeting. During the business meeting board members will update the interest group general membership on ongoing activities. Discussion will include a report of the past year's activities, the possibility of becoming a section, plans for next year's annual meeting, progress on our book awards program, the expansion of membership activities and opportunities, and other new business. This meeting will be followed by a members only networking event.

Business Meeting for Interest Group on NGOs and Non-profits

11/17/2023

12:30 PM- 1:30 PM TMCC - 715A

Public - anyone can attend

SECTION AFFILIATION:

IG on NGOs and Non-profits

DESCRIPTION:

I will host a meeting of all members of the IG (currently over 600) interested in attending the business meeting. I will present an overview of what we've done since the last business meeting, and will call for volunteers to fill roles that have gone vacant.

CASCA at the cusp of 50 years: Looking to a future that honours our past / CASCA à l'aube de ses 50 ans : Vers un avenir qui honore notre passé

11/17/2023

12:30 PM- 1:30 PM TMCC - 716A

Public - anyone can attend

SECTION AFFILIATION:

CASCA

DESCRIPTION:

This event is for CASCA members to consider the direction of the Society in a way that honours our past. How do we continue our work guided by the principles of transparency, inclusivity, and respect that we have always striven to uphold? What new initiatives in Canadian anthropology do we want to take up while sustaining those that have distinguished our work in a global context? Join us to ensure that our mid-life is one of meaningful opportunity, not crisis!
Cet événement invite les membres de la CASCA à explorer l'orientation de la Société d'une manière qui rende honneur à notre passé. Comment poursuivons-nous notre travail, guidé par les principes de transparence, d'inclusivité et de respect que nous avons toujours cherché à mettre en valeur ? Quelles nouvelles initiatives en anthropologie canadienne souhaitons-nous entreprendre, tout en soutenant celles qui ont marqué jusqu'à maintenant notre travail dans le contexte mondial? Venez nombreux et nombreuses afin que cette étape charnière dans la vie de la Société soit l'occasion d'engagements significatifs plutôt que d'une crise de la cinquantaine !

Fiction Salon: I Care a Lot

11/17/2023

12:30 PM- 1:30 PM TMCC - 501B

Public - anyone can attend

SECTION AFFILIATION:

APLA

DESCRIPTION:

We propose a fiction salon around the film *I Care A Lot* (<https://www.imdb.com/title/tt9893250/>) whose plot revolves around the issue of court-ordered guardianship of older adults. In the movie the lead character runs a business making older people wards, removing them from their homes and placing them into care. The plot develops into an extreme situation involving gangsters and other dramatic features, but guardianship arrangements -- and similar abuses of them -- do also exist in real life. Using an anthropological lens, we wish to generate a discussion around what guardianship can show us about aging and capacity as well as about aging in the context of family and society.

FICTION SALON: Percy Jackson and the**Olympians****11/17/2023****12:30 PM- 1:30 PM****TMCC - 206B***Public - anyone can attend***SECTION AFFILIATION:****APLA****DESCRIPTION:**

We are interested in leading a discussion on the YA fantasy series *Percy Jackson and the Olympians* by Rick Riordan. We (two anthropologists of education, one an autism researcher and the other a parent of a child in the process of being acquired by a diagnostic category) are drawn to these texts not only because of the explicit re-situation of ADHD and dyslexia as “superpowers” (a discussion in and of itself) but also because, at the root of the story, PJO is about how one learns who they are. When and where does Percy’s (and his friends’) education of self-hood occur? With whom? What does it mean to be (and to be told you’re) a hero? We hope to explore these questions and others through a salon discussion.

Fiction Salon: Remi Weekes’ Film ‘His House’**11/17/2023****12:30 PM- 1:30 PM****TMCC - 206C***Public - anyone can attend***SECTION AFFILIATION:****APLA****DESCRIPTION:**

His House follows the life of a refugee couple (Bol and Rial) who have made a harrowing escape from their home in war-torn South Sudan. It depicts their journey leaving South Sudan and seeking asylum in the UK. Our open-ended discussion of Weekes, Evans, and Venables’ brilliant film will invite participants to explore its keen contributions to understanding the traumas experienced by people who have sustained encounters with war, displacement, immigration regimes, and the anti-Black racisms that shape these processes. In particular, we will draw attention to how the ethnographic exploration of culturally specific time-space frameworks (or chronotopes) and the situated time-making projects of displaced peoples can offer unique insights not only into this film. It can also illuminate the political economic, sociocultural, phenomenological, and psycho-emotional dimensions of global displacement, understood as the ongoing outcome of white supremacist, (neo)colonial projects of foreign intervention and wealth extraction by the Global North in the Global South.

Fiction Salon: The Glass Bead Game**11/17/2023****12:30 PM- 1:30 PM****TMCC - 206E***Public - anyone can attend***SECTION AFFILIATION:****APLA****DESCRIPTION:**

As a bricolage of correlated forms constantly transforming into each other and combining to generate new forms, *Glass Bead Game* resonates with 20th century efforts to reconstruct ‘primal’ language and grammars in historical linguistics, with symbolist poetry, and Lèvi-Strauss’s myths that think one another. As echoes of these academic disciplines also converge in Semiotic Anthropology, Lijing would like to bring it in mutual illumination with *The Glass Bead Game* through Aesthetics (in Baumgarten’s sense of thinking via/by means of senses) that reverberate in both. Marko would explore *Glass Bead Game*’s affinities with Western projects of Universal Language and Calculating Machines that since Leibnitz have been inspired by creative misunderstandings of certain elements of Chinese thought. Moreover, he would like to think current academia through Castalia as Polanyi’s exterritorial Republic of Science suspended between managerial calculation and Romantic bildung.

General Business Meeting

11/17/2023

12:30 PM- 1:45:00 PM TMCC - 801B

Public - anyone can attend

SECTION AFFILIATION:

ABA

DESCRIPTION:

Convene ABA membership to update on the past year's activities and upcoming plans and programming

SAE French Networking Meeting

11/17/2023

12:30 PM- 2:00 PM TMCC - 206A

Public - anyone can attend

SECTION AFFILIATION:

Society for the Anthropology of Europe

DESCRIPTION:

This special session is aimed at bringing together anthropologists doing research in France (including overseas territories and departments), and on French citizens living abroad. We invite established scholars and graduate students, and hope to foster connections and sharing of approaches and research interests. This event is coordinated by Ellen Badone (McMaster) and Deborah Reed-Danahay (University at Buffalo). It is a bring-your-own-refreshments lunchtime event. All are welcome!

