

# American Anthropological Association



## Abridged Program

The AAA experienced a severe technological failure from the vendor we employed to collect and manage the data of the program. This failure led to the loss of pieces of the program, and our inability to produce this PDF program in a timely manner for attendees and speakers. I apologize for this delay and for the abridged nature of the program we were able to produce after the Annual Meeting. The data listed in this document are the entirety of what we're able to provide. We, unfortunately, won't be able to offer an updated version of this document. We have secured a new technology vendor for 2023 and are extremely optimistic about bringing a complete program to our members and attendees ahead of the 2023 AAA/CASCA Annual Meeting taking place.

Nate Wambold, CAE, CMP, CES  
Director, Membership, Meetings & Conferences

Wednesday, November 9 <sup>th</sup> , 2022 .....	3
Thursday, November 10 <sup>th</sup> , 2022 .....	72
Friday, November 11 <sup>th</sup> , 2022 .....	161
Saturday, November 12, 2022 .....	263
Sunday, November 13, 2022.....	380
Prerecorded Content .....	418



Wednesday, November 9<sup>th</sup>, 2022

1-000 Space, Place, City

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: Cave explorers have come to the Sierra Mazateca region of Oaxaca, Mexico, since the 1960's, lured by the enormous potential of the continent's most extensive cave system. This paper examines the tensions that have emerged between the community of San Agustin and a group of American cavers in the last decade, culminating in the expulsion of the cavers.

Paper 2: Based on almost two years of fieldwork in the West Bank, during which I lived in a Jewish illegal outpost deep inside the West Bank hinterland, this talk is about how settlers experience the space which they colonize.

Thinking through the writings of Greg Grandin on the frontier, and Victor Turner on the liminal space, in this talk I juxtapose the 'frontier' spatial perception and the 'wilderness' one by analyzing West Bank settlers' engagement with the landscape surrounding their communities: specifically, I focus on hiking trips and open-rave parties that settlers conduct in the Judean Desert, and land surveys in which settlement society activists inspect what they see as an invasion to "their" lands.

Paper 3: Coffeehouses are quickly becoming the dominant social space in Northern Ireland. Over the past 10 years the number of pubs has been declining while the number of coffeehouses is on the rise.

Paper 4: This paper investigates the informal everyday practices that have gone into producing Indian spaces through exploring memories and histories that complicate and augment neat official narratives and representations of place in Singapore. Racial formations in Singapore have been spatially organized by the colonial state and later the postcolonial state. At present, the Singapore state manufactures and maintains racial minority demographics through an immigration policy that ensures Indians remain a racial minority category at approximately 9%, compared to Chinese at 74%, Malays 14%, and 'Others' 3% (Kathiravelu 2020).

Amir Reicher, Ben Feinberg, Christopher LeClere, Alisha Cherian

0-190 Islamophobia As A Spatialized Force

Poster (In-Person)

General Anthropology Division

10:15 AM to 12:00 PM

It is to be expected that memories of 9/11 are grounded forcefully around the World Trade Center. Yet they have also been territorialized around the New York City, as other public places also play a role in sustaining narratives about Islamic extremism. This presentation addresses Muslims' relationships with particular places in the City. It shows that Islamophobia is spatialized and haunts them in many locations beyond Ground Zero; that city spaces are navigated through an awareness of the policing and anti-Muslim stereotypes that pervade everyday life in the city. I examine a few examples to illustrate the spatialization of Islamophobia around New York City and how it is sensed by Muslims navigating

politicized spaces. Additionally, I explore pockets around the city where Muslim New Yorkers find respite, and where their identities are affirmed in positive ways.

Huma Mohibullah

### 1-005 Unsettling Global Flows In The Americas

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

Few weeks ago, the Dominican Republic started building a border wall that will cover half of its international border with Haiti. According to the Dominican government, the wall is aimed at stopping 'irregular' migration from Haiti as well as the smuggling of weapons and goods. This is just one example of how the strengthening and militarization of borders have taken on increasing political importance in new dramatic and violent ways across the Americas, deepening existing as well as producing new racial and class inequalities. This call for a renewed anthropological interest in changing border and migration policies in the Americas with attention to historical and geopolitical developments and new regimes of control and governance. These changes unsettle social relations, perceptions of freedom and movement, forms of activism, migration strategies and rights. Through the presentation and discussion of papers from fieldwork conducted in North and South America, this panel seeks to understand the ways in which changing border and migration regimes unsettle transnational flows of people, or more specifically the flows of migrants and asylum seekers who have no access to safe or authorized border passage, deportees, as well as activists accompanying transnational migrants. This panel also asks: how do illegalized transborder movements recreate geopolitical landscapes, enclose, or create new possibilities for movement and subjectivation? The papers thus seeks to explore the 'productive frictions' (cf. Tsing 2004) of illegalized global flows of people in their practical encounters with differently placed actors, materialities, and technologies of surveillance and control, to shed light on the unpredictable, improvised and unsettling aspects of these global encounters under changing border regimes.

Erika Skov, Soledad Álvarez, Juan Velasco, Antonio Del Monte Madrigal, Samuel Rivera, Josiah Heyman, Wendy Vogt, Stine Krøijer

### 1-010 (Green)Development And Landscapes Of Inequality

Oral Presentation Session (In-Person)

Anthropology and Environment Society

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: This paper proposes that Boris Groys' claim about contemporary life as mediated and understood via an ongoing, cyclical loop of speculative, unfinished cultural 'projects' can be used to explore the production of particular kinds of interfaciality and 'edgelands', as defined by Marion Shoard in 2000. In it, I look at a region of North Edinburgh and an urban site in Detroit which have both seen re-development projects begun and abandoned over the last three decades, and where decaying construction materials, construction boundaries and re-zoned 'development' areas are constantly re-valued and re-inhabited by humans and non-humans.

Paper 2: Local communities in Indonesia are working hard to create alternative sources of energy to anticipate future climate and energy crises. This paper employs epistemic justice perspective to better understand the intricacies of alternative energy (biofuel) making in contemporary Indonesia.

Paper 3: Alberta is the heart of Canada's energy industry, particularly concerning oil and gas extraction. With the Canadian federal government's updated climate strategy and the goal of reaching net-zero carbon emissions by 2050, scenario projections have indicated how the demand and production for oil & gas in North America would need to fall.

Paper 4: The Atacama Desert has historically been known as the driest place on earth. By contrast, large volumes of underground fossil water are extracted daily by large-scale metallic and non-metallic mining in different areas of this region.

Paper 5: Energy crises have occurred in dozens of countries since early 2021. Fuel shortages from the Russia-Ukraine war have exacerbating these problems.

Paper 6: In this paper, I discuss the impact of development-induced landscape change on the mobile indigenous community and their properties in the Eastern Himalayas. The landscape - mountains, mountain-tops, rivers, and valleys - carry cultural meanings to the tribe, economic values to the state-sponsored development agencies, and security threats to the conflictual parties over borderlands.

Paper 7: As the demand for lithium battery-powered technology surges amid the so-called “green revolution,” mining for this mineral becomes the next environmental and human rights issue at hand. Potential exploitation of “jadarit”, a lithium deposit in Jadar Valley in central Serbia, by the “Rio Tinto” corporation, poses a risk for irreversible water, soil and air pollution, biodiversity loss, and population displacement.

Angela McClanahan-Simmons, Ulil Amri, Anna Bettini, Manuel Mendez, Sandy Smith-Nonini, Ru-Yu Lin, Jelena Brezjanovic

1-015 “The Composite” In Ethnographic Writing: The Ethics And Craft Of An Anthropological Literary Device  
Oral Presentation Session (In-Person)

American Ethnological Society

12:00 PM to 01:45 PM

A standard part of an ethnographic writer’s toolkit, the “composite character” (or simply “composite”) is both ubiquitous and rarely theorized in its own right, for what it might tell us about anthropological writing more generally. Composites may have a place in the heart of the discipline as some of its most memorable, effectively-drawn characters. Yet unlike the use of pseudonyms – also an essential writing practice in anthropological research and textual production – composites rarely draw explicit attention,

with a few notable exceptions since the 1990s. Given renewed attention to the often-blurry line between ethnography and fiction, anthropology's reluctance to make the ethics and artistry of the composite explicit is all the more curious. Anthropologists from minoritized communities, especially and including BIPOC, feminist, disabled, and queer ethnographers, have long embraced genre experimentation as a necessary component of working with disciplinary conventions that devalue "other," community-based ways of knowing and communicating. Many ethnographers readily accept and embrace that they are also, primarily, writers who use – indeed, depend upon – craft techniques borrowed from the realm of creative writing. Yet, the proposition that composites are fictions at the heart of a "realist" discipline gives pause to many. The papers in this panel all take on the question of the use of composite characters in ethnographic writing from a number of different perspectives including their ethics, aesthetics, and narrative conventions. Some argue strongly for their continued use, albeit with greater thought to the processes through which they are "constructed" on the page (or screen). Others express more ambivalence about what can, at times, seem like a bait-and-switch of ethnography's promise of realist engagement with a world that, while perhaps intangibly real, is at the very least partially true. In addition, the panelists bring to bear a number of different sets of challenges to conventional ethnography more broadly drawn from disability justice, feminist and queer theory, and studies of anti-Blackness. Questions of trauma, responsibility, collaboration, and complicity are woven throughout.

Alison Hanson, Megan Moodie, Elizabeth Davis, Anne-Maria Makhulu, Alexandra Dantzer

### 1-025 Future Directions In Cultural Consonance Theory And Research

Oral Presentation Session (In-Person) Invited Session

Society for Anthropological Sciences

12:00 PM to 01:45 PM

In systematically centering local knowledge as integral to scientifically valid, ethnographically sophisticated, and socially just health research, biocultural anthropologists have convincingly established through multiple modalities the imperative of serious engagement with individuals' lived experiences of their meaning systems. In particular, research employing the theory and method of cultural consonance, an individual's ability to approximate in their own beliefs and behaviors the values and expectations held and enforced by its community members, has repeatedly demonstrated the necessity of employing radically emic measures of cultural well-being co-constructed with their relevant communities (cultural models) toward more completely predicting and addressing health disparities and outcomes.

For example, in Dressler's foundational work in Brazil on cultural consonance in the cultural model of lifestyle and blood pressure, cultural consonance was found not only to predict lower blood pressure at higher levels of cultural consonance, but also to absorb the variation explained by conventional, "universalist" measures of socioeconomic status. In other words, the inherent emic validity of the cultural consonance measure more completely addresses local contours in individual variation in socioeconomic access, deprivation, and status and connects them to health outcomes. The theory and measure of cultural consonance has proven robust across cultural domains and cultural groups. Further connections have been demonstrated between cultural consonance and blood pressure among African Americans in the Southeast United States, body size and shape in Brazil, diabetes and depression among undocumented Latina immigrants in Alabama, psychological distress among evangelicos in Brazil and

online gamers in the US, and T-cell count among HIV positive women in Kenya. In other words, individual variation against local meanings matters in terms of health outcomes.

With these findings, that individuals' relationships with their lifeworlds can be reliably and validly measured and meaningfully incorporated in qualitative and quantitative analyses alike, now well-established through replication across cultures, the question this session grapples with is, "What is the future of cultural consonance in anthropology and beyond?" Drawing on research across multiple geographies (e.g., Brazil, South Korea, Mississippi, and Denver), topics (e.g., substance abuse, eating disorders, HIV prevention, gender and psychological distress, acculturation and health in diasporas), and theoretical frameworks (e.g., cognitive, psychological, biocultural, intersectional, and evolutionary), presenters will not only share the results of their important work but also imagine possibilities for future directions in cultural consonance theory and research.

Lawrence Monocello, William Dressler, Jeff Snodgrass, Nicole Henderson, Katya Zhao, H. J. François, Dengah II, Toni Copeland

### 1-030 Gender Violence, Emotion, And The State

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

12:00 PM to 01:45 PM

Gender violence derives its meaning and power within particular historical cultural contexts and socioeconomic conditions (Wies and Haldane 2018, 2011; Merry 2009). The meanings attributed to gender violence can lead recipients and perpetrators of the violence to experience an intensity of feeling, emerging from the particular historical social formation from which the violence derives and the form which violence takes. The most visible and recognizable forms of gender violence are often physical, despite the attention of feminists and activists to highlight the dangers of psychological, emotional, verbal, economic, and other less visible forms of gendered abuse. Emotion, however, is always fundamental to both experiences and representations of gender violence. The papers on this panel explore how emotions related to gender violence are expressed, negotiated, and shaped by broader political economic forces and processes. They examine the politics of emotion and its uses, as well as the ways emotions are shaped by the state as it initiates, sanctions, or turns a blind eye to discourses and practices of gender violence. For instance, emotions may be deployed in governing social orders, motivate change in a society, shape the harms of everyday life, or inspire political possibilities (Lutz 2017). We demonstrate how interpersonal, structural, and medical forms of gender violence emerge in various sites, including disasters, the carceral system, homes, and communities. State reforms, policies, and modes of governing affect emotional, and emotionally-embodied, experiences of gender violence in diverse sites in Ecuador, Vietnam, Cuba, the U.S., and Puerto Rico. The panel also addresses how emotions can motivate actions and new approaches to contesting gender violence.

Lynn Kwiatkowski, Karin Friederic, Hope Bastian, Nicole Coffey, Kellett Waleska, Sanabria Leon, Louise Lamphere

### 1-035 Hale And Health In Space And Place

Oral Presentation Session (In-Person)

Critical Urban Anthropology Association

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: This presentation will explore social exclusion for favela residents living in Rocinha, the largest favela in Rio de Janeiro, Brazil, and ways in which this exclusion was highlighted and intensified during the Coronavirus pandemic. As an advanced stage PhD candidate, I was living in Rocinha conducting my doctoral research when the pandemic imposed itself upon the world. Despite the various limitations that ensued, I continued to gather ethnographic data, primarily through participant observation and interviews.

Paper 2: Immigrants experience a host of vulnerabilities due to the stressors and violence associated with the migration process itself, as well as structural conditions including dangerous labor conditions, discrimination, everyday violence, and aggressive immigration policies in the United States. In the past two years, in addition to marginalization in transit and after arrival, migrants have faced challenges due to the COVID-19 pandemic, including inadequate access to healthcare and basic supplies, marginalization due to legal status, mobility restrictions, stigma, and fear (Devakumar et al 2020; Duncan and Horton 2020).

Paper 3: This paper explores the reasons for the variations among resettled refugees' attitudes toward U.S. citizenship via naturalization. While nearly 70% of the more than 1 million refugees who arrived in the U.S. in the last three decades upon their lives being unsettled in their habitual places of residence due to factors beyond their control became citizens following their resettlement, many eligible-to-naturalize refugees nevertheless have not naturalized, which effectively excludes them from, for instance, political participation via voting or labor market integration through jobs requiring citizenship.

Paper 4: In 2001, the first State-regulated Direct Provision Accommodation Centres opened in Ireland to manage and control asylum seekers as they await a decision on their refugee status. In a longitudinal ethnography, I examined the social and spatial exclusion of asylum seekers in these Centres that, in the words of asylum seekers themselves, are "jails without bars".

Russell Manzano, Jessica Glass, Fethi Keles, Angele Smith

## 1-040 Ideologies Of Affect, Expression, And Expressability

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Mourning rites capture so many aspects of the Iranian traditional and religious rituals and provide members of the society with cultural tools of lamenting the dead. These mourning rituals and expressions of grief warrant a systematic adjustment to human loss rituals. Following Durkheim (1915),



rituals should not primarily be viewed as communications of religious experiences, but as expressions of “social” experiences.

Paper 2: This PhD project seeks to understand the unsettling values of Bahasa Indonesia as the national language and Javanese as the local language in Contemporary Central Java. The presentation focuses on how the so-called “nonstandard” language for broadcasting, Javanese, is legitimated through the traditional practice of complaining called Sambat.

Paper 3: Within days of Russian soldiers invading Ukraine, US late-night TV hosts’ commentary on the events included stereotypical “Russian accents” coupled with imagery of dreary apartment complexes under grey skies, cigarette-smoking children, enormous bottles of vodka, frowning faces, and potatoes. This paper examines the circulation of the linguistic forms and other semiotic resources of Mock Russian used following the war in Ukraine and how this discourse draws on past links between linguistic features and presumed negative Russian traits and associates them with a new context, refiguring the stereotypic persona of the “Russian enemy.”

Paper 4: This paper focuses on an autoethnographic approach as methodology for conducting research on plurilingual students’ learning practices in a business course at a Canadian university. The author aims to seek ways to harmonize tensions and discrepancies she has faced with her two different yet conjoined identities throughout the research process: a researcher advocating plurilingualism and an international doctoral student under the hegemony of English native-speakerism.

Paper 5: Over the past decade, the South Korean queer movement has increasingly played out as legal campaigns. This phenomenon is part of a broader societal trend that law and society scholars have called the “judicialization of politics,” not unique to queer activism or Korea. However, there is a consensus among well-experienced Korean queer activists that legal protection alone will not pose a fundamental challenge to the status quo of gender/sexual hierarchies.

Gahyun Son, Dariush Izadi, Udiana Dewi, Ashley McDermott, Yook yeonglm

### 1-045 Imagined Futures: Unsettling Policy And Practice In Educational Spaces

Oral Presentation Session (In-Person)

Council on Anthropology and Education

12:00 PM to 01:45 PM

Given persistent global unrest, an ongoing pandemic, and the climate crisis, the contemporary moment at times feels inescapably presentist—imagining beyond today being an effort mired in futility. And yet, future-oriented technocratic policies and practices persist and thrive in the face of present uncertainties. In this panel, presenters examine various technocratically framed educational “problems” and “solutions”—across sites of language policy, development programming, pedagogic training, and everyday schooling—to analyze how explicit or implicit visions of the future proposed by these official discourses, practices, and projects are taken up and responded to by everyday actors. Across six papers, we ask: What forms of knowledge and material resources are incorporated into people’s everyday

contemplations and assertions of possible futures? How do everyday acts of future-making within and beyond the prevailing conditions (Harjo 2019) unsettle official technocratic aspirations? What does attention to the interactions between heterogeneous futurities reveal about the politics of belonging, aspiration, and progress?

Taken together, these papers span both geographic and institutional contexts to consider the relationship between technocratic policy and future aspiration as it emerges in everyday practice. Oubou and Reddick focus on the relationship between education policy, curriculum and futures. Oubou does so in the context of Muslim educators in Belgium who negotiate a state mandate to provide a “neutral education” in contexts of rising anti-Muslim racism and right-wing politics, while Reddick addresses language-in-education and future-building for refugee young people and their families in Uganda. Examining schools as sites for meaning making about belonging, Xiong highlights how HMOob students and educators counter the limitations of neoliberal nationalistic schooling in Thailand as they position themselves simultaneously as an indigenous, stateless and diasporic community. Also working within contexts of diaspora, Nichols addresses the lived infrastructures of migration prevention programming in Guatemala, showing how young people and developmentalist actors draw on diasporic imaginaries to articulate profoundly differing visions of Guatemalan youth futures. Herbert shifts our analysis to aspiration within persistent geographies of apartheid in South Africa, analyzing the experiences of Black high school students as they envision futures of social and spatial mobility. Finally, Peng considers how youth in a coastal Indonesian community turn to the histories, materiality, and mediating functions of the sea to articulate desired visions of the future that at once resonate and unsettle the state’s maritime and regional development ambitions. Altogether, these papers respond to Appadurai’s (2013) call for a “robust anthropology of the future” (5) by considering the ways in which the future is rendered across actors and sites of engagement. With an understanding that education is always a “contested terrain” in which “heterogeneous horizons of futurity often coexist” (Hall 2017, 163), this panel demonstrates the frictional ways through which pasts and presents come to influence everyday educational action as differentially situated actors move towards the future (Bryant & Knight, 2019).

Briana Nichols, Hafsa Oubou, Choua Xiong, Celia Reddick, Jessica Peng, Amelia Herbert, Ritty Lukose

## 1-050 Indigeneity Across Multiple Worlds

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: This papers examines the intersecting forms of social, racial, and environmental injustice shaping the lifeworld of Indigenous Marind communities and their more-than-human ecologies in the Indonesian-controlled province of West Papua. Over the last decade, large-scale deforestation and monocrop oil palm expansion have radically undermined Marinds’ intimate and ancestral kinships with sentient forest plants and animals, as well as the moral principles that undergird interspecies relations.

Paper 2: The debate over the construction of infrastructural megaprojects has taken over the Mexican public sphere over the last few years. My work approaches a group of volunteers at an agroecological

and indigenous revivalist organization in central Mexico to make sense of anti-developmental perspectives as they are deployed alongside understandings of the state as evildoing and of indigeneity (and nature) as the representative of moral goodness.

Paper 3: This presentation aims to understand how the role and the status of Sámi women in the kinship system and in the reindeer herding were transformed over time in Norway and Sweden. Reindeer herding has become a dominant male occupation with the implementation of the nation-states' reindeer herding legislation.

Paper 4: In this presentation, I analyze the different processes of negotiation and adaptation that Kichwa tour guides in the Ecuadorian Amazon, the vast majority of whom are young men, go through as they transition into service-based work in ecotourism, and how through engagements with the demands and expectations of the ecotourism industry they produce and enact new and continuously shifting understandings of their ethnic, gendered and sexual identities. I describe how these men continuously remake and resignify their ethnic, gendered and sexual identities in ways that cannot be reduced to either oppressive conformity to commodified demands of Indigeneity and other external forces or, conversely, as an expression of their unhindered agency.

Paper 5: The outcome of a protest relies on complex interactions between a wide range of individuals and non-human entities, such as organizations, governmental bodies, and communication systems. While there is a temptation to analyze protests in isolation or in association with a single entity, such as the government or company that is being protested against, this approach can obscure a wealth of connections and a resulting web of cause and effect.

Sophie Chao, Carlos Arroyo, Batista, Ebba Olofsson, Ernesto Benitez, Elizabeth Hagestedt

## 1-055 Infrastructural Intimacies (Part 1): Scales Of Infrastructure

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

12:00 PM to 01:45 PM

In the burgeoning and robust scholarship on infrastructure, many have taken up, retooled, or reconceptualized the notion that infrastructure is invisible until it breaks down or becomes a barrier. This invisibility is part of Susan Leigh Star's (1999) landmark definition of infrastructure, a taken-for-grantedness that isn't always borne out in people's daily experience with infrastructure (Furlong 2014, Larkin 2008, Schwenkel 2015). In some cases, infrastructure's excessive visibility is intended to address those who see it, privileging aesthetics over function (Larkin 2013), and accentuate those who make it, inserting state power and ideology into the realm of the quotidian (Humphrey 2005). Elsewhere, utilities might be unreliable or inconsistent (Gupta 2015) or users must work with intention to maintain infrastructural connections (Anand 2017, Von Schnitzler 2008), in such cases infrastructure is less ready-at-hand than it is—in Star's parlance—one's "topic, or difficulty." While many scholars of the anthropology of infrastructure have since pointed to ways in which infrastructure is actually quite visible

and attended to the sociotechnical and political dimensions of such (in)visibilities, less attention has focused on the experience of actually seeing infrastructure, and other senses have received even less attention. But what do we gain when we center the sensorial experience of infrastructure? Whether the taste of (un)filtered water or the sound of a highway, the cool breeze of air conditioning or the smell of gas, such embodied, sensorial engagements are integral to how we relate to the infrastructures around us and the spaces they generate.

We invite submissions for a panel exploring infrastructure through the senses. If infrastructures are fundamentally relational (Larkin 2013, Star and Ruhleder 1996), what sensations, embodiments, and intimacies subtend these relations? How do senses shape the meanings and values of infrastructure as well as infrastructural politics and futures? In what ways do sensory experiences reconceptualize understandings of infrastructure? How does one experience infrastructure through particular senses? And how do senses feature in infrastructural use, expertise, maintenance, or repair? Furthermore, what can we learn by moving beyond (in)visibility towards other senses—i.e. what does infrastructure smell, sound, feel, or taste like? Building on recent studies on how infrastructures mediate the senses and how senses mediate infrastructure (Schwenkel 2021) and following scholars who have taken up senses and infrastructure in varied instances such as the politics of heat in public housing amid neoliberal reforms (Fennell 2011), the appearance of water pipes regardless of function (Lea and Pholeros 2010), and the law and affect of air traffic sounds (Peterson 2021) or the odor of waste in a conflict zone (Stamatopoulou-Robbins 2020), we aim to bring together anthropologists working on diverse senses and infrastructures as well as topics and regions.

Gorkem Aydemir, Yang Wang, Bárbara Navaza, Courtney Cecale, Samuel, Mark Anderson, Dean Chahim, Christina Schwenkel, Scott Ross

## 1-060 Language, Policy, And Social Justice

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Advocates for climate justice have long called for justice to be prioritized not only as an end goal of climate action, but as a paradigm for decision-making processes. This paradigm—known as procedural climate justice (Brandstedt and Brülde 2019)—calls for fairness and inclusivity, such that those who bear the impacts of the climate crisis “first, worst, and longest” (Bullard 2022) play a central role in determining strategies for climate mitigation and adaptation.

Paper 2: Building on Bartlett and Vavrus’ (2017) call for new ways to study interconnections of policies and people interacting with them, this paper proposes a heuristic that examines across and through dimensions of space, time, and power. Crucial to understanding the unique experiences of individuals is the recognition that, assuming intertextual ways of being (Fairclough, 2001), both a written policy and individual interpretations thereof are discursively shaped by prior policies and experiences.

Paper 3: This case study draws from a larger ethnographic study that investigates the family language policies in five middle-income families in Beijing, China. Building on a growing body of research on Family Language Policy (FLP), the case study highlights one focal family and seeks to answer these questions: 1) What do the child's daily language practices in this middle-income family look like? 2) How do the parents manage their child's daily language practices? 3) What ideologies and beliefs about their first language, English, and language learning do the parents hold?

Paper 4: In a context of infodemia, fueled by misinformation and fake news and by the rise of the far-right in Brazil, this work analyzes the activism and political actions produced by three Afro-Brazilian trans women on social media. They are: 1) Erica Malunguinho; 2) Erika Hilton; 3) Robeyonce Lima, all elected in 2018, in the same election that made the neo-fascist Jair Bolsonaro president of Brazil. A strident right-wing movement has emerged in Brazil in the last decade. Julia Fine Kathleen Mitchell Lu Liu Marina Segatti 1-065 Life Politics: Justice In A More-Than-Human World Roundtable / Town Hall In-Person Association for Political and Legal Anthropology 12:00 PM to 01:45 PM In March 2022, UN Secretary General António-Guterres announced that it was, "Time to make peace with nature," adding that this is the "make-or-break year to safeguard our planet." Apocalyptic language aside, making peace with the human and more-than-human does strike us as a timely, indeed urgent, task. We are a group of scholars who have worked, some for decades, on transitional justice, sexual and gender-based violence, human rights, and peacebuilding. We have witnessed and written about the danger human beings can pose to one another and to the other species with whom we share this fraught world. We have seen both the possibilities and limitations of human rights and their anthropocentric foundation. We gather this year to think anew.

We propose a round table workshop focused on the possibilities of multispecies justice that moves beyond the anthropocentrism that has guided the fields in which we have worked — fields that a number of us have helped to define. We draw upon the wisdom of indigenous epistemologies that insist on the multispecies entanglements that are the very grounds of existence, and are guided by the conviction that human exceptionalism has had devastating consequences for the planet and for the more-than-human entities with whom we share this world. By turning to indigenous studies, queer ecologies, feminist theorizing on the ethics of care, and the burgeoning environmental humanities, this round table brings both junior and senior scholars into dialogue.

The contemporary challenges arising from global environmental change, such as climate change, land degradation, loss of biodiversity, freshwater scarcity, toxic contamination and energy scarcity, are challenges that fall unevenly, tracing the fault lines of any given society.

Central to our concerns are the unequal access to resources as well as the unequal exposure to risk during a period of widening economic disparity. The round table participants will discuss questions that span the disciplines and the globe: What does it mean to be human in a time of global environmental change? What should environmental ethics look like? How are political, social, and economic structures—and inequities—intertwined with ecological realities? How has our understanding of the relationship between culture and nature shaped our conservation efforts? How do our concepts of nature and of environmentalism need to change in response to our current situation? Our engaged scholars ask and seek to answer these questions, and to develop a politics of accountability and coexistence that is not grounded in an anthropocentric rights framework. It is our hope that this framework can contribute to a new vocabulary of harm, redress and care.

Kimberly Theidon, Ellen Moodie, Natasha Zaretsky, Jennie Burnet, Dipali Anumol, María Eugenia, Ulfe

## 1-070 Perspectives On Mental Illness And Wellness

Oral Presentation Session (In-Person)

Society for Psychological Anthropology

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: The Covid-19 pandemic continues to have a significant impact on macro-level social structures and everyday lives, bringing disruptive transitions in all aspects of lives for communities and individuals worldwide. Chinese international students (CIS) face a specific set of challenges amongst the Chinese diaspora during these processes. Across different stages of the pandemic and life situations, CIS have to navigate changing border policies, international relationships, cope with public health mandates in home and host countries.

Paper 2: This research explores how individuals in the low-income periphery of São Paulo, Brazil use the Afro-Brazilian martial art of capoeira as a tool for social inclusion in an area of high crime rates, violence and insecurity. However, these unequal systems of power and oppression are recreated within the realm of capoeira, complicating the rhetoric reflected in the interviews.

Paper 3: This presentation will focus on Kumeyaay experiences of healing, ceremony, and spirituality to explore how intertribal knowledge exchanges influence wellness practices in Native communities within the United States and Mexico. As a transnational tribe, the Kumeyaay rely on a variety of health modalities, including biomedical and indigenous medicine, to improve their wellness and mental health. Intertribal exchanges occur for the Kumeyaay people between local tribal bands, the larger Kumeyaay community in the borderlands, and across indigenous groups in North America.

Paper 4: 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. HuaWuJaclynMcWhorterAnnikaStoneStephanieLeguichard1-080Sonic Sovereignities In The Unsettled City: Contested Istanbul ChronotopesOral Presentation SessionIn-PersonSociety for Cultural Anthropology12:00 PM to 01:45 PMAmidst cascading twenty-first century crises—including racial injustice, climate change, migration, the COVID-19 pandemic, and geopolitical conflicts—cities resonate ever more with unsettling sounds and sounds of unsettlement. As conflict and crisis resound in urban space and re-sound in digital circulation, cities become host to ever more complexly layered sonic regimes and sensibilities. In this panel, we examine sonic interventions in urban space-time through the lens of sovereignty.

Sovereignty has drawn attention from anthropologists interested in how power is not only diffused throughout social relations, as Foucault (2007) argued, but also centered—most prominently in the state but also in other institutions, bodies, and deities. In response to totalizing definitions of sovereignty that draw drastic conclusions about politics and subjectivity in the modern world (Schmitt 1985; Agamben 1998), several “qualified” concepts of sovereignty have recently emerged to account for sovereignty beyond state-centric theories, including graduated (Ong 2006), nested (Simpson 2014), and bipolar (Singh 2012) sovereignties.

Building upon this discussion, we suggest that sound is a fruitful site at which to explore qualified sovereignties due to its privileged capacity to (un)settle and (re)define space and time. Recent studies of urban sound have examined diverse configurations and assemblages: resonances between human and non-human proliferate (Birdsall 2012; Peterson 2019); sonic atmospheres emerge at the nexus of body, space, and history (Peterson 2017; Plourde 2019); diverse communities explore new sonic pathways of belonging in the city (McMurray 2014; Abe 2018). Building upon these, if political theory has tended towards spatial conceptualization of sovereignty in the form of national territory, we take our lead from Walter Benjamin’s distinction between “homogeneous empty time” and “messianic time” in asking: how does the spatiotemporality of sound afford alternative qualified sovereignties in fragmented urban environments?

Taking Istanbul as our case study, we explore sonic assertions and contestations of sovereignty in a historical present defined by the “double-breakdown” of Turkey’s secular nationalist Republican imaginary and the current regime’s liberal-Islamic synthesis (Küçük and Özselçuk 2019). We ask: Amidst multiple twenty-first century conflicts, how does sound (un)settle urban space-time, disrupting existing and forging new chronotopic configurations? How are bodies affectively and sensorially attuned and de-tuned to urban environments? How does sound consolidate and center political and religious/secular formations of power, and how might it undermine existing power concentrations?

Focusing on the moral economy of refugee children’s busking, Nil Basdurak explores the ethico-politics of exchange between sovereign adult subjects and precarious children subjects. Erol Köymen examines practices of listening to Western art music that produce an atmospheric geography fostering secular sovereign subjecthood. Fulden Arisan discusses modified car audio communities as an affective strategy to sonically disrupt imagined homogeneities of public space. Focusing on Romani communities, Burcu Yasin examines sonic modes of claiming urban space and contesting projects of gentrification. Finally, Alex Kreger examines how Istanbul Alevis use music to stamp out incursions of Sunni Islamic discourses and embody divinity in their rituals.

Erol Köymen, Alex Kreger, Nil Basdurak, Fulden Arisan, Burcu Yaşin, Jeremy Walton, Matthew Unger

## 1-175 (E)Scapes From Anthropology: The Relational Production And Uses Of A Geographies Framework

Oral Presentation Session (In- Person)

National Association for the Practice of Anthropology

02:15 PM to 04:00 PM

As individuals investigating the relationships between space and people, we see places not merely as their physical geographic form, but rather as complex networks of moving social interactions with particular relationships to space and power. Geography, or a spatial perspective on human interactions and behaviors, allows us to see how social identities and their associated values are produced contextually. In other words, in this view values and identities are not static and finished products, but

are in continuing and emerging processes that are transformed across spaces and movements. In this panel, we draw on a -scapes framework to highlight these emerging processes and to experiment with the methodological possibilities for understanding them. Conventional anthropological methodologies (like participant observation, mapping, interviews) allow us to center the human experience, but they are limited in understanding how values and ideologies shape and change across spaces and affect the ways people relate to each other and view themselves in the world. In this panel, we demonstrate the usefulness of implementing a Geographies framework in each of our ethnographic works. By presenting them together, we show the diverse but relational ways that a Geographies framework is utilized and how it is shaped and reshaped in varying geographies and contexts. In doing so we also call attention to the dangers of sticking solely to anthropological methods and epistemological perspectives. In each of our works we reveal an experimental spatial methodology of conveying and unsettling the way ethnographies explore issues around political economies, race, ecological features, gentrification, queerness, and citizenship.

Alejandro Echeverria, Grecia Perez, Jose Humberto Alvarez, Sahar Foruzan, Joshua Liashenko

## 1-085 Talk Of Sanctions

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

12:00 PM to 01:45 PM

States have long used economic sanctions as strategies of influence (Mulder 2022), but the rapid escalation of economic sanctions on Russia amid the conflict in Ukraine highlight their salience for a growing share of the global population. Today, economic sanctions range from multilateral embargoes to “targeted” sanctions on individuals. Economic sanctions typically come about as executive-led foreign policy decisions, but they have also resulted from direct public pressure, as with apartheid South Africa.

Economic sanctions have been subject to scholarly attention in international relations and political science (e.g., Solingen 2012), but they have rarely been subjected to dedicated anthropological examination (notable exceptions include McCutcheon 2006; Yıldız 2020; Lor Afshar 2022). Many areas of anthropological research can contribute to scholarly and public understandings of sanctions. The networks of governmental and non-governmental organizations, global financial institutions, and international human rights groups that work in concert to bring about sanctions are well studied in anthropology (e.g., Niezen and Sapignoli 2017). As technical and ostensibly non-violent measures, they articulate war through affective regimes (Clarke 2019), deploying ideologies of restraint, order, punishment, and economic rationality.

This panel brings together anthropologists working in Cuba, Iran, Nicaragua, South Sudan, and Sudan who have carried out ethnographic fieldwork with individuals who propose, call for, resist, and are subjected to economic sanctions, participants bring anthropological theory and methods to how people understand and experience economic sanctions and seek to influence, undermine, and evade them. We ask, if sanctions index the coercive logic of the global financial system, what does the wielding of sanctions by wealthy nation-states reveal about the criteria for entry into a global order? What might attention to sanctions tell us about the racial implications of who determines which nation-states are non-compliant and therefore deserving of sanction? Answering these questions, panelists provide



analyses for how economic sanctions, and the global structures within which they are implemented, so often hinder the unsettling of landscapes.

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Zachary Mondesire, Narges Bajoghli, Arzoo Osan, Ioo, Hannah Appel, Joshua Mayer, Jok Madut, Jok

## 1-090 Teaching Anthropology In An Unsettling World

Oral Presentation Session (In-Person)

National Association for the Practice of Anthropology

12:00 PM to 01:45 PM

Anthropology has been practiced outside of the academy since the beginning of our discipline with trends changing due to historic events. During the World Wars, US anthropologists worked with the government to contribute to the war effort. Afterwards, anthropologists flocked to the academy as instructors when jobs opened up with interested soldiers taking classes and the government paying for their classes. Presently, COVID-19 has had a similar impact on the academy changing not only the way we teach in the classroom, but where anthropologists work. Applying and practicing anthropology is nothing new, yet the reduced student populations on many campuses has changed the job market making many question what we can do with our skills outside of the academy. This panel focuses on the ways anthropologists have taught anthropological concepts in spaces outside of university anthropology classrooms. Papers will focus on projects that involve formal education in non-traditional settings like teaching law enforcement about race, and collaborations with a community organization teaching about Deaf culture and American Sign Language; non-traditional settings that use Indigenous research methodology; and exploring community-defined problems in a research setting. This panel brings together the concepts we teach in the classroom and shows how they have been taken to the outside world.

MonicaRodriguezAngelaGuy-LeeErichFox TreeChristinaMiller-Bellor1-095The Anthropology Of ImprovisationOral Presentation SessionIn-PersonSociety for Linguistic Anthropology12:00 PM to 01:45

PMAnthropology may be especially well-situated to examine improvisation, precisely due to its concern with the contingency of socially situated action. More, ethnographic fieldwork is irreducibly improvisational (Cerwonka and Malkki 2007). However, though important, the discipline's studies of improvisation have been too few, partly because it is seldomly or at least infrequently thematized as such, and instead probed under notions of "play" (Bateson 1972), "creativity" (Lavie, Narayan, and Rosaldo 1993), and "spontaneity" (Mahmood 2001). The same is true for sociology, e.g. Goffman's *Presentation of Self in Everyday Life* (1956) and Bourdieu's *Outline of a Theory of Practice* (1972).

This panel seeks an expansive investigation of improvisation in its ethnographic complexity. We seek to draw insights from extant improvisation studies (Lewis and Piekut 2016), which have primarily examined artistic performance including theatre, oration, and music, especially jazz, and also organization studies of collective, collaborative, and complex social action. We also draw on gesture studies, which proposes a continuum from improvised to partially lexicalized to fully lexicalized forms (Kendon 2000). Among these approaches, improvisation is often located at the juncture of structure and indeterminacy.

Duranti and Black (2012) examine the socialization of improvisation, specifically its foundation on cultural patterns, subsequent possibilities for variation, and its interactional management. In such an approach, improvisation must be examined with respect to cultural traditions which signify it. Ingold and Hallam (2007) argue that anthropology is most insightful when it challenges polarities of convention and novelty, finding that improvisation consists in being generative, relational, temporal, and "the way we work". For Sawyer (2002), improvisation is characterized by unpredictable endpoints, moment-to-moment contingency, and involvement in performance contexts.

At stake in the anthropology of improvisation is the search for a concept which is as analytically elusive as it is intuitive in everyday language. In seeking an anthropology that builds on extant research, we seek analytic specificity sensitive to the conceptual contours of improvisation and ethnographic care sensitive to the complexity of actual improvisation.

Randeep Hothi, Sarah Hillewaert, Matthew Ingram, Jürgen Streeck, Norma Mendoza-Denton

## 1-100 The Changing Panorama Of Mexican Economies And Identities

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

12:00 PM to 01:45 PM

Barbara Bender and Margot Winer (2001) present the contested landscape as a product of both time and space, a construct that both shapes and reflects human socio-economic, political and symbolic behavior. Mexico's geographic diversity, a pre-Columbian history that is still being revealed, and complex post-colonial legacy invite explorations of its' changing landscape(s). Papers in this session explore two aspects of this dynamic: economic patterns and a multiplicity of identities. Authors bridge these themes by exploring variations in centuries of production, use and distribution of goods, and economic development among different populations. Issues such as environmental adaptation, tourism, community, entrepreneurship and gendering of labor are explored at the local level.

Lisa Overholtzer begins the session by examining economic patterns in pre-Columbian and colonial eras, examining links between pottery use relative to place and identity. Through analysis of household sites, she examines ways that residents of a central Mexican community who had resisted Aztec domination changed their consumptive patterns and repositioned themselves and their community following the Spanish conquest.

Archaeologist Ken Seligson provides insight into the socioeconomic dimensions of human/environmental relations vis-à-vis the continuing importance of lime production in the Yucatec Puuc region. He argues that lime remains essential in tortilla production and also explores ways that sites he investigates are positioned for tourism development and historical preservation. Also exploring environmental issues, ethnographer

William Wood examines a Oaxacan coastal village as a contact zone/unsettled landscape. Through analysis of photographs taken by community members, he explores ways that local conservation efforts coincide with Haraway's discussion of "making kin" across species.

Sarah Taylor presents a case of government funded community-based tourism development in Yucatan that failed to provide opportunities for all members. Nevertheless, a group of young people excluded from the formal tourism project found a way to engage in tourism by leveraging their indigenous identity to develop a Maya warriors performance group. Their adaptation reminds us of the shortcomings of econo-centric metrics of success.

Ronda Brulotte discusses an understudied facet of Oaxaca's booming mezcal industry through a gendered lens. The use of women's images to promote mezcal belies that women producers have been marginalized. Analysis of a leading mezcalera's narrative reveals that women's inroads into this male-dominated occupation can be at odds with idealized behavioral norms.

Jayne Howell examines gendered employment patterns through the narratives of rural maestras. She explores ways that the pandemic brought into sharp focus economic disparities vis-a-vis adaptations women teachers in different communities made during the quarantine to provide lessons to students with uneven access to virtual instruction.

The session concludes with discussant Walter Little raising salient points relative to his research on the marketing of textiles in Guatemala and Mexico.

Ultimately, this panel frames economic adaptation in Mesoamerica as an unsettled landscape. From rejecting Aztec imperialism through uneven technological access, these fine-grained examinations of local cases can help us better understand economic patterns in this complex region.

Jayne Howell, Lisa Overholtzer, Ken Seligson, Bill Wood, Sarah R. Taylor, Ronda Brulotte, Walter Little

## 1-105 Toxic Ecologies

Oral Presentation Session (In-Person)

Anthropology and Environment Society

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Until the early 1990s there was very little plastic trash in the northeast province of Samaná in the Dominican Republic. In this short 30-year span, plastic bottles went from being a coveted item for kitchen storage to today where plastic overwhelms drains, gullies, creeks, and shorelines in this pristine coastal region, disrupting the image of a tropical paradise.

Paper 2: Water and sanitation (WatSan) insecurity is increasing globally due to climate change, environmental and infrastructural degradation, and socio-political instability. Recent research in the United States has revealed that many urban disadvantaged unincorporated communities - high-poverty, high-density residential neighborhoods just outside the border of an incorporated municipality - lack consistent access to clean and safe water and adequate sanitation.

Paper 3: The air can be toxic these days, not least because of the ash and heavy metals suspended in the atmosphere from the forests and human structures engulfed by forest fires from the USA's West Coast to Amazonia and Southeast Asia. Smoke travels through the atmosphere, differentially harming—and connecting—both those who live nearby and those far away.

Paper 4: This paper investigates the relationships between air pollution, wearable sensing technologies and scientific investigative methodologies. Air pollution is a pervasive public health issue in London, where it causes the deaths of close to 10,000 people a year (RCP, 2016).

Paper 5: Kaohsiung and Taranto are home to some of the largest steel mills and petrochemical refineries in Italy and Taiwan. Environmental risk assessments and epidemiological investigations in these areas have established a correlation between exposure to industrial pollutants and an increased mortality due to various forms of cancer, cardiovascular and respiratory diseases.

Paper 6: This paper explores languages of environmental “disaster” and the ways in which they often fail to address racialized and classed inequalities in who deals with the immediate harms of such events as well as the ongoing precarities that are produced by histories of environmental unsettling. It does so by comparing state responses to an oil spill in 2022 at the La Pampilla refinery in Peru with the experiences that artisanal fishers had of the spill.

Paper 7: Per- and poly-fluoroalkyl substances (PFAS) include several thousand synthetic chemicals blamed for irreversible global contamination with yet unknown consequences for human health. Used in nonstick and water-resistant coatings since the 1940s, including in iconic brands such as Teflon and Scotchgard, PFAS are now found in innumerable consumer products and manufacturing processes, woven into the fabric of contemporary consumer life. They are also a key ingredient in specialized firefighting foams found at airports and military installations around the world.

Kathleen Skoczen, Abby Vidmar, David Gilbert, Rebecca Jones, Raffael elppolito Maximilian Viatori, Thomas Pearson

[1-110 Unsettled World-Making And -Breaking In The African Diaspora](#)  
Oral Presentation Session (In-Person)

Association of Black Anthropologists

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Saidiya Hartman asserts that the enslaved created “social space in which the assertion of needs, desires, and counterclaims could be collectively aired, thereby granting property, a social life and an arena or shared identification with other slaves” (69). Contemporary Black spaces continue to exist on the margins, separate, outside, and away from the auspices of the larger white community.

Paper 2: W.E.B. Du Bois is often scripted within the history of anthropology by contextualizing him within discussions of Franz Boas; metaphorically, he appears through the shadow of Boas. This paper, in contrast, explores the way the Boasian paradigm as well as the canon of the history of anthropology could be reconfigured through the shadow of Du Bois.

Paper 3: Structural violence is of special focus to medical anthropologists right now because it offers an instructive lens to analyze how the unequal distribution of suffering limits the potential of certain people and bodies (Farmer 2004; Galtung 1969). For black bodies, the modern-day suffering is informed by the colonial-era policies of racialization and economic marginalization, exemplified by policies such as laws restricting racialized communities to certain areas in ghettos, and the mercantile extraction that has continued through modern economic programs such as structural adjustment loans (Nightingale 2012; Greenberg 1997).

Paper 4: How might reparative worldmaking happen through the abolitionist university? Like Olúfemi Táíwò’s most recent (2022) book, *Reconsidering Reparations*, this paper does not formulate an argument for why a different world, and a different university is necessary. Instead, I take this as the premise from which I start an imaginative and aspirational project: what could this new academy – summarized here as the abolitionist university – look like?

Forrest Young, Steven Bialostok, Carolyn Mason, Ramonde Haan

1-125 [Unsettling Institutions Of Public Memory: Contestations Of/Within Heritage-Scapes](#)  
Oral Presentation Session (In-Person)

Council for Museum Anthropology

12:00 PM to 01:45 PM

Our Heritage-scapes are full of institutions and processes of public memory that shape individual and group identities. These institutions of public memory matter to communities seeking to self-determine their identities that are otherwise over-determined by (usually more socio-economically powerful) others. Communities and individuals often recognize the importance of disrupting and dismantling institutions that make their determinations of identities durable through institutional instantiations of past-ness and identity.

This session explores the ways that the politics of representation are unsettled and contested in and through institutions of public memory. Our papers seek to answer questions like: how can collaborative work subvert conventions of (mis)representation? How can processes of restorative justice reveal deeper and more pervasive institutional inequities? And how are institutions of public memory used and abused to afford the political goals of those leveraging them? Collectively, these authors demonstrate

how hegemonic materializations of public memory are instantiated and contested, revealing how the dominating global forces of colonialism, imperialism, and capitalism might more effectively be unsettled.

Chris Green, Kathleen Fine-Dare, Francisco Diaz, Kasey Diserens-Morgan, Amber Henry, Robert Vigar

### 1-135 Unsettling Problems In Engineering

Oral Presentation Session (In-Person)

General Anthropology Division

12:00 PM to 01:45 PM

The activities of professional engineers are often framed around the work of defining and then solving problems (for example, in Downey et al. 2006). In this panel, we interrogate the kind of social, material, and conceptual work that problem solving requires. We invite contributions that interrogate how engineers stabilize and unsettle their place in the world around them as they do their work and imagine change.

We call for papers to explore diverse forms of engineering activities from coding to management. Engineering, after all, cannot necessarily be defined by specific material practices (as demonstrated by Faulkner 2007, among many others) but instead as it is produced and reproduced in the context of historically-contingent events, material conditions, movements, and agents. Engineering, like any other social institution, produced and reproduced, and (under certain conditions) it could have been otherwise (Knowles 2012, Wisniewski 2012, Slaton 2010).

Many engineers identify problems in their fields and topics of expertise, and seek to bring about change (Breslin and Camacho 2021, Smith 2021). In this panel, we explore perspectives that bring ethnographic attention and critical anthropological theory to bear on practices of reform, recruitment, problematization, transformation, rebuke, imagination, and destruction.

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Beth Reddy, Jessica Smith, Marie Stettler Kleine, Coleen Carrigan, Krista Harper, Yunus Tellieli, Sarah Appelhans, Zhou Chen

## 1-140 Unsettling Serious Mental Illness: Polyphonous Understandings Of Intense Mental States

Oral Presentation Session (In-Person)

Society for Medical Anthropology

12:00 PM to 01:45 PM

Severe Mental Illness or Serious Mental Illness (SMI) is a clinical and legal concept that categorizes and pathologizes intense mental states, intergenerational trauma, grief, dislocation, sociocultural upheaval, and psychosocial disabilities as neuro-psychiatric or biobehavioral diseases. U.S. federal guidelines define SMI as a diagnosable condition which substantially interferes with or limits major life activities (Substance Abuse and Mental Health Administration, 2013). Thus, any mental illness can be considered to be SMI when it impacts a person's ability to lead their lives, the markers of which include the maintenance of employment, housing, hygiene, and social/familial ties. However, this perspective often fails to consider the ways in which social, economic, political, and environmental factors impact individual vulnerabilities to poor mental health and thwart a person's or a community's ability to heal from challenging circumstances. In contrast, global mental health social movements such as psychiatric User/Survivor movement(s), recovery movement(s), the Hearing Voices Movement, and decolonial scholarship/praxis have challenged conventional understandings of SMI as chronic, debilitating conditions, arguing instead for (voluntary) self-directed mental health care, the normalization of diverse experiences, trauma-informed and peer-based approaches for coping with extreme mental states, nonlinear understandings of recovery, and an embrace of rituals and ceremony for addressing mental distress and suffering.

This panel unsettles SMI by attending to the history of the psy disciplines and professions (namely, eugenics, bio-psychiatry, psychology, and social work) that shape and frame the ways we come to understand behaviors, beliefs, and sensations as "symptoms." We will also discuss generative tensions in the anthropology of mental health, a field that often occupies a liminal space between the psy disciplines and indigenous, decolonial, and abolitionist understandings of intense mental states. Papers in this panel feature the work of anthropologists, survivors, and mental health professionals working at these intersections. Topics include people living with SMI navigating new community psychiatry initiatives in Peru, the ambivalence of borderline personality diagnoses in the US, Hearing Voices in Veterans Affairs services, soul loss and communal futures in the Andes, experimental autoethnographic approaches to psychosis, and the positive-making process after psychosis in the Global North.

Beatriz Reyes-Foster, Brittany Franck, Julio Villa, Palominolppolytos Kalofonos, Lucia Stavig, Robyn Thomas, India Court MacWeeney, Erica Fletcher

## 1-145 Violence, Displacement, Death

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: This article problematizes how neoliberal policies of the Bangladeshi state have impacted institutions such education and military, contributed to the othering in the social milieu, and shaped the daily lives of the people. Building upon Polanyi's (2008 [1944]) embeddedness and double movement between society and market, as well as Gautier's (2019) emerged phenomenon involving religion and neoliberalism, empirical findings collected using mixed data collection methods, indicate three interconnected outcomes.

Paper 2: How does humanitarian governance, which presupposes a universal humanity and a secular framework, attends to religious difference across displaced population? How does a displaced religious minority struggle for recognition amidst a larger community of displaced people?

Paper 3: In distilling war to the amount of bodily harms it causes, war becomes measurable, comparable, and intelligible in its journalistic depiction. The number of casualties is today reified as a reliable means for knowing war, a means now expected by global news audiences. Yet the self-evidence of casualty counts elides both the contingencies of numerical production and the discursive authority that numbers manifest.

Paper 4: Families have long since described their loved ones on death row as the living dead, where the social death is immediate after sentencing and exacerbated by severe correctional policies (Smykla, 1987, UT Law, 2017). During the social death transition, a ghostly existence emerges, fading slowly towards extinction. In US pop culture, the phrase "dead man walking" stems from the death march of a prisoner en route to the execution chamber (Robbins & Prejean, 1995).  
 MattHusainHoumanOliaeiIsaacBlacksinNicoleKinbarovsky1-150Water Security Is Climate Security: Insights For Emerging Methodologies And PolicyOral Presentation SessionIn-PersonAnthropology and Environment Society12:00 PM to 01:45 PMGlobally across the urban-rural continuum, too much or too little water is affecting communities. The water sector is at the frontline of climate change. Correspondingly, the phrase "climate security is water security" is gaining momentum in policy and development circles, while the new normal of climate change is recognized as a slow-onset disaster. In this session we engage anthropological insights that can systematically complicate and guide thinking and policy-making at the intersection of water security and climate security. The definition of both terms is intentionally broadly (un)defined to foster dialogue about their meaning, relationships, policy applications, and implications for diverse communities.



This session brings together scholars-practitioners to discuss and reflect on this intersection by emphasizing the power of applied research to theorize with. The papers are grounded on ethnographic and policy analysis that take us to rural and urban areas, and engage with resource governance in the Global North and the Global South. Collectively, they highlight emerging trends, common problems and promising pathways associated to water governance in a time of climate crisis. Lucero Radonic Sarah Kelly Tessa Farmer Holly Brause Cydney Kate Seigerman Rebecca Zarger 1-160 Weathering Uncertainty: Mitigation, Adaptation And (Co)Production Of Knowledge Oral Presentation Session In-Person Association of Indigenous Anthropologists 12:00 PM to 01:45 PM In recent times, we continue to observe all-embracing concern for our existence underpinned by growing fear and anxiety about what is yet to come. The concept of uncertainty has been long considered as central to the experience of human reality. Yet, developing climate crises situates uncertainty in the significantly wider context of both ontological and cosmological vulnerabilities which pertain to humans and non-humans alike, the vulnerabilities which demand new approaches and fresh collaborations. In this panel, we turn towards the novel ways in which anthropology contributes to better understanding of climate knowledge, adaptation and mitigation while addressing the concept of uncertainty afresh. We do not intend to 'solve' uncertainty but rather expand the ways in which we embrace it, navigate it and make sense of it. In doing so, we hope to place particular emphasis on processes of manufacturing, mediating and managing uncertainty in everyday life and research practices. In this way, the panel seeks to open up novel avenues of thinking about uncertainty as it emerges at the productive confluence of scientific, religious, philosophical and indigenous thought. While considering broader debates on, among others, new materialism, pluriverse and cosmopolitics, we ask in what ways, in the presence of emergency, can uncertainty become a productive resource for actions? What happens when we look at uncertainty as a mode of robust engagement or a method? What kind of experiences of uncertainty emerge when we look at its acute (immediate) and more chronic (long lasting) forms? We invite, therefore, papers which focus on the question of uncertainty while also considering conceptual and experiential pluralisms as key to the comprehension of climatic (and other) emergencies in the world today.

Mally Stelmaszyk, Olga Ulturgasheva, Nina Kruglikova, Barbara Bodenhorn, Nathan Jessee, Jonathan Woolley

### 1-470 Conflict, Authority, And Change

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

12:00 PM to 01:45 PM

Paper 1: Sensitive public health campaigns like family planning face challenges directly communicating with local communities and therefore often recruit religious leaders as middle figures (Hunt 1999) to bridge that gap. What happens, however, when those religious leaders are part of the project design but not readily available?

Paper 2: In Bhutan, there are two widely held beliefs. The first is the belief in phallic symbols (wangchen) generally represented in two different forms—images and objects.

Paper 3: Worlds come and worlds go. 'This world' or 'the world as we know it' is but a fleeting moment to so many millenarian visions of the future. Utopian expectations or apocalyptic prophesies of demise are not limited to doomsday cults.

Paper 4: In this article, I recount a ritual I observed during my postgraduate fieldwork in 2012. This ritual aimed to end the deadly effects of a previous ritual performed in 2000 in which village leaders petitioned unseen and active forces to devastate gardens and people for a very important reason: to reveal the true nature of someone's clan membership.

Kelzang Tashi, Mohamed Rafiq, Jacob Hickman, David Troolin

### [1-475 Beyond Self-Fashioning: Relational Selves And Islamic Ethics](#)

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

12:00 PM to 01:45 PM

The anthropology of Islam has been characterized by an emphasis on processes of ethical subject formation--how individuals come to inhabit an Islamic disposition through routinized bodily, auditory, and mental disciplinary practices. This panel takes this as its starting point and asks, how might we consider these processes beyond the level of individual interiority? What is the social life of ethical self-cultivation? Drawing on critiques and debates in the anthropology of Islam, we ask what other moral rubrics might inform these processes, aside from an engagement with the discourse of Islam? Panelists explore these themes both within and beyond explicit instances and places of religious learning. Drawing on ethnographic research in Turkey, Feyza Burak-Adli examines the intersubjective nature of ethical selfhood through the interactive and intimate relationships between disciples and their female Sufi master, Cemalnur Sargut. There, Sufi teachings take the form of guidance on interior design of students' luxury homes, shedding light on the intersections of class, gender, and religious authority. In Indonesia, Daniel Birchok examines the ethics of kandoeri, an Acehese form of Islamic feasting, as a space where mutual obligation and reciprocal role-taking highlight a relational Islamic ethics. In India, Islamic almsgiving by individuals has begun to supplant landed endowments as the preferred form of charitable donation. Christopher Taylor explores the social obligations shaping the ethical actions of donors and asks how these practices are influencing collective identity. In Indonesia, Islamic boarding schools are often imagined a spaces of top-down religious instruction. Claire-Marie Hefner's study of an Islamic boarding school for girls moves beyond explicit moral instruction in classrooms to examine how young women take up and reinterpret these lessons, co-constructing an ethics of care through their friendships and interactions with peers, in turn. Taken together, these papers shed light on what happens when we move beyond questions of self-cultivation in Islam to an examination of relational selves in action and the broader community-level implications of these efforts.

Claire-Marie Hefner, Feyza Burak-Adli, Christopher Taylor, Daniel Birchok, Ronald Lukens-Bull

### [1-480 Caring For Varied Aging Populations In Senior Housings And Facilities As Cultural Spaces\(Aage\)](#)

Oral Presentation Session (In-Person)

Society for Medical Anthropology

12:00 PM to 01:45 PM

This is an invited session of Anthropology of Aging, Gerontology, and the Life Course Interest Group

Drawing from the classic definition of “total institution” (Goffman 1961), anthropologists have examined nursing homes as contested cultural spaces where various social domains, such as medicine, economy, and domesticity, constantly act upon each other to shape participants’ daily lives (Stafford 2003). However, despite the large volume of ethnographic studies on facilities, especially nursing homes, there is a wide array of aging housings and facilities across the world left underexamined, as the world population grows old rapidly and senior living spaces expanding. Applying Stafford’s theorization of nursing homes to aging housings and facilities in a more general sense, this panel takes a closer look at the various senior living spaces that take care of certain groups of older adults by investigating how care is produced in these “contested cultural spaces”.

To investigate this overarching question, this panel approaches care practices from the moral and ethical dimension. Recent anthropologists (Mol et al. 2010) examine care as “practical tinkering” where different views of “the good” coexist and negotiate to enable or sustain valued lives. While many anthropologists and allied scholars cast a positive light on the “tinkering” processes, some have warned us that reversed consequences could also arise when care providers, especially institutions, view and practice care in ways that differ from care receivers’ ideas and needs (Ticktin 2011; Stevenson 2014). Focusing on the moral and ethical collaborations or contestations among care actors, this panel foregrounds the different older adults who fall into the categories of care-receivers in varied social contexts and how the heterogeneity of them affects the collective production of care. Specifically, our projects grapple with the following questions:

How are older adults differentiated, categorized, and selected by certain senior living housings or facilities as their target care recipients? How are these processes informed by local perceptions of old age and appropriate eldercare? How do older adults, and perhaps their family members as well, choose these housing or facility arrangements and respond to the ideas and practices that shape older adults’ lives in these places? Furthermore, in daily care encounters, how do care actors’ overlapping, collaborating, or conflicting notions of “the good” engage with the social domains typically associated with senior living facilities, such as medicine, economy, domesticity, and technology?

At the heart of this panel, and our individual projects, is the attention to the variations of senior living spaces, the complexities of institutional care they present to us, and the heterogeneity of older adults. In doing so, we hope not only to complicate the scholarly discussion on senior living housings and facilities, but also to argue against the hegemonic biomedical gaze often associated with aging processes and senior living, which is to some extent reinforced by the disproportionate attention from both the public and academia on nursing homes.

Jiangjiang Wu, Jay Sokolovsky, Alexandra Brandt, Ryborg Jønsson, Anne Mia Steno, Simone Anna Felding, Douglas E. Crews, Nancy Burke

## 1-485 Configurations Of Mental Health Care And Expertise

Oral Presentation Session (In-Person)

Society for Medical Anthropology

12:00 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: This paper considers how expertise is discursively constructed and deconstructed in narratives of personal experience on the bpHope Blog, a blog about living with bipolar disorder. The American Psychiatric Association (2022) characterizes bipolar disorder – also known as manic depression – as “a brain disorder” and states that “people with bipolar disorder experience intense emotional states that typically occur during distinct periods of days to weeks, called mood episodes.

Paper 2: This paper examines the work of psychiatrists in Tanzania and their motivations for becoming psychiatrists. At present, there are around forty psychiatrists in Tanzania, most of whom are based at a large state hospital in Dar es Salaam, to which a medical school is also attached.

Paper 3: For the past twenty years, anthropologists have tended to frame the kinship diagram as problematic for its assumption of lineal descent as the only meaningful form of relatedness, calling for alternatives to picturing relation not solely grounded in biological descent and heteronormative reproductive futures. In this paper, I trace how the anthropological kinship diagram finds itself as a central form of therapeutic knowledge within family systems therapy—referred to as the genogram—and what its grounded use in assessment and care might tell us about the place of diagram in the world today.

Paper 4: Although psychiatry has a long history in Egypt, dating back to the establishment of the famous Abbasiya Asylum in 1983, mental health care was until very recently seen as reserved for only those “truly mad”. The Abbasiya Asylum was understood as a last resort— where one would go with the kind of relentless emotional and psychic suffering neither religious nor folk medicine could heal.

Paper 5: The post-secondary mental health crisis has been labeled a “second pandemic” in Canada as COVID-19 amplifies the distress experienced by students. As provincial and campus providers struggle with the delivery of timely, affordable, and accessible care, students are turning to self-care practices to manage their distress. However, since emotional unease has become a structural imperative in post-secondary contexts, students are also facing the limitations of informal care and encountering barriers obstructing the provision of their own support. Tamara Warhol, Bryan Dougan, Steph McIsaac, Sabrina Lilleby, Loa Gordon

1-185 (Un)Settling Race, Technology, And Borders Across Contexts Of Refusal  
Oral Presentation Session (In-Person)

American Ethnological Society

02:15 PM to 04:00 PM

Race and technology have a long history of working together. Whether through paper technologies in the form of slave passes controlling Black mobility (Browne 2015) or in the insidious realms of the New Jim Code (Benjamin 2019a) and “the cybernetic border” (Lopez 2019), where racial inequalities are coded into automated systems engulfing all spheres of social life, their design and development ultimately punish impoverished and disenfranchised communities (Eubanks 2018). Race and technology

are co-constitutive and co-productive across legal, scientific and even security contexts (Jasanoff 2004; Bellanova 2021), such as at the Mexico-US border, where race has informed both historical and contemporary border-making practices through the development of militarized science and surveillance technologies to thwart unwanted migration (Lopez 2019; Schaeffer 2019, 2022). Thinking with the conference theme of *Unsettling Landscapes*, we consider how practices of refusal unsettle contexts of science and technology at borders and beyond. Refusals range from interlocutors' silences and refusals to speak (Visweswaran 1994), to give informed consent and become research subjects (Benjamin 2016; TallBear 2013) or subjects of imperial domination (Simpson 2014); even rejections of asylum (Rosas 2017), citizenship (McGranahan 2016) and techno-humanitarian programs (Tazzioli 2019). Refusals can take the form of digital resistance, including gendered performances in hacking spaces that cross borders (Beltran 2020; Cardenas et al. 2009). Anthropologists and other scholar-activists may enact their own ethnographic refusals by not representing communities in particular ways or by collaborating and letting them speak for themselves. How might centering refusals alongside glitches and other gaps in systems, such as enactments of dark sousveillance (Browne 2019) or moments of technical breakdown (Lopez 2019), help extend our analyses of race and technology's entanglements? How do refusals unsettle other "commonsense" understandings of race, gender, surveillance, and technology through everyday, creative performances against an expanding backdrop of carceral technoscience (Benjamin 2019b)? In what ways do refusals destabilize, reshape or re-assert autonomy, sovereignties, and subjectivities across complex sociotechnical systems (Seaver 2018) at work in the co-production of race, science, technology, and security as states and institutions outsource the decision-making of medical, political, legal, economic, governmental services and policing to automated systems and their algorithms? And what role do refusals play in thinking and enacting alternative, livable futures for our interlocutors and each other as we move toward the "fugitive work" (Rosas 2018) necessary in unsettling anthropology beyond the shock and awe of liberal discourse (Rosa and Bonilla 2017)?

Lupe Flores, Hector Beltran, Manuel Galaviz-Ceballos, Jolen Martinez, Giulia Oprea, Rigoberto Quintana

1-190 "What Is 'This' A Case Of?" Interrogations Across Anthropological Landscapes  
Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

02:15 PM to 04:00 PM

How the "case" for study is envisioned and deployed (Ragin & Becker 1992) is foundational to anthropological modes of thinking and to unsettling conventional landscapes of inquiry. Recent new "cases" for study providing fresh basic units for analysis and description include concepts of syndemics, biological citizenship, and global assemblages (Singer & Mendenhall, Petryna 2002, Rose & Novas 2005) which reconceptualized conventional boundaries and processes. These concepts resist the dominant medical case which transforms the uniqueness and complexity of a person's story into an instance of a normatively defined pathology rather than the situated complex representation and symbolism of multiple processes, stakeholders, goals, and interpretations. Yet, within our field, 'casing' remains at times elusive, situated as both a strength and a productive irritation. Contentions about cases arise especially working across disciplines where normative constructs for cases reign, prefiguring and delimiting what is 'the case' for study and submerging theoretical tensions 'cases' represent. We argue for rethinking and surfacing challenges in the bounding of cases as a varied and submerged part of the anthropological toolkit. Questioning is needed of the nature and modes of developing "the case" which attends to phenomena as in motion, as unfolding over time, assemblages of diverse phenomena rooted in particular locales which undermine taken-for-granted categories. That is, we query knowing what to assess, not how to measure or count.

This session brings “casing” into dialogue at multiple scale levels. The casing of Legionella infections will focus on how the social and built infrastructural world comingles with the domain of Legionnaires’ disease infection while critiquing our categorization of illness where claims to resources and access to care are contingent on a particular biologic status. Casing tension is revealed in the construction of persons from administrative case files of girls for fosterage and adoption in online vignettes, “heart galleries,” where social workers write of a particular girl/case, yet the scope of the case is ambiguous and exists as an assemblage of State administrative files embodying details of the child, contextual factors such as family dynamics, and child welfare, law, and social constructs of family. Redefining the salient ‘body’ that is the case for intervention led to success in a program to reduce violence in hospital worksites (staff-staff, patient-staff) by refashioning the cases and capacity for change as biosocially defined temporally informed local units rather than isolated separate incidents of violence. Caring for a person dying at home is explored to highlight the dilemmas of constructing the “case” where practices and experiences are an ever coalescing and unfolding engagement of temporal multiplicities of past-present-anticipated experiences and processes, convergent ethical and morality ambitions and concerns in action, for the constellation of carers, the dying person, and others.

Panelists will build on these examples to explore casing strategies and question our understanding of “what is this a case of?” We ask under what circumstances, in what place, across what temporality do “cases” get defined and created? What are ways in which we as anthropologists, can ask better questions that disturb and situate the phenomena under study in new and useful ways?

Eduardo Piqueiras, Mark Luborsky, Emily Mendenhall, Jocie Osika, Andrea Sankar

## 1-195 Black And Indigenous Resistance In The Americas: From Multiculturalism To Racist Backlash

Roundtable / Town Hall (In-Person)

Society for Latin American and Caribbean Anthropology

02:15 PM to 04:00 PM

This roundtable brings together several of the authors of the book, *Black and Indigenous Resistance in the Americas, from Multiculturalism to Racist Backlash*, in order to critically reflect on current political shifts in anti-racist Indigenous and Black mobilizations in the Americas and on the central arguments of the publication. The book is the product of a multiyear, transnational research project by the Anti-racist Research and Action Network of the Americas (RAIAR) in collaboration with resistance movements confronting racial retrenchment in Brazil, Bolivia, Chile, Colombia, Guatemala, Mexico, and the United States. *Black and Indigenous Resistance in the Americas* focuses on contemporary racial politics across the Americas, where openly white supremacist politics have been on the rise. How did we get here? And what anti-racist strategies are equal to the dire task of confronting resurgent racism? The roundtable discussion will center around these questions and will focus on three main themes: 1) The making and contestation of state-led racial projects in response to black and indigenous mobilization during an era of expansion of multicultural rights and neoliberal capitalism; 2) The manifestations of the backlash against hard-fought (but hardly far-reaching) gains by indigenous and black communities and organizations, including the losses and anxieties produced by the failures of neoliberalism as understood in racial terms; 3) The critical reflections on progressive anti-racist activism in the Americas that looks beyond state-centered, rights-seeking strategies and instead situates a critique of racial capitalism as central to the contestation of white supremacy. While the roundtable will draw from reflections across the region, the focus will be on Brazil, Bolivia, Colombia and Mexico.

Mariana Mora, Luciane Roche, Pamela Calla, Roosbelinda Cárdenas, Charles Hale

## 1-200 Environmental Justice Anthropology

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: COP26, The United Nations Climate Change Conference held in Glasgow last year, was an unprecedented opportunity for indigenous peoples from around the world to voice concerns about threats to their lands and ways of life that have persisted for centuries. Despite this amplified global stage, like other environmental activists, many indigenous environmental leaders expressed their disappointment with the lack of substantial new commitments by world leaders to curtail extractive economies that continue to pollute and destroy indigenous lands.

Paper 2: In response to lawsuits brought by national governments, indigenous communities, and other plaintiffs against Chevron oil company, one Chevron lobbyist told Newsweek, "We can't let little countries screw around with big companies like this (Newsweek, 2008)." When indigenous communities in Ecuador attempted to hold Chevron responsible for one of the most massive oil spills in history, the company threatened the victims with "a lifetime of litigation (Chevron, 2007)."

Paper 3: In September 2021, Ford Motor Company announced the development of Blue Oval City: a \$5.6 Billion dollar industrial site covering more than 3600 acres in rural West Tennessee. The site, when completed in 2025, will produce Ford's all-electric F-150 Lightning trucks and associated batteries, along with nearly 6000 direct jobs and over 20,000 indirect and induced jobs.

Paper 4: In a suburb of Phoenix, Arizona, residents are haunted by an incessant hum. The sonic disturbance seeps into their lives, their dreams, and, as they claim, is taking a toll on their health. The source; a cluster of data centers, data storage facilities that run 24 hours a day, 365 days a year, to support the constant of digital capitalism (Gonzalez 2022, Johnson 2021).

Paper 5: This paper analyses policy issues, debates, and contestations over large-scale hydropower dams in Ethiopia. These dams have engaged and often enraged a diverse category of actors including indigenous/ethnic communities, academics, local and international activists, neighboring East African states, and beyond.

Paper 6: While Austin, Texas is often recognized as a progressive and environmentally conscious city, it's also one of the most unequal and racially segregated cities in the US. Environmental justice organizations have long sought to address this inequity by tying the city's twinned histories of

environmentalism and racism together. In this talk, I will contrast Austin's Resource Planning Working Group (RPWG) and Climate Equity Planning Group (CEPG) to consider their differential capacities to unsettle the habits of thought that have shaped Austin's regime of environmental governance.

Paper 7: The historic and archaeological records can provide invaluable data for environmental conservation, but, like a whitewashed history, a whitewashed historical ecology only serves the status quo. Use of these cultural resources to inform conservation policy without also interrogating the colonial violence they often reveal helps to perpetuate environmental injustices which continue to disproportionately impact BIPOC communities to this day.

Data Dea, Barata Casey High, Nan Greer, Edward Maclin, Steven Gonzalez, James Adams, Jesse Schneider

### 1-205 How Does Climate Change Feel? (Re)Thinking Cultural Embodied Responses To Environmental Precarity

Roundtable / Town Hall (In-Person) Cosponsored Session

Society for Medical Anthropology

02:15 PM to 04:00 PM

Climate change impacts are experienced differently by populations around the world, producing varied sociocultural responses that shape the ways that both individuals and communities adapt to or cope with environmental threats and risks. Social responses to climate change range broadly, from developing new survival and economic strategies to various forms of migration that push communities into often uncertain spaces. However, even in those cases deemed "successful" and where communities have been described as resilient, we find that shared feelings of grief, melancholy, fear, and anxiety are prevalent. Furthermore, a host of cross-cultural research shows that emotional responses and mental illness also emerge as indirect impacts of climate change (Ogunbode et al., 2021).

Thus, climate change-induced vulnerability is unsettling the ways in which communities frame health and subjective well-being by creating and re-creating ideas about sustainability, prosperity, and the potentialities of healing in precarious environments. As communities engage with a changing or "dying" environment, new affects and emotions emerge.

Medical anthropologists have long studied emotions, mental disorders, and idioms of distress in various local and global sites. More recently, anthropologists have begun to directly address 'global mental health,' emphasizing structural conditions that shape lived experiences of psychological distress and social suffering (Kleinman 2012, Kohrt and Mendenhall 2015, Han 2013, Jenkins 2018). However, relatively few examine directly the emotional, mental health, and socio-cultural impacts of climate change and environmental degradation (Sangaramoorthy et al. 2016, Brugger et al. 2013).

This roundtable examines and questions current approaches and categories through ethnographic data that centers on embodied and emotional responses to climate change. Additionally, we seek to further unpack concepts developed within social sciences and the humanities that describe such responses,



namely: solastalgia, eco-anxiety, and eco-grief. We focus on lived experiences and narratives of climate change associated forms of suffering and discontent, broadening the scope of analysis to include other forms of experience (e.g., sensory, embodied, etc.) while also analyzing how structural conditions of inequality play a significant role in shaping communities' capacities to cope and engage with a changing environment.

We look for contributions from scholars who engage in research on climate change and environmental precarity. We are particularly interested in collaborative productions of knowledge that bring to the forefront ways of knowing ("otros saberes") that can shift our colonial perspectives on these issues.

Paula Saravia, Jennifer Liu, Christopher Santiago, Brent Metz, Allison Caine, Melissa Johnson, Heather Prentice-Walz, Adam Fleischmann

### 1-210 Infrastructural Intimacies (Part 2): Navigating Infrastructures

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:15 PM to 04:00 PM

In the burgeoning and robust scholarship on infrastructure, many have taken up, retooled, or reconceptualized the notion that infrastructure is invisible until it breaks down or becomes a barrier. This invisibility is part of Susan Leigh Star's (1999) landmark definition of infrastructure, a taken-for-grantedness that isn't always borne out in people's daily experience with infrastructure (Furlong 2014, Larkin 2008, Schwenkel 2015). In some cases, infrastructure's excessive visibility is intended to address those who see it, privileging aesthetics over function (Larkin 2013), and accentuate those who make it, inserting state power and ideology into the realm of the quotidian (Humphrey 2005). Elsewhere, utilities might be unreliable or inconsistent (Gupta 2015) or users must work with intention to maintain infrastructural connections (Anand 2017, Von Schnitzler 2008), in such cases infrastructure is less ready-at-hand than it is—in Star's parlance—one's "topic, or difficulty." While many scholars of the anthropology of infrastructure have since pointed to ways in which infrastructure is actually quite visible and attended to the sociotechnical and political dimensions of such (in)visibilities, less attention has focused on the experience of actually seeing infrastructure, and other senses have received even less attention. But what do we gain when we center the sensorial experience of infrastructure? Whether the taste of (un)filtered water or the sound of a highway, the cool breeze of air conditioning or the smell of gas, such embodied, sensorial engagements are integral to how we relate to the infrastructures around us and the spaces they generate.

We invite submissions for a panel exploring infrastructure through the senses. If infrastructures are fundamentally relational (Larkin 2013, Star and Ruhleder 1996), what sensations, embodiments, and intimacies subtend these relations? How do senses shape the meanings and values of infrastructure as well as infrastructural politics and futures? In what ways do sensory experiences reconceptualize understandings of infrastructure? How does one experience infrastructure through particular senses? And how do senses feature in infrastructural use, expertise, maintenance, or repair? Furthermore, what can we learn by moving beyond (in)visibility towards other senses—i.e. what does infrastructure smell, sound, feel, or taste like? Building on recent studies on how infrastructures mediate the senses and how senses mediate infrastructure (Schwenkel 2021) and following scholars who have taken up senses and infrastructure in varied instances such as the politics of heat in public housing amid neoliberal reforms (Fennell 2011), the appearance of water pipes regardless of function (Lea and Pholeros 2010), and the

law and affect of air traffic sounds (Peterson 2021) or the odor of waste in a conflict zone (Stamatopoulou-Robbins 2020), we bring together anthropologists working on diverse senses and infrastructures as well as topics and regions.

Gorkem Aydemir, Jessica, Sujata Chandras, Anna Jaysane-Darr, Kyle Benedict, Craig Sandro, Simon Scott, Ross, Matt Barlow, Brenda Chalfin

## 1-220 Landscapes Of Surveillance Care In Reproductive Health

Oral Presentation Session (In-Person)

Society for Medical Anthropology

02:15 PM to 04:00 PM

“Surveillance” has sinister connotations, especially in contradistinction to the values of autonomy, privacy, and liberal democracy, as it often evokes the State, bureaucracy, and overreach. Surveillance takes on a gendered valence when one considers the history of feminist thought on objectivity/objectification, the act of looking, and the “male gaze.” Considering the French verb *surveiller*, which combines *veiller* (to watch, to make sure) and the prefix *sur-* (from above), there is the added connotation of paternalism. Etymologically, the word surveillance is derived from the French verb *surveiller*, for which the Larousse French dictionary provides four primary definitions in French. These include: 1) “To attentively observe someone, something in order to control them;” 2) “To observe a place, to look with attention at what is happening;” 3) “To watch over (*veiller sur*) someone, something for which one has custody;” 4) “To be attentive to something, to care for.” Mixed up within this one verb are resonances of paternalism, control, genuine care, and responsibility for another’s well-being. In the English, surveillance tends to have a negative connotation, pitching towards the control and paternalism end of the spectrum which the original French provides. While the prefix “from above” may be the source of liberal anxieties around autonomy and privacy, those who surveil might argue that they do so as an act of and from a position of care. Indeed, it is in the “making sure” where we find a combination of watching, concern, and security. In public health, for example, and particularly within Maternal and Child Health, surveillance plays a vital role in monitoring health outcomes and inequities, producing data that serve as the basis for potentially life-saving intervention. This panel is a provocation to think through the potentially generative entanglements of surveillance and care in the domain of reproductive health. Whether by the State, healthcare providers, communities, loved ones, the self, or anyone else, we ask: What is “surveillance care?” What are the claims of surveillance with respect to care, healthcare delivery, and public health as it relates to reproductive health? How does surveillance care affect different marginalized populations? How does surveillance care shape power dynamics and social relations? In what ways do technologies, and uses of them, both old and new, facilitate or undermine surveillance care? In what ways do shifting constellations of gender norms intersect with surveillance care? Where may surveillance care conspire with or contradict the interests of reproductive rights or reproductive justice?

Richard Powis, Adrienne Strong, Ellen Foley, Rahi Patel, Megan Cogburn, Nicole Pelligrino

1-225 Language And Public / Global Health

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

02:15 PM to 04:00 PM

This panel explores the linguistic and cultural processes through which public and global health are defined, valued, and materialized, examining how these processes intersect with, reproduce, or transform existing inequities. Public health and global health were thrust into the spotlight with the emergence of the COVID-19 pandemic. This panel addresses the role of these fields in the pandemic while also contextualizing this historical moment within a broader established scholarly approach to public and global health at the nexus of linguistic and medical anthropology. This panel thus seeks to stimulate dialogue at the intersection of linguistic and medical anthropology, especially in research contexts that focus on the power and role of biomedicine in health interventions.

Drawn from ethnographic research in Botswana, Brazil, Georgia (eastern Europe), the United States, and Mexico, the papers in this panel analyze both the cultural specificities of space and place and also the capacity of health discourses to mobilize resources within and across borders or to modify and even impede their flow. Panelists address topics such as: language, social identity, and the constitution and maintenance of institutions and institutional norms; mediatization and its consequences in global health discourses; the communicative constitution of public and/or global health ethics; and the communicative processes used to position public and global health as distinct spatio-temporal, moral, and professional domains. These papers also address the communicative constitution of gender, affect, embodiment, community, and technoscience, emphasizing the power of metrics, informatization, techno-optimism, and biomedical authority to shape the field. The ensuing discussion will be multifocal yet coherent, pointing both to the protean role of language and communication in public and global health, and to the contemporary state of this lively interdisciplinary intersection.

Steven P Black, Betsey Brada, Ashlee Dauphinais, Paja Faudree, Martha Lincoln, Natalja Czarnecki

### [1-230 Projects, Places, And Relations Through And Beyond The Nation](#)

Oral Presentation Session (In-Person)

General Anthropology Division

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: In Foss, a rural community in the mountains of Norway, a coworking space based on fibre broadband has since its inception in 2013 become a catalyst for social change. For the past 30 years, the majority of Foss' youth have moved to the cities pursuing higher education, skills training and employment opportunities.

Paper 2: This paper is based on empirical fieldwork conducted in 2022 on South Asians (specifically Bangladeshi undocumented / documented migrants) awaiting entry at the US-Mexico Borderlands. It investigates evidence from anthropology and archaeology that documents the construction of border and security walls throughout history, as well as the impacts of these walls.

Paper 3: Starting in the 1960s, the Chinese and Tanzanian states developed a cooperative relationship premised on the principle of the "poor helping the poor" (Monson 2009). The principle, reflecting the broader Third World project of institutionalizing new forms of global interdependence "without

domination” (Getachew 2019), informed the governance of economic exchanges and people-to-people interactions among Chinese and Tanzanians.

Paper 4: In a historically Tibetan region of central China lies a park called “Fairyland,” a seemingly untouched and otherworldly natural wonder. In a country where most protected areas exist in name only, Jiuzhaigou National Park is by contrast an internationally acclaimed UNESCO World Heritage Site. Zahir Ahmed Tom Bratrud Derek Sheridan Leah Nugent 1-235 Religious And Spiritual Influences On Human Biology: The Unsettled Landscapes Of Bodies In Culture Oral Presentation Session In-Person Invited Session Biological Anthropology Section 02:15 PM to 04:00 PM Much as sending male anthropologists to interview Indigenous men about hunting behavior in the early 20th century undermined the validity of anthropology as science, so too do secular scientists studying human variation often give short shrift to the impacts of religion and spirituality on human biology. This superstructure that can, at one extreme, have profound influences on the entire growth and development of individuals within strictly religious upbringings, is often limited to a single or limited number of control variables. This lack of attention to extent of religious/spiritual beliefs and practices also limits the generalizability of our findings about the nature of humanness.

Biological anthropologists have considered the impacts of numerous socio-cultural and environmental variables on contemporary variation in biological characteristics/features. The identification of suitable variables for research has been structured by a sequence of theories identifying different sets of variables among the many in the socio-cultural and environmental exposome. Recent research has emphasized the role of political economic features as occupying a primary and overarching position in identifying forces influencing biological features of populations. This view is very consistent with the backgrounds of the researchers themselves, who are predominantly from communities where social stratification organized by political economic forces permeates their lives deeply. However, other theoretical lenses are available to identify different influences that may be developed by persons with diverse personal orientations. The role of religion and its prescriptions and proscriptions on behavior—or even the guidance provided by less institutionalized spiritual practices—is another set of influences that has been less well perceived by researchers embedded in a secular worldview. Though its influence has been underappreciated, religion and spirituality organizes the activities of vast numbers of humans around the globe, yet the capacity for religion/spirituality to alter biological features of the human populations is understudied.

Christopher Lynn, Jessica Hardin, Eric Shattuck, Bonnie Kaiser, Joshua Brahinsky, Susan Schaffnit, Susan Sheridan, Lawrence Schell

1-240 Settling For Unsettling Places: The Politics Of Dwelling In Ambiguity (Part 1)

Oral Presentation Session (In-Person)

Critical Urban Anthropology Association

02:15 PM to 04:00 PM

While moments of unsettling may disrupt existing power structures, this panel invites reflection on re-settlement and asks: what happens when unequal landscapes are merely rearranged, not erased? How do people make do and live within processes of unsettlement that do not bring what they promised? Though revolutions and crises present themselves as ruptures, anthropologists have long shown that

these moments are also marked by continuities (Roitman 2013, Stoler 2008). Monuments, for instance, stand as an obvious testament to past political regimes; yet all manner of buildings, roads, and infrastructures outlive the political projects for which they were built (Fehérváry 2013). The relationships people form with(in) these materials often sit in uneasy tension with their prescribed purpose (Schwenkel 2020).

We propose that an ethnographic approach to unsettlement also requires us to attend to what remains fixed, so that we may more closely engage with the ambivalent juxtapositions of rupture and repetition that our interlocutors experience. In probing the multiple meanings of settlement, as inhabitation but also as negotiation, this panel sits in the discomfort and ambiguity of political misfires, destruction and disinvestment, and moments of disjuncture (Berlant 2011, Gordillo 2014, Reed 2020, Stewart 1996).

Our panels center stories that can help illuminate the politics and practices that people craft to live with or make something from unsettled landscapes. The presenters in this session (Part 1) turn to questions of displacement, memorialization, and making new homes to analyze how people grapple with the quandary of spatial and social dislocation. For Muslim Turkish immigrants in the US who are unable to return to their homeland, even in death, reworked imaginaries of a relationship to sacred timescape help to soothe and transform the pain of exile (Shively). Though their journey is presented as a grand opportunity, Syrian refugees resettling in Madrid, Spain, must similarly find ways of contending with feelings of disappointment and frustration once the shine of their arrival wears off (Wagner). The papers in this session seek to understand the ways that the continuities and rupture of political unsettlement are articulated into the built environment and made legible through new and renewed practices of remembrance. The Egyptian Nile valley is dotted with caves, previously sites for Coptic Christian pilgrimage and worship; one cave, in particular, has been reclaimed as the focus of a new Coptic Orthodox monastery (Michka). Exploring attempts to reclaim this cave as a historical site offers insight into how places are rendered sacred. The proliferation of memorial work in Albania, in which designers are similarly struggling to collectively narrativize and concretize the significance of place, raises core questions about how to adequately define past suffering (Rocker). Black township residents in Cape Town, South Africa, must reckon with “memorials” on a smaller scale: the material reminders of the apartheid regime found in their everyday lives and homes (Wrapp). Just as their relationship to the new democratic state is refigured in these domestic spaces, immigrants in self-built squatter settlements outside Santiago, Chile, negotiate a process of developing new forms of citizenship, constructing a self as they construct their homes (Pérez).

Melissa Wrapp, Mariel Gruszko Kim Shively, Jacqueline Wagner, Aaron Michka, Kailey Rocker, Miguel Pérez, Smoki Musaraj

## 1-250 The Anthropology Of Mormonism, Or, The Familiar Strange Roundtable / Town Hall (In-Person)

Society for the Anthropology Religion

02:15 PM to 04:00 PM

What can the study of Mormonism bring to anthropology?

The past two decades have seen the rise of a robust anthropology of Christianity (Bialecki, Haynes, and Robbins 2008) generating unique insights for anthropology on such topics as language, ethics, and temporality. There have also been rich theoretical discussions around specific Christian branches, such as Pentecostalism (Coleman, Hackett, and Robbins 2015), Eastern Orthodoxy (Hann and Golz 2010), and Catholicism (Norget, Napolitano, and Mayblin 2017). By contrast, the anthropology of Mormonism is still

relatively nascent and scattered, neither a commonly heard descriptor, nor a focus of many course titles, journal issues, etc.

Yet anthropologists are doing work with Mormonism that contributes to anthropology in intriguing ways on a variety of topics – from metapersons to gender, from kinship to secularism. Scholars have noted, for example, the rich potential of the embodied cosmology and kin-centric soteriology of Mormonism to trouble assumptions about modernity and religion.

This roundtable highlights this rich scholarship by bringing together scholars who may or may not consider themselves “anthropologists of Mormonism” but who have done work with “Mormons” broadly conceived (i.e. any of the Latter Day Saint restorationist faiths, including but not limited to the Church of Jesus Christ of Latter-day Saints). We aim to take stock of the anthropology of Mormonism: its trends thus far, the conversations it is intervening in, and where it may be going.

This roundtable will discuss both differences and common themes in our diverse ethnographic projects with Mormon communities. We also wish to discuss a series of broader interest questions: What could a more self-conscious engagement with Latter Day Saint groups bring to anthropology? Could it help to (in line with year’s conference theme) “unsettle” the landscape of our field, both within and beyond the anthropology of religion? In this regard, we echo the question by Fenella Cannell: “What happens to various anthropological ‘givens’ if you have, instead, a strikingly different form of Christianity?” To put it more simply: what is it about Mormonism that’s interesting (anthropologically)?

We will also explore the methodological and ethical particularities of working with Latter Day Saint groups. How do we write about groups which some regard as a “repugnant other” (Cannell 2005), so as to render Mormon lifeworlds legible? Are there ways to “make the strange familiar”, in Ruth Benedict’s classic phrasing? Finally, what role, if any, do our positionalities play?

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Adam Dunstan, Erin Stiles, Erica Hawver, Jon Bialecki, Katryn Davis, Liz Thomas, Fenella Cannell

[1-255 The Anthropology Of Policy: Recent Books In The Field](#)  
Conversation or Debate (In-Person)

Association for the Anthropology of Policy

02:15 PM to 04:00 PM

The anthropology of policy is nearing its fourth decade as a sub-field, and its twentieth anniversary as a distinct unit within the AAA (Wright 2006). These histories have generated exciting growth in participation, canon, and reflection. Yet, as a comparatively junior sub-field, these accomplishments have been dramatically dampened by the pandemic-driven absences of the last few years, including opportunities to place new ethnographies of policy into public engagement with each other. Inspired by and reflexive about the annual meeting theme's invitation to re-honor, reconsider, repatriate, and liberate a so-called settled "scape," this Conversation/panel features a collaborative conversation with authors of recent monographs that engage with policy as a dynamic and multi-relational people-centered processes and constellations of wide-ranging more-than-human actors. Authors critically examine policy from the invisible (Peters) and the affective (White) to the expressive (Schwartz), demonstrative (Powers), and mobile (Østebø); from the local (Østebø, Lea, Yamada) to the national (Yamada, Lea, Powers, White) to the international/transnational (Peters, Lea, Schwartz, Østebø). By critically exploring the unruly flows and trans-scalar imaginaries of idealized (and so-called 'settled' policy models) and their relationship to practice, this Conversation foregrounds an expansion of the traditions of the anthropology of policy. Facilitated by ASAP's column editor for Anthropology News (Raskin), we hope to engage in a discussion of what settlement (and scapes) mean in the Anthropology of Policy. The panel will be of particular interest to anthropologists of international development, global health, education, state administration, indigeneity, minoritization, cultural pluralism, sovereignty, the arts, social movements, science and technology studies, extractivism, sensorialism, and war and peace, as well as scholars of Africa, Asia, Australia, and the Pacific Islands. We aim to jovially and casually examine cross-cutting themes, debates, and theoretical and methodological advancements reflected through the books; to entice readership; and to inspire others to produce books on the anthropology of policy.

Ted Powers, Tess Lea, Sarah Raskin, Marit Tolo Østebø, Rebecca Peters, Jessica Schwartz, Naomi Yamada, Daniel White

## 1-260 The Multiple Body: Revisiting Gender Formation, Reproduction, And Intimate Encounters

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: Why do our bodies learn new habits but resist others? How do we incorporate new ideas, discourses, and values in the constitution of our bodies? How do our gender and class positionalities shape how we inhabit our bodies?

Paper 2: Nonconsensual control over women's reproduction comprises a continuum of practices including Forced Sterilization and Coerced Contraception (FSCC), which refer to forcibly or coercively ensuring that women are no longer able to permanently or temporarily procreate. Whether state-sanctioned, part of a public health intervention, or supported by diffusely circulating dominant discourses, FSCC is an enactment of the societal belief that only certain people are worthy of reproducing.