SAFN Business Meeting

11/17/2023

12:30 PM- 1:30 PM TMCC - 712

Public - anyone can attend

SECTION AFFILIATION:

SAFN

DESCRIPTION:

This will be the annual business meeting for SAFN. We will need ppt and a screen and seats for members. We share many members with C&A. If possible, we would like for this meeting to start at 6PM on Saturday and be held in the same room as the C&A business meeting,

following their meeting from 5PM to 6PM. At 7PM when our Business Meeting is concluded, we are then hoping to host a shared speaker in the same room, followed by an off-site reception.

SCA Business Meeting and Networking Event

11/17/2023

12:30 PM- 1:30 PM TMCC - 714A

Public - anyone can attend

SECTION AFFILIATION:

SCA

DESCRIPTION:

Section announcements, presentation of awards, networking event

SHA Board Meeting

11/17/2023

12:30 PM- 2:00 PM Delta Hotel - Beaches

Private - only invited guests can attend

SECTION AFFILIATION:

Society for Humanistic Anthropology

DESCRIPTION:

This is the annual meeting of SHA's elected members of the board during which time we will discuss section business.

Society for Anthropology in Community Colleges Business/Board Meeting

11/17/2023

12:30 PM- 2:00 PM TMCC - 707

Public - anyone can attend

SECTION AFFILIATION:

Society for Anthropology in Community Colleges

DESCRIPTION:

The Society for Anthropology in Community Colleges will report on the events of the past year and plan for the next. The meeting is open to anyone with an interest in teaching and learning in anthropology.

**Society for the Anthropology of Europe
Business Meeting
11/17/2023**

12:30 PM- 2:00 PM TMCC - 711

Public - anyone can attend

SECTION AFFILIATION:
Society for the Anthropology of Europe

DESCRIPTION:
SAE Business Meeting

**Society for Visual Anthropology Board Meeting
11/17/2023**

12:30 PM- 2:00 PM TMCC - 201AB

Public - anyone can attend

SECTION AFFILIATION:
Society for Visual Anthropology

DESCRIPTION:
Society for Visual Anthropology Board Meeting

**Language and Social Justice Business Meeting
11/17/2023**

3:00 PM - 5:00 PM Virtual - Virtual

SECTION AFFILIATION:
SLA

DESCRIPTION:
This virtual meeting is an opportunity for Language and Social Justice (LSJ) committee members to discuss current LSJ projects, propose new projects/areas of work, and socialize with fellow LSJ members. Ongoing projects include: 1) efforts to make the SLA more just and accessible for marginalized members of our community such as undergraduate and graduate students, disabled faculty and students, students and faculty of color, and contingent faculty; 2) writing op-eds pertaining to issues of language and social justice. New members are welcome! For access needs, please email Rae Jereza at jereza@american.edu

**SVA / Lemelson Foundation Fellowship Award
Presentation
11/17/2023**

3:00 PM - 4:30:00 PM TMCC - 801B

Public - anyone can attend

SECTION AFFILIATION:
Society for Visual Anthropology

DESCRIPTION:
Fellowship awardee's will discuss their project results, followed by a Q&A. There are 6 fellows and about 30 audience members. We will need a regular small presentation room please with podium, projector, and screen.

**Careers Expo Reception
11/17/2023**

4:00:00 PM - 5:00 PM TMCC - Either 401 or Hall E

Private - only invited guests can attend

SECTION AFFILIATION:
NAPA

DESCRIPTION:
Catered post-event reception for Careers Expo participants

**Biological Anthropology Section Business
Meeting
11/17/2023**

4:15:00 PM - 6:00:00 PM TMCC - 705

Public - anyone can attend

SECTION AFFILIATION:
Biological Anthropology Section

DESCRIPTION:
This is the official business meeting the BAS section of the AAA

**Reception or the CASCA Women's Network
/Reseau des femmes
11/17/2023**

4:30 PM - 6:00:00 PM Delta Hotel - Riverdale

Public - anyone can attend

SECTION AFFILIATION:
CASCA

DESCRIPTION:

We will hold our annual networking reception

CAE Community Event : Shoot For Peace

11/17/2023

6:00:00 PM - 8:00:00 PM **Shoot for Peace
Gallery, 276 Carlaw Ave Unit 208B - Offsite**

Public - anyone can attend

SECTION AFFILIATION:

CAE

DESCRIPTION:

Learn how disadvantaged, primarily Muslim youth offset the crime in their Toronto neighborhood by using photography as art. This event includes a free dinner. Email d.blum@okstate.edu if you plan to attend.

NAPA 40th Birthday Celebration

11/17/2023

7:00:00 PM - 8:30:00 PM **TMCC - 801A**

Public - anyone can attend

SECTION AFFILIATION:

NAPA

DESCRIPTION:

This reception will celebrate NAPA's 40th anniversary with a kick-off speaker and opportunities for targeted networking with applied anthropologists.

Distinguished Lecture for SAFN and C&A

11/17/2023

7:30:00 PM - 8:30:00 PM **TMCC - 713A**

Public - anyone can attend

SECTION AFFILIATION:

SAFN and C&A

DESCRIPTION:

This will be the shared distinguished speaker for SAFN and C&A. We will need ppt and a screen and seats for members. We (SAFN) share many members with C&A, so if possible, we would like for this event to start at 7PM on Saturday and be held in the same room as the C&A business meeting (starting at 5PM), and SAFN business meeting (starting at 6PM). We would then host

our joint distinguished speaker beginning at 7PM, followed by an off-site reception.

AAA Donor Reception

11/17/2023

8:00:00 PM - 9:30:00 PM **Delta Hotel -
Harbourfront**

Private - only invited guests can attend

DESCRIPTION:

Semi-formal reception for AAA donors. A "special" room to host between 70-100 people, with stationed food, passed hors d'oeuvres (dependent on price), and bar. No formal program or presentation, just some welcome remarks by Exec Director, Board President, and Dir. of Development.