Paper 3: Men migrate from their villages in Bihar and West Bengal to Delhi, India to pedal cycle rickshaws as a way to earn money and meet the male breadwinner expectation. The imperative to earn

and be proper breadwinners heavily influences their migration patterns and labor practices, however their work and migration are also impacted by a number of intimate relationships.

Paper 4: In this paper I shed light on the centrality that a thin and delicate membrane, the hymen, acquired in different fields of knowledge focused on female sexuality, virginity and sexual honor. I base my argument on the studies I conducted in Brazil, which highlight the surprising centrality that the hymen gained in this disciplinary field, erecting itself as a diacritical element for the verification of rape as a crime. Farha Ghannam Marieliv Flores Villalobos Patrick Beckhorn Larissa Nadai 1-265 Triggers, Trauma, And Treatment: Unsettling Landscapes Of Care Oral Presentation Session In-Person Society for Psychological Anthropology 02:15 PM to 04:00 PM This panel seeks to unsettle landscapes of care through the lens of “triggers”, “trauma”, and “treatment”. Panelists will dissect the ways expert knowledge is created, shared, and contested, suggesting that local understandings, endeavors, and embodiments matter in the experience of health care and recovery. This panel is specifically interested in presenting research on trauma, triggers, and treatment, as many treatment modalities (particularly in mental and behavioral health) view trauma and triggers as intimately related inside the individual. In unsettling notions of how trauma, triggers, and treatment relate, papers will deconstruct expert knowledge, participants' lived experience of care, and specific regimes of care.

“Triggers” are broadly understood to represent stimuli (physical and psychological) which have the ability to shape the way individuals perceive, interact, and process internal and external landscapes. Triggers also exist in the cultural lexicon carrying certain political and cultural baggage. At the same time, discourses surrounding triggers indicate changes in rhetoric on mental and behavioral health which has proliferated, especially during the COVID-19 pandemic. There has been little research in anthropology on triggers, a subject that has been mostly relegated to psychological and neurosciences. As such, “triggers” as an object of interrogation represent a window into interactions between the mind-body-world, encompassing cultural and “expert” rhetoric.

Similarly, “trauma” is an instructive experience through which landscapes of time and space are forever changed. Trauma comes in many forms. In this panel we explore physical and psychological traumas which, much like triggers, forever shape how individuals navigate their landscapes. Trauma here is at once an instantaneous experience and a constant making and remaking of individual lives which has also taken on special significance in the context of a global pandemic and reckoning with structures of oppression.

Finally, “treatment”, broadly constructed, is a landscape of change, often interacting with and shaping “triggers” and “trauma” both externally and internally. For those experiencing mental and behavioral health crisis, treatment is posed as a pathway to “normality” or “recovery”. Other times, treatment is understood to broadly shape culture and conversation related to health and health care. From substance use to traumatic spinal cord injury treatment shapes perceptions of self, community, and cultures of care.

Further, landscapes of behavioral and mental health in anthropology have often focused on cultural and structural constructions of care. This panel is specifically interested in work that speaks to mental and behavioral health care as not only a psychological, but biocultural experience, incorporating ideas or theories such as: embodiment, biocultural anthropology/development, local neurologies, or biopsychosocial approaches. The ultimate goal of this panel is to challenge expert knowledge, unsettling the logics of care or dominant perspectives in health care and recovery.

Breanne Casper, Daniel Lende, Rebecca Lester, William Lucas, Ellen Kozelka, Michael Oldani, Tawni Tidwell



## 1-275 Unsettling Neoliberalism As An Explanatory Model For Socio-Economic Change Oral Presentation Session (In-Person)

General Anthropology Division

02:15 PM to 04:00 PM

For nearly twenty years, neoliberalism has proven a popular explanatory model for anthropologists seeking to understand the inequalities and structural violence impacting and challenging their research participants and interlocutors. From work with refugees in the US "neoliberal borderlands" to "studying up" into the "neoliberal" practices of Wall Street bankers and international microlending agencies, anthropologists have used neoliberalism to unite experiences across the world, deconstructing the boundary between "the home" and "the field." Yet, a rise in populist national sentiment, government spending (especially during the pandemic), and protective economic policies and bureaucracy challenge the use of neoliberalism as an apt explanatory mechanism. Heeding Ferguson's (2010) call to rethink critiques of neoliberalism, this panel invites papers that challenge standard uses of "neoliberalism" as an explanatory framework. Our call is for a focus on grounded ethnographic specifics that advance analytical frameworks beyond neoliberalism to explain experienced by our research participants and interlocutors and devise practical interventions within an applied context.

Dillon Mahoney, Krista Billingsley, Renice Obure, Emily Holbrook, Shaye Soifoine, Danee Ruszczuk, Olubukola Olayiwola, Roberta Baer

## 1-280 Unsettling The Landscape Of Mena Anthropology Through Performance Oral Presentation Session (In-Person) Invited Session

Middle East Section

02:15 PM to 04:00 PM

Although the anthropology of the Middle East and North Africa (MENA) region has evolved significantly since Lila Abu-Lughod outlined the dominant "zones of theory" (Abu-Lughod 1989), the research landscape in this subfield remains relatively static. Segmentary lineages and the harem are no longer prominent research topics, but studies of Islam and women still loom large. As Deeb and Winegar have pointed out (2012), much research has also focused on nations and the state, violence, and modernity. Yet many aspects of life in the Middle East and North Africa remain under-studied, some due to American and disciplinary politics (Deeb and Winegar 2016). The lack of academic literature on a wider range of theoretical topics and social issues contributes to skewed perceptions of the region within our discipline and in the general public.

Recently published works in MENA anthropology are expanding the scope of topics and theoretical issues addressed in the subfield beyond the long-standing emphasis on Islam, women, and the nation-state, analyzing, for example, LGBTQ+ identities and expression, technology and social media, animals and the environment, as well as popular culture and the performing arts.

Inspired by the theme of this year's annual meeting, this panel presents several papers that will contribute to goal of unsettling the landscape of the anthropology of the Middle East and North Africa (MENA) region by using the lens of performance, broadly conceptualized, to examine less common and

marginalized topics, including dance, media, the arts, and queer identities. Margaret Morley Benjamin Ale-Ebramim Zeynep Sertbulut Justin Malachowski Joshua Rickard Jane Goodman 1-285 Unsettling The Page: Graphic Design, Visual Anthropology & The Futures Of Image-Driven Scholarship Roundtable / Town Hall In-Person Society for Visual Anthropology 02:15 PM to 04:00 PM Visual anthropology has long recognized that film, photography, illustration, and other kinds of multimodal work can play a critical role in anthropological knowledge production. Yet, anthropologists often omit graphic design in these conversations, continuing to outsource this labor to technicians and designers with little or no training in anthropology. Not only is less care and interest paid to these considerations, there are fewer places where this kind of sensitivity and reflection are taught. This roundtable brings together anthropologists who have been at the forefront not only of theorizing graphic design but also of practicing it. Fostering an engaged conversation, it promises to draw visual anthropology into a largely overlooked landscape of critically creative practice.

In anthropology, graphic design has historically been mediated through collaborations with professional designers. This is most evident in publications and museum exhibitions. There has been a great deal of writing recently about design from a variety of approaches ranging from the study of designers to the theorization of design as practice for anthropologists. Despite all of this, there is relatively little work specifically on graphic design. A recent resurgence of interest in the photo essay as a mode of publication belies the fact that there has been no sustained engagement with thinking critically about the creative assemblage of elements on a page, otherwise known as 'layout.' Technique and thought within a critical frame have rightly coalesced around the digital in its dramatic rise to ubiquity. While we may be driven to experiment with the intersections of thinking and making, one has a sense that graphic design is seen as a kind of pastime or as a merely decorative practice — something best left to technicians (designers) or those with spare time on their hands.

This roundtable proposes graphic design as a site for reimagining how anthropologists produce knowledge and how we can do so in dialogue with our interlocutors. It also poses questions about the future of image-driven academic publishing. How can anthropologists engage with design given the current shift towards open access publishing, the push to standardize journal formats, and restrictions regarding authorship? How can we "re-design" editorial projects to provide room for publications that seriously engage with images and layout? What publishing futures might we imagine that make it possible to situate design as a site of anthropological engagement?

In 2015 Jean Dennison urged anthropologists to treat graphic design more seriously, arguing that such effort can "help us rethink our relationship to the ethnographic project itself" (2015: 106) through collaborations and attention to 'social design' and other movements. With this in mind we propose a panel that draws on diverse projects that intersect with an ethos of experimentation scaffolded by a commitment to ethics. Presenters in the panel will engage in a wide ranging conversation, drawing on experiences from the Critical Visions program at the University of Cincinnati, to the photo-essay magazine *Writing with Light* and the Greeting Cards for the Anthropocene project alongside collaborations among Indigenous type designers, a joint Ghanaian-Dutch aerial photography experiment, the redesign of *Visual Anthropology Review*, as well as book projects that have used photography and layout as tools for analysis and critique.

Craig Campbell, Lee Douglas, Darcie DeAngelo, Stephanie Sadre-Orafai, Mark Westmoreland, Jean Dennison, Karen Strassler

## 1-290 Violent Atmospheres: Political Ecologies Of Livelihoods And Landscapes In Crisis In Southeast Asia

Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

02:15 PM to 04:00 PM

In Southeast Asia, atmospheric violence emerges from the haze plumes of burning of palm oil plantations, the invisible but powerfully tangible spread of viral flows, and the subordination of swidden farmers who have long depended on fire to clear land for new crops. Yet only recently have political ecologists drawn attention to the volumetric social and environmental character of such events. While political ecologists have examined violent environments emerging from conflicts over resources in intensifying capitalist political economies, very few have brought volumetrics to bear on the political ecology of livelihoods and landscapes in crisis in Southeast Asia. This roundtable accounts for the relationship between resource conflict and socio-ecological violence, on one hand, and the integration of subterranean (pits and plots), terrestrial (dams and displacement), and aerial materialities (aerial altercations), on the other. Participants demonstrate how carbon and fire in the air, coal underground, and trees that occupy both surface and subterranean space, as well as pathogens that circulate in unknown ways, cannot be fully understood by traditional notions of space and territory. The volumetric turn in the social sciences accounts for the three-dimensional sphere within which social and environmental phenomena take place. Thinking volumetrically helps us retheorize intensified resource exploitation and its influence on atmospheric space in Southeast Asia. The region regularly experiences volumetric moments and periods of violent atmospheres (e.g., dust tsunamis, suffocating haze, fierce fires, landscape ruptures, viral pandemics)—and often intractable efforts to govern and mitigate them—that derive from intensifying resource extraction and production. This roundtable addresses these internal contradictions of capital accumulation and how resource conflict triggers recent livelihood and landscape crises throughout the region. Discussants will challenge terrestrially bound notions of violence and conceptually push the atmosphere—as a social and spatial entity—into new theoretical domains by exploring its volumetric, scaled dimensions. By integrating emerging work on volumetrics with political ecologies of livelihoods and landscapes in Southeast Asia, this roundtable accounts for the corrosive effects of capital overaccumulation that find both powerful social and material expression in not only the terrestrial context of forests and plantations but also in aerial and subterranean spaces. Mary Mostafanezhad Wolfram Dressler Jonathan Padwe Shea Frydenlund Sarah Milne Tani Sebro Mia Bennett Jerome Whittington Eli Elinoff [elinoff@vuw.ac.nz](mailto:elinoff@vuw.ac.nz) Franck Billebille [billebille@berkeley.edu](mailto:billebille@berkeley.edu)

1-295 Virtually Anywhere: Unsettling The Landscape Of Study Abroad Oral Presentation Session In-Person Council on Anthropology and Education 02:15 PM to 04:00 PM In restricting face-to-face interaction, the pandemic years upended a number of the pedagogical practices that many of us find at the heart of our teaching. Responding to these challenges called for a new proficiency in platforms for remote teaching and discussion. While this unsettled many of our approaches to educational practice, in no arena was it more powerfully felt than study abroad programming. Study abroad offerings, for the overwhelming majority of colleges and universities, simply shut down or were indefinitely postponed. Access to international travel was sharply curtailed, airlines drastically reduced flights, and many countries closed their borders to international travelers. In response, many programs shifted to online approaches that seemed antithetical to the emphasis on embodied immersion that is the hallmark of study abroad experiences.

This panel pursues the following question: how can study abroad—a practice that depends on being embedded in a landscape of ostensible difference—be conducted without leaving home? What have we

learned from the last two years, and how might it influence both future study abroad and classroom efforts to increase intercultural awareness? What are the benefits and the challenges of virtual and classroom approaches to achieving competencies associated with international education programs, and stripped of lived context, how do we imagine and classify these competencies?

On this panel, we explore virtual programs built at different stages of the pandemic to allow U.S. and international students to experientially engage in various ways with East Africa, Indonesia, Japan, Morocco, Peru, and Singapore. We understand that there is no reset button for study abroad—the lessons drawn from responding to the pandemic have implications in rethinking questions of sustainability, the democratization of virtual platforms, strategies to challenge the “student bubble” of international travel, and a reimagining of the guest-host binary in intercultural exchange. These changes unsettle the taken-for-granted geographies of study abroad, calling for an assessment and re-articulation of its primary goals, and a sober reflection on the common sense of what it means to be immersed in the landscapes of difference, variously conceived.

Gareth Barkin, John Bodinger de Uriarte, Lauren Collins, Jennifer Coffman, Neriko Musha Doerr Michael, Di Giovine

1-490 Affect And Unsettling Anthropology's Encounter With Disasters Oral Presentation Session In-Person Society for Cultural Anthropology 02:15 PM to 04:00 PM This session enquires into the role of affect in disasters. In particular, we look to probe how theories of affect disrupt our critical engagement with the practices constitutive of disaster governance and the political ramifications such practices bear for collective life across different sites throughout the world. Theories of affect have come to increasingly unsettle anthropological investigations into disasters. Such is the case when we come to think of affects as modes of sense-making through which to recognise the entanglement of large disruptive events into configurations and understandings of collective life (Massumi, 2009). These debates have opened to new registers of scholarly inquiry into how people experience disasters in terms of having to negotiate with feelings of loss, anger and so forth. At the same time, literature has probed how affect functions as a ‘target-object’ (Anderson, 2014) that also organises and facilitates practices of governance. This might include ways in which affects are enwrapped into attempts to prepare emergency responders for the inchoate scenes they will encounter in a disaster's midst (O'Grady, 2019) but also how feelings of belonging are (or are not) accommodated in efforts to rebuild places in the wake of disaster (Barrios, 2017). Theories of affect have shown a critical capacity to extend conceptualisations of disasters' temporality. Arguments have developed concerning how fear, apprehension or dread about future emergencies proliferate in “anticipatory states” (Choi, 2015). The forward-looking aspect of anticipating disasters may lead, for instance, both to nervous anxiety and to yearning, to a “need to know” (Adams et al, 2009). Simultaneously, claims too have arisen about how reading life through affect can work to elasticise the impacts that disasters bear beyond official government claims as to their ‘beginning’ and ‘ending’. This re-temporalisation of disaster via theories of affect has accelerated renewed interest in how we might situate both the experience and governance of disasters within the broader historical-political realities in which they occur. Such arguments relate to how affect opens up to new forms of critique concerning the relationship between disasters and ongoing processes of colonialization (Bonilla, 2020). Alternately, affects have proven pivotal in making sense of the envelopment of ‘exceptional’ moments of disaster into everyday life: something compelled by lives lived in the ever-present backdrop of climate change (Anderson et al, 2020) and on the precipice of financial collapse (Berlant, 2011).

Contributions in this session probe how affective encounters and exchanges with people experiencing disasters may unsettle understandings of disaster governance and also the role of anthropology(ists) in disasters.

Pedro Silva Rocha, Lima Nathaniel O'Grady, Nobuko Adachi, Theresa Mentrup, Robert W. Schrauf, Patria C López de Victoria, Hanane Benadi, Kenneth Little, Roberto E. Barrios

rebarrio@uno.edu 1-495 Anti-Carceral Methods And Abolitionist Futures Oral Presentation Session In-Person Association for Political and Legal Anthropology 02:15 PM to 04:00 PM This panel takes up anthropological provocations

that carcerality exceeds prisons and the workings of law enforcement agencies. Captivity offers a capacious analytic for understanding ongoing, emergent, and unexpected forms of containment and confinement (O'Neill and Dua 2018, Doughty 2018) and abolitionist and anti-carceral approaches to anthropology can open new ways of mapping these diverse spaces and processes (Shange 2019, Ralph 2020, Pearson 2021, Burton 2021). It asks what are the intellectual crosscurrents between the methods of anti-carceral organization and activism in different times and places? How is the shifting horizon of carceral reform and abolition envisioned, and what imaginaries and vocabularies make this possible? What alternative spaces and subjectivities enact departures from or defy the logics of capture and captivity? Trishna Senapaty, Heath Pearson, Kristin Doughty, Noah Tamarkin, Megan Raschig

1-500 Are You Unsettled? Oral Presentation Session In-Person Association of Black Anthropologists 02:15 PM to 04:00 PM

A riff inspired by Jimi Hendrix, this panel seeks to unsettle assumptions of experience and authority in anthropology. Bridging cross-cultural analysis of Kpop, opera, corporate Afrofuturism and anime rap, we explore the politics of worldbuilding and worldmaking in genres assumed to be disparate in popular imaginaries. Engaging speculative cities, virtual communities, fanworlds, music—irl and online—we center historically marginalized ethnographic space. Grounded in legacies from Hurston to Harrison, we recognize that these practices are not “new.” We seek to make pre-manufactured questions defunct or irrelevant. Are you unsettled? If so, welcome to the “new” norm.

Dawn-Elissa Fischer, Giselle Peralta, Paul Richardson, Kola Heyward-Rotimi

### 1-505 Becoming Teachers

Oral Presentation Session (In-Person)

Council on Anthropology and Education

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: Higher education, by its very design is hierarchical, with tiers of students and teaching and academic faculty progressing through prescribed ranks that structurally and symbolically confer power and authority. Given the structures of power within the spaces of teacher education, we intentionally use the word “territory,” which acknowledges power and colonial notions of ownership and sovereignty related to knowledge and who might assume the role of teacher.

Paper 2: Many well-intending teachers perpetuate racism within their schools and classrooms. Teacher education programs have an urgent responsibility to shift teachers’ attentions from their intentions of equity toward the impact that racially uninformed practices have in their classrooms.

Paper 3: As part of a larger, binational, applied study that asks how preservice teachers are prepared to meet the particular needs of mobile students, this study compares the different contexts of teacher preparation in the US and Mexico. With the larger study’s acknowledgment (a) that student mobility can be hazardous to students’ educational success and (b) that mobility is becoming more frequent, figuring out if/when/how teacher education programs broach the topic of student and family mobility is becoming more important.

Paper 4: Teachers have a unique opportunity to draw upon the resources and networks that multicultural, multilingual students hold to subvert racialized systems of power in schools (Gay, 2002; Ladson-Billings, 1995), particularly through an understanding Community Cultural Wealth (CCW; Yosso, 2005). However, teachers themselves utilize an impressive taxonomy of resources to succeed in their journey into and within the profession.

Paper 5: "...I think I may not be able to see class difference, because what I see are middle school black kids. I mean I know this kid is mean, and this kid is nice, but in my mind, I'm just thinking "Oh, they're from the same place".

Edmund Hamann, Tricia Gray, Laura-Ann Jacobs, Steven Morrison, Rachel Throop

### 1-510 Digital Domains Of Economy

Oral Presentation Session (In-Person)

Society for Economic Anthropology

02:15 PM to 04:00 PM

Abbreviated abstracts:

Paper 1: Geertz (1979) depicted the suq as a place where the search for information is the name of the game. He argued that the lack of reliable market information in the suq was channeled through bargaining and intensive information search.

Paper 2: Cell phone salespeople in Korea are called 'phone-pari', because they have become subjects of hatred and contempt in Korean society. 'Pari' itself is a word that connotes the criticism and disparagement of salespeople's activities that ignore customers' rights and only seek their own profits.

Paper 3: Smartphones and apps have become an ingrained part of daily life for many people around the world. This has led to a public concern with attention, specifically the perceived scarcity of attention in a world of smartphones trying to monetize attention by "attracting it, hooking it and holding it" (Schüll 2021, 361).

Paper 4: As a major producer of the world's food, especially of primary commodities like soybean, cotton, and sugar, Brazilian industrial agriculture has become attractive to local startups that develop digital technologies. Looking for markets to expand their business, entrepreneurs target industrial farms for their low level of digitization paired up with high levels of productivity and profitability.

Paper 5: The housing landscape within the US is changing. Younger generations are stuck renting, unable to afford homeownership as their parents had, and remote work during the COVID-19 pandemic has

prompted an exodus from previously crowded and expensive cities and states, especially as real estate prices soared to new heights.

Paper 6: The biometric-linked unique identity number in India, called Aadhaar, has made individuals visible to the state and market in a way that they have never been before, and in doing so has moved power away from citizens (Mariganti 2009). The Aadhaar has been likened to the cross-hairs of a gunsight, allowing the individual to be targeted with precision for any purpose (Sarkar 2013).

Hsain Ilahiane, Lee Hye Ji, Eva, Iris, Otto Ana Badue, Jessica Bradford, Nithya, Joseph

### 1-515 Digital Forms As Object And Method

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: The early months of the Covid-19 pandemic were filled with uncertainty and fear. This was evident to me from what I observed being shared on social media sites like Facebook and Instagram.

Paper 2: Currently, more than 90 percent of youth are social media users, and nearly half report being online almost constantly. As such, social media is a critical space for exploring identity and sociality.

Paper 3: While researching processes around national smart city mandates in China, I observed that local governments and startup companies thought of themselves as policy generating nodes within a massive machine learning assemblage at the national scale. Like other so called "AI" techniques, machine learning is made possible by combined breakthroughs of scale in computer processing power and digital storage. Yet, at its core, it is driven by a simple process: trial-and-error. In this paper, I show how participants in China's regional governance use the logics of machine learning to interpret the late paramount leader Deng Xiaoping's adage: "It doesn't matter whether a cat is black or white; as long as it catches mice, it is a good cat" (不管黑猫白猫，捉到老鼠就是好猫).

Paper 4: We are living in a global village, and most of the inhabitants of the earth are connected using new media technologies. This means that an incident at one side of the world most of the time has had a direct global contribution.

Paper 5: Sometime in the mid 2000s, US social media platforms initiated the so-called "pivot to video:" an algorithmic reprioritization of streaming video content on our feeds, a reorganization of the financialized programmatic advertising marketplace, and a bubble of venture-backed investments in digital content studios, departments, creators, and agencies. At one such viral video startup, located in

Seattle, WA, a group of early-career videographers, directors, producers, and editors would build a YouTube channel of viral videos, earning millions of views while courting more speculative investment attention within the attention economy.

Paper 6: In the Covid era, fieldwork poses health risks to the lives of both researchers and participants. Additionally, the environmental consequences of carbon emissions from repeated travel to sites of fieldwork present an ethical dilemma caused by the pursuit of anthropological knowledge.

Paper 7: AI caregivers provide care in high-stakes situations such as suicide ideation, even though the workers who create and supervise them (at my fieldsite and elsewhere) didn't intend this. In doing so, chatbots are not merely replicating the suicide prevention care that human care workers/volunteers provide; this chapter shows that in some contexts, nonhuman caregivers may allow users to be more "human" in their expression of suicide ideation. Therapeutic chatbots both do and do not witness, which means they decouple listening to the disclosure of suicide ideation from the obligation to report what a human user discloses to them.

Nicole Taylor, Dominic Matteucci, Jamie Wong, Arian Karimitar, Christopher Chan, Mary Hood, Valerie Black

### [1-520 Discourse, Music, Power: Honoring The Work Of Jonathan Hill](#)

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

02:15 PM to 04:00 PM

The work of Jonathan D. Hill as an Amazonian ethnographer has been inspiring and groundbreaking for a number of generations of anthropologists in the U.S., South America, and Europe. His book, *Keepers of the Sacred Chants* was a milestone in the departure from the structuralists analysis of myth which he followed with the edited volume on *Rethinking History and Myth* that tackled Amazonian discourse in an entire new direction. Instead of looking at myth as a representation of universal principles organizing human thinking, he proposed to approach myth as a discursive practice that emerged from history and produced history. Indigenous peoples were not cold societies that rejected historicity but produced their own ideological representations through their discursive practices. In this way Hill's work became a discourse-centered ethnography that looked at myth as a naturally occurring social practice. He pursued his preoccupation for expanding our knowledge of the Arawakan language family with his edited volume *Comparative Arawakan Histories* in which he gave us a new understanding and appreciation for comparative work within South American linguistic families. On the other hand, he expanded our views of discourse by putting it in relation to musicality. He showed how music in Amazonia is central to producing world changing semiotic practices through poetic expressions that cannot be articulated solely by referential practices. In his edited volume *Burst of Breath* and his book *Made-From-Bone*, music and discourse work as agentive forces that expand and organize history and in doing so become central to any understanding of power. This extensive body of work shows how his thinking has always been guided by a desire to push younger generations of scholars to think and organize their work around what matters. For him this has always been a deep sense of history, an understanding that discursive practices are world making practices that should lead us to understanding power, and a commitment to see for meaning beyond the referentiality of words. In this session we honor Jonathan



Hill's legacy by reflecting on how his work has influenced our own work as linguistic anthropologists. We show how working at the intersection of discourse, music, and power has become central to our ethnographic practice. We gather papers from scholars that have worked in and out of Amazonia showing the range of influences that Hill's work has achieved and its continuing import to the questions and concerns of the present and future.

Anthony Webster, Juan Rodriguez, Aimee Hosemann, Patience Epps, Janet Chernela, Juan Castrillón, Laura Graham

## 1-525 Diversity Of Knowledge And Ethnographic Inquiry Oral Presentation Session (In-Person)

National Association of Student Anthropologists

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: Laura Nader's famous call to "study up" has been discussed in many forums. However, the fact remains that most anthropologists interested in power, especially graduate students, continue to study the effects of power among vulnerable populations rather than the workings of power among social elites and other powerholders.

Paper 2: Diversity, equity, and inclusion campaigns of late focus strongly on creating a sense of belonging among their community, but should belonging be the goal? Is belonging inherently about conforming? Feelings of belonging and inclusion are highly correlated with positive outcomes across a range of disciplines.

Paper 3: While special education programs are plentiful in the United States, higher education programs for students with intellectual and developmental disabilities (I/DD) remain minimal. Inclusive postsecondary education (IPSEs) programs strive to include students with I/DD into "normative pathways," i.e. the life avenues that are usually taken by non-disabled peers (Uditsky and Hughson 2012, 299). As of 2019, according to Think College, there are at least 265 two and four-year non-degree college initiatives in the US with IPSE programs designed to support students with disabilities (Brewer and Movahedazarhouli 2021, 994).

Paper 4: Camming—shorthand for "webcam"—is a form of sex work in which "cam" models sell their body image online through computer-mediated interactions. While camming predates the COVID-19 pandemic, quarantine restrictions paired with the widespread adoption of remote work has normalized such digital intimacies as a mode of sexual expression, fantasy, intimacy, and erotic connection. Marion Loughheed Kailee Behunin Hannah Baguesse Fernanda Veiverberg 1-310 Democracy, Conservatism And The Religious Right In Brazil Conversation or Debate In-Person Society for the Anthropology Religion 04:30 PM to 06:15 PM The contemporary political and cultural landscape points to an upsurge of extreme right-wing conservatism. This has affected the pillars of democracy in several countries in Latin America and in other parts of the world. Brazil, due to its regional importance, is one

of the epicenters of this process, especially since the election of Jair Bolsonaro as president of the Brazilian Republic in 2018. Among the political and social actors who provided electoral support and who exercise central functions in Bolsonaro's administration, the role of evangelical actors stands out. Evangelical sectors and President Jair Bolsonaro are aligned with the discourse in defense of traditional moral values, thus acting jointly against the "liberalization of customs and the weakening of family ties." Previously, evangelical leaderships classified politics as a profane space and, therefore, dominated by evil forces. Currently, this arena is seen not only as a place to present the public demands of this segment but also as a field of disputes over moral values. One can note that, in Brazil, the political actions of evangelical leaderships active in Bolsonaro's administration are constituted by an active – and not only reactive – conservatism. These actors seek more than simply contain the liberalization of values and customs, they dispute public morality proactively, claiming that their moral values are inscribed in the legal order of the country. In light of this, this paper analyzes the conservative actions of evangelical leadership in the Federal Government, describing the actions of these actors in the political arena in order to extend their moral values to the ruling of public space. We focus on the actions that intend to regulate family units and the social actions performed in the name of the Brazilian traditional family, which lead, as a result, to the regulation of bodies and behaviors, and to disputes over the moral field. Empirically, we have selected a central area for evangelical sectors in the Federal Government. Our analysis, therefore, is based on the branch where the conservative agenda is most consistently conducted: the Ministry of Family, Women, and Human Rights. This research has mapped the action of evangelical actors in this sphere, identifying how the regulation of the notion of "family", based on conservative values, guides and organizes public policies. Finally, it is important to highlight that the conservative political actions of evangelical leaders in order to regulate public morality not only shed light on how the notions of secularism, democracy, and laïcité, are disputed. They also help us understand the new configurations that these categories assume in the context of the advance of the extreme right-wing movements in the political spectrum and of conservative positions in government sectors and in civil society.

Henrique Antunes, Paula Bortolin

1-315 Democratic Discourses, Moral Categories, And The Politics Of Knowledge  
Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: Over the past decade, Indonesians have witnessed the emergence of a Muslim majoritarian political project that aims to ascribe privileged rights to a sections of the country's Sunni Muslim majority. Arising out of a populist sentiment that accentuates societal rifts based on religion, this movement is both deeply polarising and a source of sectarian antagonism within society.

Paper 2: This paper examines populist notions of loyalty within the framework of gift exchange. In 2015, then President of Argentina, Cristina Fernandez de Kirchner asked her beloved protégé, Florencio Randazzo, to end his candidacy as their party's presidential nominee, offering him the party's candidacy in a gubernatorial election.

Paper 3: The United States Federal Election Commission (2019) has called disinformation a major threat to democracy. A public discourse of condemnation and an academic field of Disinformation Studies have converged around the issue of information deemed malicious.

Paper 4: In December 2015, Argentines elected businessman-turned-technocrat Mauricio Macri as President on a managerial manifesto promising the “normalisation” of Argentina after “years” of “confrontation”, profligacy and mismanagement. Overshooting exchange rates, infrastructural overhauls, the re-pricing of basic services and other significant disruptions to daily life followed his accession to the post; this presentation examines how a certain Buenos Aires middle class – anxious for an iconic cosmopolitanism and modernity, economically liberal in a self-styled commonsensical way, imagining itself as a noble moral-ethical collective “beyond politics” – understood these events as a kind of moral redress, punctuating (Guyer 2007) the resumption of “normality”.

Paper 5: South Asia’s oldest conflict- the ‘Kashmir dispute’ has been much discussed in the varied geopolitical, and political circuits for several decades now. Any brief engagement with the intellectual debates ‘on’-the nature of the Kashmir dispute and the effects of the prolonged war-like circumstances on the everyday life of Kashmiris- would reflect the efforts put by social anthropologists to excavate the ‘truth’ about the dispute and its effects. ‘Truth’ in a conflict zone in the postcolonial context often unconsciously, gets classified into binaries of cause-and-effect dimensions. It is the realm outside of cause and effect that encompasses the multiverse of reality that needs our attention. Julia Fierman, Chris Chaplin, Misty Crooks, Juan Manuel del Nido Sarbani, Sharma 1-320 Engaging Anthropology In Latinx Communities Oral Presentation Session In-Person Association of Latina and Latino Anthropologists 04:30 PM to 06:15 PM The under representation of Latinx anthropologists have raised a number of questions about the importance of equity, inclusion, and representation in the field of Anthropology. This panel brings together a group of Latinx Anthropologists to discuss the relevance of Anthropology in communities. Participants will discuss specific case studies of how they have engaged anthropological theories and methods in community settings. We reflect on the challenges and opportunities for making anthropology relevant to solving pressing issues to create impactful and meaningful changes. Our goal is to generate examples that can be referenced to inspire the recruitment and retention of Latinx students in the field by providing clear examples of how anthropology can be used to examine, analyze, and work towards transformative change.

Maria Cruz-Torres, Guillermina Gina Nunez-Mchiri, Chavez Xochitl, Sergio Lemus, Konane Martinez, Margaret Dorsey, Miguel Díaz-Barriga, Carlos Vélez-Ibáñez

[1-330 Enter The Pyrocene: Thinking With Fire On A Burning Planet](#)  
Oral Presentation Session (In-Person)

Anthropology and Environment Society

04:30 PM to 06:15 PM

Enter the Pyrocene: Thinking with Fire on a Burning Planet

Fires are as fundamental to many of Earth’s systems as the waters that flow through its valleys and plants that blanket its slopes. Human groups often shape these fires. Cultural histories, economies, and

worldviews converge to influence the land's ecological character, from which flames emerge. Yet, across the planet, the overall land burned is actually shrinking. The disappearing fires are those that are skillfully tended, ecologically enriching, and often criminalized. Climate change intersects with this fire deficit, stoking destructive burns in Californian sequoia groves, Amazon rainforests, Indonesian peatlands, and other landscapes that evolved to thrive with fires of a different kind. The idea of the Anthropocene provided a framework for making sense of the new planet unfolding around us. The Plantationocene, Capitalocene, and others offer contrasting perspectives to show how these changes are the recent manifestations of culturally particular and historical processes. By inviting us to think with fire, the Pyrocene offers such an opportunity, illuminating the human processes that give form to flames across the planet.

This session "thinks with fire," to discuss what fire and its governance reveals about sociocultural processes of power, ideology, political economy, and environmental change. Relating to the conference theme, *Unsettling Landscapes*, our discussion will help unsettle assumptions of "wildfire" in the hopes of contributing to the decolonization of practices surrounding fire suppression and management.

Relevant topics can include, but are not limited to:

- a) How tracing the history of fire suppression can help us understand colonial processes
- b) How power is embedded in fire governance
- c) How fire becomes a political tool
- d) How communities are attempting to implement sustainable burn regimes to restore ecological health and cultural sovereignty
- e) What wildfires can tell us about the interrelated processes of land management, environmental disruption, and climate change.

Jordan Thomas, Tom Hanson, Marcelo González, Gálvez Bruno, Seraphin, Susan Charnley, Cynthia Fowler, Mareike Winchell

### 1-335 Ex-Centric Theorizing With The Horn Of Africa

Oral Presentation Session (In-Person) Cosponsored Session

Association for Africanist Anthropology

04:30 PM to 06:15 PM

"EX-CENTRIC" THEORIZING WITH THE HORN OF AFRICA

Drawing from Faye Harrison's (2016) framing around theorizing in ex-centric sites, this panel challenges longstanding ideas about imperialism, racism, and blackness in Sub-Saharan Africa and beyond from the perspective of peoples living in and from the Horn. By examining the socio-cultural, economic, racial, political, technological, and infrastructural legacies of imperialism and its impact on everyday lives, we seek to unsettle dominant theoretical paradigms, which have informed anthropological research on the

Horn of Africa. We thus reconsider the Horn's regional contributions (and/or silences) in larger debates in Africanist anthropology.

Over the past several decades, anthropologists have produced rich ethnographies that examine the everyday experiences of people living in the Horn (di Nunzio 2019; Dua 2019; Riggan 2016, Mains 2011, Redeker Hepner 2009; Fadlalla 2007; Donham 1999). Despite this, the region has stood at the periphery of Africanist theorizing on issues such as 1) the legacies of imperialism and 2) experiences of racism and anti-blackness on the continent. This is partly because of the region's characterization as a site of colonial exception rather than rule, due to a unique history in which Italian, French, and British ambitions in Eritrea, Sudan, Somalia, Djibouti, and Kenya simultaneously collided and were halted by what would become an uncolonized independent Ethiopian state (Keefer 1981; Marcus 1964). What might it mean to rethink the legacy of imperialism from such a place of exception? What might it mean to open-up a space for theoretical work from the Horn to be radically different from that which it has historically been assigned to perform (Mbembe 2012)? What new insights might it offer into disciplinary understandings of the post-colonial and neoliberal realities of Africans characterized as living in the shadow of an imperialist past? How might these apertures reconfigure political historicizing such that the colonial is not the temporal periodization par excellence when speaking about these regions and the continent as a whole? Taking seriously the situatedness of anthropological research, how might scholars be more conscientious about the role of regional studies (or even regional hegemony) in shaping our disciplinary theorizing? Furthermore, how might ex-centric perspectives on race and racism from the Horn nuance prevailing ideas about the global experiences of anti-blackness beyond that which is rooted in the Atlantic Slave trade? How can we mobilize ethnographic storytelling and counter-storytelling in the Horn as lived, embodied theory (Harrison 2016) that is resonant with the lived knowledge traditions mobilized by people in and from the Horn?

Bringing together a cohort of emerging scholars actively working in countries such as Eritrea, Ethiopia, South Sudan, and Sudan, this panel thinks collectively and critically about past, present, and future directions for anthropological theorizing and research on the Horn of Africa. Carla Hung, Christina Collins, Fiori Berhane, Sabine Mohamed, Nisrin Elamin, Lilith Mahmud, Amal Hassan, Fadlalla, Carla Hung. 1-340 Infrastructure Intimacies (Part 3): Governance And Violence Oral Presentation Session In Person Society for Cultural Anthropology 04:30 PM to 06:15 PM In the burgeoning and robust scholarship on infrastructure, many have taken up, retooled, or reconceptualized the notion that infrastructure is invisible until it breaks down or becomes a barrier. This invisibility is part of Susan Leigh Star's (1999) landmark definition of infrastructure, a taken-for-grantedness that isn't always borne out in people's daily experience with infrastructure (Furlong 2014, Larkin 2008, Schwenkel 2015). In some cases, infrastructure's excessive visibility is intended to address those who see it, privileging aesthetics over function (Larkin 2013), and accentuate those who make it, inserting state power and ideology into the realm of the quotidian (Humphrey 2005). Elsewhere, utilities might be unreliable or inconsistent (Gupta 2015) or users must work with intention to maintain infrastructural connections (Anand 2017, Von Schnitzler 2008), in such cases infrastructure is less ready-at-hand than it is—in Star's parlance—one's "topic, or difficulty." While many scholars of the anthropology of infrastructure have since pointed to ways in which infrastructure is actually quite visible and attended to the sociotechnical and political dimensions of such (in)visibilities, less attention has focused on the experience of actually seeing infrastructure, and other senses have received even less attention. But what do we gain when we center the sensorial experience of infrastructure? Whether the taste of (un)filtered water or the sound

of a highway, the cool breeze of air conditioning or the smell of gas, such embodied, sensorial engagements are integral to how we relate to the infrastructures around us and the spaces they generate.

We invite submissions for a panel exploring infrastructure through the senses. If infrastructures are fundamentally relational (Larkin 2013, Star and Ruhleder 1996), what sensations, embodiments, and intimacies subtend these relations? How do senses shape the meanings and values of infrastructure as well as infrastructural politics and futures? In what ways do sensory experiences reconceptualize understandings of infrastructure? How does one experience infrastructure through particular senses? And how do senses feature in infrastructural use, expertise, maintenance, or repair? Furthermore, what can we learn by moving beyond (in)visibility towards other senses—i.e. what does infrastructure smell, sound, feel, or taste like? Building on recent studies on how infrastructures mediate the senses and how senses mediate infrastructure (Schwenkel 2021) and following scholars who have taken up senses and infrastructure in varied instances such as the politics of heat in public housing amid neoliberal reforms (Fennell 2011), the appearance of water pipes regardless of function (Lea and Pholeros 2010), and the law and affect of air traffic sounds (Peterson 2021) or the odor of waste in a conflict zone (Stamatopoulou-Robbins 2020), we aim to bring together anthropologists working on diverse senses and infrastructures as well as topics and regions.

Gorkem Aydemir, Emily McKee, Rachel Rosenbaum, Ferhan Guloglu, Sophia Stamatopoulou-Robbins, Scott Ross

## 1-350 Making Space For Life And Death: Landscapes Of Care Throughout The Extended Life Course

Oral Presentation Session (In-Person)

Archaeology Division

04:30 PM to 06:15 PM

There is a long history of associating visible bodily characteristics with social categories, and these classifications, in turn, impact health and mobility in a myriad of ways. COVID-19 disproportionately affected people based on multiple categories including race, socioeconomic status, and location. In the midst of the pandemic, marginalized communities and their allies rallied around causes such Black Lives Matter, Stop Asian Hate, #MeToo, Indigenous land rights, and transgender rights. Here, we consider how such individuals and communities care for their bodies in both life and death, and how they negotiate their place on the landscape. As humans, we must contend with living a physical, material body that takes up space. The body is simultaneously enmeshed in landscape, semiotically charged, and connected to an individual human mind and spirit. This session considers the politicization of certain types of bodies as well as the concepts of bodily autonomy and ownership. Further, forms of commemoration and erasure have the potential to reinforce or challenge hierarchies that have been mapped onto the body. Broadly, the papers in this session share an orientation toward the body and landscape, as well as a focus on anthropology as a tool for understanding and rectifying inequalities in the present by addressing questions such as:

How do the bodies of the deceased continue to shape our landscape?

What are rituals and practices around carrying for deceased community members and ancestors and what do these indicate about social relationships to death?

As the past reverberates and shapes our present, how do these reverberations become embodied and materialized in haunted places, landscapes, bodies, energy, and collective experiences?

Aja Lans, L. Chardé Reid, Jennifer A. Lupu, Alexandria Russell, Akane Okoshi, Delande Justinvil, LaShaya Howie, Jason Ur, Rachel Watkins

### 1-355 [Mixed Methods Approaches To Culture, Environment, And Family](#)

Oral Presentation Session (In-Person)

Society for Anthropological Sciences

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: Sustainable delivery of vital resources in areas where profit motive is absent benefits from some measure of community management. Communities on their own may be unlikely to support more than subsistence level resource provision. Anything that aims to satisfy aspirations for more inclusive participation in global economic citizenship are may require consistent input from an external source (state or NGO).

Paper 2: Social support is an essential part of the migration process, as it is often the impetus for migration as well as what assists with the challenges of migration. Yet, studies of social support outside of anthropology lack attention to the important local and intracultural differences that influence how support is understood, provided, and received.

Paper 3: iKLEWS is a HRAF (Human Relations Area Files) project to create digital semantic infrastructure and associated computer services to support research based on HRAF's growing ethnographic database (eHRAF World Cultures). A basic goal of iKLEWS is to greatly expand the research support of eHRAF World Cultures for addressing research of real-world problems we face today, such as: climate change; violence; disasters; epidemics; hunger; and war.

Paper 4: Dene (Athapaskan) kinship terminologies have attracted the attention of researchers in linguistics (Hoijer 1956) anthropologists (Dyne and Aberle 1974) and archaeologists (Ives 1998). Recent increased attention to lexicographic documentation for Dene languages provides the opportunity for a re-examination of Dene kinship terminologies from across the family and new reconstruction of Proto-Dene terms.

Paper 5: Qualitative and quantitative methods are key to our project of eliciting local cultural models of marriage in a central Mexican community. We discuss our methodological and analytical trajectory with special attention to the results of using a multi-staged, multiple-method approach to our fieldwork.

Paper 6: Mixed-methods facilitate our elicitation and analyses of Central Mexican Highland plant farmers' cultural models of Nature as they relate to the success of their rainfed crops. We discuss the many challenges and surprises we encountered as we applied, and in some cases adapted, language-intensive methods (semi-structured interviews) and cognitive tasks (rating, ranking, pile-sorting).

Stephen Lyon, Elizabeth Bingham, Thomas, Michael Fischer, Conor Snoek, Maria Stapleton, Charles Stapleton

### 1-360 Natives, Foreigners, And Imagined Others In South Asian Religious Homelands Oral Presentation Session (In-Person)

Society for the Anthropology Religion

04:30 PM to 06:15 PM

This panel attends to place-making and the identification of religious homelands, natives, and foreigners. In the past decade, anthropological studies have attended to the precarity of national or ethnic spaces as post-humanist approaches have used networks and ontologies to understand how lands act on people (Hinkson 2017). Outside of anthropology, the landscape has been identified as the product of the naturalization of power through representations of the world (Mitchell 1994). To understand this naturalization of power, we shift focus to the processual aspects of place-making. Our panelists take multiple approaches to the ways by which their interlocutors participate in the articulation of religious homelands.

The anthropological fieldsite can function as a landscape made intelligible by the presumed stability of the categories “native,” “foreigner,” and “anthropologist.” Drawing on fieldwork among Indo-Caribbean diasporas in Brooklyn, our first panelist asks: What would post-native anthropology look like? Our panelist examines her interlocutors’ responses to her own perceived “Indianness.” In the wake of diasporic ethnographic disruptions, post-native anthropology emerges as a method that privileges routes over roots, erodes the territorial fixity of geohistorical categories like “religion,” and “South Asia,” and spatialized vocabularies of “insider/outsider” in the field.

“India” is not just the religious homeland of Hindus, but a landscape defined by the foreignness of Muslims (Anand 2007). Our second panelist documents how Muslims negotiate their othering. Following the narrative of a seventy-five-year-old rickshaw puller who repudiates the binary between native and foreign, calling himself “half Hindu and half Muslim,” our second panelist demonstrates how seemingly distinct identities of religion are rendered protean. In calling himself “full Indian,” her interlocutor not only refuses to identify and respond to the Hindu nationalist construction of Muslims as ‘outsiders’ to the Indian imaginary, but more crucially forces us to acknowledge the forgotten histories of the communal landscape of South Asia of overlapping, intersecting and shared practices of religions.

Our third panelist focuses on the north Indian city of Mathura, where Hindu nationalist activists have attempted to cast local Muslim sites as encroachments upon an idealized Hindu homeland. When nationalist, non-local concerns descend onto a local community, the process of naturalizing the dichotomy between native Hindus and foreign Muslims serves to separate the imagined landscape from the lived environment, making all of Mathura’s residents alien to their city (albeit unevenly). While Mathura’s Muslims face tangible threats to their rights to livelihood, the city’s Hindus also fear the loss of Hindu-Muslim neighborliness.

Visions of homeland often identify the nation as unified against foreign elements, as in the case of the Pakistani state’s sustained persecution of Ahmadis and Hindus. While the state’s others maintain the



relations among the categories of “foreigner” and “native,” the shrine of Mumtaz Qadri—an enemy of the state executed for murdering a governor but whose shrine is indistinguishable from those Sufi shrines promoted by the state as exemplars of Islam—destabilizes the processes that maintain those relations not because it is so different foreign—and thus able to function as an other—but because it resists assimilation. Nick Tackes, Gaurika Mehta, Zehra Mehdi, Quinn Clark. 1-365 Producing Social Space: Affects Within, Through, And Beyond Late Liberalism. Oral Presentation Session. In-Person. Society for Cultural Anthropology. 04:30 PM to 06:15 PM. Under a reactionary liberal capitalism that marketizes our most intimate desires for social and political recognition while militarizing against the creation of alternatives to its failures, the work of creating inhabitable spaces takes on an increasingly affective dimension. The temporal frames of late liberalism, late industrialism, and post-Fordism draw our ethnographic attention to the ways people – and we as ethnographers – mobilize or amplify claims to space, and what social space should or could be. Often, these take the form of public performances of moral worthiness, market value, and community belonging. We see them formed around progressive schools (Shange 2019), public housing (Fennel 2015), urban volunteer programs (Muehlebach 2012), climate change (Bessire 2021), transitional shelters (Cox 2016), and middle-class enclaves (Weiss 2019; Heiman 2019), where affects complicate the relation between public spheres and private intimacies. But the creation and inhabitation of social space can also be routed through refusals (Simpson 2014), fugitivity (Sojoyner 2016), riotousness (Hartman 2020), and relational care (Stevenson 2015). We are interested in elaborating on this work by making explicit the connection between vital affects and social space, whether in terms of creation and inhabitation, or in the way it engenders flourishing, ruination, endurance, or something otherwise.

-How the temporalities of settlement, plantations, conquest, and dispossession are mobilized to create sites of flourishing, endurance, or ruination

-How utopia, dystopia, and heterotopia provide affective energy for social projects

-How projects of conservative illiberalism, Indigenous sovereignty, Black freedom, or queer and trans liberation create and inhabit alternative or otherwise social spaces

-How intimate practices of fugitivity, autonomy, relationality, or refusal create regional space in relation to global systems.

Rachel Howard, Matthew Chrisler, Joshua Liashenko, Alika Bourgette, Hannah Burnett, Molly Cunningham

### 1-370 Refugee Education Across The Life Span In Unsettling Times

Roundtable / Town Hall (In-Person)

Council on Anthropology and Education

04:30 PM to 06:15 PM

This roundtable showcases exemplary research on/with displaced persons and refugee-background learners of all ages (from preschool to youth to young adults to older adults to elderly) and covers a wide range of topics/theories relevant to the fields of educational anthropology and applied anthropology. The presentations (each 5 minutes) collectively demonstrate that educational anthropology is well positioned to identify, examine, and theorize the language and literacy dimensions of the refugee experience.

Presenters will report on research examining classroom interaction, ideologies of language, language ecologies, translanguaging, digital bilingual storytelling, language and identity, transnationalism, family

literacy, emergent literacy, language policy, assessment design for refugee-background L2 adult emergent readers, and citizenship education.

With compelling accounts of how language ideologies, language policies, and processes of language socialization in a range of social spaces (e.g., K-12 classrooms, after-school programs, community-based programs, the workplace, spaces of healthcare delivery, online spaces, or nontraditional spaces of language use/learning), this roundtable discussion considers the many factors that must be taken into consideration to understand processes of language learning, language teaching, and literacy/biliteracy development among refugee-background learners.

Presenters represent a wide range of anthropological perspectives on refugee education. With a focus on the role of language and literacy in educational access, assessment, practice, and policy, participants report on work that critically examines the relationship between the contexts, priorities, practices, and outcomes of various learning and teaching processes for refugee-background learners from across the life span. They address questions and debates about language and literacy education, language and literacy policy, language and literacy ideologies, language and literacy socialization, and language and literacy assessment. They draw on approaches to inquiry from educational anthropology and educational linguistics to examine phenomena in a wide range of contexts (e.g., K-12 classrooms, after-school programs, community-based programs, the workplace, spaces of healthcare delivery, online spaces, or nontraditional spaces of language use/learning).

Doris Warriner, Kathryn Accurso, Tanja Burkhard, Leslie Moore, Brendan O'Connor, Koeun Park, Brenda Sarmiento, Veronica Valdez, Jen Stacy

### 1-375 Relations Of Care And Management Across Lifecourses

Oral Presentation Session (In-Person)

Society for Medical Anthropology

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: In Canada, contemporary dying is often characterized by a long decline caused by multiple chronic diseases, many deaths occurring in healthcare institutions. This dying takes place in a social and political context that gave way to a bill of rights (2015) focusing on what is called “dignified dying” in Québec (mourir dans la dignité).

Paper 2: Children in the Japanese welfare system live at the margins of society. These children have less access to educational opportunities and social resources.

Paper 3: It is a tragic irony that the patients' end-of-life phase can bring their loved ones closer both emotionally and physically. The initiation of this stage strengthens family ties, motivates communication sharing experiences.

Paper 4: Like elsewhere around the world, New Zealand's public life is saturated by invocations for personal responsibility. Attuned to the inequitable effects of holding individuals accountable for socially determined problems, anthropologists have critiqued the subsequent "responsibilization" of gendered or racialized groups.

Paper 5: Based on ongoing ethnographic research since September 2021, conducted in vocational centers and residential facilities in the state of Maharashtra, this paper explores the relational context of care between special educators and intellectually disabled people in India. Aside from teaching, special educators play a large role in the lives of their intellectually disabled students by caring for them in various ways: helping them use the toilet, reminding them to take medication, and accompanying them during meals.

Paper 6: In his 2021 testimony to the Senate Committee on Indian Affairs, Dr. Robert Onders of the Alaska Native Medical Center commented that the toll of the COVID-19 pandemic on American Indian and Alaska Native communities was both predictable and preventable—due to the same systemic deficiencies in infrastructure and access to healthcare that had resulted in disproportionate mortality rates during the H1N1 pandemic more than a decade before. Indeed, severe inequities in physical and mental health are both well documented and persistently neglected, representing a major ongoing injustice against American Indian people. Shruti Vaidya, Sabrina Lessard, Christopher Chapman, Seok Joo Youn, Julie Spray, Elise Jaramillo. 1-385 Roundtable Discussion On Crossing The Current: Aftermaths Of War Along The Huallaga River Roundtable / Town Hall In Person Society for Cultural Anthropology 04:30 PM to 06:15 PM In contemporary accounts of the Shining Path insurgency and Peru's internal war, the Upper Huallaga Valley has largely been overlooked. Yet, its former place as the country's main cocaine-producing region meant that it was a central if more covert and evasive location where the conflict unfolded. From afar, the region became a political and legal no man's land. Up close, vibrant networks of connection endured despite strict controls on human habitation and movement. Richard Kernaghan's *Crossing the Current: Aftermaths of War Along the Huallaga River* asks what happens to such a place once prolonged conflict has ostensibly passed. How have ordinary experiences of land, territory, and law, and of the river that runs through them all, been altered in the aftermaths of war?

Gathering stories and images to capture the experiences of transportation workers who have ferried passengers and things across and along the river for decades, Kernaghan advances the notion of legal topographies to understand how landscape interventions shape routes, cut across territories, and muddle temporalities. Drawing on personal narratives and everyday practices of transit, this ethnography conveys how prior times of violence have silently accrued: in bridges and roads demolished, then rebuilt; in makeshift moorings that facilitate both licit and illegal trades; and above all though the river, a liquid barrier and current with unstable banks, whose intricate mesh of tributaries partitions terrains now laden with material traces and political effects of a recent yet far from finished past.

This roundtable brings together ethnographers specializing in law, aesthetics, political time, and landscapes of violence. Participants will reflect on *Crossing the Current's* interventions in classic and contemporary anthropological debates, highlighting its specific contributions. Joseph Feldman, Elizabeth Ferry, Munira Khayyat, Olga González, Isaias Rojas-Perez, Louisa Lombard, Carlota McAllister, Mariana Mora, Jon Carter. carterjh@appstate.edu 1-390 Settling For Unsettling Places: The Politics Of Dwelling In Ambiguity (Part 2) Oral Presentation Session In-

PersonCritical Urban Anthropology Association04:30 PM to 06:15 PMWhile moments of unsettling may disrupt existing power structures, this panel invites reflection on re-settlement and asks: what happens when unequal landscapes are merely rearranged, not erased? How do people make do and live within processes of unsettlement that do not bring what they promised? Though revolutions and crises present themselves as ruptures, anthropologists have long shown that these moments are also marked by continuities (Roitman 2013, Stoler 2008). Monuments, for instance, stand as an obvious testament to past political regimes; yet all manner of buildings, roads, and infrastructures outlive the political projects for which they were built (Fehérváry 2013). The relationships people form with(in) these materials often sit in uneasy tension with their prescribed purpose (Schwenkel 2020).

We propose that an ethnographic approach to unsettlement also requires us to attend to what remains fixed, so that we may more closely engage with the ambivalent juxtapositions of rupture and repetition that our interlocutors experience. In probing the multiple meanings of settlement, as inhabitation but also as negotiation, this panel sits in the discomfort and ambiguity of political misfires, destruction and disinvestment, and moments of disjuncture (Berlant 2011, Gordillo 2014, Reed 2020, Stewart 1996).

Our panels center stories that can help illuminate the politics and practices that people craft to live with or make something from unsettled landscapes. In this session (Part 2), presenters examine housing, infrastructure, and urbanity to investigate how places that exist in a simultaneous state of anticipation and impossibility produce new regimes of politics and property. Thus, decaying property markers in Barbuda preserve the possibility of communal property through their ambiguous presence and non-presence (Cabatingan); similarly, the persistence of the “urban village” of Gurgaon, on New Delhi’s periphery, as a place that is simultaneously urban and agrarian and neither urban nor agrarian offers alternatives to the standard teleology of urbanization (Gururani). While the ambivalence of disjunctive places and materials can sometimes transform people’s relationships to property and politics, at other times these transformations take place in liminal spaces where one thing becomes another. Anarcho-punks in Barcelona find such possibilities in shells of apartment buildings and food scraps, as they pursue an affective politics of punk resettlement by reconfiguring categories like public/private, food/waste, and abandoned/inhabited (Fessenden). The papers in this session explore how temporalities of waiting, persisting, and transformation add another dimension to people’s engagements with unsettlement by providing pathways to politics of hope and hopelessness. Displaced slum residents awaiting new apartments in Hyderabad find that their expectations for transformation are inverted by interminable waiting—a situation that leads them to account for anticipation that turned out otherwise by separating their everyday hopes for property from the state’s promises of development, but which also erodes solidarity among residents (Jonnalagadda). Conversely, a housing crisis that seems to augur a postcapitalist order has motivated activists in Barcelona to work laterally to combat dispossession, building ephemeral and communally held property outside of the housing market as a means of inhabiting this emerging future now (Gruszko).

Melissa Wrapp, Mariel Gruszko, Shubhra Gururani, Lee Cabatingan, Indivar Jonnalagadda, Sarah Fessenden, Keith Murphy

1-395 Simulations Are Social Facts: Ethical Relations In Model-Made Worlds  
Oral Presentation Session (In-Person)

Anthropology and Environment Society

04:30 PM to 06:15 PM

Since the development of electronic computers in the mid-20th Century, digital models of technological and ecological processes, risks, and disasters have transformed myriad spaces of research and administration. Models projecting the possible spread of a virus or wildfire, a shift in sea level or forest cover, or the persistence of a toxic chemical may condense and coordinate far ranging spheres of technoscientific practice, yet they also play complex and sometimes contradictory roles in an even broader range of conversations about the meaning and limits of expert intervention. This panel asks: what might ethnographic attention to the worlds of models – both the worlds in which models are built and examined, and the simulated worlds that models make thinkable – reveal about ethical relations between and among contemporary experts and their disparate publics? What new affects, moral demands, and tests of legitimacy are emerging through experts' intimate and extensive engagements with uncertain knowledge?

Within the flow of everyday scientific practice, models may serve as imperfect substitutes for physical experiments, as mediators for long-term or long-distance collaborative relationships, as training tools meant to test the skill and probity of experts, or as rhetorical devices for testing conceptual relations while deferring conclusive judgments. Taken up by administrators attempting to design new technoscientific interventions or by policymakers eager to justify controversial decisions, models may also be used to project assurance, or even to justify institutional restructuring, including reductions in project funding or technical personnel. These radically divergent ends demand closer attention to the kinds of relationships – including between individuals, institutions, and things – that model-making calls into being, as well as to the relationships that model-making obscures. Depending on where data for a model is created or sourced, whether from government-hosted “open data” portals, developer-funded studies, university laboratories, or independent research collectives, models often “travel” rather differently than other kinds of technoscientific representations and tools. Rather than solely circulating through academic publications and visual media, data, code, and other pieces of models may be drawn from multiple institutions and assembled within an altogether different social milieu.

Experimenting, communicating, and administering through models calls forth new modalities of collaboration; while some of these forms are empowering and others are depoliticizing, all emergent modes of engaging through models produce new affordances, vulnerabilities and dependencies. By focusing on the ways these affordances, vulnerabilities and dependencies take shape within other currents of social and political life, this panel seeks to reorient anthropological critiques of technoscience away from monolithic institutions and hegemonic knowledge formations towards the freighted engagements with technical tools where experts negotiate model-made worlds.

Tom Ozden-Schilling, Timothy Neale, Mike Fortun, Vivian Choi, Damien Bright, Cindy Lin

## 1-400 Spatializing Feminism: Interrogating Gendered Violence, Digital Spaces, And Migration

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: The women's rights movement installed abortion, violence against women and sexual education as historical social and political demands in Argentina. Recently, thousands of younger generations have taken activism up, including young migrants.

Paper 2: In 2016, the first case of racial hate crime was won in Ecuador, by a young Black man, Michael Arce, who aspired to be the first Black general of the Ecuadorian army. His aspiration was soon truncated by racism in the military school. Through this case, I explore an anti-racist action examining its intersections with gender repertoires.

Paper 3: In this paper, I follow feminist scholars Behar and Gordon (1995), native researchers Cotera (2008) and Narayan (1993), as well as halfie investigators—“people whose national or cultural identity is mixed by virtue of migration, overseas education, or parentage” (Fox 1991; Lughod 1991; Subedi 2006) who, in their research, seek to overcome the dichotomies of self/others, insiders/outside, home/research site, objectivity/subjectivity, body/mind, and emotion/reason. The work of these scholars has made me more aware, as a woman of color, of how my own intersectional identity (class, race, age, gender, sexual orientation, accent, nationality, female body, access to education and institutions) is not a ‘bug’ but a central feature of my work, it influences the types of questions that I ask, the problems that I seek to solve, and the data that collect and how I access it.

Paper 4: In 2006, Brazil passed what is considered one of the most progressive policies on violence against women (VAW) in the world: the Maria da Penha Law. Among its provisions, the Maria da Penha Law called for the creation of a network of gender-specialized services—exclusively for women in situations of violence.

Parin Dossa, Debora Gerbaudo Suarez, María Moreno Parra, Maria Zavaleta Lemus, Emily Masucci

## 1-410 The Concept Of The Corporation: Anthropological Perspectives

Oral Presentation Session

In-Person

Society for Economic Anthropology

04:30 PM to 06:15 PM

The corporation ranks among the most important organizational entities in the contemporary world. After all, corporations are ubiquitous, diverse, and dynamic, and the overriding institutional expression of modern capitalism. They constitute the predominant context for many if not most working lives, and are significant sources of public revenues. Corporations are moreover legal persons that accrue at least some of the power that politicians have ceded to markets in the past 40 years, and therefore increasingly mediate between states and their citizens. They are the central coordinating unit of capitalist economies, yet progressively claim and are called upon to serve purposes beyond the maximization of profits. We know all too well that corporations touch on most aspects of human affairs, yet they rarely feature as the subject of anthropological studies.

For this panel, we invite participants to explore ethnographic approaches and anthropological perspectives on the corporation - be it publicly traded, privately held, or state owned. We borrow our title from Peter Drucker - a close friend and collaborator of Karl Polanyi - who conceived of the corporation as both a human effort and a social institution, which consists of and exists in relations, and is governed by principles and policies. Possible topics for this panel therefore include the institutional

designs of the corporation and the countless contingencies these involve - both in and beyond the market. They also encompass the public character of corporations, and their regimes of ownership and oversight as defined by law and legal conventions. Other possibilities are corporate involvements in capital markets and the different meanings that the capital structure of firms entails for their different constituents, and the kinds of 'concept work' corporations conduct and are called upon to perform to interrogate and integrate emerging agendas and programs of sustainability and well-being.

The goal and ambition is to chart the corporation as a nexus of producers, consumers, owners, borrowers, and lenders, and explore the multiple subjectivities this involves and generates. Ethnography provides analytical purchase precisely on such subjectivities and their animating sensibilities. Anthropologist can therefore engage the all-too-human proclivities that impel economic affairs, and explore how reason, unreason, truth, beauty, innocence, cruelty, compassion, devotion, calculation, innovation, malice, ignorance, criminality, and utter depravity animate the corporation. We wish to develop an approach to the corporation as a contested field that can and should be studied ethnographically, in ways that resists simplification and reductionism.

Knut Christian Myhre, Douglas R. Holmes, David A. Westbrook, Ira Bashkow, Sean Field, Angela Kristin VandenBroek, Coco Kanters, George Marcus

### 1-415 The Future Of The Anthropology Of Policy: A Roundtable In Honor Of Cris Shore And Susan Wright

Roundtable / Town Hall (In-Person) Invited Session

Association for the Anthropology of Policy

04:30 PM to 06:15 PM

This year marks the twenty-fifth anniversary of Cris Shore and Susan's Wright's 1997 edited volume *The Anthropology of Policy: Perspectives on Governance and Power*. Among the most ground-breaking anthropological works of the 1990s, Shore and Wright called for analysis of the multi-faceted nature of policy processes through ethnographic study. Until then, key issues in the organization of modern power – such as the micro-politics of policy communities and the gaps between policy planning, implementation, and public response – had been substantially forfeited to other disciplines such as policy studies and political science. Since then, two generations of anthropologists have worked to expose the fine meshwork of policy processes at myriad levels that shape policy responses and outcomes, and condition acts of resistance.

This roundtable features anthropologists with different areas of ethnographic expertise to discuss where the anthropology of policy now stands and where it might go in the future. To that end, panelists are invited to address three aspects of their research trajectory. First, they can describe the ethnographic experiences that led to the realization that a more formal anthropological approach to policy is required to explain the broader significance of their research. Second, they can discuss how their engagement with policy was received by other anthropologists less familiar with this subfield and by scholars in other disciplines. Third, they can lay out their visions for an anthropology of policy in the coming years.

Broader issues to be discussed focus on perennial questions of disciplinary concern. How does an interest in policy shape anthropologists' relationships with their ethnographic interlocutors, given that

the research agenda focuses on centers of power even when working from the margins? How does an anthropology of policy both distinguish itself from and work collaboratively with scholars in such cognate disciplines as sociology, political science, policy studies, and public administration? How should an anthropology of policy engage the urgent issue of decolonization? This last question challenges the subdiscipline because its basic object of analysis – policy processes, broadly construed – assumes an orientation toward the state form of governance backed up, as it is, with a utilitarian epistemology expanded globally through colonization. While anthropologists critique that epistemology the question remains as to how it can create space for the multitude of voices that policy muffles over as an instrument of power.

Greg Feldman, Janine Wedel, Čarna Brković, Susan Hyatt, Mariyalvancheva, Ted Powers, Paul Stubbs, Renita Thedvall

## 1-420 The Impossibility Of Violence/Writing The Disaster, Part II

Oral Presentation Session (In-Person)

Society for Psychological Anthropology

04:30 PM to 06:15 PM

Writing is a nervous activity. Writing - in Ruth Behar's terms - hurts (1995: 23). It forces anthropologists to grapple with their sense of betrayal and inadequacy, to confront practices of worldmaking and unmaking, and to consider critically the attributes of power conferred to authorship. Writing involves the liminal space between what we can know and that which we do not understand; it imposes a hopeful disquiet, one which emerges from the tenuous relationship our words, concepts, and genres entertain with reality. With this session, we wish to take up some of the paths for inquiry and writing opened up by Pandian and McLean et. al (*Crumpled Paper Boat*, 2017) and Desjarlais and Habrih (*Traces of Violence*, 2021) and to confront the craft of writing disaster, ruin, loss, violence, and experiences that exceed full apprehension. We are particularly interested in work that engages with the impossibility of writing and reckoning with violence. Violence and its excessive and uncontainable afterlives require a relinquishing of analytic mastery. Rather than engaging violence as something to closely define, explain away, or something that can be given synthetic closure under modes of conceptual reasoning, we are interested in work that gestures towards the impossibilities that violence presents for ethnographic and historiographic telling and how they are taken up in writing—especially considering how violence can disrupt the logical, categorical, and temporal order of things. For this, we propose this session as a form of collective work on the concept of traces - traces as linguistic aporias; traces as semiotic absences/presences; traces as recursive impressions of time passing and history unfolding; traces within archives; traces as archival and embodied matter. The concept of traces, as an anthropological object and tool for inquiry, allows us to move between the problem-space of meaning and memory to that of spatiality and corporeality (see Desjarlais and Habrih 2021). This, in turn, invites us to seriously consider the materialities that anthropologists touch, traverse, sense, and embed themselves in. How might a consideration of traces accompany our inquiries into the rhythms of violence that contrapuntally make up and interrupt the everyday? How might we consider violence in the ruination, the ruderal outgrowths, that give form to its afterlives? How might this, then, inform our understandings of place and body, cutting across meaning and materiality? Taking up methods as a space for collective discussion, we wish to contribute to experimental and tentative modes of inquiry and writing attuned to “the turbulence preceding the emergence of an intelligible, discursively knowable world” (Pandian and McLean, 2017: 20). We take this up by engaging with the traces of affective archives that forge a “semi-literate sensorium” (Biehl); reflecting on the “unworking” of disclosable forms of knowledge and writing about violence and the world (Garcia); thinking through the stances of aggression and other social



encounters that disrupt the ontic stability that representation is often premised on (Reno); engaging with various registers for tracing the non-linear temporalities that are woven through violence (Stevenson); and thinking with the atmospherics of places that are densified by serialized violence (Romero). In sum, this session engages with the interpretive instability and impossibility that violence leaves in its wake.

Robert Desjarlais, Khalil Habrih, Angela Garcia, João Biehl, Joshua Reno, Lisa Stevenson, Andrés Romero, Todd Meyers

### 1-435 Theorizing The General In General Anthropology During Unsettling Times

Oral Presentation Session (In-Person)

General Anthropology Division

04:30 PM to 06:15 PM

Current anthropological praxis informs the evolving coalition that connects and celebrates the span of its subfields, multidisciplinary inquiries, applications and publics in a General Anthropology. “General” can be a catch-all term, but also more than that. It can inform an inquiry into the nature of connection and inclusion, and act as a site to explore key themes of the discipline: from distinction (Bourdieu); to holism (Otto and Bubandt); to universality (Buck-Morss); to connection (Strathern); and the ongoing work of making distinctions and coherences through labor (Walford).

Beginning with a simple question: what might “general” mean for an Anthropology carried out in unsettling times? our panelists ask, what assumptions and differences can an examination of “general” make visible in anthropological work and thought? In this panel, we invite thought on the practices and possibilities of General Anthropology today and in uncertain futures.

Rebekah Cupitt, Beth Reddy, Jennifer Cool, Kathryn Kozaitis, Lisa Gezon, Jennifer Carlson, Conrad Kottak

### 1-440 Toward An Anthropology Of Nearness

Oral Presentation Session (In-Person)

Society for Medical Anthropology

04:30 PM to 06:15 PM

In anthropology, the classic method of comparison has been crucial in revealing sameness and drawing out differences in enactments of ‘the human’ across cultures and categories. This panel takes the concept of nearness as an inroad for unsettling the sameness-difference binary to pose questions and arrive at answers anew to anthropology’s fundamental question of “what it takes” to be human (Svendsen 2022:34).

In her recent book, *Near Human: Border zones of Species, Life, and Belonging* (2022), Mette N. Svendsen, introduces the concept of nearness to bring into view the (dis)entanglement of more-than-human life forms. She draws out two notions of ‘near’: The circumstance of being comparable and alike (when research animals are modeled to be almost humans), and the experience of being intimate and close (when one being steps into the position of another being). These notions of ‘near’ immediately connote likeness, proximity, intimacy, and inclusion. However, as *Near Human* also demonstrates, to be near someone or something also necessarily entails not being similar to the other. Thus, nearness can also imply difference, distance, alienation, and exclusion.

Whereas sameness and difference point towards what beings share and what distinguishes them, nearness implies strivings towards convergence and approximation as well as divergence and distance. Svendsen's scholarship has critically examined how boundaries of the human are negotiated in different sites of society through processes of inclusion and exclusion. Following this interest, we ask: In what ways do different life forms—genomes, research animals, health data, patients—become near human in biomedical and health care practices? How do patients, professionals, and researchers create and experience such nearness? And how may ethnography, itself, act as a practice of being near—but never similar or too close? This panel investigates the promising and perilous practices and experiences of letting objects of care and science approach the category of the human through strivings to position them as near human.

Iben Gjødsbøl, Laura Emdal, Navne Janelle, S.Taylor, Lone Grøn, Cheryl Mattingly, Lesley Sharp, Amy Hinterberger, Sara Bea, Harris Solomon Linda, F.Hoglel, Tyler Zoanni, Mette N.Svendsen

### 1-445 Unlocking Potential: Foods' Past, Presents, And Futures

Oral Presentation Session (In-Person)

Society for the Anthropology of Food and Nutrition

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: Guatemala has the highest rate of childhood stunting in Latin America and ranks sixth in the world. Stunting, which refers to linear stature (length/height) that is two standard deviations below what is defined as normal for a child, is associated with reduced brain development, which in turn is related to diminished learning capacity, poor school performance, predisposition to some communicable diseases, and reduced income in adult life.

Paper 2: When COVID-19 sparked fear of airborne droplets, restaurant dining pushed out of doors and into city streets. In San Francisco, restaurants have been allowed to extend their dining space to sidewalks and street parking spots in a COVID crisis policy now made permanent, dramatically transforming the city's streetscapes and dining culture.

Paper 3: The Green Revolution – an initiative in the 1960s that rapidly transformed crop production in Asia and Latin America – has become almost mythicized in the eyes of development planners (Patel 2013). Today, the Green Revolution is hailed by many as a success to be replicated, and indeed, since the early 2000s, development planners have sought to bring a “new” Green Revolution to Africa, arguing that the first had missed the continent entirely (Rock 2022).

Paper 4: This talk investigates the collaboration between artisanal cheesemakers and scientists as they engage with dairy technosciences in Kars, the northeastern Turkey. Territorial state politics of national security and “microbiopolitics” (Paxson 2013) of food safety shape everyday practices of dairy farming and cheesemaking in this border province.

Paper 5: Cellular agriculture, the growth and organization of animal cells into edible tissue inside bioreactors, is an emerging method of food production adapted from tissue engineering biotechnology that could provide an alternative to conventional animal-husbandry and meat production. Thus, it offers a view of the human diet at a dynamic, contemporary moment, exposing the biotechnological and entrepreneurial contexts within our food systems that surround scientific development of new kinds of animal foods intended to offset current and future Anthropocene crises.

Fatih Tatari, Luisa Madrigal, Marroquín, Ariana Gunderson, Joeva Rock, Stephen Merritt

## 1-450 Unsettling Education And Immigration Across The Globe

Oral Presentation Session (In-Person)

Council on Anthropology and Education

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: The connection between religion, schooling and socioeconomic mobility is understudied especially among economically privileged categories. This ethnography examines the role of religion among educated Maasai in their parenting practices, education aspirations and character development.

Paper 2: In 2018, the Trump administration implemented a zero-tolerance policy on immigration, one of the cruelest migratory policies established in modern history. To discourage other people from migrating to the U.S., undocumented migrants were threatened with criminal prosecution while their children were taken from their parents and handed over to the Department of Health and Human Services.

Paper 3: Immigration has radically changed the racial landscape of the nation. As immigrant populations have increased, public schools have been the institution of first contact for many immigrant families.

Paper 4: The receipt of two separate institutional grants to conduct ethnographic research probing issues of race and social justice in teacher education in the South African context came as a surprise to me considering the politics of my university in the U.S. Southeast. My positionality as a Black woman teacher educator and anthropologist was the impetus for my grant proposals and clearly connected to the topic of study. SerahShaniGabrielleOliveiraChandlerMirandaLaurenJohnson1-450Unsettling Landscapes Of Boasian LegaciesRoundtable / Town HallIn-PersonGeneral Anthropology Division04:30 PM to 06:15 PM This session will offer a range of perspectives that unsettle the landscapes of Boasian legacies in two registers. As we approach the 10th anniversary of the Franz Boas Papers Project, we offer a series of reflections both on the emerging analyses and interpretations of Boas's work and on the processes of engaging with his complicated and complex legacies in the past and in the current day. The participants, including Indigenous researchers, will explore critical questions of enduring relationality and the colonial encounter and examine carefully the ways that these have shaped and continue to shape Boasian insights into the complex intricacies and ambiguities of the contemporary world, then as much as now. We will pay particular attention to reassessing and re-evaluating the roles played by Indigenous and other marginalized communities and the landscapes and places that constitute(d) home in shaping Boasian methodologies and theories and in developing holistic anthropological alternatives and futures. We will share perspectives on reexaminations of the history of anthropology that have emerged from the work of the Franz Boas Papers Project from the vantage point, ethos and politics of Boas, as they intersect with the worlds of the Indigenous communities and landscapes where Boas and

his associates worked and lived and where his work continues to resonate. Sarah Moritz, Andrea Laforet, Rob Wishart, Joshua Smith, Robert Hancock, Regna Darnell, Angie Bain, John Haugen, Dmitry Arzyutov, darzyutov@gmail.com, Andie Palmer, andie.palmer@ualberta.ca 1-460 What Notion Of Community Do Language Interpreters Respond To? Part II Roundtable / Town Hall In-Person Society for Linguistic Anthropology 04:30 PM to 06:15 PM Interpreters are expected to interpret for “the community.” The underlying assumption is that interpreters, based on the sole knowledge of a “community’s” language, will respond to “the community.” As anthropologists, we have over half a century in which we’ve known that the notion of community is mined terrain. But what is meant by “community” in language interpretation remains unclear.

In what ways and when do interpreters respond to the community? What is an interpreter’s community? Who defines it and how? Which community or communities? Who defines the community? Has the notion of community in language interpretation become an empty term used by institutions to disguise relationships that in fact do not respond to the community? Are interpreters serving others in final count? How? Why? To what extent does interpreter work stand in for larger systemic interfaces between individuals and the institutions they interact with? To what degree and when do interpreters respond to moral and ethical challenges to the community? What do interpreters and translators have in common or not in how they address “the community?”

Our roundtable aims to analyze the relationship between language interpreter and “community” through concrete cases derived from the field. We want to see if we can develop a language through which to identify what is at play in such interactions and what transformations might be called for if interpreters are to indeed respond to “the community.”

Lissie Wahl, Michael Nathan, Seth Hannah, Bruce Manheim, Paula Seravia, Laura Kunreuther, Richard Senghas, Leigh Swigart, Aron Marie, Sonya Rao

[1-465 What’s Next?: Researching And Representing The Unravelling Of Everything](#)  
Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

04:30 PM to 06:15 PM

This roundtable discussion traverses field sites located in Vancouver, Mysore, Amsterdam, Strasbourg, and Nairobi, to examine the new forms of life, socialities, and collective affects that are taking shape in the context of unrelenting waves of climate, public health, and other emergencies. We interrogate how disasters of different temporalities and scales require individuals and collectivities to reorient themselves to a present and future in which precarity may have no end. In this context, can precarity still be a mobilizing force (Biehl and Locke 2017)? How are individuals and collectivities becoming—and coming undone (Fast and Moyer 2018)—in this moment characterized by the unravelling of everything? And how can anthropologists work together with our interlocutors to tell vital stories about what comes next?

In Vancouver, 2021 was a year of unprecedented heat waves, wildfires and floods, while COVID-19, housing, and overdose crises continued unabated. To find out how these overlapping emergencies were being experienced by local young people who use drugs, we asked Rainbow, a young woman in her 20s, to create an audio diary for 40 days. These diaries were edited into a podcast episode about building a life in the midst of chronic uncertainty, which represented a collaboration between Rainbow, an anthropologist, drug user activists, and documentary radio producers. In Strasbourg, Roma people living in urban squats are navigating a similar state of protracted uncertainty, in this case largely shaped by

urban planning techniques that generate cyclical evictions and ultimately aim to remove Roma people from the city.

To counter entrenched social and economic exclusion made worse by COVID-19, in Nairobi members of LGBTQ+ communities recently demanded and participated in a series of webinars led by a local anthropologist, with the goal of promoting continued visibility of shared political movements and informing future activism across sub-Saharan Africa. In Mysore, sex worker activists are enduring COVID 19-related disruptions to the quotidian rhythms of HIV treatment and prevention normally perpetuated by “HIV as crisis” framings. Also plagued by the sudden loss of prominent HIV activists previously relied upon for visualizing brighter health futures, virtual memorializations of these deceased leaders are stimulating new activist engagements and disengagements. A growing awareness of emergent vulnerabilities is unearthing deeper-rooted oppressions and anxieties that, at times, foster a descent into nihilism and dread for what comes next. Alternatively, as expressions of mourning circulate through social media, activists are re-defining and re-animating collective resolve to confront the seeming intractability of their vulnerability to illness.

While many university students in Amsterdam are less impacted by the grinding, everyday emergencies of entrenched exclusion, evictions, climate emergencies, and overdose- and COVID-19-related deaths, they have nonetheless struggled with pandemic-related lockdowns, the loneliness of online education, and mounting evidence of climate-related collapse, also often turning to social media to find solace and a sense of belonging entwined with dark humor and crisis-related memes. Research by an anthropologist that combined online focus groups with media analysis reveals the emergence of eco-centric and ego-centric framings of inter-connected and chronic crises among university-aged students.

Danya Fast, Robert Lorway, Eileen Moyer, Arianna Injeian, Daniel Manson, Emmy Kageha Igonya

### 1-530 A&E Rappaport Prize Panel

Oral Presentation Session (In-Person)

Anthropology and Environment Society

04:30 PM to 06:15 PM

The Rappaport Panel presents the research of the student semifinalists participating in this annual prize competition. Organized by the Anthropology and Environment Society (A&E), the Rappaport Panel is part of an effort to improve the mentoring process for graduate students as they pursue environmental anthropology related careers. Participation provides an opportunity for students to receive constructive feedback on their work by junior and senior scholars in the A&E community. In addition to the feedback received during the panel presentations at the AAAs, the semifinalists will be assigned a mentor from within the wider A&E community of scholars. Mentors will work with the graduate student authors to revise their papers to submit for publication.

MarcosMendozaMelanieFord LemusArifHayat NairangLachlanSummersÁngelaCastillo-ArdillaYufangGaoAngelaStorey1-535Care At The Edges: Institutional Ambivalence And The Political Possibilities Of Social CareOral Presentation SessionIn-PersonSociety for Cultural Anthropology04:30 PM to 06:15 PM

In the face of a global pandemic, war, and “natural” and human-made disasters, the continued failure of existing institutions and infrastructures to support population needs has left many in unsustainable, precarious, even fatal circumstances. At the same time, the unprecedented visibility of the crisis of care in so many areas of our life has also brought into relief past and present efforts to build a different, more liberatory and collective ethic of care. Both the crisis and the response invites us to revisit the paradigm of care.

Anthropological scholarship has demonstrated the ways structures of care entrenched in liberal logics and moral imperatives are imbricated with violence (Ticktin 2011; Varma 2020) and how the efforts to care may have unintended consequences that reproduce inequalities by determining who is deserving of care and who isn't through racialized, gendered, and classed markers (Tronto 1993). Reflecting on care "otherwise," scholars have also drawn from interdisciplinary traditions and social movements to theorize care as an interdependent survival strategy and a foundation for political organizing: a relational, embodied, and material praxis that reorients people towards alternative forms of relating and living (Kawehipuaakahaopulani Hobart 2020; Povinelli 2011; Spade 2020; Ticktin 2021; Woodly 2015).

Drawing on this conceptual framing of care, in this panel we contend with the reality that, amidst radical possibilities, so much of the everyday work of care still unfolds within, or is shaped by, the liberal frameworks and state and non-state institutions that perpetuate the exclusionary logics of moral deservingness. Focusing on the work of care in diverse contexts including but not limited to disaster relief, mutual aid, public and private health service provision, and state social services this panel explores the ways that care often "happens" at the edges and in the crevices of institutional structures as well as through the interplay of formality and informality. We locate and explore the moments of collective work, personal sacrifice, improvisation and emotional connection that unsettle, even subvert, the institutions and ideologies that repeatedly and systemically reproduce ambivalence as a form of care. We ask, what does it take to nurture a politics of care that resists the constraints of liberal institutions—humanitarian agencies, local-level governments, welfare systems and civil society organizations—even as those institutions continue to provide the most accessible and immediate structures for the enactment of care? What values, motivations and logics shape the care work that individuals within these settings provide? What specific ideological and material conditions blunt the radical potential of care practices and how might they be undone?

Nadia Augustyniak, Susan Wardell, Maureen O'Dougherty, Derek Ludovici, Lisa Figueroa-Jahn, Laura Beach, Madalina Alama

## 1-540 Cultural Expertise And The Professionalization Of Anthropology

Oral Presentation Session (In-Person)

National Association for the Practice of Anthropology

04:30 PM to 06:15 PM

Cultural expertise has emerged in the last decade as a new umbrella concept that accounts for a variety of involvements of social scientists, especially anthropologists, in legal arenas where courts seek to ascertain and define basic human rights, in out-of-court settlements, and policymaking. At the core of the concept of cultural expertise is a theoretical framework which aims to strengthen the ethical engagement and positioning of anthropologists in what has increasingly become an unsettling landscape requiring engagement in interdisciplinary and intersectoral collaborations.

How, then, does this renewed concern with ethics and the decolonization of knowledge and practice sit with growing calls for the professionalization of the discipline and new forms of training and accreditation? What are the implications and the potential outcomes of these new waves of professionalization, in view of the local histories of the professionalization of anthropology? What lessons can be learned? Should a glocal professionalization be envisioned instead? Is there room to review the vision of professionalization itself and, what are the risks and potential advantages of reviving professionalization in anthropology? How can anthropologists and lawyers who decide to work together in matters where cultural expertise is needed, fulfil the deontological and ethical positioning of

both anthropology and law, without a-critically transplanting the principles and practices that have so far contributed to structural inequalities in both disciplines? How can professional standards be developed for social anthropology in a manner that renders the field more ethically and legally effective in different contexts? Can such standards include reconciliation with colonial past and advance inclusive societies of the present? Ultimately, can the theoretical framework of cultural expertise be also the opportunity to re-formulate professionalization in terms of inclusion, diversity, and new interdisciplinary collaborations?

This panel includes first-hand experiences, historical overviews, and theoretical as well as applied considerations about the stakes of the professionalization of anthropology, with a particular attention to the value of the unsettling landscapes which highlight pressing needs for inclusion. Presentations take issue not only with cultural expertise in asylum processes and in Indigenous land rights claims but delve deeper into discussion about anthropology's understanding of race and how professionalization may serve to address racialized structural inequalities. The panel brings together geographically and substantively diverse approaches to the professionalization of anthropology, from ethics and neutrality of expert testimony in the USA and litigating Indigenous rights in Australia to refugee and asylum claims of people from Sub-Saharan African countries, compiling country-of-origin information on Sri Lanka for the UK courts, and the role of anthropologists in terrorism trials in France. It also gives a platform to diverse and interdisciplinary collaborations that all stress on community impact, including theoretical anthropology, legal anthropology, cultural anthropology, law, and investigative journalism by participants at diverse stages of career and seniority.

Livia Holden, Emma Varley, Lawrence Rosen, James Rose, Ticky Monekosso, Anthony Good, Ariel Planeix, Chor Swang Ngin

### 1-545 Demographic Transitions In East Asia

Oral Presentation Session (In-Person) Invited Session

Society for East Asian Anthropology

04:30 PM to 06:15 PM

In East Asia as in many places around the world, societies are experiencing a “silver tsunami” of rapid aging coupled with plummeting marriage and birth rates. Exacerbated by the Covid-19 pandemic, these demographic transitions are accompanied by rising social inequality and associated migratory pressures as well as a range of sometimes paradoxical state policies, including neoliberal or neoliberal-like rollbacks of welfare and state employment, birth planning policies to lower and more recently raise birthrates, massive expansion of higher education, legal frameworks to manage changing structures of care provision, and regulatory regimes to control rural-to-urban and transnational migration. Whereas conventional approaches tend to investigate these phenomena in isolation and within national borders, this panel seeks to explore interlinkages between them and open up comparative perspectives. Although the majority of papers focus on mainland China, individual authors expand their comparative and methodological frames to Hong Kong, Japan, the Russian Far East, and Singapore. Papers analyze the transformed intimate experiences, economic opportunities, and gendered logics of filial responsibility that surround rapid social aging; the intersections of rural-to-urban and transnational migration with education-related marriage delay and modes of gendered care; and the social and ideological effects of massive migrant outflows from regions formerly targeted for state-led development. Key questions include the following: How are changing experiences of marriage, migration, education, and aging complexly interrelated? How do failed state developmental projects reframe visions of progress and linear progression? What effects do new gendered logics of care have

on family structures and how are state actors responding? What are the political economic implications of social aging, late marriage, and emergent migratory patterns for state power in the twenty-first century? How can we understand the emotional and moral dimensions of demographic transition? By addressing these questions ethnographically and comparatively, this panel contributes much-needed in-depth contextual knowledge to contemporary debates about demographic transitions in East Asia and beyond.

Zachary Howlett, Lynne Nakano, Ed Pulford, Claudia Huang, Willy Sier, Kristin Makai, Sangren, Yifan Wang, Glenda Roberts

Thursday, November 10<sup>th</sup>, 2022

2-000 A Value Theory Of The Commons?

Oral Presentation Session (In-Person)

Society for Economic Anthropology

08:00 AM to 09:45 AM

A relatively recent collection of keywords for radicals showcases the term "commons" while ignoring "value". It is as if "class" (also featured in the keywords), could nowadays happen without "capital" (suspiciously absent too). In fact, rarely are the commons and value brought together. Whereas the first are excitedly portrayed as inspiring an everlasting anti-capitalist struggle and are seen as almost classless seed for life-projects beyond capital, the latter seems demurely entrenched in the bland high-browed political economic terrain of really existing capitalism.

Yet, any commoned emancipatory programme that views itself as revolutionary, begs for a reflection upon value and its class workings. Since the late 1960s, the commons have jumped genres – from tragedy, drama, and comedy to a full-blown contemporary romance– as well as a particular understanding of scales in geographical terms: from local to global and cosmopolitan. But what about other possible scalar dimensions? In their making, the commons have escaped material limitations and took over a potentially unlimited array of objects, spaces and practices.

The emergence of “the common” as a conceptual singularity and of “commoning” as an active verb marked this transformation of the commons into a revolutionary mode of (primarily anti-capitalist) political thought and action. Such dealings invite us to explore the development of the commons under the light of actually existing social relations, with the values that frame them and that they bear, but also with a view to possible future social relations that might call new values into being.

Therefore, this session aims to wedge value into the commons, asking for a transformative reflection on the possibilities for a value theory of the commons. In the process we foreground the relations between value and the commons (from contradiction to co-optation), and we ask what part abstraction plays in representing the value-regime of commons, that is, what kinds of new (and potentially revolutionary) abstractions emerge out of the commons and commoning, and how this exercise contributes to a meaningful discernment of anthropological thought.

How do the commons grapple with the dialectics of value under capitalism? Theorizing value and the commons from a historical anthropological perspective is not simply a rehearsal of the capitalist/non-capitalist opposition. We can exploit value as a method for the discovery of the contradictions and limits of commons as they emerge in conjunction with and against history as constituted by capital.

Alternatively, is the end of capitalism the end of value? Can we take commons as the beginning of a



post-capitalist political economy with its own relations of value and abstraction?

Getting rid of the abstract scales and forms that underlie value under capitalism would not wipe the social slate of the commons clean, ushering in a post-social era of transparency and immediacy. We argue that commons – particularly in their instantiation beyond capitalism – need to contend with value and its dialectic of qualitative and quantitative, equal and unequal, emancipatory and non-emancipatory.

Oana Mateescu, Marc Morell, Ida Susser, Denisse Roman- Burgos, Stefan Ecks, Eda Cakmakci, David Pederson, Nikhil Ramachandran, Aimilia Voulvouli

## 2-015 Damned If They Do; Damned If They Don't: Revisiting The Place Of Language For, And Beyond, "Woman"

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

Damned if they do; damned if they don't: Revisiting the Place of Language for, and beyond, "Woman"

Published almost 50 years ago, Robin Lakoff's *Language and Woman's Place* (1973; 1975) highlighted how patterns of linguistic usage influenced gender differences and gender inequalities. Today, many of the examples and arguments the Lakoff uses stand as a testament to how the field of language, gender, and sexuality, and our own social world, has changed since its first publication. Yet nearly two generations later, *Language and Woman's Place* also reminds us of how we continue to live in a world where linguistic forms and communicative practices continue to be gendered, such that those processes of gendering reproduce power asymmetries, inequalities, and the marginalization of different speakers along gendered and intersecting non-gendered axes.

This panel presents a new set of perspectives from the next generation of emerging scholars who have been influenced by Lakoff's groundbreaking work on language and gender. Furthermore, each presentation will highlight the new challenges that an engaged discussion on relationship between language, gender, and sexuality must bring to the forefront in order to address the current theoretical and social needs of our discipline and broader publics. The papers by Tebaldi and Narayanan will address how female voices might be sidelined or silenced across different interactional and institutional spaces. While Narayanan presents a cross-ethnographic comparison of the ideologies and linguistic practices that align cautious narratives with a female narrator, Tebaldi's presentation will show how competing visions of a modern ideal femininity from conservative women's groups has revalorized the place of a submissive, female communicative practice. Carlan's presentation will show how different female figures are metapragmatically and metasemiotically invoked in development discourses in Northern India. Calder and Nagar's papers will explore how the linguistic and communicative differences that have become ideologized along gendered binary come to be used by, and against, queer, trans, and non-binary populations in the United States and India respectively

As such, this panel seeks to amplify Lakoff's original thesis and contemporize it with our current social urgencies that include systemic racism, colonialism and processes of decolonization, citizenship, and the marginalization of precarious populations. Additionally, we wish to reconsider the place of language beyond "Woman"- balancing explorations of how femaleness is marginalized through language while broadening our comparative perspective to include insights from studies that engage with language

and gender beyond the binary. In the spirit of collaborating towards creating a new vocabulary to address these issues, this panel hopes to generate the next chapter of critical discussions in language, gender, and sexuality that complements Lakoff's original insights, and sustains these conversations and calls to action for the next generation of scholars and thinkers.