ACYIG Reception and Book Display

11/17/2023

8:00:00 PM - 10:00:00 PM **TMCC - 716B**

Public - anyone can attend

SECTION AFFILIATION:

ACYIG

DESCRIPTION:

ACYIG members will meet for an informal gathering with food and we will have one table for them to display their books on.

ATIG Member's Reception

11/17/2023

8:00:00 PM - 10:00:00 PM **Offsite - Offsite**

Private - only invited guests can attend

SECTION AFFILIATION:

Anthropology of Tourism Interest Group (ATIG)

DESCRIPTION:

The ATIG Members Reception is a members-only offsite event at the Town Crier Pub from 6:00-8:00 pm. The Town Crier Pub is just a seven-minute walk from the convention center. Here, Anthropology of Tourism Interest Group members will have a chance to exchange ideas, promote activities and opportunities related to the anthropology of tourism, and foster new contacts. The Interest Group will provide a range a appetizers.

Members will purchase their own drinks from the Town Crier's bar.

Biological Anthropology Section Distinguished Speaker Award

11/17/2023

8:00:00 PM - 10:00:00 PM TMCC - 715A

Public - anyone can attend

SECTION AFFILIATION:

Biological Anthropology Section

DESCRIPTION:

This is a reception for the BAS Distinguished Speaker

Distinguished Lecture

11/17/2023

8:00:00 PM - 9:30:00 PM TMCC - 604

Public - anyone can attend

SECTION AFFILIATION:

General Anthropology Division

DESCRIPTION:

GAD will host Professor Damani J. Partridge, the 2023 Distinguished Lecturer

Ethnographic Field and Data Analysis Methods: One-on-one Mentoring

11/17/2023

8:00:00 PM - 10:00:00 PM TMCC - 716A

Public - anyone can attend

SECTION AFFILIATION:

Society for Anthropological Sciences

DESCRIPTION:

(Description for PLANNING purposes) One-on-one research methods mentoring with multiple people at one time - small tables to allow small group discussions would be perfect! One-two professionals mentor 1-3 people at a time with 8-10 groups at once. (ABSTRACT) Anthropology students and professionals are expected to learn ethnographic research and analytical methods and may not have an expert available with whom to consult. SAS therefore invites students and professionals to engage directly with experts about their research and analysis questions.

Experts will be available to discuss research design and both qualitative and quantitative data collection and analysis. In addition, experts will be available to discuss dissemination and career paths. Before the meetings, each expert will post materials within the context of a case study on the SAS website (<https://www.societyforanthropologicalsciences.org/p/mentoring-event-materials.html>). Any and all conference attendees, especially undergraduate and graduate students, are welcome to come and go during this informal mentoring session.

Kalahari Peoples Fund 50th Anniversary Celebration

11/17/2023

8:00:00 PM - 9:15:00 PM TMCC - 711

Public - anyone can attend

SECTION AFFILIATION:

CASCA

DESCRIPTION:

The Kalahari Peoples Fund, founded in January 1973, has supported civil rights, land rights, and education for the San peoples of southern Africa for five decades. This event will bring together founders and supporters of the KPF. The format will be a reception with drinks and light refreshments in the 6:00 to 7:30 PM time-slot.

Michigan Anthropology Alumni and Friends Reception

11/17/2023

8:00:00 PM - 10:00:00 PM TMCC - 401

Public - anyone can attend

DESCRIPTION:

Annual gathering and celebration for alumni and friends of Michigan Anthropology

Middle East Section Business Meeting

11/17/2023

8:00:00 PM - 9:30:00 PM TMCC - 712

Public - anyone can attend

SECTION AFFILIATION:

Middle East Section

DESCRIPTION:

We will award prizes and conduct business.

Network of Christian Anthropologists Meeting
11/17/2023

8:00:00 PM - 9:00:00 PM **TMCC - 717B**

Public - anyone can attend

DESCRIPTION:

The Network of Christian Anthropologists is an inclusive, informal, ecumenical gathering of anthropologists. We are open to any interested individual. Our purpose is to provide a venue for anthropologists in any phase of training or professional engagement, to connect with others who personally identify as members of a Christian tradition.

PRINCETON Alumni Gathering
11/17/2023

8:00:00 PM - 10:00:00 PM **TMCC - 715B**

Public - anyone can attend

DESCRIPTION:

Come toast Carol's retirement!

Reception for Alumni and friends of Yale Anthropology
11/17/2023

8:00:00 PM - 10:00:00 PM **TMCC - 606**

Public - anyone can attend

DESCRIPTION:

Meet & greet socialize with food.

SAR Business Meeting & Reception
11/17/2023

8:00:00 PM - 10:00:00 PM **TMCC - 501B**

Public - anyone can attend

SECTION AFFILIATION:

SAR

DESCRIPTION:

Have business meeting, hand out SAR awards (Geertz and Student Paper Prizes), have a reception

SMA Awards Ceremony
11/17/2023

8:00:00 PM - 11:00:00 PM **TMCC - 718B**

Public - anyone can attend

SECTION AFFILIATION:

SMA

DESCRIPTION:

awards ceremony with cash bar and socializing

Society for Visual Anthropology Business Meeting
11/17/2023

8:00:00 PM - 10:00:00 PM **TMCC - 717A**

Public - anyone can attend

SECTION AFFILIATION:

Society for Visual Anthropology

DESCRIPTION:

Business Meeting

SPA Business Meeting
11/17/2023

8:00:00 PM - 10:00:00 PM **TMCC - 718A**

Public - anyone can attend

SECTION AFFILIATION:

SPA

DESCRIPTION:

SPA annual business meeting, followed by a reception for SPA members and guests. There will be a cash bar available.

Stanford University Reception
11/17/2023

8:00:00 PM - 10:00:00 PM **Delta Hotel - Rosedale**

Private - only invited guests can attend

**The William A. Douglass Distinguished Lecture
by Ruben Andersson
11/17/2023**

8:00:00 PM - 9:30:00 PM **TMCC - 605**

Public - anyone can attend

SECTION AFFILIATION:

Society for the Anthropology of Europe

DESCRIPTION:

The William A. Douglass Distinguished Lecture is the SAE's annual flagship event. Through this event, we host an anthropologist, whose expertise have made an impactful contribution to the discipline of anthropology, in particular to the anthropological studies of Europe, but one who is not based in North America and may not otherwise travel to the AAAs to share their scholarship with their audience in our part of the world. A reception will follow this event

**Wenner-Gren Foundation and Association of
Black Anthropologists Reception
11/17/2023**

8:00:00 PM - 11:00:00 PM **Delta Hotel -
Kensington AB**

Private - only invited guests can attend

DESCRIPTION:

The Wenner-Gren Foundation and the Association of Black Anthropologists will gather to celebrate the relaunch of Transforming Anthropology with its new publisher, the University of Chicago Press. ABA members and WGF grantees, fellows, and reviewers -- please join us!

**Reception for SAFN and C&A
11/17/2023**

8:30:00 PM - 11:00:00 PM **WVRST - 609
King Street West, Toronto**

Public - anyone can attend

SECTION AFFILIATION:

SAFN and C&A

DESCRIPTION:

This will be the shared off-site reception for SAFN and

C&A, following our on-site joint distinguished speaker. We would like for this event to start at 8:30PM on Saturday following the C&A business meeting (starting at 5PM), the SAFN business meeting (starting at 6PM), and the joint distinguished speaker (starting at 7PM). The reception will be held at a nearby restaurant space, WVRST. Directions: 15 minute walk - two blocks North to King St. then four blocks West on King St. just past Portland St.
<https://wvrst.com>

**GAD Awards Ceremony and Reception
11/17/2023**

9:30:00 PM - 10:30:00 PM **TMCC - 604**

Public - anyone can attend

SECTION AFFILIATION:

General Anthropology Division

DESCRIPTION:

Recognition and Distribution of Awards to 2023 Winners - place after the GAD DL

**Society for the Anthropology of Europe
Reception
11/17/2023**

9:30:00 PM - 11:00:00 PM **TMCC - 603**

Public - anyone can attend

SECTION AFFILIATION:

Society for the Anthropology of Europe

DESCRIPTION:

Society for the Anthropology of Europe Reception. This event needs to be scheduled immediately after the William A. Douglass Distinguished Lecture

**AAA Executive Board Meeting 2
11/18/2023**

8:00 AM- 12:00 PM **Delta Hotel -
Harbourfront**

Private - only invited guests can attend

DESCRIPTION:

The second meeting of the AAA Executive Board

American Anthropologist Board Meeting

11/18/2023

8:00 AM- 10:00:00 AM Delta Hotel - Rosedale

Private - only invited guests can attend

DESCRIPTION:

Meeting of the editorial team and editorial board of American Anthropologist. Typical attendance is about 20 people.

Association for Feminist Anthropology Business Meeting

11/18/2023

8:00 AM- 9:30:00 AM TMCC - 714B

Public - anyone can attend

SECTION AFFILIATION:

Association for Feminist Anthropology

DESCRIPTION:

We will invite members of AFA to attend, and will present annual reports, and have presentations of AFA awards. Will need a room with a podium and microphone and a projection screen.

CAE New Scholars Invited Poster Session

11/18/2023

8:00 AM- 9:45:00 AM TMCC - 800 Level Lobby

Public - anyone can attend

SECTION AFFILIATION:

CAE

DESCRIPTION:

The Council on Anthropology and Education (CAE) New Scholars Invited Poster Session is a highly-regarded and well-attended annual event that features the work of the newest members of CAE. Initiated as part of CAE's commitment to mentoring new scholars, the gallery fosters opportunities for these scholars to engage in conversation and networking through sharing their research in a poster format. This session features a diverse group of poster presenters sharing innovative work in educational anthropology.

DSP Chairs Breakfast

11/18/2023

8:00 AM- 10:00:00 AM

Delta Hotel - Riverdale

Private - only invited guests can attend

DESCRIPTION:

Catered breakfast and networking for department chairs

Mentoring Activity: Compiling Fragments of an Anthropological Memoir

11/18/2023

8:00 AM- 9:45:00 AM

TMCC - 715A

Public - anyone can attend

SECTION AFFILIATION:

Association of Senior Anthropologists

DESCRIPTION:

This activity is intended for anthropologists who have done some autobiographical writing and seek guidance in preparing partial or full memoirs that position their work in the broader contexts of the places and times in which they have lived. Efforts might focus on one or both of the following: (1) settings, events, and experiences, beginning in childhood, that shaped choices leading to an anthropological career; (2) continuing influences of social positioning in personal and public life, and how these affect opportunities and choices in professional practice. One objective is to develop a shared understanding of possibilities for synthesizing ethnography, ethnohistory, and autobiography in a hybrid genre which could be called auto-ethnohistory.

The event is led by senior colleagues who promote engaged writing, whether as a genre that complements conventional anthropological reportage and analysis or as a preferred mode of ethnography. Embracing subjectivity encourages imagination and storytelling (Behar 2022, Stoller 2023) and clarifies insider/outsider distinctions (Harrison 1995). Relevant formulations include auto/ethnography (Reed-Danahay 1977), the ethnographic self (Collins and Gallinat 2010), anthropological autobiography (Okely and Callaway 1992), self-narrative (Chang 2008), and social memory (Climo and Cattell 2002). Recent refinements in epistemology and representation (Zenker and Kumoll 2010) are considered, along with innovations in writing forms, techniques, and strategies (Waterston and Vesperi 2011; Wulff 2016).

The convenors comment on brief readings of exemplary autobiographical passages, then respond to questions from other attendees. The mentoring proceeds with breakout groups and one-on-one conversations to help colleagues draw from their own lives in selecting scenarios to portray in analytic vignettes. Likely take-aways for participants include reintegration of neglected memories, reevaluation of past purposes, and recognition of shifts and growth, which may lead to new directions in ongoing career development.

Critical assessments of anthropology have made it increasingly difficult to ignore the historical matrix that uniquely channels the interests, explanations, interpretations, and goals of each practitioner through the sciences, the humanities, or both together. Memoir writing, while promising personal insights on its own terms, can address perplexing issues involving anthropological reflexivity in approaches, encounters, and responses that remain controversial within the discipline and beyond.

SOURCES

Ruth Behar, *The Vulnerable Observer: Anthropology That Breaks Your Heart* (Beacon, 2022).