Works cited:

Lakoff, Robin. 1973. "Language and Woman's Place." *Language in Society* 2 (1): 45–79.

Lakoff, Robin. 1975. *Language and Woman's Place*. New York: Octagon Books.

Sandhya Narayanan, Catherine Tebaldi, Hannah Carlan, Jeremy Calder, Ila Nagar, Kira Hal

## 2-020 Disruptive And Silenced: Higher Education, Neoliberalism, And Repression In The Americas

Roundtable / Town Hall (In-Person) Cosponsored Session

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

The combined effects of state repression and neoliberal policies are creating harsh repercussions for anthropological research, critical inquiry, and student protest in academic settings throughout the Americas right at the time that the discipline reconfirms its commitments to trouble, if not upend, the historical and everyday interlocking systems of oppression that mark its past and inform its future. Entering the third decade of the twenty-first century, direct government intervention—including increased policing of university campuses and imposition of political agendas of conservative or autocratic political leaders—and paramilitary or vigilante violence worsen the impacts of state budgetary priorities and now well-established neoliberal exigencies such as accreditation, quality control, and one-size-fits-all approaches to assessment.

This roundtable builds upon what we call academic solidarity—academic accompaniment that brings differently positioned universities into collaboration—that we have been developing across our institutions over the last five years. We leverage it here to explore what this work has successfully unsettled and how, in these heightened repressive times, this critical work has been unsettling. The session will include accounts by frontline professors and academic leaders from Brazil, Venezuela, Nicaragua, and the United States in public and private universities to unpack hemispheric connections, trends, and repercussions.

In Nicaragua and Venezuela, authoritarian regimes are using repression and threats to limit university autonomy, undermine academic freedom, and/or target student protests. We'll hear first-hand accounts from Jesuit universities, including the Universidad Centroamericana in Managua and Andres Bello Catholic University in Caracas. The Jesuit mission of higher education aligns with a liberatory politics of education that is at the heart of anthropology's antiracist pedagogy and commitment to decolonizing the canon. In Brazil, on the other hand, the Bolsonaro government has been dismantling a well-established state research and higher education infrastructure as well as overturning important affirmative action policies. A professor at the Universidade do Estado do Rio de Janeiro will address the

role of anti-intellectualism and moral panics spurred by these attacks. Roundtable participants from U.S. private and public universities will comment on institutional similarities and differences with colleagues in Latin America, such as how conservative policies affect what can be taught in the classroom, and share lessons learned about transnational solidarity in these difficult and polarizing times when international pressure can sometimes lead to increased fear of local repression. This roundtable points to the everyday labor of fighting colonizing and autocratic policies in our academic spaces and practices. Through a call to action, one of preparing the next generation through a liberatory politics of education, participants will discuss the hazards and possibilities of what a transgressive anthropology can look and feel like and ask if a global blueprint for university autonomy and academic freedom is even possible?

Serena Cosgrove, Irina Carlota Silber, Wendi Bellanger, Michael Anastario, Jose Idiaquez, Horacio Sivori, Ana Karen Barragan, Francisco Jose Virtuoso

## 2-025 Embodying Colonialisms, Inequalities, And Injustices

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: U.S. Commissioner of Indian Affairs in 1860-70s was greatly challenged for providing food to thousands of Native Americans throughout the US that were forced onto reservations where their traditional foods, resources and economies were no longer possible. By formal treaties, prior to removal from their original lands, tribes were guaranteed food rations, farming equipment, teachers, and health care by the US Federal government.

Paper 2: Often viewed as one of the final stages of poorly managed diabetes, kidney disease/failure is a prolonged, excruciating death sentence in Senegal. While dialysis sessions are paid for by the Senegalese government, the reality is that limited machine availability, a need to pay out of pocket for medications, and ongoing strikes by medical staff limit accessibility to dialysis.

Paper 3: This paper presents an ethnographically-informed, critical engagement with the concept of wellbeing in the context of foreign aid interventions in rural Haiti. I suggest that an analysis of the disparities between local conceptualizations of wellbeing and the ways in which NGOs conceive of wellbeing sheds light on cyclical, problematic aid practices.

Paper 4: Over the past three decades, scholars from various disciplines have employed constructs of historical trauma to describe the impacts and legacies of colonization, cultural and material dispossession, and historical oppression, especially among Indigenous peoples with significant disparate health outcomes. Substantially greater rates of COVID-19 mortality is the latest health disparity to hit Indian Country, with deaths credited to the high prevalence of "obesity" among Indigenous peoples.

Paper 5: By evaluating a recent public health initiative in Peruvian Amazonia, this paper scrutinizes anthropological disruptions in power structures and the embodiment of disease. Based on fine-grained ethnography of a diabetes intervention program, it considers determined efforts to unsettle and thwart structural inequalities while strengthening non-oppressive social imaginaries.

Paper 6: The 2010 BP oil spill created the worst technological disaster in US history and left in its wake an environmental health crisis which has remained largely invisible. This paper analyzes the impact of Gulf Coast Illness (GCI) on residents' wellbeing and their ability to pursue the "good life," which in this cultural context is strongly rooted in the ability to perform labor, have autonomy, be enmeshed in local community and engage with the unique sense of place that characterizes the bayou. These data are derived from in-depth interviews with Louisiana and Mississippi toxic illness sufferers.

Paper 7: Hurricane Maria and the COVID-19 pandemic have left Puerto Rico in a state of chronic disaster. The local and federal governments' failure to provide sufficient disaster aid following Maria left many Boricuas vulnerable to any future catastrophes.

Dennis Wiedman, Emma Bunkley, Heather Prentice-Walz, Kasey Jernigan, Bartholomew Dean, Lisa Vanderlinden, Kayla Torres Morales

## 2-030 Handson – Touching The Digital

Oral Presentation Session ((In-Person))

Society for Cultural Anthropology

08:00 AM to 09:45 AM

It is extraordinary what our hands can do. Given that by all accounts, hands are an immensely powerful tool for being and sensing the world we live in. Standing out as a new landmark in the Silicon Valley is a digital finger. A Facebook thumbs-up sing that attracts around 500 people each week. Digital – a word derived from Latin for finger. A finger that has come to contribute to unsettling landscapes and altering our senses and everyday life. This session seeks to rearrange the order of the senses, focusing on hands and what happens as they touch on the digital.

HandsOn expands on the lives and worlds the touch of our hands can awaken. The touch of a hand can be gentle or invasive, but always interacting and responding to cultural and social surroundings as well as inner psychological landscapes/ processes/ constitutions. Hands preserve our lives, they shape our accomplishments and intensify the emotional experiences. The papers will examine how hands in a digital universe create, shape and preserve interaction with and between other senses, feelings, memories, society, other humans, and non-human species.

Reaching, pulling, lifting, pushing away, folding hands, fondling, clapping, demolishing, handwriting, fixing. We ask: what happens as our fingers scroll over the screen searching for self or other, or self in other, searching interaction, love, friendship or hate (speech)? Pressing keys on a keyboard or holding a pencil to a scrap of paper, hard, gentle, anxious or eager – what sentiments do tenors of typing, scribbling, doodling or sketching trigger? The vision of typed words or longhand - what emotions,

memories, sensations occur? From sensual pleasures to artistic expression to love, the HandsOn- session probes the ways hands process feelings. What is lost and gained when our hands are separated and/or unified through screens, unable to physically feel or sense others' hands?

Tuva Beyer Broch, Nefissa Naguib, Lenore Manderson, Anna-Maria Walter, Anne Meneley, Marie Heřmanová, Douglas W. Hollan

## 2-035 Houses And Homes: Belonging, Exclusions, And Agency

Oral Presentation Session ((In-Person))

Critical Urban Anthropology Association

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: This talk will focus on low-income older adults' experiences of aging, precariousness, and housing instability/homelessness in Hamilton, Ontario. These experiences were collected via multi-modal, arts-based touchpoints: photos, videos, and written diaries, as well as interviews and community-based participant observation.

Paper 2: The Russian Federation hosts the fourth-largest population of foreign-born migrants in the world, mobilities that have significantly changed the ethno-racial makeup of 21st-century Russian cities. However, unlike the residential patterns of migrants typical of North American and Western European cities, it is the absence of segregation or "ethnic" neighborhoods that characterizes urban Russia (Demintseva 2017).

Paper 3: This presentation highlights participatory mapping methodologies used in an ethnographic research project about the intersection of poverty, property, and possibility in building sustainable communities in 3 high-poverty neighborhoods in Spartanburg, South Carolina. Sletto (2009) describes mapping as a performance that invites individuals to "speak and act their histories of landscape and belonging" and to "negotiate the relationships with each other, the space, and with power" (45).

Paper 4: In this paper, I will discuss how contested, informal housing infrastructure in urban areas can incorporate the affective dimensions of 'home'. I plan to explore the interplay of tenuous housing infrastructure in urban areas and how it can incorporate semiotic, affective homemaking. Urbanization in Indian cities takes place at a nexus of contradictions.

Michelle Wyndham-West, Mariana Irby, Alysa Handelsman, Rajavi Gandhi

## 2-040 Indigeneity, Settler-Colonialism, And Politics Of Law

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

## Abbreviated Abstracts:

Paper 1: In 2013, Taiwan's Judicial Branch established ad hoc Chambers of Indigenous Courts in nine district courts, a program it expanded in 2014 to include all district and high courts on the island, to promote respect for Indigenous people's cultures in the state legal system and to secure their judicial rights. Despite the official presence of these specialized units in Taiwan courts, local actors debated whether these units were really "there" in any substantive sense, given that they were administered by non-Indigenous actors, state laws and justice practices applied, the language of Han settler society dominated legal discourse, training for judges and prosecutors was minimal, and court proceedings generally replicated ordinary court procedures.

Paper 2: Across Canada, grassroots initiatives, universities and museums have started to unravel the complex mental landscapes of the country's settler colonialism. The paper will reflect on these attempts at decolonization through the prism of what violence means as a common heritage; and how this heritage can be transformed into new foundations for current societal relations.

Paper 3: This paper introduces the concept of "Indigenous tax space" to analyze the ways tax law can help tribes remap space—both discursively and symbolically. In 1987, the Native Village of Kluti Kaah, a small Ahtna tribe from southcentral Alaska, attempted to tax the trans-Alaska pipeline that passed through its traditional lands.

Paper 4: The Indigenous right of Free, Prior, and Informed Consultation and Consent (FPIC) is growing in prominence as Native peoples push states, industries, and other entities to recognize Indigenous decision-making authority in many development contexts. In Panama, a multi-year struggle to create one such FPIC law finally bore fruit in 2016, when members of the National Assembly's Indigenous Affairs Commission succeeded in passing legislation that requires the government to consult Native communities about a range of development projects and policies.

Paper 5: Section 2(a) of the Canadian Charter of Rights and Freedoms affords the protection of religious freedom to all Canadian citizens equally. Though considered to be a Fundamental Freedom under the Charter, religious freedom has yet to be interpreted by Canadian courts in such a way so as to extend protection to the religions and spiritualities of Indigenous Peoples in Canada.

Paper 6: In 2001, historian Lawrence Hauptman published "Conspiracy of Interests: Iroquois Dispossession and the Rise of New York State" which enumerated how the overlapping interests of New York State's colonial businesses resulted in significant Haudenosaunee land loss and coordinated attacks on Indigenous sovereignty in the 1700 and 1800s. Drawing on historical analysis and ethnographic research, this paper applies that same theoretical framework to contemporary conflicts between New York State and the Seneca Nation.

Maximilien Zahnd, John Upton, Sabine Mannitz, Marian Thorpe, Avery Frank, Meghan McCune

## 2-045 Inequalities Of Inclusion

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

The unchecked growth in global inequality in recent decades has sparked a robust anthropological interest into the politics of belonging. Ethnographers in a variety of contexts have detailed with alarm the increasingly fragmented character of civil society and the tendency for wealth and opportunity to be placed increasingly out of reach for some as they become ever more enclaved for the benefit of others behind, for example, borders and checkpoints or walls and gates. These observable dynamics have led belonging to be framed from an implicitly horizontal perspective, one that acknowledges who is “in” in order to theorize who has been left, kept, or pressed “out.” Inspired by the nuanced vocabulary for describing exclusion, this panel aims to shift analytical attention onto the politics of inclusion. Drawing upon a diverse set of case studies ranging from rural producers in the Amazonian rainforest, asylum seekers in Italy, subterranean bunkers designed to shield the residents of Bucharest, Black cultural heritage in Colombia, and settler colonial citizenship in Israel, this panel takes inclusion to be an unevenly experienced category, one that can facilitate forms of exploitation and hierarchy by privileging some “above” and “beneath” others. Rather than the assumed solution to exclusion, the panel brings needed ethnographic attention to bear upon the conditionalities, compromises, limits, and forms of exploitation that make inclusion a precarious category through which inequality is produced and experienced.

Bruce O'Neill, Maria Escallon, Maron Greenleaf, Andreas Hackl, Daniela Giudici

## 2-050 Making Anthropology Work: Continuing Strategies For Alternative Futures

Roundtable / Town Hall (In-Person)

National Association for the Practice of Anthropology

08:00 AM to 09:45 AM

From a devastating pandemic and evermore present impacts of climate change, to on-going social movements for liberation and sovereignty around the globe, the start of 2020s rocked the foundation of anthropology's relationship with the political and the social. The destabilization of business-as-usual, further laid bare a long known truth: that academic careers are increasingly scarce. How do we put anthropology to work amidst crises that simultaneously threaten humanity and expose the precarity of academic futures? This roundtable will continue the conversation with anthropologists working within and beyond academia from a 2021 AAA session entitled, “Making Anthropology Work: Emerging Strategies for Alternative Futures.” Aligning with this year's theme, “Unsettling Landscapes,” we ask: in the work we do, how do we reconceptualize anthropological work beyond the silos of academic and public spheres? With expertise in topics ranging from community organizing, incarceration, human rights, immigration, climate change, LGBTQ+ rights, youth homelessness, healthcare, Community Based Participatory Research (CBPR), and Diversity, Equity, and Inclusion (DEI) initiatives, the roundtable participants engage in reflexive, transnational analyses of their research and recent work. This means reimagining anthropological foundations and dismantling white supremacy--not as an outside threat--but as one that is interwoven into our anthropological suppositions and ethos. Additionally, we highlight civically engaged anthropology that supports larger political projects, leveraging ethnographic

approaches to communicate with different audiences via different media--from policy analyses and advocacy reports, to museum exhibits, archives, podcasts, and Op-Eds. What version of anthropology must exist to address the realities of the present and with aspirations for alternative futures? Under precarious conditions, how do we adapt our skills not just for self-preservation, but also with purpose? How do we use our expertise as anthropologists to help the communities we engage with? In unsettled landscapes, we reflect on the past, the present, and the future of anthropology within the work we do.

Saira Mehmood, Meryleen Mena, Dani Merriman, Bailey Duhé, Erin Tooher, Afshan Kamrudin, Anika Jugovic-Spajic, Verónica Sousa

## 2-055 New Imaginaries: Migration, Gender, Democratization And Social Change In Africa Oral Presentation Session (In-Person)

Association for Africanist Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts

Paper 1: My paper will explore and analyze the conceptual and hands-on field research my U.S. college student teams carried out in Uganda over years using anthropological and other social science models to apply our educational insights in reducing poverty and other forms of human suffering. We draw on the words of this author's colleague, W. F. Whyte, former president of the American Anthropological Association, who declared academics should design new "social inventions for solving human problems" (1982).

Paper 2: Located at a strategic crossroad bridging two continents and situated in an intersection converging various cultural and economic spheres, Morocco has long been an important geopolitical junction in Africa and the Mediterranean world. In recent years, the increasing Chinese engagement in Morocco, as reflected in the influx of tens of thousands of Chinese tourists, entrepreneurs, and investors to this faraway land, has once again assured the Moroccan public of their country's geopolitical significance. From the perspective of critical geopolitics, this article investigates how Moroccan geopolitics has been imagined, constructed, and contested by local Moroccan media and ordinary Moroccan people in their attempts to make sense of this unprecedented Chinese engagement in Morocco.

Paper 3: Eswatini, previously Swaziland, has undergone its highest levels of political activism precipitated by the May 2021 death of Thabani Nkomonye, a law student and activist at the University of Eswatini. He supposedly had died in a car accident.

Paper 4: Multiple scholars have questioned the role of small-scale entrepreneurs in contributing to the economic empowerment of their local communities through their businesses activities. This paper, which focuses on black female bed and breakfast (B&B) and guesthouse entrepreneurs in the black townships of Cape Town, South Africa, explores the complexities involved in understanding the



contribution of these entrepreneurs to their individual and local economic empowerment in the townships.

Paper 5: 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.

Paper 6: Theorizing about place has followed divergent paths in anthropological analysis since the 1990s. One approach has suggested that people in the contemporary world are substantially detached from places.

Warner Woodworth, Jie Gao, Betty Harris, Katrina Greene, TJ Espino McGurran, Anne Lewinson

## 2-065 Protagonists And The Worlds They Unsettle

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

In the past decade, anthropologists have extended ethnographic research “beyond the human” (Kohn 2013), a turn that has emphasized the relationship between humans and non-humans in economic systems (Tsing 2015), environments (Kohn 2013), and classification systems (Hartigan 2017). Anthropologists have shown that our landscapes connect a community of people and things in a complex web (Ogden 2011). This panel focuses on the relationship between humans and the non-human subjects—mirrors, plants, animals, avatars, embroidery, food-safety passports—that reflect our place in the world. We engage with Ernesto de Martino’s notion of a crisis of presence, or the disorientation in a subject’s sense of being, when displaced from her social and cultural center (Krause 2018). De Martino tells the story of a shepherd whom he asks for directions when he is lost in southern Italy. The shepherd gets in De Martino’s car to show him the way and is distressed when the sight of his local bell tower fades into the distance; only when De Martino turns around, and the bell tower reappears, does the shepherd show signs of relief. This story shows the importance of the objects around us: the ways they orient us and our place in the world.

De Martino’s postwar research in modern-day Basilicata anticipated anthropology of the Anthropocene, as it illustrates that non-human subjects play a critical role in maintaining our “reality.” In *The Land of Remorse*, De Martino (2005[1961]) turns to historical and religious roots through a critical lens of resistance and hegemonic forces to write about tarantism—a psychological illness in which the sufferer, usually a woman, is consumed by the urge to dance. Musicians gather and play frenetic and rhythmic music to aid the sufferer as she dances for several days. An important protagonist in this saga is the spider as its bite is thought to cause the illness. In the ritual, the spider is given a proper name and made an agent in a cultural web of reality (82). To De Martino, presence is relational and expands beyond the human: “in the context of the spider dance, bite then poison enter into a series of relationships with

themselves and other determinants until they appear in a frame that possesses—always at a level of symbolic logic—its own coherence” (82).

A crisis of presence is also productive and can lead to transcendence through the relations we have with the non-human subjects we demonize, love, and study. This panel engages with this transcendence by focusing on how this relationship is creative. In relation with their nonhuman subjects, we show how humans create new networks, new markets, new forms of sociality, and even new worlds. Each panelist investigates the relationship a human protagonist has with a non-human subject to think how this relationship creates structures beyond the two actors. We ask what does one person’s passion for a fig, a javelina, a mirror, an embroidered textile, a slaughterhouse document, or an ape avatar do in the world? What are the new beginnings and endings these “oddkin” (Haraway 2016) relationships fashion? And what systems—economic, technological, natural—are unsettled or made coherent through these relationships? Through these questions, panelists explore the relationship between humans and non-human actors across diverse contexts to illuminate how a passion for non-human subjects shapes ourselves and our world in profound ways.

Lauren Crossland-Marr, Jillian Cavanaugh, Adam Johnson, John Hartigan, Elizabeth Krause, Ying Li, Laura Ogden

## 2-080 Rubber Boot Methods And The Anthropocene: Approaches In The Study Of Multispecies Worlds

Oral Presentation Session (In-Person)

Anthropology and Environment Society

08:00 AM to 09:45 AM

At a time when both biology and anthropology have come to realize that the conventional objects of their disciplines -- natural ecosystems and human socio-cultural worlds, respectively -- can no longer be studied in isolation, it seems timely to try to regain the lost common ground between the disparate fieldwork traditions of these two disciplines. Anthropology, after all, borrows its tradition of modern fieldwork from biology (Stocking 1983a) and developed from this its own robust methods for studying human worlds. But these methods have primarily been geared towards humans. They have until recently been anthropocentric in the best sense of the term: driven by an ambition to describe human ingenuity and injustice, to understand how human lives are lived differently, and to analyze how human worlds might be constructed otherwise. In recent years however, the unwavering faith in a world in which humans are the only protagonists has crumbled, challenged from within academia as well as by the more-than-human environmental and climatic crisis sometimes called the Anthropocene.

This panel offers a multiplicity of methodological approaches, attuned to a variety of particular landscapes and the specific socio-ecological histories tied to them. The papers explore how we might retool anthropological and aligned disciplinary fieldwork methods and analytics to better deal with multispecies forms of life and death after human exceptionalism. The basis of rubber boots is that the Anthropocene is a patchwork of unsettling landscapes. This means that landscapes and their histories become the methodological point of departure, from “fieldwork” to landscape noticing, through a rediscovery and reconsideration (with biology and other disciplines) of what “field” refers to; the landscapes that multispecies relations make and through which they are made.

How can we learn to track the histories of more-than-human socialities (Tsing 2013)? Answering this question means experimenting with the ways in which human-centered fieldwork methods might be augmented by the fieldwork methods of biology, ecology and landscape history without giving up their

critical edge and ambitions to be open to serendipity and wonder (Helmreich 2009; Tsing 2015; Myers 2015).

It is our claim and point of departure that the changing conditions for human and nonhuman life on Earth - for which the concept Anthropocene is a contested and admittedly imperfect moniker – unsettles disciplinary boundaries as we know them and challenges our anthropological methods and notions of ‘the field’. Anthropocene realities demand new modes of sensing and seeing, new forms of collaboration, and new foci for description in which landscape histories matter. Studies of more-than-human life in the Anthropocene, in short, require new kinds of multispecies fieldwork methods. The papers also address how different disciplinary approaches might be activated together to be attuned to particular landscapes and the socio-ecological histories tied to them.

The panel, thus, suggests multiple kinds of unsettling:

- A landscape historical perspective unsettles anthropology as a self-sufficient discipline
- A patchy Anthropocene perspective unsettles the methods and species-focus of multispecies ethnography
- Ecological and colonial-capitalist landscape histories unsettle the notion of the field
- Rubberboots methods are designed to trouble or unsettle themselves

Astrid Oberborbeck Andersen, Rachel Cypher, Nils Bubandt, Pierre du Plessis, Trine My Thygaard-Nielsen, Miriam Jensen, Samwel Moses Ntapanta

Nielsen, Miriam Jensen, Samwel Moses Ntapanta

## 2-085 Shifting Landscapes Of Abortion Access

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

The shifting legal and political landscapes of abortion care in the United States and Mexico are emblematic of broader cultural and political shifts in each country, marked by fervent and committed activism both pro- and anti-abortion. In this moment, when abortion has been federally decriminalized in Mexico, and *Roe v. Wade* is projected to fall in the United States, advocates, activists, clients, and practitioners of abortion stand on unsteady ground, on paths both familiar and alien. This panel brings together scholarship from both contexts, drawing attention to the shared needs and concerns of the two abortion rights movements, and highlighting the difficulties and urgencies of conducting research (with)in an ever-changing landscape. Arey explores the impact of Texas SB8 on abortion patients and providers and offers a reflection on the necessity of conducting ethnographic research which must be rapid to keep up with political and legal changes. Alterman presents an analysis from inside the abortion clinic, of the ways that abortion providers perform their dissent of abortion restrictions and generate ways to rectify the resulting patient confusion. Basmajian takes us outside of the clinic, to the anonymous virtual mutual aid spaces being created by doula and other abortion support persons to

help guide patients through self-managed abortions while circumventing draconian abortion restrictions, and she queries how these virtual relationships take on meaning and operate as a form of epistemological care. Luigi takes up the topic of self-managed abortion in Mexico, where she explores how the shifting terrains of the pandemic and de-criminalization of abortion have shaped the creation of (In-Person) and online accompaniment for self-managed abortions, and a resulting clash between physician and doula abortion epistemes. Fundamentally, the papers on this panel grapple with the question of how to provide abortion care, research the impact of policies and care practices, and translate that knowledge back to patients, providers, and the public during a time of radical and rapid shifts in not only what can legally be done, but what can be studied and spoken about at all.

Whitney Arey, Amy Alterman, Alyssa Basmajian, Génesis Luigi, Sarah A. Williams

## 2-090 The Creative Ethnographer'S Notebook: A Conversation About Creative Teaching And Writing In Anthro

Conversation or Debate (In-Person)

Council on Anthropology and Education

08:00 AM to 09:45 AM

Painting alebrije figurines alongside Oaxacan artists, performing music with Navajo Nation country bands, narrating vibrant dialogue with a Songhai medicine man—scholars using ethnographic methods often engage in artistic practice during fieldwork, turning to the arts for inspiration during analysis and/or to share their findings in evocative and impactful ways. The best of this work is accessible and valuable to a wide and diverse set of audiences, increasing meaningful impact and engagement with study collaborators as well as communities within and beyond the academy.

How and when do anthropologists, educators, sociologists and other social scientists innovate with the arts and ethnography? How does one get started to think, write, draw, sing, photograph or perform with data? What is the result of these innovations? Ethnographers are often trained to understand theory, document keen observations and make sense of human patterns, yet they are not often trained in the arts of representation. Creative practices are usually left up to each individual social scientist who may be lucky enough to have an artistic practice they keep silent or on the side of more official work. Yet these practices can make felt differences in the impact, depth, and reception of a piece of scholarship. We believe that if more of the most creative ethnographers shared their tips, prompts, and artistic exercises, social science work might have more meaning for the individual scholar, the field of inquiry, and the public.

This is what The Creative Ethnographer's Notebook panel is about: how to engage with creative approaches to ethnography as well as how to do better public anthropology.

With contributions by 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 panel offers a variety of creative exercises that ethnographers have used in their own work and classrooms to deepen their ethnographic practice.

Panelists recognize the complex relationship between innovation, fact and fiction in creative artmaking and aims to document many kinds of truths in social science work. Increasingly, scholars such as Behar (1996), Gottlieb (2008), Narayan (2012), Rosaldo (2013) and others, turn to more and varied artistic

innovations to enhance the quality of their perception during fieldwork and analysis and then communicate the impact of the scholarly representations of the work. The line between “art” and “science” blurs and affords new, complex possibilities for collaboration, energizing research methods and approaches for the research method known as ethnography.

As with any art form, to do this well, however, takes practice and needs to be both taught and practiced. In so doing, panelists demonstrate the integral nature of arts and social theory, two fields that are often posited as diametrically opposed. This panel offers a starting point, at various modes of entry, into the practice of creating a more accessible, socially relevant anthropology, and specifically of how to teach this relevant engagement, in the classroom.

Melisa Cahnmann, Kristina Jacobsen, Paul Stoller, Debra Vidali, Kate Reid, Ather Zia

## 2-095 The Food-Climate-Migration Network: Building A Collaborative, Policy-Relevant Research Agenda

Roundtable / Town Hall (In-Person) Cosponsored Session

Society for the Anthropology of Food and Nutrition

08:00 AM to 09:45 AM

In this roundtable, we discuss how today's global human displacement, worsened by proliferating food and climate crises, traces to structural inequalities perpetuated by and constituted through ongoing processes: genocidal settler colonialism, racial capitalism, (neo)colonization, slavery and its afterlives, dispossession, border imperialism, and the global-industrial food system. As anthropologists seeking to confront the immediate realities of climate change, we reflect on what it means to reconcile with this broad swath of oppressive conditions and histories. We also seek to explore, assess, and imagine life-affirming alternatives that optimize social and environmental justice and human flourishing. We envision that this roundtable will be part of a long-term project of building a network on the Food-Climate-Migration nexus, an area where anthropologists have critical contributions to make.

Megan Carney, Teresa Mares, Parin Dossa, Hanna Garth, Anna Erwin, Laura Graham, Susanna Klassen, Belinda Ramírez, Peter Little, Alayne Unterberger

## 2-105 Touching Earth, Relating Skies: On The Elements And Textures Of Ethnographic Description

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

In response to the crisis of the Anthropocene, anthropologists have recently underscored the importance of entering into critical conversation with geography (Gordillo 2014) and geology (Oguz et al. 2020). Yet, we are struck by how rarely these discussions on landscape take into account the skies. Always present, skies touch the earth in specific ways. Many instances of this contact, including threats of ecological catastrophe, are atmospheric. Some, but not all, manifest as turbulence (Povinelli 2017, Zee 2020), which arguably is where landscape becomes most unsettled. Horizons also speak to ever-changing movements when they recede, loom, and even rain down overhead, bringing to the fore how time, and not only at its most intense, is weather. This panel explores relations between sky and earth

by focusing on the places where they touch, made specific by how both move in senses transitive and intransitive. Precision here matters (Stewart 2016), although frustratingly elusive when it comes to the skies as they meet the earth. Must better conceptual resources be developed for addressing this ethnographically? Or is it less about crafting new concepts than bringing “the elements” into our writing and from there rendering more vivid images? How do 'we' touch earth in its relation to the skies and to other kinds of “air” while listening to how earth touches 'us' in the ways ethnography is practiced? Each of the papers address different “touch points” between sky and earth taking care to show where they enter into, and sustain, relations that are materially robust and vibrant.

Richard Kernaghan, Carlota McAllister, Isaias Rojas-Perez, Gabriela Zamorano, Mariana Mora, Sandra Rozental

## 2-110 Unsettling / Settling The Sensory-Scape

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

The concept of -scape has proven productive to describe and analyze the interlinking of subjectivity, intersubjectivity, and existing “objective” conditions in contemporary global society. It helps us to understand how subjects gain access into different sensory environments from different entry points. Age, gender, ethnicity, social class, nationality, and religion, among other meaningful attributes, define how each individual chooses to enter a sensory-scape, designs or puts to use the strategies to navigate it, and gathers experiences from it. Individual subjects face material conditions, but their selves are intersubjectively constructed. Discourses, memories, and practices are the product of individuals and groups’ social trajectories through time. In 1996 Appadurai developed the five categories of ethnoscaapes, technoscaapes, financescaapes, mediascaapes and ideoscaapes to describe global flows of humans, technology, capital, media, and culture. Sensory dimensions were included under these large categories. Today, the field of sensory-scaapes itself has become increasingly important, especially in the anthropology of sound, food, sports, health, art, and digital environments. We now understand that sensory-scaapes do not exist only for us to navigate, but to experience the world through our culturally developed senses: flavors, sounds, colors, aromas and textures provide a meaningful dimension to our lives. Sensory-scaapes change through history: the experience we have of the world changes through one’s lifetime and across generations. It is through everyday interconnections between subjects and groups, and between subjects and the sensual / sensory-scape that the social and cultural environments emerge and become settled, in the sense of being experienced as stable and slowly moving in time. Yet, the changing, fluid, contemporary global society and culture contribute to unsettle and de-stabilize our sensory-scaapes and experiences. The papers in this session explore, describe and discuss the socio-cultural sets of practices, discourses and values that sometimes unsettle and sometimes attempt to re-settle local sensory-scaapes in different parts of the world. Through examining how the discourse on wine in Bulgaria, through its emphasis on locality and terroir, breaks away from French global hegemony; how the COVID pandemic forced Bolivian musicians into new strategies for constructing their identity and their public; how cooks in Oaxaca privilege the complex taste of their meals cooked in local glazed clay casseroles, disregarding the public health advisories on lead toxicity; how the sensory dimension of music in setting the stage for different types of cuisine in Merida, Mexico, and in restaurants in Spain; how tourists’ perception of humans and penguins in Antarctica, impact the local food system; and how in Seville, Spain, values such as innovation, creativity and originality compete, and sometimes converge, with those of authenticity and locality in coexisting avant-garde and heritage cuisines, we look at the settling and unsettling features of changing sensory-scaapes. Our session’s discussant will bring the

common topics into focus, analyzing how the contemporary sensory-scape is the product of local-global and translocal negotiations.

Steffan Igor Ayora Diaz, Yuson Jung, Michelle Bigenho, Ramona L. Perez, Gabriela Vargas-Cetina, Clare Samells, Steffan Igor Ayora-Diaz, Richar Wilk

## 2-115 Unsettling Anthro To Prepare Students: Career Readiness Commission Results, Recoms., Implementation

Roundtable / Town Hall (In-Person) Executive Session

Executive Program Committee

08:00 AM to 09:45 AM

Unsettling Anthropology to Prepare Students: Career Readiness Commission Results, Recommendations, Implementation

There is perhaps no greater concern among anthropologists and graduating anthropology students than employment. Anthropology has an “unsettling landscape” in its own backyard. The traditional career path of tenure-track jobs at PhD-granting institutions accommodates only 10% of new PhD anthropologists, in addition to excluding MA, BA, and AD graduates. Yet most programs do not expose or prepare students for the diversity of careers, particularly in industry, non-profits, and government. This focus, in turn, reduces the number of anthropology students and jeopardizes anthropology programs, while weakening anthropology’s power and impact on the world.

Fortunately, the AAA has been attentive to the growth of practice over time—through committees and task forces (e.g., PAWG, CoPAPIA). AAA’s 2021-2026 Strategic Plan seeks a more inclusive, “welcoming community” for practitioners. Yet, while AAA and sister associations (e.g., WAPA, LSA, RPA) are increasingly recognizing the relevance of practice, anthropology programs in universities have been slower to respond. Many instructors do not know how to integrate practice and application into their courses, are unfamiliar with practitioner scholarship, and do not know how to help students prepare for jobs beyond the academy.

The 2022 Meeting Theme asks, “...what concrete steps can be taken collectively to ensure the discipline’s accountability to the communities and the public discourses we have....” We believe the efforts of the anthropology-wide Career Readiness Commission represent a critical part of the answer. Inaugurated in May 2021, the Commission’s goal is to improve training of associate’s, bachelor’s, master’s, and PhD anthropology students so they are career ready. The Commission is supported by 20+ U.S. anthropology associations and is composed of practitioners, instructors, and students from all subfields.

This session explains the Commission’s purpose and activities, identifies results and recommendations for anthropology programs, and highlights implementation occurring to date. Seven groups with diverse leadership (e.g., race, ethnicity) researched the dual issues of 1) understanding the context of anthropological training, and 2) the workplace and public sphere in which practitioners are involved;

Commission leaders serve as session panelists. For example, one group examined what was missing from anthropology programs which would have helped their practitioner graduates find jobs and do those jobs effectively, while another group elicited lessons learned from instructors when departments integrated application and practice into their programs. Numerous recommendations have emerged including scholarly and practical resources, pedagogical frameworks for teaching practice, and templates and metrics.

Cultural change can be difficult. However, the Commission's goal is to work with those programs that seek to prepare students for internships and employment. As awareness of the Commission has risen, more and more anthropology programs have sought our advice in initiating or expanding practice opportunities for students. Moreover, the Commission has practitioner-members with experience in implementation processes and change issues. This expertise has already proved useful in disseminating Commission insights and maximizing department abilities to assist students.

Elizabeth Briody, Kira Collins, Claire Sigworth, Jennifer Studebaker, Susan Squires, Jenell Paris, Astrid Countee, Nazia Hussain, Guillermina Gina Nunez-Mchiri, Angela Ramer

## 2-120 Unsettling Endings: Living Chronically With Terminal Conditions Through Narrative And Silence

Oral Presentation Session (In-Person)

Society for Psychological Anthropology

08:00 AM to 09:45 AM

How do people live chronically in the face of a prognosis of imminent but not-yet-immediate death? Anthropologists show how, when faced with acute, life-threatening illness, people may continue to live 'as if' healing were still possible (Banerjee 2020; Samuels 2018), or they may embrace new routines as seemingly already habituated (Aulino 2016; Shohet 2021), or foster hope by creating multiple possible narratives of the future (Mattingly 2014; Stevenson 2014). Some may orient themselves towards enduring the chronicity of illness in the present, by temporarily narratively evacuating the end of life, while others may privilege planning for death itself, or for the afterlife (Buchbinder 2021; Desjarlais 2016). In this panel we ask how people embedded in (or excluded from) their communities narratively foreground different temporalities when faced with acute terminal illness, and how other orientations to time may silently shape the narratives they tell and live by, as we explore how people move between different temporal orientations—particularly chronicity and finitude—over time. How are temporal orientations narrated and enacted through social interactions and relationships? How are possibilities for narrating chronicity and finitude shaped by health inequalities? How in turn do narrative practices shape narrators' experiences of disease, disability, or orientations towards (curtailed) life and pending death? In considering old age and/or terminal and chronic illness in Brazil (Lemos Dekker), the Caribbean (Flaherty), Indonesia (Samuels), and the United States (Corwin, Shohet), panel papers collectively highlight the affective textures that sufferers' different temporal orientations to death engender in their narrative frames and silences, as embedded in health disparities and inequities. Together, panelists shed light on the ways that global power relations shape local health encounters and aspirations, by engaging scholarship from diverse geographical regions in conversation with each other.

Merav Shohet, Annemarie Samuels, Anna Corwin, Natashe Lemos Dekker, Devin Flaherty, Dwaipayan Banerjee



## 2-125 Unsettling Sovereignties: Ethnographies Of Power Beyond The State And The Market

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

In the last couple of decades anthropology has been questioning assumptions on sovereign power in several distinctive ways. One stream of literature focused on the ethnography of “the everyday state” through, for instance, studying the functioning of bureaucracies and how state power is (re)produced in multiple ways (Gledhill 1999, Gupta 2012; Bierschenk and Olivier de Sardan 2014). Moreover, literature on neoliberal modes of governance has shown how the state can no longer be regarded as the single source of sovereign power. While some studies have demonstrated how institutions (companies, NGOs) and regimes of spatialization (such as enclaves, off-shore entities) may become mechanisms to both escape from and strengthen the power of states (Ferguson 2009, Sharma and Gupta 2006), other have examined the increasing involvement of private companies in governing the everyday life (Rogers 2015). Finally, rich literature has recently addressed quotidian engagements with infrastructures, technoscapes and devices that generate certain conditions of possibility of connection and disconnection from states and markets (Knox and Harvey 2015, Appel 2012), that also generate forms of “extrastatecraft” (Easterling 2014).

The papers in this panel draw from these debates to ethnographically depict and theoretically explore the production of power and asymmetric power relationships that unsettle the notion of “sovereignty” (Bonilla 2017). The papers focus on the nature, limits, uses, and effects of state power, which are “unsettling” in two ways. On the one hand, they look at non-Western, post-colonial and post-socialist contexts which question hegemonic understandings of state and market sovereignty. On the other hand, they introduce and question forms of brokerage practices or proxy forms of state and market that ethnographically unsettle the notion of “sovereignty”. Hence, the papers look at “remote”, “peripheral” “off-setting” sites, spaces, institutions and devices which help us to theorize the ways in which different and unsettling modes of sovereign power are produced, reproduced and/or subverted. .

In order to unsettle the notion of “sovereignty” in this way, the papers explore in detail the following questions:

1. How does sovereignty get unsettled when it is mediated and brokered? How is sovereign power produced through people’s quotidian engagements with individuals, practices, objects, frameworks, corporations and/or institutions that come to figure as proxies (substitutions, surrogates or “stand-ins”) for sovereign power? What kinds of inequalities and political subjectivities are produced in such contexts?
2. How do technological devices shape (while at the same time being shaped by) the needs of current accumulation and power regimes and how do they unsettle the notion of sovereignty?
3. In which ways do corporate power, state power and individual people's quotidian strategies of “(dis)connecting” from/with them produce power and authority in “unsettling” ways?

Alba Valenciano-mane, Deana Jovanović, Thomas Bierschenk, Marlene Schäfers, Andreas Streinzer, Xue Ma, Nikkie Wiegink

## 2-130 Unsettling Trafficking Panics In Times Of Crisis

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

Claims that human trafficking will rise in times of crisis have justified interventions rooted in moralizing discourses, raised money for fly-by-night organizations, and taken attention and resources away from individuals truly in harm's way. This Roundtable excavates and critically examines the afterlife of misdirected attention to trafficking around the globe. During times of profound rupture and upheaval -- such as war, natural disasters, forced displacement, and pandemics -- politicians, the media, NGOs, and faith-based organizations have sounded alarms about trafficking with little evidence. Anti-trafficking efforts most often emerge out of panics about sex work, and the alleged vulnerability of women and girls to predatory actors. As a prime example of "exploitation creep" (Chuang 2014), the sexual humanitarianism (Mai 2018) driving anti-trafficking campaigns has increasingly shaped concerns around current crises ranging from the situation of Covid orphans in India to forced displacement resulting from Russia's invasion of Ukraine. Why have concerns around trafficking started to frame these issues? What forms of intervention and assistance do these concerns emphasize, overshadow, or depoliticize?

As anti-anti-trafficking researchers, like those gathered here, raise doubts about the evidence of trafficking, an important question has been elided: If verifiable data is lacking, how has a sense of panic been built around trafficking's alleged omnipresence? Anti-trafficking campaigns and advocates provoke doubt as often as they project certainty. Anti-trafficking exposition leans heavily on certain kinds of images and narratives, while pursuing a strategic ambiguity. As an early example of "post-truth politics," anti-trafficking discourse and practices demand an unsettling. This dialogue will not only decenter this victimizing narrative, but also question the mesmerizing hold of zombie-like claims and statistics and point to the harms in their wake (Brennan 2017).

Carceral logics (Bernstein 2018; Musto 2016) both fuel trafficking panics and then are invoked as "solutions." In sites in India, the United States, Africa, and the Caribbean, carceral policies are routinely offered in the name of "preventing" trafficking and "prosecuting" abusers. The third "P" – protection – transmutes into its very opposite as real and imagined "victims" of trafficking experience a range of harms in the name of protection. In the U.S., "trauma informed" courts whose mission is to support youth at risk, capture them in a harmful child welfare system. The trafficking rescue and shelter industry in Nigeria labels migrant women "trafficked" and imposes God-centered "rehabilitation" practices. Politicians around the world have invoked limiting mobility and increasing border militarization as a way to fight trafficking.

Panics around trafficking globally have provided a powerful frame through which to enact racialized, gendered, and anti-migrant policies and practices. How can we, as anthropologists working in and around anti-trafficking spaces and discourses from a position of critique, unsettle this frame? Drawing from research with survivors of trafficking, sex worker-led anti-trafficking interventions, state agents, and workers at NGOs and faith-based organizations, the researchers gathered here will push beyond spectacularized, racialized, and gendered assumptions to highlight the actual concerns of those in the path of crisis.

Vibhuti Ramachandran, Denise Brennan, Simanti Dasgupta, Stacey Vanderhurst, Samuel Martinez, Jennifer Musto

## 2-135 Using Anthropology Of Language And Literacy To Address Equity In Unsettling Times

Oral Presentation Session (In-Person)

Council on Anthropology and Education

08:00 AM to 09:45 AM

How have language and literacy studies entrenched social inequalities, and to what extent might anthropological analyses help to challenge and even destabilize those relations? ‘Unsettling’ status quo thinking about language and literacy requires an examination of epistemological, conceptual, and methodological shifts that problematize fundamental assumptions and identify potential avenues to address the discipline’s, and our own, answerability and accountability to professed goals of social change in and through education, broadly conceived.

This session brings together educational anthropologists who draw on anthropological theory and methods to examine the teaching and learning of language and literacy in a variety of contexts (Colombia, Argentina, the midwestern U.S., and the southwestern U.S.) and situations (K-12 foreign language education, literacy education targeting college students, first-year-composition, and early grade reading initiatives). Drawing on theoretical frameworks that challenge dominant understandings, such as English-only ideologies, traditional notions of literacy, and/or practices of settler colonialism, these presentations collectively demonstrate how anthropological theory, research methods, and analyses challenge so-called “evidence-based” language and literacy instructional practices and/or the policies that support them. One goal of this session is to showcase anthropological work that promotes justice and opportunity. Another goal is to reflect on ways that the work done by educational anthropologists might help disrupt persistent social inequalities. Together, the papers propose new possible conceptual and methodological directions that will be of interest to applied anthropologists, scholars of language, and practitioners.

Doris Warriner, Esther Bettney, Antonella Pappolla, Anjanette Griego, Ariel Borns, Leslie Moore, Manka Varghese, Lesley Bartlett

## 2-140 What Use Is Cultural Relativism? Reassessing A Foundational Concept

Oral Presentation Session (In-Person)

American Ethnological Society

08:00 AM to 09:45 AM

Cultural relativism has been fundamental to the field of cultural anthropology, particularly in the US, for nearly a century, and it remains a prominent concept in most of the field's introductory textbooks. Yet, as any search in AnthroSource will demonstrate, we seldom refer to this concept in our scholarly writing or devote critical thought to it. Some leading anthropologists have advocated abandoning relativism along with the culture concept, contending that they carry too much conceptual and ideological baggage. This session aims to foster a rethinking of the rightful place of cultural relativism within our discipline and our pedagogy. What are this concept's limitations and blind spots? What are the costs, benefits, and ethical dimensions of applying the concept during ethnographic research? How can anthropologists reconcile our discipline's tradition of relativism with our orientation toward social justice and respect for human rights? How should we teach our students about cultural relativism’s role in the development and future of our discipline?

The papers on this panel consider cultural relativism within multiple contexts, including: the pursuit of social justice; discourses about corruption; applied anthropology and humanitarianism; how to teach about allegedly harmful cultural practices such as polygamy; queer activism; and the promotion of civic education. Panelists will apply multiple perspectives and draw from numerous traditions of thought to reassess this foundational anthropological concept.