Heewon Chang, *Autoethnography as Method* (Routledge, 2008).

Jacob Climo and Maria Cattell (eds.), *Social Memory and History: Anthropological Perspectives* (AltaMira, 2002).

Peter Collins and Anselma Gallinat (eds.), *The Ethnographic Self as Resource: Writing Memory and Experience into Ethnography* (Berghahn, 2010).

Faye Harrison, *Outsider Within: Reworking Anthropology in the Global Age*. (Illinois, 2008).

Judith Okely and Helen Callaway (eds.), *Anthropology and Autobiography* (Routledge, 1992).

Deborah Reed-Danahay (eds.), *Auto/Ethnography: Rewriting the Self and the Social* (Berg, 1997).

Paul Stoller, *Wisdom from the Edge: Writing Ethnography in Turbulent Times* (Cornell, 2023).

Alisse Waterston and Maria D. Vesperi (eds.), *Anthropology Off the Shelf: Anthropologists on Writing* (Wiley-Blackwell, 2011).

Helena Wulff (eds.), *The Anthropologist as Writer: Genres and Contexts in the Twenty-First Century* (Berghahn, 2016).

Olaf Zenker and Karsten Kumoll (eds.), *Beyond Writing Culture: Current Intersections of Epistemologies and Representational Practices* (Berghahn, 2010).

The event is led by senior colleagues who have worked on and thought about memoirs from an anthropological perspective. Potentially distinctive features of ethnographic approaches to anthropologists' own lives are addressed. Relevant concepts and methods include auto/ethnography (Reed-Danahay 1977), the ethnographic self (Collins and Gallinat 2010), anthropological autobiography (Okely and Callaway 1992), self-narrative (Chang 2008), and social memory (Climo and Cattell 2002). Refinements in epistemology and representation are considered (Zenker and Kumoll 2010), and suggestions about writing forms, techniques, and strategies are offered (Waterston and Vesperi 2011; Wulff 2016).

Some of the participants read brief passages of their autobiographical writings which demonstrate the mutual interactions between their personal and professional orientations. The convenors discuss these readings and respond to questions and comments from other attendees. The mentoring concludes with breakout groups or one-on-one conversations to help colleagues draw from their own lives in selecting scenarios to portray in analytic vignettes. Likely take-aways include the reintegration of neglected memories, enabling further evaluation of underlying purposes and resulting practices, which in turn may lead to new directions in later career development.

Critical assessments of anthropology have made it increasingly difficult to ignore the historical matrix that channels the interests, explanations, interpretations, and goals of each practitioner in a distinctive way. Memoir writing, while promising personal insights on its own terms, can address perplexing issues involving anthropological reflexivity in approaches, encounters, and responses that remain controversial within the discipline and beyond.

SOURCES

Chang, Heewon. *Autoethnography as Method* (Routledge, 2008)

Climo, Jacob J., and Maria G. Cattell, eds. *Social Memory and History: Anthropological Perspectives* (AltaMira, 2002).

Collins, Peter, and Anselma Gallinat, eds. *The Ethnographic Self as Resource: Writing Memory and Experience into Ethnography* (Berghahn, 2010).

Okely, Judith, and Helen Callaway, eds. *Anthropology and Autobiography* (Routledge, 1992).

Reed-Danahay, Deborah E., ed. *Auto/Ethnography: Rewriting the Self and the Social* (Berg, 1997)

Waterston, Alisse, and Maria D. Vesperi, eds. Anthropology Off the Shelf: Anthropologists on Writing (Blackwell, 2011).
Wulff, Helena, ed. The Anthropologist as Writer: Genres and Contexts in the Twenty-First Century (Berghahn, 2016)
Zenkeer, Olaf, and Karsten Kumoll, eds. Beyond Writing Culture: Current Intersections of Epistemologies and Representational Practices (Berghahn, 2010).

ABA Mentoring Event

11/18/2023

12:15 PM- 2:15:00 PM **TMCC - 206E**

Public - anyone can attend

SECTION AFFILIATION:

ABA

DESCRIPTION:

Mentoring for members at different stages of their career

Abolitionist Anthropology Working Group

11/18/2023

12:15 PM- 1:45:00 PM **TMCC - 701A**

Public - anyone can attend

SECTION AFFILIATION:

AFA

DESCRIPTION:

According to the World Prison Population List, published December 2021, there are more than 11.5 million people currently incarcerated worldwide. This population is disproportionately Black, Indigenous, and otherwise targeted by discriminatory policies and disenfranchisement. Increasing awareness of the ubiquity of police violence, wrongful and biased convictions, and a deeply violent prison industrial complex has led to a global movement toward prison abolition and anti-carcerality. Anthropologists have occupied various roles within this movement: as educators teaching university courses on prisons; or within growing numbers of prison education programs; as researchers studying the specificities of carcerality worldwide; and as scholar-activists using our position to support community-based abolitionist projects. At the AAA Meeting in Seattle in 2022, a group met to discuss the future of abolitionist anthropology, and to network

across these multiple currents of abolitionist practice. This has expanded into a virtual working group with members who are focused on developing a mutually supportive presence of anthropologists who are doing diverse anti-carceral scholarly and social justice work. This special event is intended to continue this collaboration through an interactive and guided discussion on the priorities and possibilities for an abolitionist anthropology in the coming year. The agenda will involve developing a concrete plan to build a more sustainable working group with areas of focus including but not limited to supporting students in correctional facilities and creating shared resources on anti-carceral methods in anthropology. We aim to set in motion actionable resources and an organizational structure that will facilitate these collaborations. Participants do not need to be previous members of the working group to attend; anyone who is interested in abolitionist pedagogy, scholarly practice, and/or activist work is welcome.

Abolitionist Anthropology Working Group

11/18/2023

12:15 PM- 12:00:00 AM **TMCC - 701A**

Public - anyone can attend

DESCRIPTION:

According to the World Prison Population List, published December 2021, there are more than 11.5 million people currently incarcerated worldwide. This population is disproportionately Black, Indigenous, and otherwise targeted by discriminatory policies and disenfranchisement. Increasing awareness of the ubiquity of police violence, wrongful and biased convictions, and a deeply violent prison industrial complex has led to a global movement toward prison abolition and anti-carcerality. Anthropologists have occupied various roles within this movement: as educators teaching university courses on prisons; or within growing numbers of prison education programs; as researchers studying the specificities of carcerality worldwide; and as scholar-activists using our position to support community-based abolitionist projects. At the AAA Meeting in Seattle in 2022, a group met to discuss the future of abolitionist anthropology, and to network across these multiple currents of abolitionist practice. This has expanded into a virtual working group with members who are focused on developing a mutually supportive presence of anthropologists who are doing diverse anti-carceral scholarly and social justice work.

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History of Anthropology Interest Group Luncheon **11/18/2023**

12:15 PM- 1:45:00 PM **TMCC - 716A**

Public - anyone can attend

SECTION AFFILIATION:
Aging and Life Course IG

Anthropology & Environment Society Business Meeting **11/18/2023**

12:15 PM- 2:15:00 PM **TMCC - 715B**

Public - anyone can attend

SECTION AFFILIATION:
Anthropology & Environment Society

DESCRIPTION:
Business meeting for elected and ex-officio board members of the Anthropology and Environment Society to share section updates with members and announce annual award winners.

CASTAC Business Meeting **11/18/2023**

12:15 PM- 1:45:00 PM **TMCC - 714A**

Public - anyone can attend

SECTION AFFILIATION:
General Anthropology Division (GAD)

DESCRIPTION:
Business Meeting for members of this Interest Group

History of Anthropology Interest Group Luncheon **11/18/2023**

12:15 PM- 2:15:00 PM **Offsite - Offsite**

Public - anyone can attend

SECTION AFFILIATION:
General Anthropology Division

DESCRIPTION:
Lunch gathering for those interested in the History of Anthropology. Please contact Nick Barron (nicholas.barron@unlv.edu) for details. Information on the luncheon is also available via the History of Anthropology Interest Group listserv (<https://lists.virginia.edu/sympa/info/history-of-anthropology>). [We would like this text included in the program, if possible-thanks!]

SANA Business Meeting **11/18/2023**

12:15 PM- 1:30 PM **Delta Hotel - Kensington B**

Public - anyone can attend

SECTION AFFILIATION:
SANA

DESCRIPTION:
Open meeting of SANA to give out 2023 awards and discuss the future activities of the section.

Section Graduate Student Representative Gathering **11/18/2023**

12:15 PM- 1:45:00 PM **Delta Hotel - Riverdale**

Private - only invited guests can attend

SECTION AFFILIATION:
ASAP - Association for the Anthropology of Policy

DESCRIPTION:
This reception is an opportunity for graduate student representatives of the AAAs sections to gather. Making space for representatives to meet will hopefully

facilitate discussions about collaborating on events, building a network of support among peers, and a chance to share information about this role. We welcome all graduate student representatives to join.

SLA Mentoring Workshop

11/18/2023

12:15 PM- 1:45:00 PM Delta Hotel -
Kensington A

Public - anyone can attend

SECTION AFFILIATION:

Society for Linguistic Anthropology

DESCRIPTION:

The workshop will bring together mentors and mentees to provide guidance on professionalisation and career advice for students, early career, and mid-career scholars.

ALLA Business Meeting

11/18/2023

12:30 PM- 2:00 PM TMCC - 717B

Public - anyone can attend

SECTION AFFILIATION:

Association of Latina/o/x Anthropologists

DESCRIPTION:

Business meeting for ALLA members also covers annual awards

Annual Italianist Network Meet-Up

11/18/2023

12:30 PM- 1:30 PM TMCC - 206F

Public - anyone can attend

SECTION AFFILIATION:

Society for the Anthropology of Europe

DESCRIPTION:

The Italianist Network is for any scholar who works on Italy or has an interest in connecting with Italy specialists. We meet informally to reconnect with one another, and share current research projects and professional plans.

Beyond the “R” word: Strategies for successful transitions to works after work (“retirement”)

11/18/2023

12:30 PM- 2:00 PM

TMCC - 802B

Public - anyone can attend

SECTION AFFILIATION:

Association of Senior Anthropologists

DESCRIPTION:

The term “retirement” is defined by Miriam Webster in two alternative parts, first by “withdrawal from one's position or occupation” or [withdrawal] from active working life. In this special mentoring event conducted by the Association of Senior Anthropologists (ASA), we reject the notion of withdrawal from active [working] life and the “R” word that characterizes this sometimes-maligned status, to explore the opportunities for “works after work.” For anthropologists entering the latter stages of their careers, works after work can be defined broadly to include the incorporation of both anthropologically related and unrelated activities that enhance our lives and contribute to ours and others well-being. This event will bring together senior anthropologists who have established a wide variety of pathways that include continuing full, part-time, or volunteer teaching and research, professional service to the discipline, applying for government grants and awards (e.g., Fulbright), consultation to non-profit organizations, archiving the products of lifetime work, “fixing” and “defending” anthropology or engaging in non-anthropological activities (e.g., art, boat building, bike riding, travel) that create or expand on new skills and social networks, health and mental health, and issues around creating scholarships and other donations to non-profit entities. These pathways and others are presented to provide and discuss examples and models to assist attendees in defining their own works after work.

Culture@Large

11/18/2023

12:30 PM- 2:00 PM

TMCC - 718A

Public - anyone can attend

SECTION AFFILIATION:

SCA

DESCRIPTION:
public lecture

Dialogues: Cultural Anthropology Journal & Society for Cultural Anthropology

11/18/2023

12:30 PM- 2:00 PM TMCC - 802A

Public - anyone can attend

SECTION AFFILIATION:
Society for Cultural Anthropology

DESCRIPTION:
“Dialogues”: We envision a collaborative space of exchange and guided dialogue among the Cultural Anthropology Journal (CA) Editorial Collective members, CA Editorial Board members and the general public to share and address: new CA editorial initiatives—such as Editorial-at-Large /Intersections and CA submissions in Spanish—, mentorship on what constitutes a good CA paper and the editorial process in general.