Bruce Whitehouse, Erika Friedl, Sidney M. Greenfield, Adam Kiš, Casey James Miller, Simone Poliandri, Jeffrey David Ehrenreich, Rich Feinberg

## 2-810 Do Something For Your Country: Leave! The Impact Of International Volunteers On Anthropology

Oral Presentation Session (In-Person) Invited Session

Association of Senior Anthropologists

08:00 AM to 09:45 AM

The proliferation of international volunteer organizations after WW2 not only had a profound impact on the lives of the enthusiastic participants, but in turn those participants were to shape the discipline of anthropology. With the expansion of international programs like VSO, Peace Corps and Fulbright, numbers of mostly young people spent a year or more in other countries, often in poorer parts of the world little known to them. Anecdotally it would appear that these experiences led to a dramatic increase in the number of students interested in learning about anthropology and in some cases to go on to pursue a career in the discipline. In addition these experiences were to impact the direction of anthropology, a field that was still a relatively “young” social science. Most returnees had been immersed in a foreign culture; they learnt the local language, developed working networks with colleagues, and built a large circle of friends in their host community. They were also identified by their hosts as representatives of their own home culture, which offered them an alternative perspective on themselves. When these culturally aware students went on to enter the field of anthropology as graduate students, they brought with them their own assumptions, based on the experience of entering into and living within another society, and developing their own ideas about how those cultures could be translated into terms that made sense to outsiders. Many found themselves ready to challenge the academic approaches of existing authorities: the salvage work of earlier generations, recreating the ethnographic present of past societies, for example, seemed less relevant for understanding current conditions and needs, while structural analyses of single tribes threw little light on the complexities of post-colonial urban societies. In this session we contribute to discussion about how anthropology has been impacted by this influx of internationally experienced students. Questions include (though are not limited to) how they changed the way in which our discipline was taught; how they affected the kinds of research problems undertaken or the locales in which research was conducted; the influence they have had in shaping what was first separated as “applied” anthropology and later came to be called “practicing” anthropology; and the relationship between these anthropologists and the larger social movements (anti-racism, gender equity, anti-war) in the second half of the twentieth century.

Susan Kenyon, Jim Weil, Sabra Webber, Tim Wallace, Laurel Kendall, Melissa A. Stevens

## 2-815 Bodies In Translation: Unsettling Genders & Sexualities In Latin America

Oral Presentation Session (In-Person)

Association of Black Anthropologists

08:00 AM to 09:45 AM

In the midst of a conservative political turn that has waged war on those at the racial-gender-sexual margins of society, Latin America has seen a steady increase in physical violence against trans and travesti communities over the past decade (ANTRA 2021). This violence occurs alongside the priming of Black and Indigenous bodies across genders and sexualities for tourism, sex, and other forms of consumption in service of the nation-state. While Black feminist anthropologists who work in the region have given us language around the logics of empire that make white pleasure and anti-Black violence two sides of the same coin (Perry 2013; Williams 2013; Smith 2016), less work has been done to detail agentive, resistive performances of emplaced genders and sexualities. From popular culture to sacred space, Black and Indigenous Latin Americans have fashioned physical and psychic grounds for the proliferation of their identities in ways that challenge colonial binarisms. This panel gives space to these expressions of racial-gender-sexual autonomy by mapping vocabularies and embodiments that are at once situated and permeate throughout the region. Providing examples from Brazil and Nicaragua, the panelists revisit their fieldwork to highlight the specific textures of gender liberation and sexual freedom within Black and Indigenous communities. Rather than producing one-to-one translations of local genders and sexualities—a practice that obscures the nuances of queer relations, sociopolitical solidarities, and diasporic resonances—our work troubles the notion that these realities must be in conversation with Western colonial constructions of identity to have and share meaning. What would it mean for the *cochona*, the *bicha*, or the *travesti* to belong to herself and her people before the nation-state and its accomplices? What forms of sovereignty and freedom might be imaginable through the refusal to translate regional lifeworlds for anglophone, Western audiences, fashioning linguistic and corporeal meeting grounds instead? In experimenting with ethnographic form, the panelists collectively imagine an anthropology of Latin America that mirrors the fleshy, pleasurable textures of Black and Indigenous, queer and trans life.

Joshua Reason, Melanie White, César Ibarra, Watufani Poe, Ana Carolina Assumpção, Reighan Gillam

## 2-820 Capitalist Vulnerabilities And Unsettled Futures

Oral Presentation Session (In-Person)

General Anthropology Division

08:00 AM to 09:45 AM

Vulnerability marks, dictates, impresses upon, and clouds the lives of widely disparate communities and cultural groups throughout the world. By considering the erasure of Uyghur communities in China's northwest, the collapse of infrastructure across Texas during the North American winter storm of 2021, efforts to resist a simplistic techno-consumerist shaping of the present and future in Tokyo, rights politics and anti-enclosure movements in India, and Xinjiang Kazakh refugees' experience of transnational dispossession, we argue that vulnerability unsettles contemporary life. Frequently these vulnerabilities are intertwined with and complicated by capitalistic demands. Crucially, while these demands vary markedly, the end result is a growing sense of isolation, uncertainty, and anxiety about the present projected into imaginings of the future. The complexity of capitalistic endeavors, from the construction of an all-encompassing digital surveillance network to attempts at assuaging national anxiety about population decline through new consumer spaces, feeds growing unease at how life in the present will continue and what consequences await on the horizon. In highlighting these commonalities across locales and peoples, our aim is to make explicit and cross-examine the vulnerabilities of the contemporary capitalist moment and how people confront, manage, and suffer under it.

Paul Christensen, Nicolas Sternsdorff-Cisterna, Timothy Grose, Anand Vaidya, Guldana Salimjan, Namita Vijay Dharja

2-825 Challenging Boundaries Through Engaged & Activist Anthropology  
Oral Presentation Session (In-Person)

National Association for the Practice of Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: Expert witnessing asylum cases is a challenging and rewarding area of application for anthropologists working in “sending countries,” and one that requires drawing upon ethnographic knowledge for immediate needs. In this paper I follow-up on a recently published special section in *Annals of Anthropological Practice* on expert witness work to explore how anthropologists working on asylum cases have not only the obligation to explain and defend their methods, but also the opportunity to draw upon anthropological theory to write convincing affidavits.

Paper 2: The study and understanding of human diversity are at the heart of anthropology; and activist anthropology dates back to the early 20th century. Much of the early work of activist anthropologists focused on theory building – destabilizing once taken for granted understandings of race, class, and gender.

Paper 3: The study and understanding of human diversity are at the heart of anthropology; and activist anthropology dates back to the early 20th century. Much of the early work of activist anthropologists focused on theory building – destabilizing once taken for granted understandings of race, class, and gender.

Paper 4: Anthropology in the military has an understandably checkered past, particularly with respect to the anthropological aim of “do no harm” during the wars in Afghanistan and Iraq (Gonzalez 2020). Other anthropologists rightfully critiqued the white savior complex behind the U.S. military’s invasion of Afghanistan, as a need to “save oppressed women” (Abu Lughod 2013, Rich 2014).

Paper 5: The professional fields of gerontology and geriatrics rely on a cultural construct that growing “old” signals a shift from adult independence to child-like dependence, coupled with the loss of “productive” social roles. They have created a professional landscape of frail, dependent “others” who require intervention once reaching threshold ages, such as 60 or 65.

Paper 6: In June of 2020, during the height of Black Lives Matter protests following the murder of George Floyd, guest writer for HuffPost Laura Cathcart Robbins wrote an article titled: “White Women, I’m Glad You’re Showing Up. But I’m Not Sure I Trust You Just Yet.” As a white woman and aspiring anthropologist who had recently completed dissertation fieldwork in Birmingham, Alabama examining intersections of race and gender among LGBTQ African Americans, Robbins’s words held pointed meaning for me as a researcher and as an anthropologist whose discipline has too often failed to live the kinds of solidarity it theorizes.

Natalie Bourdon, Jordan Levy, Wendy Hathaway, Anahid Matossian, Alexandra Crampton, Stacie Hatfield

## 2-830 Christian Possibilities And Asian Futures

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

08:00 AM to 09:45 AM

Over the past decade, many exciting developments have transpired in the Anthropology of Christianity that have since spanned innovations in scholarship on gender, place-placemaking, and the politics of secularism (Robbins 2014; Engelke 2014; Hovland 2016; Bielo 2020). Since then, scholars of Christianity have highlighted the transforming, transnational, and even trans-human aspects of Christian life globally (Norget, Napolitano, and Mayblin 2017; Bialecki 2022; Mesaritou, Coleman, and Eade 2020). This panel seeks to channel similar attention to the anthropology of Christianity in Asia—where religious identity and engagement is often overshadowed by state regulation, corporate governance, ethnic conflict, and social minority status (Bautista 2021; Chambon 2020; Wong 2014; Brown and Yeoh 2018). Concurrently following pathways of anthropologists and historians that have analyzed the processes and politics that create “Asia” as a recognizable, but flexible space of cultural production, this panel brings together scholars who consider how Asian Christians are often positioned in a unique kind of global futurism (Tagliacozzo, Siu, and Perdue 2015; Bryant and Knight 2019; Fischer 2009; Salazar et al. 2017). On the one hand, Christianity often means being situated as part of a global community of believers in a world of Christian ends. On the other hand, Asian-ness often indexes connections to both rapidly changing economic environments, dynamic non-Abrahamic religions, lasting politico-historical traditions, and a sliding racial signification that depends on complex relations to colonial categories.

In a world where religion is not simply a set of organized beliefs, but also distributor of affective labor, material resource, and political power, Asian Christians are working toward building visions of the future that span the scales of the immediate to the *longue durée*, the interpersonally intimate to the internationally networked. Given these affordances: How might the intersection of these identities produce unique approaches to envisioning future possibilities as Asian Christians attempt to carve out spaces for the deployment of the Christian Gospel? How might Christian commitments serve as both an opportunity to enclose and disclose opportunities for social advancement? How do Christians in Asia code-switch or appropriate chameleon identities to thrive in home communities that might have mixed levels of respect or support for religious believers? And how are social contexts in Asia contributing to the active conceptualization of what Christianity means in a global environment? Through the perspectives and positionalities of Asian Christians, this panel offers insights into how communities of believers envision the world today and imagine tomorrow.

George Bayuga, Bernardo Brown, Kristina Nielsen, Michel Chambon, Toru Yamada, Elayne Oliphant

## 2-835 Coming Of Age In Crisis: Diverse Figurations Of Adolescents And Their Threatened Futures

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

During the twentieth century, nation-states and humanitarian organizations throughout the world began to profess a commitment to protecting children's health. A paradigmatic example of such rhetoric is the United Nations Convention on the Rights of the Child (UNCRC), which 194 nations (not including the United States) ratified in 1989. A central element of the UNCRC's utopian vision is a child's right to live in an environment that promotes health and provides access to health care. Anthropologists have interrogated the political, economic, and ethical commitments that structure such "child-centered" rhetoric and the specific laws, policies, and interventions it is used to justify. Anthropological studies have offered critical accounts of issues such as the medicalization of child survival (Scheper-Hughes 1988), the harmful effects of neoliberalism on children's health (Scheper-Hughes and Sargent 1998), and the politically and morally charged use of childhood in humanitarian discourse and fundraising campaigns (Malkki 2010).

This panel draws inspiration from earlier anthropological work by seeking to unsettle hegemonic discourses that animate national and international-level calls to protect child and adolescent health, especially in the era of COVID-19 and climate catastrophe. As anthropologists have made apparent, despite an abundance of child-centered rhetoric in the world today, millions of children continue to live in conditions that actively destroy their health and wellbeing. The COVID-19 pandemic has only made things worse, especially as the pandemic compounds structural inequities. This has led experts in various child health-related fields to express concern that children who are growing up in the shadow of COVID-19 will experience a kind of cumulative disadvantage as they enter adolescence and adulthood. In this panel, presenters build on anthropology's long-held concern with adolescence as a socio-cultural phenomenon to show how the wellbeing of young people does/does not manifest as a primary concern within ongoing global crises. Attending to adolescent experiences of homelessness, health and mental health interventions, and climate change, panelists highlight the way youth futures are leveraged discursively even while youth themselves are deprioritized and ignored. As a panel, we look to young people themselves for potential re-envisioning of possible futures within the context of a world unsettled and unmade.

Melina Salvador, Cathleen Willging, Anthony Wright, Anjana Bala

## 2-840 Critical Social Fabulations II: Prospecting Performance And Feminist Futurities

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

What affordances and priorities guide critical fabulations across different contexts? How does the archive of coloniality, resistance, and global circulation prompt and modulate ethnographic experiments across modalities? As the counterpart to Critical Social Fabulations I, this cluster of papers prospectively anticipates on the directionalities of their ethnographic experimentation: in their choice of medium, in their affective stance, and in their imaginative wonder. Centering entwined notions of performance and feminist praxis, the panelists oscillate between joy (Baker 2021; Lorde 1978; Williams 2018) and killjoy



(Ahmed 2010) in countering colonial silences, bodily control, and racial oppression. Drawing fabulations-in-progress in conversation, the panelists draw on the lessons and foundations sketched by the first cluster of "Critical Social Fabulations" in order to tease out possibilities of cultivating communitas, critique, and conspiracy in unsettling shifting forms of heteropatriarchy and racism.

This second cluster insists on choreographic (Cox 2015) flexibility, refusing (Simpson 2014) received disciplinary forms, texts, and epistemologies. Sounding narratives of feminist and abolitionist (Shange 2019) futures, the panel wrests with globally circulating forms as varied as rap and fiction, seeking convergences across their projects that inspire new directions and affections. From theorizing science fictions of gender and body in the colonial archives of New Spain to refashioning familial archives of Asian "model minority" under American Chinese exclusion and inclusion, from the role of desire and hope in imagining Thai girlhood to abortion as refusal in (auto)ethnographic encounters between the United States and Morocco, and from choreographing polymorphic stances in addressing American governmental silences within projects of racial categorization to challenging the centrality of text in an anthropology by drawing upon Afro-Cuban rap production to insist on sound and music in ethnographic analysis, this panel asks how anthropologists might, across personal research interests, challenge the savage slot (Trouillot 2003) and dominant disciplinary practices of anthropology.

Returning to Hartman's (2008) method of critical fabulation, this panel queries diverse approaches to displacing authorized colonial, racist, and heteropatriarchal accounts. Echoing threads of queerness and recombination raised in the first cluster, this panel tracks the ethics and politics of choosing among multiple lines of flight. Which shall be nourished to fruition? What are the stakes of choosing a method in speculation and multimodality (Welcome and Thomas 2021, Benjamin 2016, Chin 2016), when reparative results are not guaranteed? Taken together, the two panels initiate conversations on how to concoct conviviality and conspiracy across medium differences, skill differentials, and power hierarchies. By detailing the day-to-day struggles of making the plethora of multimedia production, the panels broach social questions of critically fabulating together as anthropologists.

Chuan Hao Chen, Gabriel Dattatreyan, Ida Fadzillah Leggett, Andrea Louie, Joyce Lu, Jess Newman, Pablo Herrera Veitia, Nooshin Sadegh-samimi

## 2-145 "The Cruelty Is The Point": The Politics Of Inflicting Pain And Suffering Roundtable / Town Hall (In-Person)

Society for the Anthropology of North America

10:15 AM to 12:00 PM

This panel interrogates the role of cruelty in contemporary North American politics and governance. It focuses on the ways in which the desire to inflict suffering drives specific policies, discourses, collectivities, geographies and projects in a variety of contexts, including urban politics, national-level political debates, immigration and social policy, and the response to the Covid-19 pandemic. It proposes that, to draw on the work of the essayist and journalist Adam Serwer, more and more we see that "the cruelty is the point." That is to say, the generation and regeneration of the desire for suffering (of others, but also at times, of oneself) is increasingly the aim of specific policies, policy regimes, and political projects, and increasingly a principle driving the formation of political identities and collectives. We thus consider cruelty not as a function of the pathology of a "few bad apples" or an unfortunate side-effect driven by ignorance or apathy, but as actively and centrally constitutive of contemporary American politics.

In taking this perspective, this panel builds on conversations in political, urban, and North American anthropology, as well as other subfields of anthropology and allied disciplines, regarding the political ramifications of the generation and circulation of affect and affective loaded practices. In particular, it builds on work addressing affects and emotions understood as having an active and negative valence, such as anger, hate and spite. The panel also seeks to explore the role of cruelty not just as a feature of reactionary, revanchist, authoritarian, and/or racist political projects, but also of liberal, progressive, and left politics; it also seeks to unsettle our assumptions regarding the spatial distribution of cruel politics, looking at how they operate across taken-for-granted urban/rural, red-state/blue-state divides. Thus, this panel seeks to bring cruel politics into relief in areas of the North American landscape in which it is typically not acknowledged to take place.

Julian Brash, Jeff Maskovsky, Sue Falls, Kathleen Coll, Ruth Gomberg-Munoz, Paul Stubbs, Genevieve Negron-Gonzales

## 2-150 (Re)Configuring Power In The Past

Oral Presentation Session (In-Person)

Archaeology Division

10:15 AM to 12:00 PM

Abbreviated Abstracts

Paper 1: Economies simultaneously serve as sources of power for political elites and sources of resistance or independence for non-elite individuals. This paper examines the role of obsidian economies among the Late Postclassic period (1200-1524 CE) K'iche' region of highland Guatemala as both sources of political power for elites and as avenues of independence for non-elite actors.

Paper 2: The notion that civilizations emerge in contexts of resource abundance which enable the support of non-agriculturist specialists is a basic archaeological paradigm. Yet, the subject of storage – of abundant foodstuffs or items – is a rare topic in Mayanist literature.

Paper 3: Studies of healthcare have primarily relied on recovery from illness, trauma and surgical intervention. Based on the work of Dr. Lorna Tilley, the bioarchaeology of care requires the amount of time and support that individuals would have needed from others in their community to be factored in with other methods of healthcare.

Paper 4: Inspired by philosophies of immanence, this paper envisions an archaeological approach to power that locates the emergence, maintenance, and decomposition of power structures within the rhythms of everyday life and the potency of ordinary spaces. Following Gilles Deleuze's engagement with Baruch Spinoza and Friedrich Nietzsche, power is conceived as corresponding elements: 1) the power to restrain or capture, and 2) the power to act or the active potential of a body.

Rachel Horowitz, Maxime Lamoureux-St-Hilaire, Samantha Murphy, Andrew MacIver

## 2-160 Blood And The Semiotics Of Bodily Substances

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

This session brings together scholars working on bodily substances that simultaneously evoke social, material, and linguistic linkages. There is a focus on blood as one of the most semiotically rich and socially salient bodily substances. Presentations will explore concerns such as the intersections of blood as a central site for the racialization of bodies, the sensuous qualities of bodily substances, and the various symbolic, cultural, and social significations associated with sanguineous matters. Presentations will engage with longstanding anthropological meditations on the ways that blood ties people (as well as other beings and things) together, whether through kinship, intercorporeality, clinical practice, biosociality, and/or other forms of relationality, difference, and belonging. We will also trace how blood carries material forms and meanings that circulate and transform through geographic and somatic landscapes. These circulations and transformations occur across media, discourse, historical narratives, and/or political economies such as commodification through laboratory instruments and consumables, the processing and distribution of blood products, and/or the stakes of hematological conditions.

Emily Avera, Gayatri Reddy, Rebekah Ciribasi, Ros Williams, Paja Faudree

## 2-165 Disrupting Landscapes Using Participatory Models & Visual Methods In Anthropology

Roundtable / Town Hall (In-Person)

Society for Visual Anthropology

10:15 AM to 12:00 PM

Scholars interested in disrupting the long history of the imbalanced researcher-participant dichotomy have looked to methodological choices as ways of ameliorating traditional power imbalances. This roundtable considers methodologies and modalities in anthropological research as “unsettling landscapes”. Colleagues from anthropology and the humanities come together to discuss their research, framing their projects in accordance with currents that underpin this year’s conference theme. We ask: how do our methods confront and capture changing landscapes and realities? How do we unsettle traditional researcher-participant and student-instructor relationships through visual and participatory methods? What are the intersections between the humanities and social sciences in our narrative products and how do we interrogate historical understandings and work against stereotypes? Through discussion of current investigations and pedagogy, we consider the ways greater digital accessibility and circulation change how we research and teach. Participants will discuss respective projects, including benefits and drawbacks of their chosen methods and modalities. Topics include: social media platforms like Instagram, Snapchat and TikTok as multilayered field sites; visual methods with deaf youth, including personal history timelines and photovoice; virtual reality documentaries and multisensory installations as novel collaborative opportunities across a range of disciplines; “ethnofiction” involving migrant sex workers as writers, actors, and editors in collaboration with ethnographic filmmakers; participatory media making as a resource for faculty and students exploring techniques of critically informed, digitally enhanced social research; deaf ethnographic filmmaking rooted in long-term anthropological fieldwork and led by deaf researchers; and a case study investigation of a storytelling project linking youth across the globe.

ANNE PFISTER, Steven Rousso-Schindler, Erin Moriarty-Harrelson, Anneliese Cannon, David Syring, Nicholas DeVilliers, Scott Wilson

## 2-170 Ethnographic Refusals, Unruly Latinidades

Roundtable / Town Hall (In-Person) Executive Session

Executive Program Committee

10:15 AM to 12:00 PM

While anthropology's crisis of representation during the 1980s brought about some changes in ethnographic practice, the quick fix of reflexivity (as methodological and ethical stance) never fully decolonized anthropology, nor unsettled its historical collusion with imperialism and the designs of settler states. In other words, purported heightened awareness of implicit biases stemming from researchers' subjective angle of vision proved to be a smoke screen—a move toward innocence that used theory as a proxy for responsibility, allowing business to proceed as usual. This is particularly evidenced in anthropology's systematic exclusion of Indigenous, Black, Latinx, and genderqueer or nonbinary epistemologies and its willful preference for officialized research methodologies that privilege "detached" knowledge about marginalized communities. In the spirit of unsettling, this roundtable calls for acts of refusal and thus interrogates some of the very claims upon which this meeting is premised and asks: Has anthropology truly been unsettled through an acknowledgement of and un-silencing of the multitude of BIPOC and feminist intellectual projects and legacies? Has the "anthropological ecosystem" fostered flourishing diversity within the discipline? Participants explore these questions by engaging carefully with complex local and global structures of oppression that shape how gender, race, class, and place are configured, reproduced, and mobilized through the critical project of Latinx ethnography and the possibilities it offers for ongoing transformation of anthropological perspectives. This roundtable represents ongoing conversations that were facilitated through our participation in a School for Advanced Research "Advanced Seminar" in April 2019, which subsequently resulted in our recently published anthology *Ethnographic Refusals, Unruly Latinidades* (SAR Press 2022). We invoke Latinx to signal our engagement with critical dialogues about the ways historical and contemporary constructions of Latinidad have alternately contributed to the contestation and reproduction of various forms of exclusion and erasure associated with phenomena such as gender and sexuality, racial and class hierarchies, and settler colonialities in the United States. Beyond easy narratives and facile binaries, we aim to make visible ethnographically the complexities and possibilities of Latinx difference that shape enduring and creative politics of refusal, signaling toward Latinidad as always socially contingent, contextual, and framed by both erasures and violences from without and within, in a word, unruly. Thus, ours is a call for an anthropology designed to promote equality and justice-inducing social transformation. We consider our work as part of broader efforts to "refuse anthropology"—not merely unsettle. This refusal includes dismantling the norms expected of field research and modes of anthropological knowledge production, as a way of generating necessary and alternative perspectives that disrupt oppressive structures while building worlds otherwise—within and outside of anthropology.

Alex Chavez, Gina Perez, Jonathan Rosa, Patricia Zavella, Santiago Guerra, Ana Aparicio, Gilberto Rosas, Sherina Feliciano-Santos, Aimee Villarreal, Andrea Bolivara

## 2-175 Ethnographies Of Second-Hand Cultures And Economies Of Reuse, Repair, Sharing, And Care

Oral Presentation Session (In-Person) Invited Session

## Society for Economic Anthropology

10:15 AM to 12:00 PM

Fueled by overconsumption and growing inequalities in the neoliberal global economy, recent decades witnessed the growth of second-hand markets and cultures and related economies of reuse, repair, sharing and care via expanding landscapes of thrift stores, yard/garage sales, flea markets, car boot sales, swapping events, and via Internet platforms like ebay, Facebook marketplace, craigslist, or ThredUp. Foodbanks and food-sharing places and websites offer ways to save food. Repair Cafés extend the lifespan of electronics, appliances, or textiles. Projects that have long been around, like thrift stores, proliferated and moved closer to the urban centers after existing for decades on the margins. Share boxes or shelves appeared on urban sidewalks. This scenery diversified and (commercialized as vintage or retro shops, upscale/designer consignment stores, and commercial Internet platforms joined the second-hand landscape. Participants in the emerging economy and culture of reuse, repair, sharing, and care join exchanges and practices for several reasons, including frugality, economic need, ecological or political ideas, and for the cultural “cool” of thrifted items. Cultures and economies of reuse, repair, sharing, and care not only focus on circulating affordable products or extending the lifespan of objects, but activities also seek to connect people, convey stories, create community and moments of sociality and fun.

This panel presents ethnographic accounts that analyze moments and spaces situated in the landscape of second-hand cultures and economies of reuse, repair, sharing, and care across the globe. Papers map diverse activities where people connect to exchange and share goods, to reuse or repair them, extend their lifespan, or prevent the purchase of new things. Papers examine exchanges of children’s things in Copenhagen, Denmark; the creation of community in used goods exchanges in upstate New York; repairs cafés and other elements of an economy of reuse and repair in Stuttgart, Germany; and the role of freeganism as an ethical practice in Hong Kong. Panelists further explore the role of affective and voluntary gendered labor in the creation of value in reuse organizations in Maine; the trade and use of reclaimed wood in Detroit, and the problematic use of donated used clothes in the Dominican Republic.

The panel features diverse and critical perspectives on second-hand cultures and economies of reuse, repair, sharing and care. Authors ask a broad range of questions like, why are women doing the bulk of the work of sorting clothes in charitable reuse organization? How is freeganism an ethical and political practice in Hong Kong? Why are the donated used clothes of American Evangelicals problematic in the Dominican Republic? What are we to make of the use of reclaimed wood in gentrifying projects in Detroit?

Theoretically, this panel contributes to debates about second-hand cultures and economies of reuse, repair, sharing, and care in the context of debates about sustainability and social justice. Can activities in this field contribute to robust economic, social, and ecological changes and on the long run challenge aspects of the current culture of capitalist hyper-consumption and ecological destruction?

Petra Kuppinger, Erika Kuever, Gretchen Hermann, Loretta Lou, Brienne Berry, Simon Johansson, Nicole Nathan

### [2-180 Flash Ethnography Salon \(Part I\)](#)

Roundtable / Town Hall (In-Person)

American Ethnological Society

10:15 AM to 12:00 PM

How shall we write and share ethnography in this time? During these times of reckoning – with the Covid-19 pandemic, structural racism and police violence, war – flash ethnography has emerged as a responsive genre. Flash essays are compressed and intense, 750 words long, saturated with vivid imagery and affect. Each is a discrete whole, designed to stand alone, rather than be a snippet from a larger body of work. This time of uncertainty and loss calls for new ways of writing. How does flash meet these needs? As with other forms of ethnographic work, “the flash version is likewise accountable to the real, made from the tangled and charged texture of being-in-the-world and attuning ourselves also to the worlds of others” (Stone and McGranahan 2020). We have structured our roundtable as a salon to be similarly responsive to the needs of these times. Our twin sessions bring together ethnographic writers from across career stages—from graduate students to senior scholars and all in between. Each participant will read aloud one of their flash essays, filling the room with ethnography and offering the audience the chance to hear and appreciate rather than discuss or critique. Our intention is that these salons will be refuges for reading and listening, for sinking into the possibility of ethnographic writing, and for generating writing energy and connections for all present. We welcome all to attend, to sit together to listen, and to perhaps even read your own essay out loud. Take a break from the usual fast pace of the AAA meeting to slow things down at one or both of the Flash Ethnography Salons.

Carole McGranahan, Ruth Behar, Kali Rubaii, Nomi Stone, Anand Pandian, Aimee Meredith Cox, Georgia Butcher, Anna Wynfield, Katie Donlan, Yana Stainova, Roberto González, Alison Cook

## 2-185 Good/Evil: Anthropologies After Disenchantment

Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

This roundtable will discuss the contested status of truth practices in anthropology in light of the now substantial body of work testing the limits of “disenchantment” as a positional and ontological a priori of any scientific inquiry worthy of the name.

It is prompted, in the first place, by ongoing agitations—arising particularly from within anthropology but with similar resonances in sociology, philosophy, and the theoretical humanities more broadly—around the persistent question of realism, which is to say, the question of which accounts of the real get to count and for whom. Yet it is equally prompted by the observable fact that an increasing number of actors in the world today—in our field sites and beyond—are narrating their experiences of contemporary crises using a more-than-human framework of good and evil, a metaphysically thick language that might still strike some scholars as fundamentally mythopoetic in character, but through which our interlocutors are striving to speak with a voice of ontological clarity.

This roundtable will reflect on a range of experiments currently underway which, individually and jointly, have thrown doubt on Max Weber’s now-famous lament: that to meet the demands of the day, one must engage these more-than-human realities as always-already devoid of any proper agency, presence, sacrality, liveliness, divinity, madness, or magic—including the ontological realities of good and evil.

Today, almost half a century after the first postcolonial critiques of dominant secular reason and well into the project of a “decolonized” anthropology—with its invitation to a different mode of presence and repair—the once-regnant commitment to disenchantment seems increasingly difficult to sustain. Yet the problem of how to practice anthropology otherwise—of which truth practices and modalities of

craft might prove most generative for an anthropology of good/evil after disenchantment and which regimes of self-formation such an anthropology may ultimately require—remains very much an open question.

Taylor Genovese, Gaymon Bennett, Eduardo Kohn, Celia Lowe, Jarrett Zigon, China Scherz, Gil Stafford, Shahla Talebi, Todd Ramón Ochoa, Chowra Makaremi

## 2-190 Horizon Work: At The Edges Of Knowledge In An Age Of Runaway Climate Change Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

Runaway climate change is unsettling landscapes and disrupting people's fundamental ability to project how environments act over time based on knowable patterns. Epic storms from warming oceans, rising sea levels, extreme heat, prolonged droughts, catastrophic wildfires—the cool directness of the steeply climbing line of carbon dioxide emissions fails to match the palpable sense of environmental crisis those emissions provoke. And it's not just the physical climate that is changing: our expectations for how the environment should act and the efficacy of expert predictive knowledge are being constantly shattered. Some still prefer not to acknowledge this increasing divergence between expectation and reality. Others embrace doomsaying in order to catalyze action through fear, while still others worry that too much doomsaying will lead to hopelessness and inaction.

In her new book, *Horizon Work: At the Edges of Knowledge in an Age of Runaway Climate Change*, anthropologist Adriana Petryna explores climate futures in terms of 'horizoning,' a mode of thinking that considers unnatural disasters against a horizon of expectation in which people can still act. Centering on the myriad labors of holding back climate chaos, Petryna shows how a lack of control is being reckoned with, particularly among wildland firefighters in the United States. Patterns and shifts, and how they occur, can only be partly comprehended. *Horizon Work* shows how differentially positioned knowledge holders and experts engage these partial comprehensions epistemically and practically, while attempting to bring an unknown or runaway future into the present as an object of knowledge and intervention. Maintaining responsive capacity in disrupted ecologies, their efforts redirect our attention toward horizons of expectation, in which knowledge is still actionable, not obsolete, and where futures are still recoverable, not denied. In Petryna's *Horizon Work*, considerations of ongoing legacies of settler colonialism in climate change become central to building collective forms of stabilization (Callison) and imagining futurity (Harjo).

This Roundtable gathers cultural and environmental anthropologists and science studies scholars working in Amazonia, Siberia, Southern Africa, Southeast Asia, and Western Europe to critically engage with Petryna's 'horizoning' concept-work, attending to the ways in which it helps us cultivate the analytical and perceptual range needed to safeguard future environments. Collectively, scholars also reflect on the resonances of Petryna's critical work with their own anthropological efforts to dismantle hegemonic knowledges and unjust systems while addressing abrupt ecological shifts in their historical and ethnographic forays.

João Biehl, Adriana Petryna, Olga Ulturgasheva, Michael Fischer, Julie Livingston, Colin Hoag, Guilherme Fagundes, Cameron Brinitzer

## 2-195 Human-Animal Relations

Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: As global biodiversity plummets in the ongoing sixth mass extinction event, innumerable species of wildlife disappear from their native ecosystems en masse. Anthropogenic habitat destruction in conjunction with economically incentivized poaching and smuggling operations has created a double bind through which wild animal species are removed faster than they can adapt to emerging conditions diachronically.

Paper 2: The controversial use of the equine deworming agent Ivermectin to treat Covid-19 in humans illuminates an important cultural phenomenon: conflict between a scientific knowledge system and a folk knowledge system. It also demonstrates that people's understandings of the workings of their bodies are neither globally universal nor solely based on biomedical knowledge, but strongly grounded in local cultural beliefs.

Paper 3: 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.

Paper 4: For some Southeast Asian cultures, land has historically been shared with tigers, and in turn, tigers have thus taken up a significant role within Thailand's cultural belief systems embedded within its religious views and normative behaviors. Prior research has uncovered that a placement of extrinsic value upon tigers has resulted in their commodification that presents serious negative implications to their wellbeing.

Xin Xie, Calvin Edward, Evelien Deelen, Sam Fennell

## 2-205 Hungry For Alternative Sources Of Agri-Foods? Recrafting Commodity Provisioning

Oral Presentation Session (In-Person) Invited Session

Culture and Agriculture

10:15 AM to 12:00 PM

As Global South governments inspire to "modernize" and "globalize" their economies, state and private enterprises increasingly recognize the benefits of diversifying away from large plantation style agriculture with its boom-and-bust cycles, instead promoting specialty agri-foods and accompanying



alternative livelihood models (Maye 2011). These alternatives promote sustainable, localized, and more equitable opportunities for producers, and ethical consumption options – increasingly demanded by Global North and (often urban) Global South consumers. Building on the momentum of earlier Fair Trade initiatives but moving beyond the former’s moral and charity base and often inattention to product quality, a new breed of producers and entrepreneurs has emerged. Supported by expanding global communications networks that integrally connect disparate communities worldwide, and with an eye to finding solutions for social, economic, and/or environmental concerns, these alternative food network (AFN) actors develop innovative value-added agri-food products that balance food re-localization efforts on the one hand and increasing external demands for localized products on the other. Panel papers address these concerns by drawing on long-term ethnographic research in Asian, African, and Latin American communities to analyze the strengths and drawbacks of emergent alternative agri-food networks.

Panelists demonstrate how advocates of AFNs operationalize frontier food provisioning pathways given the perceived failures of the industrial food system to be sustainable and equitable (To et al. 2016). AFNs have helped catalyze a revolution in the way many consumers view their relationship with the goods they consume. The growing environmental, socioeconomic, and quality concerns of such consumers have led to a profusion of distribution and labelling practices including organic, specialty, direct trade, and geographical certifications. Each categorizes particular products as distinct from or superior to others in attempts to add value (Elias and Saussey 2013). Such labelling approaches, however, and the multiple negotiations taking specialty agri-food commodities from Global South producers to Global North consumers, are often contested. They may even reproduce the inequitable neoliberal systems they argue to resist. Panelists ask: are so-called alternative agri-foods living up to their name and creating sustainable, equitable livelihoods for producers? Who are the actors involved along these commodity chains and what inequities still exist? How do certain actors “add value” to these commodities and who reaps the benefits? Value thus emerges both through the movement of commodities and within the social relations, material linkages, and processes that connect producers to consumers.

While AFNs were originally initiated by small-scale farmers, large-scale farm operators and food corporations have begun to capitalize on the popularity of agri-foods by launching alternative corporate food labels (Blumberg 2014) that promote products through “terroir” marketing. Despite interest in AFNs for their ability to create more sustainable and localized food systems, the higher quality food usually associated with such production can be financially inaccessible to many consumers, including those in the Global South. Panelists suggest channels through which communities can advantageously operationalize AFNs to enable livelihood sustainability on their own terms.

Brandon Lundy, B. Lynne Milgram, Walter Little, Sarah Lyon, Sarah Osterhoudt, Linda J. Seligmann

## 2-210 Landscapes Of Identity In The Wake Of Migration

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Heritage regimes are essential to building the historical continuity of nation-states and, as such, are often powerful milieus through which to identify historical silences and imagine new possibilities (Geismar 2015). In Brazil, heritage regimes have centered on the reconstruction of Black and indigenous racio-ethnic identities, practices, and spaces that at times foregrounds, and at other times backgrounds, Brazil's complicated colonial history.

Paper 2: This presentation examines how the Afro-diasporic experience influences Vodou practices and beliefs in spiritual healing and anti-witchcraft among the Haitian community of Miami. I am using interviews, notes, pictures and films collected during a one-year ethnographic fieldwork in South Florida to argue that Vodou magic in the Haitian diaspora serves as a catalyst to challenge and incorporate Americanness from within.

Paper 3: Thirty years ago, I met a number of young men in Cuenca, Ecuador, whose greatest dream was to migrate to the U.S. The entrenched race/class hierarchy in this southern highland city made getting ahead and making something of oneself difficult, if not impossible, for "dark skinned boys with Indian names".

Paper 4: Brooks County is south of Corpus Christi in the Rio Grande region of southern Texas. Outside of the main city of Falfurrias, the county is sparsely populated and consists primarily of ranchland and desert vegetation.

Paper 5: In Colombia, more than 9 million people have been victims of forced displacement. About 93% of them migrate from rural to urban contexts, being uprooted, forced to leave their territories, and transform their livelihoods.

Ann Miles, Elizabeth Melville, Aurelien Davennes, Emma Newman, Natalia Gómez Muñoz

## 2-215 Language In Culture 1: Papers In Honor Of Michael Silverstein Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

This first of two linked panels assesses the impact of Michael Silverstein's ideas in and beyond linguistic anthropology by patterning itself after a course. The course, Language in Culture (ANTH 37201/LING 31100), was the centerpiece and experimental laboratory through which Michael Silverstein worked out his innovative approach to the semiotics of communicative activity. Developed over nearly fifty years, this course eventually became a two-quarter sequence, Language in Culture 1 and Language in Culture 2. The organizational principles of the sequence took on various contours over the years, but it developed organically out of a set of linked concerns regarding "language as discourse in context" (LinC1 syllabus, Fall 2005) and "semiotic process in the social universe" (LinC2 syllabus, Winter 2006). If Language in Culture 1 focused on language as structural fact and pragmatic process, "normative

conceptual structure, and as mediator in the dialectic of cultural conceptualization,” Language in Culture 2 focused on “the interactional flow of discourse as textual form” as the (interactional) ritual basis for the organization of institutional and political life. The paired panels attempt to capture this dialectic, and to reflect on Silverstein’s unique contributions to the varied themes he took up in this course and, by extension, his wide-ranging career. This panel, Language in Culture 1: Papers in Honor of Michael Silverstein, takes up the first of this course sequence.

Nicholas Harkness, Robert Moore, Christopher Ball, Erin Debenport, James Slotta, Hannah McElgunn, William Hanks, Asif Agha

## 2-225 Music & Sound Interest Group (Msig): Unsettling Soundscapes: Sonic Ecologies Of In/Audibility

Oral Presentation Session (In-Person)

Interest Group

10:15 AM to 12:00 PM

This is an invited session from the Music and Sound Interest Group (MSIG). Early critics of the “soundscape” concept in sound studies (Kelman 2010; Samuels, et al 2010), argued that this analytic fails to account for the dynamism, human interchange, and multiple modes of attention and meaning that subtend sound and listening. More recent interventions in anthropology have pushed these critiques further by questioning the soundscape’s assumed subject-object distinction, or even the category of sound itself, for example by attending to how infrasonic “noise” is transformed into scientific data or legal evidence through technologies of transduction and acoustical measurement (Helmreich 2015; Peterson 2021). This panel brings together research from diverse cultural, racial, and religious contexts to “think” soundscapes with, and against, recent calls for “multimodal” approaches in anthropological research. Recognizing multimodality as both an extension of ethnography’s “multisensorial” ambitions (Pink 2011) and a response to changing ecologies of media practice and ethics of ethnographic research (Collins, Durning, and Gill 2017), the panel posits multimodality as essential for interrogating how sound is invested with meaning beyond the audible. At the same time, we ask: How might thinking through sound’s material ambiguity contribute to such a multimodal anthropology more generally?

Taking inspiration from the way multimodal approaches strive to investigate and critique forms of power (Bitter, et al 2021; Shankar 2019; Welcome and Thomas 2021), the four papers presented here hone in on sonic worlds whose dynamics of access and participation are “unsettled” by hierarchy, acoustic obstruction, and the politics of audibility/inaudibility. In doing so, we illustrate the usefulness of multimodality to diagnose such forms of sonic power, while also seeking to “unsettle” ongoing conversations about multimodality by raising questions about the political stakes of mediating processes, as well as their very material and technological limits. Pullum’s paper locates Israel’s “sonic dominance” in the Golan Heights through socially mediated images and videos of the Israeli/Syrian ceasefire line posted by Jewish tourists. Framing devices and participant structures of Instagram and TikTok reveal how sound’s remediation creates artificial sounds and landscapes. Cardoso’s paper turns to warning sirens as a response to environmental disaster, and the way their failure to warn (or ability to frighten needlessly) becomes a catalyst for political activism. Tausig’s paper considers the phenomenon of self-erasure from sonic archives. The case study of an ex-patriate musician avoiding racist Euroamerican structures of surveillance demonstrates how gaps in audibility may be evidentiary.

VanderMeulen's paper attends to particularities of loudspeaker placement and urban ecology in circulations of the Islamic call-to-prayer in Morocco to think about vibration and involuntary listening as constitutive of a religious lifeworld. Taken together the papers question the political neutrality and indeed the very composition of "the soundscape" as a social form, alternatively demarcated and challenged by shifting material hierarchies and modes of listening practice.

Falina Enriquez, Lindsey Pullam, Leonardo Cardoso, Ian VanderMeulen, Benjamin Tausig, Marina Peterson

## 2-235 Part 1: Unsettling The Politics Of Care: The Anthropologist As Participant In Disaster Relief

Oral Presentation Session (In-Person)

American Ethnological Society

10:15 AM to 12:00 PM

In this panel, scholars reflect upon and problematize the experience of simultaneously observing and participating in relief and recovery operations, be it as professional or neophyte aid workers, survivors, witnesses, activists, or friends. Anthropologists working in the field of disasters and humanitarian crises interrogate asymmetrical power relations and discriminatory discourses. In the unsettled landscape of disaster and humanitarian aid, we often find ourselves faced with critical human needs that our disciplinary training has not equipped us to address. As ethical and caring individuals, we sometimes attempt to provide aid only to find ourselves implicated in the very same hierarchies and power dynamics that we critique. Similarly, anthropologists who endure a hazard with the community in which they live and work and of which they may be a member witness first-hand the failures and successes of the state and the aid apparatus. Exploring the experiences of the anthropologist as relief worker and disaster survivor can lead to potentially transformative interventions into the troubled and troubling ethics of hardship and humanitarian aid. We recognize that "hardship" comes in multiple, overlapping formats, including sudden or slow-onset disasters that take place within contexts that include economic inequality, stigmatized identities, social injustice, the legacy of colonialism, and capitalist exploitation and dispossession. We also recognize that we ourselves are embedded in relationships of social inequality and are often citizens of nations that have extractive relationships with the places in which we do our research. Contributors reflect upon the systemic or structural context of our experiences with relief work. The panelists examine how anthropologists understand the formation of the network of humanitarian actors in the research context and their role(s) and relations within this network. Through our work, the participating scholars explore how anthropologists reckon with the ethical and political implications of our roles, relations, and the outcomes of our actions in contexts of disaster and humanitarian aid. How do we understand our obligations to the communities in which we live while doing fieldwork? How wide is the universe of caring? How do we and our interlocutors articulate the criteria for "deservingness" of aid? What provisions are enacted for community consultation and participation? This conversation invites self-reflection on the moral and ethical obligations and outcomes of humanitarian endeavors. We consider how our own agency interacts with that of our collaborators and we reflect on how our caring informs future research, practice, and critique in the study of disasters and humanitarian crises.

Michele Gamburd, Austin Lord, Irena Leisbet Ceridwen Connon Connon, Mark Schuller, A.J. Faas

## 2-245 Reinterpreting Heritage Landscapes And Troubling Place

Oral Presentation Session (In-Person)

Association of Black Anthropologists

10:15 AM to 12:00 PM

What are the multiple ways in which we challenge fixed notions of place and stories that have come to define our national story, our hometown histories and imaginations about what is important and valued and protected and preserved and marked and made visible? Our challenge on this panel is to trouble notions of place and placemaking (such as it pertains to Black Cemeteries, Black cemetery erasure, community history, and representations of place; Black Female Veterans and connections between place and identity in the rural South; Memory and Memorialization; “lost Histories”; Human Brains and storytelling/story making and connections to place; and Tourism, Leisure, and Race) and expose the power in the telling and making of narratives that build new futures while challenging embedded structures that organize and dictate how we see and know ourselves as humans in community and as part of community making.

Jessica Gantzert, Antoinette Jackson, Daniel Lende, John Pendygraft, Meya Hemphill-Hodges, Kaniqua Robinson, Sherilyne Jones, Mary Maisel, Jonathan Rodriguez, Kaleigh Hoyt

## 2-250 Supporting Graduate Students: Professionalization Programs And Navigating The Hidden Curriculum

Roundtable / Town Hall (In-Person) Invited Session

National Association of Student Anthropologists

10:15 AM to 12:00 PM

This roundtable session brings together faculty and graduate students to discuss professionalization in MA and PhD programs. While once considered outside the purview of academic education, graduate programs are increasingly recognizing the need to provide students with resources for navigating graduate school and beyond, such as developing effective conference presentations and teaching portfolios, navigating the “hidden curriculum,” and managing one’s mental health and work-life balance. This kind of programming may occur through proseminar courses, workshops, graduate student supporters like writing consultants, or other avenues. Since students enter graduate programs with differing levels of familiarity with graduate education and pre-grad-school work experience, professionalization support can help close equity gaps by explicitly teaching the hidden curriculum of academic and nonacademic worlds. Professionalization support can also promote graduate success in the increasingly tight academic job market, as well as normalize and support applying to non-academic jobs, working as independent contractors, and creating non-profits and other organizations. Yet, there is little to no consistency across programs in terms of volume or content of this material. There are also questions of how resource-strapped programs at public institutions can sustainably fund professionalization training and support. Through discussion, we aim to identify some best practices that departments and programs can use to support graduate student professionalization and wellbeing.

Jo Weaver, Bonnie Kaiser, Kathryn Bouskill, Emily Mendenhall, Larry Monocello, Beatriz Reyes-Foster, Kenneth Maes, Lauren Nippoldt, Damini Pant, Alicia Wright, Jennifer Sweeney, Jeff Snodgrass

## 2-255 Teaching Anthropology In The Unsettling Time Of Covid-19

Roundtable / Town Hall (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

The COVID-19 pandemic continues to unsettle our daily lives and social formations at various scales and levels. This has been a period of practical challenges of personal, technological, economic, domestic, bureaucratic natures, to identify a few of an extended list. While not new, these challenges have perhaps been accelerated and foregrounded during this era.

This roundtable reflects on the pedagogical and experiential challenges practicing academics have faced since March 2020. It features anthropologists with notable teaching responsibilities and extensive experience teaching anthropology in various modalities during the pandemic. Their experiences vary in terms of student demographics, location, course subjects, and shifting institutional policies in response to COVID-19. Complementary areas of expertise include medical anthropology and public health, museum anthropology, Native and Indigenous Studies, material culture, visual anthropology, and heritage. In addition to points of interest specific to each participant and emergent points of discussion and conversation, our reflection on teaching anthropology during this challenging time is organized around the following questions and topics:

- Higher education underwent a drastic, and expedited, transition to new modalities in response to the pandemic. What emergent strategies did we develop in transitioning to fully remote, hybrid, and/or blended course modalities? How did the incorporation of tools like Zoom enable new classroom possibilities? How were they limiting? How did our students respond to new modalities?
- The pandemic has highlighted broader issues of equity and inequality. What assumptions did university administrators make about student access to technology like the internet and computers? In what ways can we use COVID as an opportunity for community building?
- Many of our home institutions have had (In-Person) classes for over a year, whereas others are just recently "reopening." For those of us who have returned to fully (In-Person) courses, often without mask requirements, what has this transition looked like? How have students responded? How can such shifts be re-framed as opportunities for new pedagogical approaches?
- Academic freedom has been under growing assault in recent years, requiring us to navigate various constituencies in deciding what we cover and how. The same is true of teaching in the time of COVID-19. How have we adjusted our course content in reaction to the pandemic? How has our pedagogy responded to students and broader communities undergoing an extended collective trauma? In what ways have we productively engaged with larger topics like global health and structures of inequality? How can we engage with apocalyptic/pandemic content in a sensitive and creative manner during this challenging time?
- The questions and topics above collaboratively gesture towards how this unsettled time has highlighted the weaknesses and strengths of our discipline. What lessons have we learned about the relevance of anthropology, aspirational or otherwise? What does anthropology provide to students in terms of tools for making sense of the pandemic, and how can we most productively educate our students about them? How have we talked about the pandemic with our students, incorporating it into our lesson plans, drawing on it in ways that highlight anthropology's unique contribution to thinking about human experiences of precarity, illness, and so forth?

Christopher Berk, Ellen Block, Kelly Fayard, Catherine Nichols, Leigh Stuckey, Amrita Ibrahim, Julie Johnson Searcy

## 2-265 The Queer Body: Unsettling Health, Medical Records, And The Politics Of Reproduction

Oral Presentation Session (In-Person)

Association for Queer Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This paper recounts two moments in which revolutions in reproductive technologies opened clinical questions and public debate about whether transgender women should receive doctors' help to become pregnant. The first is in Australia in the 1980s when advancements in IVF and the accident of a full-term abdominal pregnancy opened the potential that people without uteruses could be made pregnant.

Paper 2: This paper takes the organ inventory within electronic health records (EHR) as an ethnographic object to examine how attempts to integrate queerness into medical data expose novel ways of understanding the body, data, and the place of queerness within medical institutions. This work emerges from multi-sited fieldwork between 2017-2021 in clinical and scientific spaces within the Bay Area, and virtually around the United States.

Paper 3: While queer anthropology and transgender issues have started to garner attention and delve into innovative new avenues, cisgender identity, subjectivity and performance have remained largely unexamined, usually constructed around the ambiguous, general and hegemonic notion of "gender". As a transgender woman, I sought to flip the researcher gaze, focusing on cisgender experiences from a trans positionality.

Paper 4: One in every 2,000 live female births result in a diagnosis of Turner Syndrome, a genetic condition in which an individual is missing part or all of an X chromosome. Nearly all individuals with the condition experience infertility. While the majority of those with Turner Syndrome cannot reproduce future generations by means of biological children that they conceive and birth, individuals within the Turner Syndrome community pride themselves on the constant and robust sharing of generational experiences, knowledge, and change.

Eric Plemons, Laura Duncan, Atalia Israeli-Nevo, Audrey Jones

## 2-270 The Traffic Of Trauma: Critical Engagements With Harris Solomon'S Lifelines Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

In his 2022 book *Lifelines*, Harris Solomon contends that medicine must be understood in terms of lifelines: patterns of embodied movement that determine survival. Solomon's work takes readers into the trauma ward of one of Mumbai's busiest public hospitals, narrating the stories of patients, providers, and families who experience and care for traumatic injuries from the ubiquitous and massive reality of urban traffic accidents. Solomon traces the lines of trauma's movement from roadside and train to ambulance, to the labors of emergency triage, surgery, and intensive care, and to the morgue for patients who do not survive and the homes of those who do. This tracing of lifelines unsettles the received landscape of clinical events at the social margin. It opens to a reframing of the critical analysis of institutions and inequalities, profoundly reorienting the anthropologies of medicine and life to questions of movement. In an author meets critics format, this round table brings together medical and psychological anthropologists who have done extensive work on triage, trauma, forensics, and the space and reason of the clinic, with anthropologists of infrastructure attending to the shifting eventfulness and sociality of urban transit and stasis. Solomon's conceptual focus on the question of traffic and the clinical work mobilizing trauma resituates the relation of clinic and megacity and provokes a broader reframing, methodologically and conceptually, of medical anthropology.

Lawrence Cohen, Angela Garcia, Tanya Marie Luhrmann, Sameena Mulla, Rashmi Sadana, Dwaipayan Banerjee, Omar Dewachi, Harris Solomon

## 2-275 Toxic Justice? Epistemic Tension And The Neglected Otherwise In Fenceline Communities

Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

This roundtable aims to unsettle potentially restrictive framings of environmental justice in polluted communities and interrogate the implications of a focus on damages and on resistance to pollution. The mobilization of some fenceline communities does not see the participation of all residents, but only of specific actors whose advocacy aligns with the framings of justice that fit mainstream discourse.

While these voices do advocate for communities as wholes, in some cases they prevent dissonant experiences of pollution from emerging and shaping narratives and aspirations to justice (Tuck 2009). This risks reinforcing a form of epistemic injustice that is also connected to the perpetuation of slow and structural violence in affected communities (Davies 2019).

How do framings of environmental justice rooted in specific philosophical and activist traditions silence a broader spectrum of narratives on and engagements with pollution and justice? How might anthropological research support a more inclusive, anti-colonial (Liboiron 2021, Tuck and Yang 2012, Simpson 2004) understanding of entanglements with toxicity and activism? Building on the participants' ethnographic research, this roundtable will unpack encounters with the toxic in fenceline communities to reflect on the configurations of power that shape and/or suppress particular narratives on and responses to pollution. The relationship of fenceline communities with pollution is characterized by experiential complexity: the struggle for everyday life does not frame pollution antagonistically, but



rather as a normalised component of everyday life (Lora-Wainwright 2017, Auyero and Swistun 2008). These experiences lead to aspirations to justice that are premised on the recognition of the entanglement of chemical exposures with individual and collective life, as opposed to the measurement of chemical concentrations and damage to individual bodies (Shapiro and Kirksey 2017). This roundtable is designed to reflect on how the contextualization of this 'alterlife' (Murphy 2018) across different scales and temporalities may enable scholars and activists to address wider structural inequalities and think with as well as beyond local specificities.

Moving away from a harm-based approach to an understanding of pollution as embedded in processes of reproduction of power and justice is pivotal to also expanding notions of agency and action (Liboiron et al 2018). This decolonial approach to environmental justice multiplies conceptualisations of toxicity and surpasses the neoliberal framings that simultaneously animate the structures of power oppressing fenceline communities as well as the modes of knowledge production that are abided by in academia.

What, then, should the role of anthropologists and other social scientists be in shaping this dialogue? The panel will discuss avenues for the making of a public anthropology beyond toxic exposure as an entry point to remediate environmental injustice. This entails breaking up the notions of suffering, action and advocacy from the scientific narrative on toxic exposure to enable an "anthropology of the otherwise' (Povinelli 2011). In doing so, the panel will also discuss strategies for engaging with communities, institutions and other actors to overcome the epistemic tensions arising from rejecting scientific data on pollution as the route to address environmental injustice.

Raffaele Ippolito, Anna Lora-Wainwright, Paul Jobin, Elizabeth A. Povinelli, Alice Mah, Nicholas Shapiro, Lourdes Vera, Grettel Navas, Camelia Dewan, Brototi Roy

## 2-285 Ukraine Unsettled: The Impact Of War

Roundtable / Town Hall (In-Person)

Society for the Anthropology of Europe

10:15 AM to 12:00 PM

The war waged by Russia has unsettled almost every aspect of life in Ukraine. Lives are being lost. Infrastructure is being destroyed. Administrative systems are being stretched to their limits, and modes of governance are quickly shifting in a scramble to maintain some sort of control--political, physical, and logistical--over Ukrainian territory and to provide assistance to those outside of Ukraine's borders who have fled the war. Yet, amid all this landscape given over to destruction, disruption, and displacement, people are finding new ways to cope, connect, heal, and create. New social ties and solidarities are forming to connect, create, and rebuild. New technological practices underpin the remapping of identities onto a new, expanded understanding of Ukraine and Ukrainian-ness. New discourses circulate, capturing emergent ideas of what it means for a society to be Ukrainian, to be European, to be democratic, to be free. This roundtable brings together anthropologists whose work has focused on Ukraine to consider the far-reaching impact of war on sociality, sovereignty, and citizenship in the context of both physically and metaphorically unsettled landscapes. These scholars of topically diverse (though geographically aligned) interests will consider domains like physical and mental health; linguistic and musical meaning-making; resilience and suffering; inclusion and othering; remapping of social spaces; contemporary practices of statecraft; and the ever-evolving construction of Ukrainian sovereignty in the context of war.

Laada Bilaniuk, Jennifer Dickinson, Maryna Bazylevych Nading, Greta Uehling, Maria Sonevytsky, Jennifer Carroll, Monica Eppinger, Natalia Tchermarykh, Tetiana Bulakh

## 2-290 Unsettled And Unsettling Teaching Of The City

Roundtable / Town Hall (In-Person)

Critical Urban Anthropology Association

10:15 AM to 12:00 PM

Teaching is among the primary ways that anthropologists can challenge the status quo, disrupt oppressive structures, and shift limiting paradigms for understanding the city. Yet, opportunities for examining approaches to teaching the city are rare, especially approaches that can address potentially controversial issues. The call is thus to develop new approaches based on lessons learned from unsettled teaching moments, missed opportunities, miscommunication, mistakes, and failures. Such conversations are often treated as taboo and threaten the status and reputation of instructors. By definition, however, cities are unsettled landscapes ripe with opportunities for risky and unpredictable teaching challenges. Transportation systems break down and go off schedule, personal safety issues must be navigated when touring a city, and unexpected environmental disasters, such as pandemics, hurricanes, fires, among other circumstances disrupt field-based experiences. This roundtable seeks to unsettle expectations for idealized approaches to teaching the city, and explores what works and especially what doesn't work when we teach the city. We argue that reflecting on unsettling teaching moments is key to developing a critical and empowered pedagogy of the city. Among the questions this roundtable explores are: What are the common causes of unsettling moments when teaching the city and what do they reveal about cities and instruction? What constitutes failure and success when teaching the city, and what approaches are used to assess failure and success? What paradigms, concepts and methods appear to have promise for understanding the city, but fail to deliver? What are the limits of interdisciplinarity and how do they manifest themselves when teaching the city? How does one negotiate the changing aspects of the urban landscape when teaching? When should one accommodate changes or lean in to them? How does one interpret students' expectations for learning about the city? When should one lean into students' expectations or forge ahead as planned? What can be learned from failed teaching initiatives? How does one recover and pivot from unsettling teaching moments? How can we reframe failed teaching experiences as productive opportunities for deepening understanding of teaching the city?

At the roundtable, Najib Hourani will discuss teaching episodes of crisis and recovery as a means to illuminate urban relations of power, resilience, and possibilities for alternative futures, offering an antidote to "dark anthropology." Angela Storey will address unexpected challenges when teaching about suburbanization and race. In the midst of daily national and local protests over racial injustice, students struggled to link the protests to recent histories of suburban white flight, gentrification, and urban sprawl. Kareem Rabie will reflect on challenges associated with approaches to teaching when cities are "in progress," "in motion" and marked by unpredictable change. Angela Jenks will speak about challenges associated with teaching about health inequities and environmental injustice in the city. And, Claire Panetta will address an assignment involving students researching and visiting the 9/11 Memorial and Museum in lower Manhattan. She asks how do we teach about urban histories and spaces through sites that keep upsetting experiences alive?

Suzanne Scheld, Claire Panetta, Angela Jenks, Kareem Rabie, Angela Storey, Najib Hourani

## 2-295 Unsettling Our Given Grounds: Wandering In The Arrière-Pays

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Critical theories have often been associated with the ability to reveal structures and power with the intent to unsettle actual landscapes. With respect to unsettling landscapes, taking a critical lens prompts us to ask: “How are we unsettling ourselves, the persons with whom we work, and the landscapes with which we engage?” Unsettling well-trodden disciplinary landscapes necessitates unsettling its concepts. In this panel we will begin to disquiet taken-for-granted assumptions in conversation with Mattingly’s (2019) proposition of a critical phenomenology that attends to perplexing particulars or the experience-near encounters that compel us to question the concepts with which we think and live.

We organize this panel around “wandering” that refers to walking with “meaningless or lacking intention” (Solomon and Lawlor, 2018, p.210) that pervades discourse about neurodivergence, such as autism and dementia, as a perplexing particular. For care providers, family and friends, the wandering of persons with autism or dementia is a form of doing that must be addressed and even contained. However, in other instances, walking without intentions might not face such scrutiny. By bringing together researchers who have conducted ethnographic work with neurodivergent individuals and/or communities to reflect on how agentic, intersubjective, and other hidden moments rattle the concepts which may hold our attention. As double footed scholars, with one foot in medicine/rehabilitation/bioethics and the other in anthropology/phenomenology/everyday ethics, we wonder about the grounds that frame actions and the ways our disciplinary landscapes cultivate how we attribute meaning, or not, to such forms of doing.

Drawing on ethnographic and narrative phenomenological data, we will imaginatively enter into what Crapanzano (2004) calls the *arrière-pays* or what lies “beyond where one is and yet [is] intimately related to it” (p.15). An *arrière-pays* is an elsewhere that “always slips away” (p.38), a slippage which can unsettle the very grounds on which we wander, the landscapes we look at and, potentially, taken-for-granted conceptualizations of human acts in context. By doing so, this series of papers seek to reveal what might be beyond the spatial and temporal frontiers of our landscapes.

Keven Lee, Ariel Cascio, Melissa Park, Mary Lawlor, Michèle Barrière-Dion, Annette Leibing, Dawn Prince

2-300 Making A Difference: Activism And The Boundaries Of Academic Anthropology  
Oral Presentation Session (In-Person) Invited Session

Association of Senior Anthropologists

10:15 AM to 12:00 PM

This session raises nuanced questions of balance between demands for a more public anthropology, with direct interventions that stem from real life concerns, and broader conceptual and descriptive objectives. The presenters reflect on “actionist” approaches which sometimes emphasize their more general scholarly purposes and sometimes their pragmatic application of theory and method to bring about desired changes in their fieldwork sites and the communities they live in, including impacts on themselves, their families, neighbors, friends, students, and co-workers.

From the early years of applied anthropology to recent efforts to establish a decolonized anthropology, the goal of knowledge for knowledge’s sake has often been considered an insufficient or inappropriate rationale for the discipline. By the middle of the twentieth century, iconoclasts were breaking away from

the primarily academic orientation of their peers. In contrasting ways, for instance, Eliot Chapple advocated “industrial anthropology” to shape a more efficient labor force and Sol Tax advocated “action anthropology” on behalf of the people with whom we work. Since the turbulent 1960s, controversies over justice and equity issues have continued. Disagreements over professional orientations and practices have been further exacerbated by the degradation of academic employment, with job security and support for work beyond teaching becoming more elusive.

Many academically based anthropologists find ways of engaging with public issues through their teaching and scholarship. For anthropologists convinced that the role of the researcher is to document, describe, and theorize, the additional step to intervention may be uncomfortable or even unacceptable. Yet, for those who maintain continuing relationships in field sites, bearing witness to significant change is an applied pursuit, provided that it fosters actions deemed necessary.

The world of and beyond scholarly ethnographic projects encompasses various approaches to problem solving all along the political spectrum. Taking sides regarding injustices is nothing new, in that nineteenth-century anthropologists were involved in the abolitionist movement, even as others promoted racist eugenics. Anthropologists have worked on both sides of military conflicts, for and against colonial and neocolonial governments, through and around bureaucracies. Few, if any, have not made mistakes or fallen short of their goals. And stances based on anthropological initiatives may well elicit counter-narratives and backlash. All such engagement requires reflection on one’s own stance and involves ethical considerations, power politics, and potential benefits versus harm.

Senior anthropologists may develop a deep understanding of the settings where the work takes place. Regardless of purposes and number of years in the field, historical insight serves to position actionist work within shifting conditions and transformations over time. While anthropologists have portrayed and analyzed everyday life for the benefit of posterity, their accounts often address more immediate concerns of the people among whom they have worked. Knowledge of the past, as experienced and understood by those who lived it, serves as a resource supporting appropriate initiatives in the here and the now. Activism in general will be less effective if it neglects constructive lessons from past engagements and functions predominantly through a presentist mindset.

Jim Weil, Jean Schensul, Margaret LeCompte, Moshe Shokeid, Rick Feinberg, William P. Mitchell, Kathleen Fine-Dare

## 2-305 Weighing The Future: Reading Natali Valdez On Race, Pregnancy Trials, And Postgenomic Science

Roundtable / Town Hall (In-Person)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

Clinical trials that target pregnant populations are an understudied site for understanding the translation of new science into maternal healthcare. Epigenetics, the study of heritable changes in gene expression, has been heralded as one of the most promising new fields of scientific inquiry. Current large-scale pregnancy trials selectively draw on epigenetics and DOHaD (developmental origins of health

and disease) to connect behavioral choices made by pregnant people, such as diet and exercise, to health risks for future generations. As the first ethnography of its kind, *Weighing the Future* examines the sociopolitical implications of ongoing pregnancy trials in the United States and the United Kingdom, illuminating how processes of scientific knowledge production are linked to capitalism, surveillance, and systemic racism.

This panel brings feminist anthropologists who analyze race and racism in reproduction politics across medicine, science, and technology into a conversation about the scholarly significance of *Weighing the Future*. We will discuss how "dragging reproduction to the center of social theory" requires a critical analysis of race and racism, anti-Blackness, and white supremacy. We consider how centering Black and postcolonial feminist scholarship brings much-needed ethnographic attention to the role of pregnancy trials in contemporary interpretations and applications of epigenetics and the developmental origins of health and disease (DOHaD). In doing so, we will consider the book's key interventions in understanding the politics of postgenomic reproduction, the role of emergent and intersecting forms of capitalism (e.g., racial surveillance and biocapitalism), and the indeterminate unfolding of epigenetic ideas in reproduction. Our conversation will situate the implications of these interventions for the fields of feminist, medical, and reproductive anthropologies.

Risa Cromer, Dana-Ain Davis, Daisy Deomampo, Ugo Edu, Christa Craven, Chelsea Carter, Natali Valdez

## 2-310 Work, Value, Aesthetics And The Liminality Of Life In East Asia

Oral Presentation Session (In-Person)

Society for East Asian Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: One of the most significant changes in death matters occurring in contemporary China has been the institutionalization and professionalization of death. In Shanghai, the Chinese Community Party (CCP) has nationalized all funeral parlors since the 1950s. Since China adopted a market economy at the end of the 1970s, state funeral parlors were marketized while remaining a state monopoly.

Paper 2: In the pursuit of "getting rich overnight", abalone farming is increasingly popular in coastal area of southeast China, even though it is known for "highly risky, highly profitable and highly costly". By examining the fishing community in Ping Tan island and being part of the daily work of the local small-scale abalone fishery, the author suggests that the abalone farmers are not only competitors but also co-workers; from breeding(苗种培育), feeding material supply(饵料供应), summer emigration(度夏) to the final selling, abalone farmers of central, eastern and southern Fujian, even Shandong, are shaped into a "trans-islands net".

Paper 3: The World Health Organisation (WHO) declared the coronavirus pandemic on 11 March 2020, causing taken-for-granted structures of life to be suspended worldwide. Viral containment measures such as quarantines, isolation, and distancing have disrupted social relations and public discourses of stigma, danger, fear, and loss have exacerbated existing social divides.

Paper 4: This paper explores educational desires, parenting and shifting notions of childhood in contemporary Singapore. Singapore's education system is globally renowned for its high academic standards and for producing students who excel in international assessment tests and rankings.

Paper 5: We generally refer to certain objects handed down from the past to the present as 'cultural property' or 'cultural heritage'. Cultural properties are largely divided into tangible cultural properties with substance and intangible cultural properties that inherit technology or customs.

Paper 6: Much of the discussions on recent rise of charity and volunteerism in China suggests it is a response to a perceived "moral crisis." The emergence of grassroots (i.e. non-state directed) philanthropy is also—and perhaps more centrally—a response to people's changing valuation of work in a time of economic restructuring, especially among certain groups of people who find their labour at risk of becoming surplus in China.

Paper 7: This paper addresses how tourists in China are positioned to value a glacier. As global warming intensifies, anthropological research on inhabitants of glacial landscapes has documented how vanishing ice changes not only local environments but also local cosmologies.

Huwy-min Lucia Liu, Jingyang Zhao, Chaehyeon Lee, Mollie Gossage, Jiazhi Fengjiang, Kristina Göransson, Rachel Tough

## 2-315 Worlds On Edge: Emergent Relations On The Resource Frontier Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Resource frontiers have been conceptualized as outer limits that separate the already exploited and exhausted from "beckoning...zone[s] of potential" (Saraf 2020: 14). They proliferate today even in the face of environmental crises. Yet, within and around such zones, unruly elements are emerging that may facilitate, complicate, and at times unsettle existing value-making projects. What do these dynamic interplays mean for the landscapes they mark and the efforts to create and harness resources they signal? How might an analysis of these unstable, ever-shifting sites of extractive potential contribute to wider thinking on resource frontiers (e.g., Tsing 2003, Peluso and Lund 2011, Cons and Eilenberg 2019)?

This panel explores these emergent relations, from those that arise at the cusp of new resource frontiers to those that reanimate defunct or depleted ones. The papers in this session employ varied approaches to the matter of "resource making" (Richardson and Weszkalnys 2014), foregrounding dynamics of multispecies entanglement and political-economic transformation in ways that attend to their interconnection. They shed light on current strategies to advance and invigorate resource frontiers at the same time as they highlight the spillovers, blockages, and disentanglements these generate. Together, they offer new material for rethinking processes that seem to be muddying well-established

distinctions today—between the presumed subjects and objects of resources, for instance, and among central theoretical concepts like production, consumption, exploitation, and expropriation (see Arboleda 2020).

The panel is grounded in wide-ranging ethnographic case studies: In Southwest China, the state has declared matsutake mushrooms an endangered species at the same time they have become the area's most important agricultural commodity. In Madagascar's deforested central highlands, the resource frontier is made anew from a pathogen's perspective, as the plague bacillus harnesses rats' blood to colonize space through naive hosts. In Atlantic Canada, industrial salmon aquaculture is entering a new phase that is pushing operations either further offshore or onto land, even as coastal ecologies persist in shaping the future of fish farming. In Alaska, new enterprises of ecological care are remapping territory once organized to support prior extractive regimes. Finally, in Chile, electricity's mass extension has led to new kinds of sovereign authority and governing relations among former urban squatters who gained grid access as rights-bearing citizens, informal pirates, and indebted consumers. In analyzing efforts to manage extraction alongside the lively elements that attend resource making, these papers promise new appraisals of the worlds made and unmade on resource frontier edges.

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2-815 [Visual Disruptions Of Latinx Masculinity: Photo-Voice, Aesthetics And Place Making In The Us](#)

Poster (In-Person)

## Association of Latina and Latino Anthropologists

10:15 AM to 12:00 PM

Masculinity and queer identity are often thought of existing on opposing axis. In this poster, I disrupt this notion through a visual anthropology of masculinity among queer Latinx across the continental US. Latinx masculinity, with its proximity to Indigeneity, further complicates Euro-US conceptions of masculinity in relation to issues of ethnic, racial, and queer identities. I draw on participant employed photographic methods to delve into questions of the aesthetic production of masculinity and the ways that masculinity has informed queer identity within Latinx communities. Building on queer theoretical frameworks by the likes of Francisco J. Galarte, Jillian Hernandez, and José Esteban Muñoz, I argue that masculinity and queerness are braided into one another, within space and body. I present results from this visual ethnography, in which interlocutors' personal conceptualizations of masculinity are expressed through photos of material objects that include clothing, accessories, and home assemblages. Subsequent interviews were conducted with nine interlocutors, who all identify as queer and Latinx between the ages of 22-30. Interlocutor photographs and interviews were curated to form a digital archive, accessible through an interactive website ([sydneygonzalez2026.wixsite.com/my-site/projects](http://sydneygonzalez2026.wixsite.com/my-site/projects)). Emerging from these photographs and conversations is a conceptualization of masculinity through home spaces, clothing, and vintage aesthetics. This interplay of different mediums of expression, visual and verbal, elucidates how queer Latinx rupture and navigate notions of masculinity in their everyday lives.

Syd Gonzales

## 2-820 Gardens Of Resilience, Revitalization, And Regeneration

Poster (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

This poster is a summary presentation of two seasons of summer research on gardening in the Finger Lakes region of New York. The research team included faculty supervisors and student researchers who conducted semi-structured interviews of local gardeners; these gardeners were video-recorded within their gardens and landscaped yards. Beyond a detailed understanding of gardens in the region, the research has made it possible to analyze the video-recordings for narratives of cultural and personal resistance, resilience, and regeneration; in addition still photography of garden composition--plants, designs elements, and so forth--has presented an additional research source that allows for fuller consideration of themes of sustenance and sustainability. Above all, the research endeavor creates a view of gardeners' perspectives on climate change and on local climate change challenges as experienced in the local garden context. Finally, the study is meant to be a partial blueprint for faculty-student research projects that generate student ethnographic expertise in local community contexts.

Ernest Olson

## 2-825 Unsettled Business: Acrylic Painting, Tradition And Indigenous Being

Poster (In-Person)

Society for Visual Anthropology

10:15 AM to 12:00 PM



Acrylic painting in Australian Indigenous communities is one of the sites in which the conundrum of “tradition” is faced. While this painting has particularly challenged the conception of cultural traditions as bounded, its status has also been challenged in terms of authenticity; but I argue that a framework emphasizing culture-making is more productive. This article explores the scandals and rumors that have accompanied the movement of acrylic painting into the commercial market, arguing that the circulation of Aboriginal fine art creates a sphere for discussing what Aboriginality and Aboriginal identity might be in relationship to Whites.

Fathima Gani Rahamathullah

## 2-830 An Ethnographic And Historical Study Of The Jewish Communities Of Central Pennsylvania

Poster (In-Person)

Society for the Anthropology Religion

10:15 AM to 12:00 PM

For nearly two centuries, Jews have lived in communities throughout Central Pennsylvania. By the mid-20th century, however, a majority of the region’s Jewish families left the region for professional and economic opportunities in larger cities. In their wake, the region’s Jewish communities were reduced to a handful of residents. While permanent Jewish landmarks, such as Jewish cemeteries, and some Jewish community members remain in Central Pennsylvania, non-Jewish residents of Central Pennsylvania are largely unaware of the existence of once vibrant Jewish communities in the area.

The objective of my presentation is to preserve and share the Jewish history of Central Pennsylvania with Central Pennsylvania residents and larger audiences. In my presentation, I will trace the Jewish histories and experiences of current and former Jewish residents in the Central Pennsylvania communities of Lock Haven, Bellefonte, State College, Huntington, Philipsburg, and Lewistown. I will discuss different archival materials and ethnographic interviews with local rabbis, board members of local congregations, and Central Pennsylvania Jewish community members to provide information about the history of the Jewish communities and institutions of the region and the experiences of Jews living in the various communities. I will conclude my presentation by discussing the progress of my website, which is where I will be compiling my findings to allow community members to engage with the region’s Jewish history in an accessible format. Through the presentation, I intend to preserve and transmit the history of Jewish Central Pennsylvania and help these communities gain recognition within the region’s larger history.

Casey Sennett

## 2-845 Anthropological Perspectives On Venezuelan Migration Ii

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

10:15 AM to 12:00 PM

This panel responds to the "unsettling" of Venezuela and centers anthropologists and anthropological research as critical to the current Venezuelan migration crisis and exodus. By holding a diverse two-panel session, we accomplish the following goals: (1) contribute anthropological research, ethnography, and theory in a larger context; (2) think about how Venezuelan migration comes to reshape the

contemporary; (3) encourage conversation and increased awareness of the situation; and (4) create a space for productive, scholarly collaborations moving forward

Session One, “Venezuelan Migration in Latin America: Comparative Perspectives from Colombia and Brazil”, highlights how Venezuelans negotiate their “new lives”, with sometimes daily, back-and-forth, border traffic at Venezuela’s many land borders. Original research includes Venezuelans who identify as drag queens and LGBTQ+ subcultures. Session Two, “Venezuelan Migration in Transnational Perspective” spans various countries, including the US and Europe, and its implications, ranging from the most intimate ethnography of migrant experience to how the migrant “crisis” itself as a spectacular event is realigning global geopolitics. This session includes papers devoted to diverse research ranging from Major League Baseball (MLB) to identity negotiation within migrant-receiving communities across the world.

The Venezuelan migration “crisis” is considered among the most overlooked and underfunded emergencies globally (Bahar and Dooley 2019; UNHCR 2021; Norwegian Refugee Council 2021), despite Venezuela being projected to surpass Syria as the world’s largest refugee-producing country. In addition to the complex humanitarian situation that has emerged, among the first of this scale in Latin America, we argue that anthropologists must attend to the ways Venezuelan migration has shaped and continues to shape social, political, economic, and institutional landscapes in the Americas and the world more broadly. Some anthropologists have already begun writing on these topics (Courtis et al. 2020; Crosson 2021; García Arias and Restrepo Pineda 2019; Gissi-Barbieri et al. 2019; Ibarra Ramírez 2021; Mosquera Camacho 2020; O’Connor 2022).

#### Sessions By Location

Panel 1: , “Venezuelan Migration in Latin America: Comparative Perspectives from Colombia and Brazil”

- Dalton Price
- Sebastian Ramirez
- Macarena Williamson
- Caoba Rodrigues de Sousa

Panel 2: “Venezuelan Migration in Transnational Perspective”

- Brent Crosson
- Brandon O’Connor
- Blanca Romero
- Elena Cardona
- Alayne Unterberger

Dalton Price, Alayne Unterberger, Blanca Romero Pino, Brendan O’Connor, Macarena Williamson, Elena Cardona, Sebastian Ramirez, Caobe Rodrigues de Sousa, Brent Crosson

## [2-850 Between Critique And Practice: Unsettling Collections Management Through Anthropology](#)

Oral Presentation Session (In-Person)

## Council for Museum Anthropology

10:15 AM to 12:00 PM

The museum landscape is always shifting. In the present moment, it is more than unsettled: we may even say it is erupting due to external pressures and internal desires for equity, accessibility, inclusivity, diversity, reconciliation, reparations, restitution, decolonization, justice and new forms of accountability.

In this panel, we turn to the work within museums that it is often deemed apolitical, ahistorical, and even un-intellectual: the care and management of collections. Furthermore, collections management is very often the “unseen” work of cultural institutions, done in the private spaces of museums and often for the benefit of artifacts, staff and institutions. This traditional approach that sees collections management as separate from the public work of museums is increasingly being unsettled, including through the efforts of museum anthropology and adjacent fields. Examples of this shifting terrain have included the re-articulation of conservation and curatorial ethics that take seriously the beliefs, priorities and ontologies of communities (Clavir 2002; Crosby 2015; Glass 2018; Hays-Gilpen and Lomatewama 2013; Rosoff 2003; Segadika 2006), culturally-grounded understandings of repatriation processes and laws (Atalay et al. 2017; Conaty 2015; Matthews 2016; Walsh 2017), the hosting of community visits and loans to reconnect alienated cultural belongings with relatives (Krmopotich and Peers 2013; Chavez Lamar 2019; Peers and Brown 2015), and interventions into cataloguing, classification and digitization practices (Anderson and Christen 2019; Bohaker et al. 2015; Chapman 2015; Lilley 2015; Marsh et al. 2015; Turner 2020).

We advocate for anthropological and critical approaches to collections management, seeking to identify the potential and the limits of using anthropological theory and practice in the reformation of collections care and management. We take up the “double bind” of cultural institutions identified by Wayne Modest (2019, 13): that they are at once both the focus of (decolonial) critique if not also colonial crimes, and a site for (decolonial) action and collective repair. Collectively, the papers in this panel bring into focus the durable knowledge infrastructures surrounding the care and management of cultural materials, and ask what happens when they are unsettled: for institutions, communities, knowledge practices and societies. Rather than understanding these infrastructures as cumulative and inevitable, we again pick up Modest’s observation that these logics and practices present an opportunity to imagine and enact alternative futures. Recognizing the multiple political, historical, intellectual and ethical trajectories of collections care, presenters offer critiques and interventions that interrogate diversification, heterogeneity, standardization and singularity.

Cara Krmopotich, Hannah Turner, Annissa Malvoisin, Sharon Fortney, Alice Stevenson, Sony Prosper

## [2-855 Deadly Silences: Towards A Political Anthropology Of Absence](#)

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

Organiser: Kriti Kapila, King’s College London ([kriti.kapila@kcl.ac.uk](mailto:kriti.kapila@kcl.ac.uk))

Chair: Deborah Puccio-Den, Ecole des Hautes Etudes en Sciences Sociales ([deborah.puccio-den@ehess.fr](mailto:deborah.puccio-den@ehess.fr))

This panel explores the relationality summoned in and through absence in a variety of ethnographic settings. This absence is a signature of the political broadly understood, where it stands in for an

exercise of power. The presentations make a departure from dominant forms of ethnographic inquiry of the political, most of which focus on subjectivity (eg. citizenship, migrants, etc), political wholes (nation-state, political parties) and forms of presence (modes of being in the world, ontologies). This panel throws open the inquiry via what Navaro (2020) has called “negative methodology” and excavates not subjectivity but modes of relationality engendered by the absence when “it emerges as a political reality”.

Our ethnographic objects are a series of figurations of absence. Puccio-Den examines the silence required for making tangible the absence in the Sicilian mafiosi’s deadly practices. Susser focuses on the silence allowing the shaping of political links among the gilets-jaunes in France. White discusses the reconfigurations of reciprocity when ancestral silence in the face of Zulu sacrificial speech is read as refusal of pragmatic reciprocities. Perret goes into the refusal of the reciprocity of communication in autism exploring the possibility to structure a milieu in the absence of words. Kapila probes the excess generated by disappearance and dispossession as sovereignty-making practices of the digital state in India. Absence is both the object of our analysis and of our unsettling questioning on the conditions of our research practice and methods beyond evidence.

We thus attempt to make visible the conceptual terrain in which the relationality of absence can be studied and explore the potential for a new political anthropology.

Kriti Kapila, Deborah Puccio-Den, Ida Susser, Hylton White, Catherine Perret, Parvis Ghassem-Fachandi

## 2-870 Kala, Kaam And Kalakar' : The Work Of Making Adivasi Art And Artists In Central India

Poster (In-Person)

Society for the Anthropology of Work

10:15 AM to 12:00 PM

The paper is situated in a Pardhan Gond Adivasi art-world in central India. Gonds are one of the largest 'tribal' groups in India and their longer histories speak of them as powerful rulers in pre-colonial kingdom of Mandla in what is today central India. Much like many other Adivasi people on the South Asian subcontinent, the colonial period brought episodes of conflict, marginalization and a systematic dismantling and criminalization of their sovereignty and ways of life. The sub-caste of Pardhan Gonds were the itinerant bards of the Gond Adivasi people and their wandering, non-sedentary expressive traditions were particularly vulnerable to suspicion and censor by the colonial state. As sites that offered opportunities of undoing colonial wrongs and nurturing pre-colonial indigenous modernities, Adivasi people found a prominent place in the nationalist discourses of the late colonial and post-independence India. Since the late 1970s, with sustained efforts from state institutions, the Pardhan Gonds now paint their oral stories as works of art and identify as Adivasi artists. This paper begins as a reflection over an ethnographic observation that artists refer to the process of art-making and the art-objects as 'work'. I privilege this refrain in my analysis to highlight the place-making and history-making power of repeated embodied practice and to understand how those Adivasi people who work and identify as Pardhan Gond artists, invoked particular qualities of their work and its effect to claim a legitimate place and agency in spaces and institutions that have previously excluded them or represented them in essentialist frames. With ethnographic focus on the making of art objects in government institutions and their home workshops, the paper reflects on the new opportunities that open up but also the struggles with new forms of inequalities and marginality that come with working as Adivasi artists. I read the making of Adivasi art as double edged work that propels, gives visibility but also deepens existing hierarchies,

excludes and deepens the fissures within the community as the artists navigate their search for individual dignity, self-respect and collective attempts to preserve Adivasi traditions through the everyday work of making art.

Shivangi Pareek

## 2-880 Indigenous Radio As Survival Strategy In The Ecuadorian Amazon

Poster (In-Person)

Invited [Exempt from Review Round 3]

10:15 AM to 12:00 PM

Indigenous Peoples in South America have long been subjected to violence and oppression. In rural and often isolated settings, many Indigenous communities maintain traditions of communalism and autonomy at the expense of being cut off from valuable resources, such as infrastructure and social services. In the event of a crisis, this isolation leaves many Indigenous communities particularly vulnerable. In fact, many Indigenous communities in the Ecuadorian Amazon are in the midst of a "triple pandemic," consisting of ongoing systemic oppression, ecological disasters stemming from extractivist industries, and the COVID-19 pandemic (Tapia 2021). Protections from these events are dependent on stable information flows both within and between communities, and thus many Indigenous communities and organizations have implemented community-controlled media. Whereas Indigenous voices are largely absent from mainstream media outlets, community-controlled media allows for creative sovereignty and direct control over information content. In 2021, la Confederación de Nacionalidades Indígenas de la Amazonia Ecuatoriana (CONFENIAE) established their own community radio program, La Voz de la CONFENIAE, headed by Andrés Tapia, CONFENIAE's director of communications. Broadcasting to the 11 Indigenous nationalities represented by CONFENIAE, the program spreads vital public health information, news, and cultural broadcasts, including music from Indigenous communities. As the program grows and seeks to expand its radio coverage, it is crucial to assess its impact in the communities that have access to the broadcast. Here, we report the preliminary results from a pilot impact study, in which we teamed with CONFENIAE to travel to three communities and gather individual and community perceptions of the radio programming. Among the three communities, two already had access to the radio broadcast; the third community, located near Gualaquiza, Ecuador, however, did not. Therefore, equipment to access the broadcast was provided, and a rapid ethnography was conducted upon return at the conclusion of the study. These findings are crucial for CONFENIAE in gaining the institutional access necessary to broaden the reach of La Voz de la CONFENIAE and further promote Indigenous sovereignty in the Ecuadorian Amazon.

Nicholas Simpson

## 2-890 The Politics Of Disruption: The Unsettling Of Political Landscapes In Germany And France

Poster (In-Person)

Society for the Anthropology of Europe

10:15 AM to 12:00 PM

With Patricia R. Heck, Professor Emerita, University of the South, Sewanee, TN, co-author

The Covid-19 pandemic has disrupted and unsettled our own long-term research on the ground in Germany and France, turning much of that research into long-range research through the means of

social media. Moreover, the politics of disruption of the political order in those two countries has intensified. Right-wing extreme parties seeking to undermine democracy in both countries have mounted attacks not only on immigration policies but also on pandemic health policies. Even after Covid-related mandates have been relaxed, protests such as “Freedom Convoys” and anti-vaccination protests continue. However, the war in Ukraine has changed the metric of these disruptions. Both Marine Le Pen and Éric Zemmour, leaders of right-wing parties in France, have had to step back from, and explain, their relationship with Russian banks and with Vladimir Putin himself. Far-right Alternative für Deutschland politicians in Germany, at least for the moment, seem to be irresolute about how to respond. The war in Ukraine enhanced the position of Emmanuel Macron in his bid for a second term as president, and German Chancellor Olaf Scholz met this crisis with impressive strength. We are using a multi-layered method of analyzing media and personal accounts in order to have by November 2022 a clearer answer to the question “Are the politics of disruption losing or gaining ground in France and Germany?”

Katherine Donahue

## 2-320 A Post-Pandemic Anthropology Of Work

Roundtable / Town Hall (In-Person) Invited Session

Society for the Anthropology of Work

02:00 PM to 03:45 PM

David Graeber, before his untimely departure, contributed an essay to Jacobin, in which he called upon us all to remain vigilant of the labor inequalities that the pandemic had underscored, and be ready to confront the contradictions of our existing economic system, not to “go back to sleep” and forget that “those who do the lion’s share of this care work that keeps us alive are overtaxed, underpaid, and daily humiliated, and that a very large proportion of the population don’t do anything at all but spin fantasies, extract rents, and generally get in the way of those who are making, fixing, moving, and transporting things, or tending to the needs of other living beings” (Graeber 2021). As we return to offices and normal routines, what do we make of this plea in the context of new ways of working?

In cultural contexts where labor is closely tied to identity, the pandemic unsettled workplaces perhaps more than any other site in our lives - healthcare workers entered a new dark reality of fear and PPE shortages, service, warehouse, and farm workers were thrown into increasingly precarious conditions, teachers re-trained, and many people’s homes were transformed into chaotic sites for home offices. We know that the conditions that made this new reality difficult and exhausting particularly in the US—lack of paid leave and childcare, a false separation between life and work contexts, low pay in the service and educational industries, and a challenged healthcare system as examples—preceded the pandemic. These cracks in the US and other countries’ systems are not unrelated to the Great Resignation and the massive mobility of labor, the flurry of strikes and displays of solidarity at Amazon, Kellogg, and Starbucks, workers increasing demands for flexible scheduling to facilitate family life, and the rising tide of mental health challenges and worker burnout.

As we confront existing neoliberal capitalist conditions that have made many jobs demanding, are strikes or the positive economic changes that some countries have implemented sparks of hope? What theoretical perspectives and methods do we have to understand the current state of work worldwide and contradictions between what we hope is possible and the constraints of what policies and structures will allow? How can cross-cultural examples inform the current state of the anthropology of work? How can workplaces honestly consider mental health and burnout without asking workers to be

responsible for these conditions themselves? Why, despite the burden of care work and urgency of addressing its toll, is it still so invisible to co-workers and ignored by policy makers? Where are the workers who depend on transnational migration for work or who were never able to work remotely? How have some communities experienced the pandemic unequally or differently than others and what social and economic strategies are they using to now build alternative economic futures?

Lauren Hayes, Courtney Lewis, Andrew Flachs, Robert McCallum, Hanan Sabea, Lisa Knauer, Sam Grace, Emilia Guevara, hagwil hayetsk (Charles Menzies)

## 2-325 Embodying Black Religions In Africa And Its Diasporas: Unsettling Religious Landscapes

Roundtable / Town Hall (In-Person) Cosponsored Session

Association for Africanist Anthropology

02:00 PM to 03:45 PM

This roundtable brings together the authors of the edited volume *Embodying Black Religions in Africa and Its Diasporas*, which critically examines the role of the body as religiously motivated social action for people of African descent across the geographic regions of the African continent, the Caribbean and Latin America, the American South and Europe. Tackling a variety of religious contexts, from Pentecostalism, to Ifa divination, to Islam, the contributors have investigated the complex intersections between the body, religious expression, and the construction and negotiation of particular social relationships and collective identities. The contributors show that religion could be a source of healing from racial trauma; it could be a mobilizing force to resist racism; but religion could also become a prism through which blackness is devalued and populations are stigmatized.

Over the last few decades, attention to the body has transformed the study of religion, contributing to transcending implicit Protestant biases by shifting the examination from beliefs to embodied practices, experiences and disciplines. Whether inspired by a post-structural emphasis on power, discipline, and habitus, a phenomenological focus on experience and consciousness, or a critical examination of everyday religious behavior and practice, these various trends have provided new impetus to think about the body and subjectivity, sensory perception and the senses, affect, and materiality.

These questions have been key to scholars of African and African diasporic religions. However, conversations about embodiment within religion are often limited by a focus on particular religions themselves (i.e. Santeria, Islam, etc) or by geography (African religions, Caribbean religions, African-American experiences with religion).

Bringing these different areas of research together was not merely a response to this geographic disconnect, but it bears many important analytical questions. Africans on the continent and throughout its many diasporas are dealing with corresponding historical and current social and economic challenges, related to colonialism, enslavement, racial oppression, and social exclusion and marginalization, both within nation-states and within larger global systems of power. Especially within the context of neoliberal reforms, such as structural adjustment programs, the reduction of social services, and the outsourcing of industrial jobs, people of African descent have borne the brunt of massive social transformations. In these contexts that have deteriorating effects on the social fabric of vulnerable communities, religion has come to play a major role, both historically and in the contemporary moment, in coping with these changes and also affecting larger social transformations.

Each roundtable participant will bring their individual chapter contributions in conversation with larger questions and debates the volume raised. We want to discuss especially what fruitful insights have emerged in the process of bringing often disconnected geographic areas and separate religious traditions together with respect to the specific interests in embodiment. We also want to highlight how the authors' studies have expanded our understandings of embodiment and relationality within the context of global Black spiritual or religious experiences by connecting it to questions of mobility, materiality, memory, and sexuality.

Yolanda Covington-Ward, Jeanette Jouili, Bertin Louis, Camee Maddox-Wingfield, Youssef Carter, Elyan Hill, Casey Golomski, N. Fadeke Castor

## 2-330 Engaging The Gap Between Policy And Practice

Oral Presentation Session (In-Person)

Association for the Anthropology of Policy

02:00 PM to 03:45 PM

This panel seeks to explore what happens between the creation of a policy and its implementation. Authors have noted that the intended and actual outcomes of a policy often differ, that policies transform and travel. Shore and Wright (2011: 1), for example, write that a "policy finds expression through sequences of events; it creates new social and semantic spaces, new sets of relations, new political subjects and new webs of meaning." One could argue that policies are negotiated along the way, in a space that scholars such as Thedvall (2019) and Crewe and Axelby (2013) have called the "gap." Renita Thedvall (2019: 1), for example, argues that "putting the gap at the center reveals not only the disjuncture of the gaps but also the productiveness of the gap," viewing this as a creative space for policy transformation, as a liminal space really (Turner 1966/1995), as something in-between policy and practice.



This panel invites papers that place the “gap” in the center of their analysis. May it be in the form of areas forgotten about by a specific policy, groups deliberately omitted from the policy, or a disjuncture between intended and actual outcomes. We hope to engage the “gap” as a central point of analysis to understand how policies travel and transform; in what way policies engage the lives of people, nonhumans, and the environment. What can we learn about the lives of policies by an engagement from the vantage point of the “gap”?