FICTION SALON: Alice in Wonderland and Through the Looking Glass

11/18/2023

12:30 PM- 1:30 PM TMCC - 206B

Public - anyone can attend

SECTION AFFILIATION:
APLA

DESCRIPTION:
Of the works of the Anglican deacon, mathematician, and logician C.L. Dodgson, the best remembered are the dream-fantasies he wrote under the name of Lewis Carroll. The most successful and enduring of these, the two Alice books, became and have remained the most widely read expeditions into dreaming, at least in the Western world. These texts, produced at the heart of the British Empire and its version of a world economic system, during a period of increasingly ruthless individualism and hard-headed realism, and at the very moment of the rise of evolutionist anthropology—*Through the Looking-Glass* was published the same year as Tylor’s *Primitive Culture*—can be read as manifestos against the prevailing trends of their day and place. Against this overwhelming Whiggery, the Alice books stand foursquare for dreams in their trans-Bourgeois beauty and terror, lands in which the calculation of

profit and loss is pushed to mathematical madness, straightforward language is unmasked as a web of contradictions, and both can sometimes be forgotten in a moment of love for one’s fellow-beings, given and returned.

Fiction Salon: Babel: An Arcane History

11/18/2023

12:30 PM- 1:30 PM TMCC - 206A

Public - anyone can attend

SECTION AFFILIATION:
APLA

DESCRIPTION:
R. F. Kuang’s 2022 novel *Babel: An Arcane History* is a work of speculative fiction, set in a version of the 19th century British Empire. In this world, language can be used to enhance the workings of material things through the incorporation of spoken and written spells into them: carriages and ships made to move more swiftly, weapons more efficiently, gates to protect those within from unwanted others, bread can be baked more successfully and so on. This power belongs to translators, most of whom were children stolen from distant colonized sites and brought to a central institute in Great Britain. As native speakers, these translators are valued for their ability to feel the resonances across their various languages in order to enhance the power of the spells they conceive and eventually perform, all in the service of governmental and elite interests. The book follows a group of these children as they progress through their training at the Institute, and collectively recognize the extrativist, colonial structures that have shaped their lives and profession. They eventually see that their native speaker status is foundational to the might and functioning of the Empire, and rebel against it. The book shows how racialized, colonial subjects are differentially integrated into colonial systems and spaces, and foregrounds how intimate semiotic practices like language use exist within and may support unequal relations of power.

Fiction Salon: Fernanda Melchor & Mexican Fiction

11/18/2023

12:30 PM- 1:30 PM TMCC - 501B

Public - anyone can attend

SECTION AFFILIATION:

APLA

DESCRIPTION:

There has been an increase in Mexican fiction that addresses violence: its origins, its effects, and the social contexts where it takes place. More specifically, writers like Fernanda Melchor (Boca del Río, 1982) have become important commentators on the generalized state of violence, impunity, and insecurity that prevails in Mexico. This Fiction Salon would look at two of her novels addressing violence: *Temporada de Huracanes* (translated as *Hurricane Season*) (2017) and *Páradais* (translated as *Paradais*) (2021). Both of these novels are short, compelling stories about violence in Melchor’s native state of Veracruz that paint complex portraits about how violence is experienced differently based on class and gender. This Salon seeks to discuss representations of violence and death in the work of Melchor and in the recent works in Mexican (and Latin American) literature.

Two Decades On: Teaching the US Wars in Afghanistan and Iraq

11/18/2023

12:30 PM- 2:00 PM

TMCC - 712

Public - anyone can attend

SECTION AFFILIATION:

Middle East Section

DESCRIPTION:

We will share texts, documentaries, websites, and other resources for teaching about the US wars in Afghanistan and Iraq and their long aftermath. We will discuss integrating such materials across a variety of courses.

Transforming Grief at the Fort York Historic Site

11/18/2023

2:00 PM - 4:00:00 PM

Offsite - Offsite

Public - anyone can attend

SECTION AFFILIATION:

Anthropology of Tourism Interest Group (ATIG), Society For the Anthropology of North America (SANA), AAA Archaeology Division, The Council For Museum Anthropologists (CMA)

DESCRIPTION:

With generous sponsorship from the AAA Archaeology Division, the Society for the Anthropology of North American (SANA), and the Council For Museum Anthropologists (CMA), The Anthropology of Tourism Interest Group (ATIG) has organized an exciting event to take place at the Fort York National Historic Site on Saturday Nov. 18 from 2:00-4:00 pm. Event attendees will have the opportunity to explore the special exhibit, “Transforming Grief: Loss & Togetherness in COVID-19” with the exhibit curator, Raven Spiratos. Event attendees will also experience guided tours of the Fort York with site interpreters.

The “Transforming Grief: Loss & Togetherness in COVID-19” exhibit is very much aligned with the conference theme of Transitions. It features “interviews, art, and artifacts” from front line workers, artists, and other members of the community to voice the continuing experiences and impacts of the COVID pandemic. This is a part of Toronto’s Stronger TOgether program, a suite of initiatives that “honor the resiliency and perseverance of the community – particularly those who were disproportionately affected and those who continue to live with the effects of the pandemic.” The curator explained that as the curation process occurred, the contributors considered the seven stages of grief as a way to consider experiences of COVID through art as well as what it means to create work about peace in a space of war.

The exhibit is located in the visitor center of the 43-acre archaeological park, Fort York National Historic Site—the location where British soldiers, First Nations warriors and Upper Canadian militiamen defended Toronto during the War of 1812. Today the site includes several exhibits about battle experience and excavation, and more—see the links below. The site uses oral accounts and memoirs to ensure the inclusion of indigenous narratives. The Visitor Center also includes a Medicine Wheel Table created in collaboration with members of the Anishnabeg community.

Event Details:

- Group tour for 100 participants between 2 and 4 pm (arrival time 1:30) on Saturday November 18, 2023.*
- Curator of special exhibit "Transforming Grief: Loss & Togetherness in COVID-19," Raven Spiratos will lead 30 participants at a time through a 20 minute tour of the exhibit and be available to answer questions, participants will also be able to spend time on their own in the exhibit

- While these tours are going on, the rest of the group will have a guided tour of the Historic Fort given by the Fort's interpreters.

*Note: this is a limited capacity event. The 100-person cap is based on capacity at the Fort York Site and in the Special exhibit.

WCAA Board Meeting

11/18/2023

2:00 PM - 6:00 PM Delta Hotel - Riverdale

Private - only invited guests can attend

DESCRIPTION:

WCAA Board Meeting

SCA Mentorship Event: Anthropological Careers Roundtable

11/18/2023

4:00:00 PM - 5:30 PM Virtual - Virtual

Public - anyone can attend

SECTION AFFILIATION:

Society for Cultural Anthropology

DESCRIPTION:

This mentorship event will bring together students and anthropologists working inside and outside of the academy to discuss different anthropological career paths – from the teaching-track, to UX research, and everything in between! Students will have the opportunity to ask questions, explore different pathways, and engage in conversations with their peers as well as with mentors in various stages of their careers. This event will feature a roundtable discussion followed by several small group discussions between students and mentors.

Anthropology & Environment Society Awards Reception

11/18/2023

8:00 PM - 10:00 PM Offsite - Offsite

Public - anyone can attend

SECTION AFFILIATION:

Anthropology & Environment Society

DESCRIPTION:

Off-site reception to celebrate award recipients

SCA / SVA Joint Reception

11/18/2023

8:00 PM - 10:00 PM Offsite - Offsite

Public - anyone can attend

SECTION AFFILIATION:

SCA

DESCRIPTION:

SCA / SVA Joint Reception

ABA Award Ceremony

11/18/2023

8:15 PM - 11:59 PM TMCC - 717A

Public - anyone can attend

SECTION AFFILIATION:

ABA

DESCRIPTION:

ABA will honor members with awards

CAE Business Meeting, Awards Recognition, and Social

11/18/2023

8:15 PM - 10:00 PM Delta Hotel - Kensington A

Public - anyone can attend

DESCRIPTION:

Annual business meeting, awards recognition, and social gathering of the Council on Anthropology & Education. Agenda will include brief comments by the recipient of the George and Louise Spindler award for career achievement.

SHA Awards Ceremony

11/18/2023

8:15 PM - 9:45 PM TMCC - 803A

Public - anyone can attend

SECTION AFFILIATION:

Society for Humanistic Anthropology

DESCRIPTION:

This is an opportunity for the SHA Board to announce the winners of our competitions in poetry, creative fiction, and ethnographic writing. Award winners also have the opportunity to read brief selections from their award winning publications.

AIA/Indigenous VIP Room

11/15/2023 – 11/19/2023

8:00 AM- 6:00 PM TMCC - 710

DESCRIPTION:

Lounge Room for Indigenous/First Nations Attendees

Society for Visual Anthropology Film and Media Festival (SVAFMF)

11/15/2023 – 11/18/2023 TMCC – 601 & 602

Public - anyone can attend

SECTION AFFILIATION:

Society for Visual Anthropology

DESCRIPTION:

The 2023 SVA Film & Media Festival offers AAA attendees and SVA members a unique opportunity to get a first look at exceptional, cutting-edge multimodal media, ethnographic and documentary films.

Practice Day

11/18/2023

On Saturday, November 18 at the Annual Meeting in Toronto, we present Practice Day, a full day of programming designed by and for anthropologists who work in business, government, and nonprofit settings. The day will feature specially curated workshops, facilitated discussion on key problems of practice, networking opportunities, and a keynote from Anya-Milana Sulaver, Editor-in-Chief and founder of Peeps Magazine. Events are open to all in-person Annual Meeting attendees, including weekend registrants. Come join us!

Practice Day- Workshops

8:00:00 AM - 6:00:00 PM 203 B & 205 B -

Checkout the workshops taking place on Saturday, November 18! Four of these workshops specifically focus on skills that are important to anthropologists working in business, government, and nonprofit settings, such as communicating outside of the academy, connecting ethnographic methods and DEI work within organizations, and workshop facilitation.

- *NAPA Professional Development Workshop - Facilitating Creativity: Skills and Tools of Workshop Facilitation 8:00 AM – 10:00 AM | 205 B*
 - *NAPA Professional Development Workshop: Storytelling Skill-Building from Novice to Pro for Anthropological Communication 8:00 AM – 12:00 PM | 203 B*
 - *Before, During and After: Strategies for Communicating with Collaborators and Critics 1:00 PM – 5:00 PM | 203 B*
 - *Connecting Ethnographic Methods, Culture, and Diversity, Equity, and Inclusion (DEI) Work in Organizations 2:00 – 6:00 PM | 205 B*
- Prior registration for workshops is required.*

Practice Day Networking Lunch

11/18/2023

12:15 PM – 1:45 PM Delta Hotel - Distillery

Private - only invited guests can attend

Practice Day- Keynote Address from Anya-Milana Sulaver

2:00 PM - 3:45 PM TMCC - 802 A -
Each year, Practice Day features a keynote address by an anthropologist who has forged a unique career in a different field of practice and who has a perspective to share with colleagues from any sort of workplace setting. This year’s keynote will be offered by Anya-Milana (A-M) Sulaver, a cultural analyst by training, a television and communications producer and magazine publisher by trade and a cultural translator by vocation. A product of a complex mix of cultures, A-M spent much of her upbringing in what is now Serbia, Bosnia and Herzegovina, and Croatia, providing her with a unique perspective on a part of the world known for its conflicts. While working for one of Canada’s first female

Indigenous Executive Producers, bringing Indigenous stories to Canadians through nationally broadcast documentaries, A-M came to understand that there were exciting opportunities to expand accountable and ethical information production that could be inclusive of the very voices depicted. The approach and the rigor used to develop this approach were honed when A-M returned to school, completing a degree in International Development and a Master's in Interdisciplinary Studies (Anthropology, Film, and Balkan Studies). Immediately upon graduation, A-M applied this rigor with recognized results, producing the award-winning publication Peeps Magazine. Articulate, passionate, and devoted to information integrity and inclusivity in representation, A-M is known as a champion for those written over and an eloquent analyst at the intersection of policy and culture.

ORGANIZER:

Anya-Milana Sulaver

4-868

Practice Day- Affinity Groups

4:15 PM - 6:00 PM 802 A & 802 B -

Affinity groups will provide an opportunity to discuss particular contexts of practice or areas of interest in professional anthropology. Specific topics will be chosen collectively by Practice Day attendees. The discussion guide for each topic will be, 1) What is the state of the art? 2) What problems of practice are we facing? 3) What does the future hold?