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rasmus rodineliussen, Renita Thedvall, Juliana Valente, Pamela Stern, Jason Scott, Niklas Hultin, Derick Fay

### 2-340 European Activisms And Arts

Oral Presentation Session (In-Person)

Society for the Anthropology of Europe

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: In my presentation, I examine the social labor of a voluntary green worker cooperative of bike mechanics, with whom I conducted extensive participant observation. The worker cooperative was started as an informal pilot project back in 2009, to encourage cycling as a form of urban mobility and begin a circular economy of bike parts.

Paper 2: Stumbling stones--Stolpersteine--punctuate the landscape in the regions of former Nazi-occupied Europe. They are cobble-stone-sized brass plaques with the names and fates of victims of Nazi persecution.

Paper 3: Western France's "Hellfest" is in the top tier of "extreme" music festivals in Europe, and draws approximately 60,000 -70,000 attendees per year. While post-facto attendee discourse generally highlights the thrilling and cathartic aspects of this event, fashioning it as a profound time/space of communitas, engagement of the festivalscape as it unfolds requires both stamina and a readiness to manage embodied encounters with an at times harsh natural environment.

Paper 4: In spring of 2021, protesters opposing an unemployment insurance reform bill occupied over 100 state theatres across France, including two in Marseille. Although the immediate aims of the performing arts union were contractual, the scope of action expanded both within theatres (where occupiers sought a new more equitable social world) and outside, with links to other sites such as l'Après-M, a former McDonald's that employees appropriated after the company closed it, and refugees that had been forcibly removed from the Porte d'Aix who were invited to stay at the occupied Criée Theatre.

Juraj Anzulovic, Ruth Mandel, Liam Murphy, Mark Ingram

## 2-345 Fieldwork And Carework

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

While anthropologists have long troubled the notion of "the field" as a space removed (Gupta and Ferguson 1997), long-term work "in the field" remains the hallmark of ethnography. Yet recent years have seen increasing attention to how access to this field and practice within it may be shaped by ethnographers' racialized, gendered, and classed identities (Berry et al. 2017, Günel, Varma, and Watanabe 2020). Recognition that researchers are not just scholars but also people with personal lives, entangled in myriad networks of care that may or may not overlap with their field sites, raises questions about the place of long-term fieldwork within what we value as meaningful ethnographic knowledge production.

This panel brings together papers that reflect on the interface of fieldwork and carework. We are inspired by the Academic Carework Project (Fleuriet et al 2022) in thinking deeply about the impact of carework on anthropological careers, specifically fieldwork. We are interested in the ways in which caring responsibilities present challenges to long-term fieldwork that are not always easy to talk about in anthropology. How do we balance our multiple selves as we pursue our ethnographic interests? What if we have young children, elderly parents, or medical conditions that tie us to places other than our research sites? What harms may we be called to inflict on ourselves or on family members for the sake of disciplinary rigor? How are these harms made invisible or problematized as an individual responsibility in a reinstatement of neoliberal subjectivity? And what are our ethical responsibilities to our loved ones and communities?

We are also interested in the innovative methodological approaches that scholars have adopted to pursue their research in the face of disabilities, caregiving of all kinds, and competing calls on their emotional or ethical focus. These include short field visits, working with research assistants, digital approaches, and other forms of what Günel, Varma, and Watanabe (2020) term "patchwork ethnography." If, as Durban (2021) has argued, ableism "is inherent in anthropology's disciplinary

formulations” – as are other isms – can we reinvent and revalue alternate forms of fieldwork? How might we encourage institutional recognition of these alternative modes of knowledge creation, whether from journals, departments, or funding agencies?

In naming these tensions between fieldwork and carework, our goal is to foster a productive space for reflecting on our ethnographic modalities. For unless we talk about these things, we limit the potential for who can participate in our discipline and our process of collective knowledge production.

Jessica Barnes, Katherine McGurn Centellas, Sallie Han, Sheila Rao, Chiara Giovanni, Natali Valdez, Ariana Ochoa Camacho, Jamie Haverkamp, Megan Carney, Alexa Russo

## 2-350 From One Unsettled Landscape To Another: Theory And Method In Tracking Ill Health And Climate Change

Roundtable / Town Hall (In-Person)

Society for Latin American and Caribbean Anthropology

02:00 PM to 03:45 PM

As the “epicenter for climate change in the Americas,” (Besteman 2020, 57) Honduras is currently witnessing a host of intersecting factors that are pushing individuals to migrate northward, including worsening weather events (e.g. 2020’s Hurricanes Eta and Iota), US-backed militarized oligarchic rule, narco-trafficking, ill health, and a corrupt and neoliberal agricultural policy that is displacing thousands (Bermeo and Leblang 2021). Simultaneously, as directed by US immigration policy, national borders along the way are increasingly securitized in ways that “externalize” the US-Mexico border (Vogt 2018) and prevent these de facto climate refugees from eventual settlement.

This roundtable asks the following questions: How is climate change contributing to the multiple forms of violence (physical, symbolic, and structural) that influence a migrant’s decision to leave home and then accompany them on their journeys? How can research teams utilize their own mobility privilege and methodological toolkits to better capture the transnationality of phenomena such as migration and climate change?

Our roundtable comprises an international research team that has been conducting fieldwork in Honduras, Mexico, and the US with migrants and local organizations. Our study examines how policy links climate change, health-disease-case processes, and social inequality: first, via the environmental conditions that lead to poor health in Honduras; second, by enacting migration and border policies pushing back individuals displaced by climate change; and finally by controlling access to social, economic, and political resources through which individuals mobilize care.

We aim to foster discussion on how best to produce research that foregrounds climate-related migration and ill health as a form of violence that deserves community-centered study by researchers, activists, and policy makers. We further invite discussion on how such collaborative research across borders can help anthropologists expand their research horizon and influence public discourse and policy beyond academia.

John Doering-White, Alejandra Diaz De Leon, Amelia Frank-Vitale, Deniz Daser, Jose Hasemann, Karen Flynn

## 2-355 Gendered And Racialized Bodies In Movement

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: As oil dependency declines globally much of the world is grappling with interrelated challenges and changes in economic structures, transportation infrastructures, and the shifting natural world, while attempting to imagine and engineer new realities. What differentiates the Scottish communities of the North Sea where this research is conducted is that there the effects of the end of oil are both intensified and already pressing, for residents, for climate stressed marine species, and for the fading oil industry.

Paper 2: More recently, China's presence on the global stage has taken on particular significance. Drawing on events from the Beijing Olympics, this paper investigates the reactions from both Chinese and American audiences to the Asian American athletes who competed for China.

Paper 3: In April 2021, Sarah Voss, a German gymnast wore a full body suit to compete at the European Artist Gymnastics Championship. This was the first occasion of a gymnast donning a full body covering (unitard) without religious reasons.

Paper 4: This paper, an excerpt from my dissertation chapter "Cyborgs in the Living Room," reflects on the relationships I established while doing fieldwork with black Krump dancers in Los Angeles from 2017 to 2021. My interlocutors' vision is to "make others feel alive," and, in many ways that starts with themselves.

Gretchen Bakke, Jennifer Heung, Gwyneth Talley, Anna Neumann

## 2-360 Geographies Of Inequality In Urban Brazil At The Beginning Of The 21st Century

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

02:00 PM to 03:45 PM

The 21st century opened in Brazil with Workers' Party governance and 15 years of neoliberal leftism, or political measures that consisted of heavier investment in social welfare, policies meant to support historically marginalized Brazilians. The poorest and the very rich Brazilians benefited alike during this era. The 2016 economic crisis set the stage for undemocratic takeover of power and later, the presidential election of right-wing populist Jair Bolsonaro. In the past five years Brazil was hit by an environmental, health, economic, and political crisis. This panel reunites papers that question the implications of these events for the lives of the urban poor, with a focus on their previous social, economic and geographical mobility as they relate to state policies and broader political events. Particularly, we reflect on how forms of mobility - geographical, social and economic - made possible by

the progressive politics implemented by the Workers' Party shaped political subjectivities and created political subjects, some of whom later turned to the right, became disenchanted with politics altogether or remained engaged in progressive politics but ceased to support the Workers Party, leading to a fragmentation of the Left. Our ethnographically drawn examples bring together stories from both the South and the Northeast of Brazil, two geographically, politically and economically distant regions. This conversation will take place shortly after Brazil's 2022 Presidential election, a good moment to relate these findings and reflections to the recently concluded political event.

Luminița-Anda Mandache, Benjamin Junge, Sean Mitchell, Charles Klein, Moisés Kopper, Jessica Jerome

## 2-365 Infrastructure As Social Landscape: Shaping Interactivity And Worldviews In Digital Environments

Oral Presentation Session (In-Person)

General Anthropology Division

02:00 PM to 03:45 PM

Infrastructures are typically defined as systems that exhibit features and capabilities that support specific societal functions. They enable flows and exchange of ideas, interactions, and things. In technologized environments of sociality, infrastructures refer to the participatory structures and affordances that enable interaction and often impact or even shape the worldviews of participants. Technical infrastructures, like landscapes, are often perceived as simply the “back drop” for human activity. Yet, the choices that individuals, social collectives, and corporations make in designing interactive landscapes may have profound impact not only on interactivity possibilities, but on the sharing of important life knowledge and assumptions about how the world—and even reality—work. This panel explores a rich variety of digital and hybrid online and offline environments to explore infrastructural limitations and constraints on interaction, and how people find creative solutions to push for support and change. Examining environments that range from circulation of CD-ROMs to conversational interfaces to social media and gaming, this panel explores how power dynamics are challenged and maintained—sometimes simultaneously—as individuals work to self-actualize amid technologized constraints. The panel explores questions such as: How are socially-motivated digital infrastructures created and under what conditions are they challenged? What are the foundations of the dynamic relationships between people, cultural groups and infrastructures? How do corporate and technical policies create uneven access to resources in digital platforms? How do infrastructures assemble, compete, and fall apart when they no longer meet the needs of participants? The panel will theorize these dynamics while paying close attention to how these dialectics are both informed by and challenge traditional anthropological concepts such as migration, ritual, identity, ethnography, and emotion.

Patricia Lange, Jerome Crowder, Patricia G. Lange, Anthony Kwame Harrison, Elizabeth Rodwell, Thomas M. Malaby, Timothy Gitzen

## 2-370 Language In Culture 2: Papers In Honor Of Michael Silverstein

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

02:00 PM to 03:45 PM

This second of two linked panels assesses the impact of Michael Silverstein's ideas in and beyond linguistic anthropology by patterning itself after a course. The course, Language in Culture (ANTH 37201/LING 31100), was the centerpiece and experimental laboratory through which Michael Silverstein worked out his innovative approach to the semiotics of communicative activity. Developed over fifty years, this course eventually became a two-quarter sequence, Language in Culture 1 and Language in Culture 2. The organizational principles of the sequence took on various contours over the years, but it developed organically out of a set of linked concerns regarding "language as discourse in context" (LinC1 syllabus, Fall 2005) and "semiotic process in the social universe" (LinC2 syllabus, Winter 2006). If Language in Culture 1 focused on language as structural fact and pragmatic process, "normative conceptual structure, and as mediator in the dialectic of cultural conceptualization," Language in Culture 2 focused on "the interactional flow of discourse as textual form" as the (interactional) ritual basis for the organization of institutional and political life. The paired panels attempt to capture this dialectic, and to reflect on Silverstein's unique contributions to the varied themes he took up in this course and, by extension, his wide-ranging career. This panel, Language in Culture 2: Papers in Honor of Michael Silverstein, takes up the second of this course sequence.

Constantine Nakassis, Susan Gal, Courtney Handman, Michael Lucey, Jonathan Rosa, Summerson Carr, Don Brenneis

## 2-375 Latinx Border Crossings And Schools

Oral Presentation Session (In-Person)

Council on Anthropology and Education

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: Transnational flows in economy and people between Mexico and the U.S. have shaped the need and desire for Mexicans to learn English, and many families enroll their children in cross-border schooling. These children, known as transfronterizos, live in Mexico and cross the border each day to attend U.S. schools.

Paper 2: For Latinx immigrants and their children, the landscape of schools in the southeast continues to lack spaces within which to explore and reflect on their shared experiences. Despite the exponential growth in the Latinx population in the southeastern U.S. in the early 2000s (Tomas Rivera Policy Institute, 2004), the histories and needs of Latinx community members continue to be either overlooked or criminalized through local and state policies that seek to push them further to the margins (ACLU, 2019).

Paper 3: Although dual-language (DL) programs are often portrayed as prioritizing the needs of immigrant and emergent bilingual students, scholars have noted a trend towards the gentrification of these programs (Valdez, Freire, & Delavan, 2016) in ways that reinforce norms of hegemonic whiteness (Flores, 2016). While most studies of gentrifying DL programs have focused on classroom dynamics or school demographics (Burns, 2017; Cervantes-Soon, 2014; Palmer, 2009; Valdez, Freire, & Delavan, 2016), there is a need for more studies that focus directly on families, particularly in the context of what

are referred to here as “hyper-gentrified” DL programs: programs located in affluent areas and which, despite not officially identifying as one-way programs, enroll significantly fewer than half families that are native or heritage speakers of the non-English program language.

Paper 4: This is a study conducted to analyze the attitudes, knowledge, and accessibility to college education of a Latinx population. One goal of the study is to understand the higher education needs of both traditional college students and their families, as well as non-traditional Latinx students.

Paper 5: Latinx immigrant parents are strong proponents of their children’s bilingual/biliterate development (Ronderos et al., 2021). Their support is anchored in the reality of globalized economic and political structures and a desire for a continued connection with their home country and culture (Craig, 1996; Lee et al., 2015).

Greg McClure, Jennifer Lee O'Donnell, Grace Cornell Gonzales, Amy Snively-Martinez, Kiyomi Colegrove

## 2-380 Lithic Ethnographies In The Anthropocene

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

Rocks have long lingered in the background of anthropological research; as features of landscapes or as canvases for early human expression, but it is only recently that anthropologists have begun to treat lithic places and objects as profoundly entwined with human life and culture. Some of the earliest ethnographic works that situate stone as animate or relationally significant documented rocks as revered cultural and historical actants in indigenous engagements with place (e.g. Basso 1996; Myers 1991; Rumsey and Weiner 2001). Other interdisciplinary work recounts cultures of stone-appreciation that draw on Zen and Daoist philosophical frameworks to understand rocks as active accumulations of earth energies (Berthier 2009; Hay 1985). Recently, scholars across the social sciences and environmental humanities have begun to develop new ways of investigating human entanglements with stone as part of a broader philosophical imperative to challenge human exceptionalism and to probe the ontological division between life and nonlife (e.g. Cohen 2015; Ferry 2020; Harris, Turner, Nocek 2018: 4; Oguz 2020; Povinelli 2016; Raffles 2012, 2020). As ecotheorist and literary scholar Jeffrey Cohen puts it, “The lithic offers a blunt challenge to our belief that humans matter” (2018: 23). Rocks put our humanity into temporal and material perspective. Ethnographies of stone investigate “modes of recognition” that emerge through cohabitation with nonhuman and insensible entities (Yusoff 2013: 209). This panel probes the possibilities of a lithic ethnography that engages diverse themes of poetics and aesthetics; extraction and power; and embodied place-making, at a crucial moment when anthropologists are refiguring hoary distinctions between human and nonhuman, life and nonlife, animate and inanimate.

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Adrienne Cohen, Paul Harris, Zeynep Oguz, Alexis Rider, Elizabeth Ferry, Ping-hsiu Alice Lin

## 2-385 Mobility, Vulnerabilities, And Sovereign Futures

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: Protracted conflict and insecurity in both Eritrea and the Democratic Republic of the Congo (DRC) are causing long-term and large scale displacement of millions of people. This paper unravels the meaning of protracted displacement by looking especially at the mobility and immobility of these groups of people.

Paper 2: The resettlement of refugees in the United States is a highly politicized affair. The president sets the number of refugees that will be accepted into the country per year, and this number often aligns with campaign promises and party affiliation.

Paper 3: Yarmouk camp in Damascus, Syria, came into the international spotlight as a result of the ongoing war in Syria and its tragic consequence. It endured a five year-long siege during which close to two hundred people died of starvations and, by 2018 had been reduced to rubble and almost completely depopulated.

Paper 4: International law admits only those countries recognized by the international community as sovereign states. In this logic, de facto states are considered failed states, rebel states, and delinquents that disturb the world political order.

Paper 5: In the absence of clear territorial rights and the formal recognition of sovereignty in Western Sahara, the Saharawi state appears to be a government absent a physical state, and yet prepared for the possibility that it might one day exercise its craft. The state-in-exile governs from the refugee camps, but does not have full access to, or control over, its territory and resources.

Markus Rudolf, Andria Timmer, Nell Gabiam, Richard Atimniraye Nyelade, Randi Irwin

## 2-390 Mpaac: Anthropology And Exile

Roundtable / Town Hall (In-Person)

MPAAC

02:00 PM to 03:45 PM

This MPAAC-sponsored event is organized by the Human Rights Section of the AAA, in partnership with the Institute for International Education's Scholar Rescue Fund. While the AAA has been a long-term

supporter of Scholars at Risk, this roundtable introduces our new affiliation with the Scholar Rescue Fund. Having learned from SRF that anthropologists are over-represented among exiled scholars who have run afoul of authoritarian regimes in our times, we reflect in this roundtable on the place of exile in the discipline of anthropology. Historically, in the anglophone tradition, anthropology's distinctive methodology of ethnographic fieldwork began with the fact of exile (Malinowski in the Trobriand Islands), and political refugees have figured centrally among our disciplinary ancestors. Franz Boas helped to found the AAA while also grappling with his own expulsion from scholarly communities in his native Germany. This roundtable brings together anthropologists writing from the vantage point of exile to explore the implications of political dissent and exile for anthropological knowledge production.

Jennifer Burrell, Leah Zani, Chandana Mathur, Dilsa Deniz, Ahmad Mohammadpour, Barakatullo Ašurov, Abayomi Ogunsanya

## 2-410 Reading *Sweetness In The Blood: Biological Race, Risk, And Diabetes*

Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

In his recent book, *Sweetness in the Blood: Race, Risk and Type 2 Diabetes*, James Doucet-Battle interrogates the insidious ways in which biological race has driven driven scientific inquiry, particularly in relation to the management and discourse around Type 2 diabetes. While anthropologists have hailed our disciplinary disavowal of the biologization of race, Doucet-Battle shows that race science persists by turning to strategies for the management of diabetes.

Doucet-Battle takes up questions of risk and how understandings of risk are tied to race, using ethnography to show how investments in biological race subvert structural interventions into the prevention and management of diabetes as a disease. He shows how the very definitions of race that are mobilized in Type 2 diabetes interventions are inconsistent and contested, and undercut the ways in which medicine mobilizes the category of "high risk." The participants in this round table session draw on Doucet-Battle's work to bring it into conversation with their own work on scientific racism and its grip on medicine, health policy, and access to care. Drawing on their investments in understanding the racialization of science through examples ranging from the persistence of segregated educational infrastructures, to contemporary genomics, to the politics of diabetes at the U.S.-Mexico border, and even maternal health, this panel reimagines the ways in which racial science has become entrenched in the management of disease.

Sameena Mulla, James Doucet-Battle, Victoria Massie, Celina Callahan-Kapoor, Damian Sojoyner, LaTonya Trotter, Adeola Oni-Orisan

## 2-415 *Teaching Strategies Across The Five Fields*

Oral Presentation Session (In-Person) Invited Session

Society for Anthropology in Community Colleges

02:00 PM to 03:45 PM

In this session, sponsored by the Society for Anthropology in Community Colleges, presenters explore strategies that faculty across the subfields have developed -- or attempted -- to introduce the themes of anthropology in the learning environments of today.

We find that the year's theme of "Unsettling Landscapes" speaks directly to the practice of anthropological pedagogy/andragogy over the tumultuous last few years. The COVID-19 pandemic disrupted traditional education as we know it, and even as we emerge from the pandemic, it is clear that our classrooms are not just returning to 'normal.' Students today have different experiences and expectations of education than they did only two years ago, and many are still processing collective trauma. Mental health is a concern for students, faculty, and staff across higher education. In addition to the pandemic, we are increasingly seeing the effects of global climate change as well as international and domestic political challenges.

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 have. In a divisive era of constricted media consumption and related over-simplification of complex issues relevant to matters long central to anthropology, it is crucial the messages we deliver are accessible to all students.

Presenters in this session describe various practices they have employed to engage students in the classroom and beyond as we face an increasingly unsettling future.

Jennifer Zovar, Nancy Gonlin, Evin Rodkey, Katharine Hunt, Anthony Tessandori, Vania Smith-Oka, Rahul Oka, Brandon Lundy

## 2-420 The Anthropology Of Anxiety

Oral Presentation Session (In-Person) Executive Session

Executive Program Committee

02:00 PM to 03:45 PM

We live in a time where the fear for our physical well-being is imbued with all forms of political sensibilities, and global and local economic uncertainties. Therefore, the proposed panel, based on a workshop funded by Wenner Gren, develops the questions and approaches toward the anthropology of anxiety. Anxiety is perhaps one of the most frequently used terms for describing modern politics of belonging and rupture, times of crisis, sensations of uncertainty, and various forms of political affect, especially those shaped by racialized, medicalized, and gendered experience and social worlds. However, the literature in anthropology that directly addresses the collective and social phenomenon of anxiety itself is extremely scarce (Middleton, 2013). Anthropologists on this panel enhance the current work on anxiety by examining various unsettled landscapes where anxiety operates – the embodied, political experience of rupture of consciousness, and heightened readiness for emergency action in the diverse contexts of Georgia, India, France, and the United States. It provides divergent perspectives including psychological, medical, cultural, and political anthropology. This panel is designed to cultivate a more nuanced understanding of anxiousness itself as a socially-situated ontological and existential

experience, especially from the ethnographic perspectives of unsettled landscapes of our bodies as they are implicated in the cultural and political “agitation” (Middleton), borderlands (Larchanche), interspecies uncanniness (Lepselter), strange dreams (Batiashvili), emotional intimacy (Lester), and rigorous exercise practices (Hejtmanek).

Katie Rose Hejtmanek, Nutsa Batiashvili, Stéphanie Larchanché, Rebecca Lester, Susan Lepselter, Townsend Middleton, Saiba Varma

## 2-435 The Other Wars On Terror

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

The withdrawal of US forces from Afghanistan in August 2021 may mark the symbolic end, if not apparent failure, of the War on Terror, yet the practices of counterinsurgency established by this war in the past two decades have altered the landscape and discourse of liberal democratic politics and modern sovereignty in a way that prioritizes rationalities of militarism. The expansion of policing and surveillance technologies under the structure of the War on Terror has not only undermined notions of privacy and protection of human rights (the basis of which is already contradictory in liberalism), it has revealed liberal humanitarian efforts as increasingly tied to security logistics and intelligence apparatuses. Under these shifts, peacekeeping missions often assume a de facto occupation. Meanwhile, the shifting target of war not only exacerbates racism, alienates ethnic minority populations, and contributes to the proliferation of Islamophobia, such fluidity fails to transcend the dispositif of the War itself—a war in which religionization configures the enemy combatant. These rationalities and techniques of the War on Terror undoubtedly expand the global outreach of the US empire, however, other states do not simply serve as allies or proxies of the West but actively inherit and propagate its logics within their own (post)colonial security economy. What, then, makes these wars on terror distinct from their global counterpart? What new culturally specific practices of militarism, securitization, occupation, dispossession, and annihilation do these wars make possible? How to account for these shifts amid the discursive continuities?

This panel seeks to open up lines of critical inquiry into the other wars on terror by unsettling the landscapes of counterinsurgency campaigns in such diverse regions as East Africa, Bangladesh, China’s Xinjiang, Myanmar, and Kashmir. Against the overwhelming tendency to flatten these wars as campaigns against terrorism as the common enemy of humanity, our aim in this panel is to begin from differences while keeping a close eye on historical essentialization. By “the other”, then, we mean wars on terror that originate and proceed within the historically and culturally circumscribed notions of sovereignty and security, while testing their limits. Papers in this panel, therefore, explore the social effects and new forms of subjecthood and violence that these other wars orchestrate. In doing so, they seek to trace the history of our interconnected yet militarized present.

Ruslan Yusupov, Geoffrey Aung, Darren Byler, Ruhail Syed Andrabi, Zoltán Glück, Tanzeen Rasheed Doha, Cabeiri Robinson

## 2-440 The Unsettled History Of The Future Of Organizational Anthropology: An Engaged Roundtable Discussion

Roundtable / Town Hall (In-Person)

National Association for the Practice of Anthropology

02:00 PM to 03:45 PM

The current state of organizational anthropology—like the broader discipline itself—has been unsettled by changes in the field, by the challenge of meeting the call for inclusion and belonging, and by disruptive shifts in the world of work. In this session, roundtable participants engage in discussions designed to consider how to facilitate transformative change in complex organizational settings. The roundtable will attend to anthropological engagements with broader arenas of organizational change brought about by technological disruption, anthropogenic climate change, geopolitical conflict, and by pandemic-driven shifts in the dynamics of work, among others. Specific questions roundtable participants will engage with include:

- How do anthropological understandings of organizations shape opportunities for producing transformative change?
- How can organizational anthropology inspire new thinking about a more just, diverse and satisfying workplace?
- What emerging theory, tools, and models of collaboration can we bring to our work in this changing environment?

In the service of grappling with these issues, the roundtable will engage all participants in small group improvisational discussions structured as narrative reflections from and about the future, guided by the above framing. The goal is to imagine and co-create collective stories about the evolution of this discipline, its successful impact on anthropology, organizations, and the broader world, and the challenges we need to navigate to create this future. In debriefing the creation of these multiple futures we will initiate a conversation about what we can learn from these collective constructions. We will end with commitments for how we can help each other (broadly speaking) advance towards this desired future.

The discussion will build on theoretical work highlighting the role of organizations as: bounded social groupings that contribute to the flow of commodified culture (Urban 2001, 2015); sources of bureaucratic rationality that engender indifference (Herzfeld 1992) or legibility (Scott 1998); and heterogenous associations of disorderly and unstable allies (both social and technological) that are strengthened or weakened over time (also known as actor networks or assemblages, Latour 2005, Czarniawska 2017, McCabe and Briody 2017). It will also attend to recent work on the ethnography of complex organizations (Garsten and Nvqvist 2013) that have focused on the variability of the corporate form, organizational discourse and practice, and reflexive metacultural processes (Urban and Koh 2013, Newberry and Grubel 2020) as well as the use of methodologies such as “studying sideways” (Hannerz 2006) and “para-ethnography” (Holmes and Marcus 2005, Fisher 2021) in which anthropologists and their professional counterparts seek to collaboratively experiment with the conventions of ethnographic inquiry and analysis.

Barry Dornfeld, Matthew Hill, Carlos Vélez-Ibáñez, Tara Schweigler, Ed Liebow, Elizabeth Briody, Melissa Fisher, Derek Newberry, Julia C. Gluesing

## 2-445 The Urban Unbound: China And The City

Oral Presentation Session (In-Person)

Critical Urban Anthropology Association

02:00 PM to 03:45 PM

China's urbanization rate has skyrocketed in recent years, encouraged by government policies to urbanize the population and economic modalities. In 1970, just over 17% of China's population was classified as urban, but by 2020 over 61% was living in urban centers. The China urban also now clearly exists beyond the nation's borders, evident in the Belt and Road Initiative, as well as development practices in Latin America and Africa. Over the past several decades, the scholarship on the China urban has mirrored this growth topically and theoretically. Early focus was on tracking numbers, categories, and the sheer scale of these processes within China. Many studies looked at spatial and built environment changes. More recent studies have asked pressing questions about social identities and cultural changes, citizenship and belonging, as well as what experiences and processes in China may contribute to our understanding of urbanism across the globe more broadly. Particular attention has been given to the role of the state in the "China case" such that some scholarship argues for a Chinese "exceptionalism" in terms of urban experiences and processes. This panel aims to move beyond questions of scale and speed to unpack what is meant by the urban and what constitutes the urban as it relates to China by drawing on anthropological inquiries into the entanglements of spaces, subjects, mobilities, infrastructures, and financing among others. Papers include examination of China's involvement in urbanization practices outside of the boundaries of the nation, particularly in Latin America; analysis of the literature on the China urban with attention to anthropological contributions; questions of urban cultural practices and fungibility; and inquiry into urban infrastructure as organizing social reproduction and eldercare.

Lisa Hoffman, Monica DeHart, Jennifer Hubbert, Feng Xu, Daniel Abramson

## 2-450 Unsettling Cultures Of Collaborative Professionalism

Oral Presentation Session (In-Person)

Council on Anthropology and Education

02:00 PM to 03:45 PM

For this panel, we invited scholars from different contexts to join the discussion on teacher collaboration, professional learning communities, and teacher learning. It was our belief that these strategies help school members to deal with curriculum implementation, top-down decisions, power relations, and the insulation Hargreaves & Fullan (2012) identified. One of the participants will set up the floor for the discussion on the lack of a collaborative environment in the context of a Disciplinary Alternative Education Program (DAEP) in the U.S. Mexico border. This phenomenological study focuses on the need for a change in the social practices of this education program to disrupt its role as a school-to-prison-pipeline.

Our second presenter describes how the meanings of fidelity in two dual language (DL) schools in the US-Mexico border were shaped by ideologies of coloniality, reproducing processes that privilege normative whiteness within DL education. Through her ethnographic study, she argues DL educators need more collaborative and inquiry spaces to create new ways of thinking about fidelity to foster the educators' humanity, agency, critical thinking, and reflexivity.

In her ethnographic case study of literacy instruction and learning, the third participant shares the story of Lucía, a first-year teacher in an elementary school in central Texas. The presenter will share the construction of an equity-focused teacher learning community that includes mentoring teachers who work with 3-5 age bi/multilingual children whose literacy and cultural practices are viewed as deviant from English monolingual norms. The study is grounded in a review of selected literature on children's

responses to literate environments; the emerging field of raciolinguistic ideologies and racioliteracies; and how dominant forms of literacy instruction are shaped by “reading science” and capitalism.

The fourth participant will present the experience of higher education foreign language adjunct faculty working collaboratively in an action research project that aimed at identifying their professional needs in the implementation of a new curriculum. The project combined the frameworks of literacy coaching, peer coaching, communities of practice, and reflective practice. Some of the findings explain how a group of 10 adjunct faculty have developed a professional learning community to support each other. The findings will also show what happened with the professional lives of adjunct faculty after the first year of working together.

Finally, a research-practice partnership team of university researchers, district administrators, and middle school principals and teachers will present the co-design and testing of a bilingual, culturally-responsive computer science curriculum for students in US-Mexico borderland schools. Their primary aim of the curriculum is to increase equity in computer science education for Latinx emergent bilinguals. An important goal in this partnership has been the development of an equity-focused teacher learning community that centers teachers’ professional expertise and explicitly attends to inequities not just for students in schools but also for adults within the team.

Gabriela Dolsa, Diana Pineda, Jair Munoz, Gabriela Dolsa, Luz A Murillo, Katherine S Mortimer, Char Ullman, Monika Akbar, Scott Gray, Pedro Delgado, Cynthia Ontiveros, Romelia Rodriguez, Jesus Vazquez

## 2-460 Unsettling Legacies In And Of Biological Anthropology'S Landscape

Oral Presentation Session (In-Person)

Biological Anthropology Section

02:00 PM to 03:45 PM

Abbreviated Abstracts

Paper 1: The Trivers-Willard hypothesis posits that maternal investment is responsive to maternal condition and infant sex. As breastfeeding represents one of the costliest but beneficial forms of human parental investment, we hypothesize that human milk immune factor concentrations vary in response to these proximate cues.

Paper 2: Historically, bioarchaeologists examined health and stress by focusing on nutrition and diseases that were able to be examined macroscopically on bone and teeth. The conceptualizations of stress and health in bioarchaeological research as antithetical entities based on skeletal indicators of stress render many studies as typological in nature, unfortunately.

Paper 3:

The use of complementary, alternative, and integrative medicine (CAIM), or non-mainstream health care practices that fall outside the scope of conventional biomedicine, is prevalent in the US with approximately one third of adults reporting the use of any CAIM practice. These treatments are more

widely used by women than men, and CAIM use increases during pregnancy with estimates as high as 78% of pregnant people using CAIM therapies (e.g., herbal remedies, homeopathy, mind-body therapies, etc.), while rates of CAIM use appear to decrease following parturition.

Paper 4: Anemia, or low concentrations of hemoglobin (Hb), is an important risk factor for poor health in children and has many causes. Due to concerns about anemia's negative impact on child development and because most anemia cases are attributed to iron deficiency, global health institutions recommend iron supplementation for all children in populations with a high prevalence of anemia.

Paper 5: Bioarchaeological research can be used to answer overarching questions about human behavior (violence, captive-taking, responses to climate change, etc.), however this approach can ignore importance of the lives of individuals. Reassessing the data that has been collected from the human skeletal remains excavated by Earl Morris in the early 1900s and housed at the American Museum of Natural History the intent was to identify and acknowledge past failings, by reconsidering the osteological, archaeological, archival, and ethnographic research to provide a more holistic overview of the past lives of people living at these sites in the U.S. Southwest.

Paper 6: Part of a larger analysis focusing on lower limb fractures and enthesopathies, this presentation assesses differences in tibial/fibular trauma in relation to demographic frequencies between St. Louis (STL) and New York City (NYC) to elucidate hardships communities endured during the late 18 and early 1900s. The collections that these individuals currently rest in provide insight into the lives of marginalized lower socioeconomic status communities, and trauma is a reliable way to understand disparities.

Paper 7: Colonial legacies persist in the contemporary research practices of wild orangutan primatology, and the necessity to decolonize this branch of anthropological research demands a reflexive stance. Two complementary, historical trends are associated with Eurocentric knowledge production since colonizers first encountered orangutans.

Benjamin Schaefer, Beatrice Caffè, Sharon Young, Achsah Dorsey, Ryan Harrod, Sydney Garcia, Alysse Moldawer

## 2-465 Unsettling Masculinities And Health Challenges In Africa

Oral Presentation Session (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

### Unsettling Masculinity and Health Challenges in Africa

In keeping with the conference theme of "Unsettling Landscapes," we turn attention to gendered assumptions embedded in a range of African contexts defined as related to health or health care. Our session investigates the interactions of men with various forms of medical or public health interventions



across the African continent as both masculinity and ideas about bodily and community health are represented and contested. Particularly in moments when national governments or international organizations control systems of surveillance and impose restrictions on mobility, what limits are placed on the performance of masculine roles with regard to families and communities? Presentations will examine how hegemonic definitions of masculinity are challenged or reinforced in light of sweeping restrictions during the covid-19 pandemic, in the immediate aftermath of long-term civil conflict, and in everyday encounters with clinicians. Self-concepts such as autonomy, independence, agency and bodily integrity usually associated with masculinity may be challenged and reinterpreted in these circumstances.

Mary Moran, Rebecca Upton, Kristen McLean, Jeremiah Chikovore, Chimaraoke Izugbara, Emily Avera

## 2-470 Unsettling Notions Of Homemaking, Belonging, And Movement

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

02:00 PM to 03:45 PM

This panel interrogates and explores notions of belonging, hospitality, home-making, and the blurred distinctions between private/public spaces. It brings together scholars analyzing various forms belonging and movement - or lack thereof - between digital and non-digital spaces, between recognized and unrecognized borders, between houses, between the house and the city, and between the rural and urban. This panel asks: What do the spaces of houses, balconies, social media applications, and street corners tell us about human and non-human/animal relationships, about revolutionary practices, and belonging? How do people move through and inhabit these often-unsettling spaces differently based on gender, race, and class? What forms of gendered and racialized labor go into caring for the house, for the animals or humans that inhabit it or pass through it, or for revolting or resisting within and beyond the domestic sphere? We dive into the questions by exploring how hospitality, belonging, homemaking, labor, and creative resistance can hold space and play out in the relationships between families, human visitors, animals, and passersby in various settings. Additionally, we explore how power works in and through houses as homemaking practices and the use of space intersect with state-building, often exclusionary practices, particularly among displaced populations making new homes. Additionally, our projects question how gender is a core unit of analysis for thinking through belonging, migration, and power dynamics within the home. For example, people in Egypt take up in-between spaces such as balconies and social media apps like Tik Tok, particularly during the COVID-19 pandemic in ways that challenged and reshaped the gendered reconfigurations of peoples' social worlds. Finally, we also look beyond the four-walled house with projects that investigate how people dwell in and make creative use of the city's "refuse space" as they navigate its "homeless geographies." Ultimately, we aim to highlight the layered and multi scalar ways that people move between, work within, or are even excluded from houses, borders, cities, and digital spaces.

Gehad Abaza, Noha Fikry, Sarah Aly, Mythri Jegathesan, Omar Omar, Mohammed Ammar Alhasn

## 2-475 Unsettling The Carbon Economy: Innovation, Adoption, And Resistance To New Technology

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

The call to decarbonize the economy in response to climate change has unleashed a wild scramble to reduce the carbon footprint of everything from the extraction of raw materials to the production of commodities, the circulation of goods through supply chains, and patterns of consumption and disposal. In Europe, the rising cost of carbon credits compels companies to innovate in order to remain financially competitive. In the US, economic subsidies and consumer rebates create opportunities for new actors to displace their legacy counterparts. On both sides of the Atlantic, companies that take decarbonization seriously may ultimately gain a competitive advantage over those that are reluctant to change. But reducing CO2 emissions will be more difficult for some industries and sectors of the economy than others. Already there has been a rush to avoid the pressure to change by reclassifying certain modes of extraction and production as net-zero, including efforts by the coal and petroleum industries to transfer the bulk of their carbon footprints to their clients and customers in particularly nimble acts of neoliberal responsabilization.

This panel takes a comparative approach in examining the dynamics of efforts to reduce the carbon footprint of industrial commodities and infrastructural development. Adrian Deoancă describes how cement producers have switched from fossil fuels to burning trash, a practice that enables companies to brand their products 'green' despite public health concerns about the incineration of dubious imported waste. Stuart Kirsch considers whether efforts by start-up companies backed by venture capital to reduce the emissions of concrete might trigger a virtuous cycle of competition in the industry. Observing that the slow-to-decarbonize plastics sector faces mounting pressure to curb its carbon footprint, Magdalena Crăciun explores the opportunities and constraints to develop, market, and scale-up various types of bioplastics. Kedron Thomas examines a set of competing approaches to decarbonizing the fashion industry, where contested interpretations of the past and visions of the future are at stake in discussions about how best to address climate change. Jamie Cross explores how venture capital, philanthropic organizations, and universities collaborate to decarbonize cooling infrastructures in overheating cities through renewed attention to vernacular architecture and design as well as through investments in product standards in emerging consumer markets.

The contributors analyze the dynamics of innovation in the post-carbon economy, including the source of novel ideas, whether from universities, industrial think tanks, venture capital, or new applications of already existing technology. They examine the underlying motivations for the adoption of new technologies and consider the influence of various state and multilateral initiatives, including carbon prices, economic subsidies, and political pressure to meet nationally determined contributions to reducing CO2 emissions. They also consider the reasons why some industries and corporations opt out of these transformations and show how some actors seek to transfer these obligations to third parties through illusory modes of carbon accounting. They evaluate both the prospects and hidden costs of efforts to decarbonize the global economy.

Adrian Deoanca, Stuart Kirsch, Kim Fortun, Magdalena Crăciun, Kedron Thomas, Jamie Cross

## 2-480 Unsettling The Self (Part I): Exploring Autoethnography, Intimate Ethnography, And Memoir

Oral Presentation Session (In-Person) Invited Session

Society for Humanistic Anthropology

02:00 PM to 03:45 PM

Many anthropologists have argued that ethnography is as much about the anthropologist as it is about research participants or fieldsites which begs the question – are all ethnographies auto-ethnographies?

Yet, working autoethnographically entails more than writing reflexively about our positioning as researchers. In some cases, it entails making the self a central domain for exploration, whether through experiences of illness or injury (Elliott 2019; Lochlann Jain 2013), or one's relationships to objects or one's own childhood (Chin 2016; Han 2020), or how the anthropological self comes to be constituted by others even, however unlikely, as a "spy" (Verdery 2018). In other cases, the form taken is what Waterston and Rylko-Bauer (2016) call "intimate ethnography," or that which emphasizes the dialectics of anthropologists' relationships with family and other intimates, ranging from explorations of the transgenerational traumas of the Holocaust (Waterston 2014; Rylko-Bauer 2014; Slyomovics 2014) to those of colonialism and racism (Pandian 2014; Ramirez 2018; Chin 2016) to those generated by economic and environmental rupture (Walley 2013; Moran Thomas 2017; Bessire 2021). For others, the compelling form is ethnographic memoir or autobiography (Stoller 1989; Callaway and Okely 1992), reminding us that ethnography is also always a literary form. In all cases, rather than exhibiting what some critics assume to be navel-gazing, we find work that explores the complexity of the self as constituted through relations with others, that attends to the complex nature of subjectivity and experience, of material and sensory engagement, of memory and historical consciousness. Although this contemporary outpouring has historical predecessors, extending from Zora Neale Hurston to Kirin Narayan and Ruth Behar, we ask why these anthropological sub-genres have expanded so rapidly in recent years. What does it indicate both about our times and about anthropology? How do anthropological forms of autoethnography or memoir differ from those in adjacent scholarly disciplines from literary criticism to communications? What are their limits as well as their affordances, and what does it bode for anthropology's self-fashioning for the future? This session offers papers and presentations that both theorize and provide examples of these growing anthropological genres, including exploratory works at the interface between the textual and the multimodal.

denielle Elliott, Christine Walley, Dara Culhane, Elizabeth Chin, Alisse Waterson, Ruth Behar, Petra Rethman, Renya Ramirez

## 2-485 Visual Media In The Global South

Oral Presentation Session (In-Person)

Society for Visual Anthropology

02:00 PM to 03:45 PM

This panel brings together anthropologists focused on visual media across different spaces with histories of colonization and that are marginalized within current global inequalities. With contributions focusing on Bolivia, Chile, Malawi, Trinidad, and Uganda, this panel considers the ways visual media are interpreted, taken up, remixed, and resisted from beyond the metropole. In some cases, visual media technologies and practices mitigate inequalities, but more often serve to reinforce them, as these papers illustrate. Each of these papers grapple with the social effects of visual media, while resisting notions that engagements in "post" colonial spaces are superficial, or a reflection of homogenizing forces in the Global North. Instead they concentrate on the ways individuals in each of these places adopt available technologies to culturally relevant needs, desires, and identities—including nationalism, indigeneity, gender performativity, resistance to global aesthetics, hegemonic notions of modernity and morality, and religious colonial regimes of power. Our focus on these "post" colonial spaces takes into consideration economics, global flows of media, and non-Western worldviews in order to explore the importance and impact of visual media in geographic areas whose engagements with media often overlooked.

Nell Haynes, Cal Biruk, Brooke Bocast, Nell Haynes, Baird Campbell, Heather Horst, Jennifer Ashley

## 2-865 Consensus Analysis And Cultural Model Theory: An Evolving Relationship

Oral Presentation Session (In-Person)

Society for Anthropological Sciences

02:00 PM to 03:45 PM

Consensus Analysis (CA) has played a major role in researching Cultural Models (CMs). This research is characterized by a tripartite methodology including ethnographic, linguistic and cognitive data acquisition and analyses. Cultural model theory comprises the use of CA as a 'discovery' procedure and as a 'verification' procedure. The results of the analyses provide a set of propositions used to construct a questionnaire for a 'final' CA considered a 'verification' of the validity of the content of the CM. The participants contribute to the debate about the evolving role of CA within the newly emerging form of cultural model theory.

Giovanni Bennardo, Stephen Chrisomalis, Victor de Munck, Margo-Lea Hurwicz, Edward Lowe, Hidetada Shimizu, Susan Weller

## 2-870 Critiques From Iran To Brazil: Ethnographies Of Reading As Social Action

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Reading literature, from fiction to theory, in such a hyper-digital era as ours, still takes place as mundanely and ubiquitously as does drafting emails. For those of us academics, reading is key to our social practice and professional identity. Within the discipline of anthropology, ethnographies of Christianity and Islam have inquired into practices of reading, including oral recitations of the Bible or the Qu'ran. These studies have thus participated in, while unsettling, anthropology's discourse on literacy/orality through which co-figurations of the modern West and the pre-modern non-West, literate civilizations and the uncivilized illiterates, have long persisted. Breaking anthropology's confinement of ethnographies of "reading" to its categorical space of "religion" was the publication of *The Ethnography of Reading* in 1993. The volume, edited by Jonathan Boyarin, had brought together diverse scholarship from humanities disciplines in conversation about reading, from an ethnography of women's book clubs in Houston, Texas to the history of reading in pre-modern Japan. The text as a whole challenged the assumption of "reading" as primarily a solitary (non)act of a private individual divorced from the social and the political, or the public. The ethnographies assembled by this panel continue and challenge the legacy of *The Ethnography of Reading* in the year 2022 that celebrates the 30th anniversary of its publication by introducing academic and non-academic readers from around the world who engage in some form of reading as an enactment of critique.

One paper anticipates the other. The relation of tension between the Islamic state of Iran and the howzevi (seminarian) women, whose reading of the Qu'ran and other literature involves critique of the state and social reforms for women, paves the way for the ethnography of a critical pedagogy among youth in China and Taiwan who recite Confucian classics as an ethico-political practice against both state-sanctioned education and statism. The latter then calls for a dialogue on ethics, ritual, and embodiment with the ethnography of a collective reading of Michel Foucault among adult citizens and a

scholar of philosophy in South Korea. The problems of (de)coloniality and ethnocentrism, which silently emerge in the latter, in turn, beckons the ethnography of antiracist education promoted by political activists in Brazil.

These papers together show how reading literature, from post-war French social theory to Confucian classics, remains central to social and political subject formation and to the (re)vitalization of (counter)public culture against the homogenizing nation-state form. By gathering anthropological discourses on education policy, ritual, social movement, ethics, state governance, and pedagogy in a single context of a panel, these papers not only collapse the thematic distances separating diverse discourse publics of anthropology but also unsettle the discipline's institutional landscape bordered by regional specialties. Finally, this panel on ethnographies of reading sketches a topology of critique that destabilizes our epistemic landscape of critique proper—its supposed geographic and social locations—asking in what relations of possibility today's anthropology may be engaged vis-à-vis its own practices and pedagogies of reading.

Shinjung Nam, Matt Rosen, Yukun Zeng, Amina Tawasil, Antonio J. Bacelar da Silva, Shinjung Nam

2-875 Discrimination And Resistance: Indigenous Peoples In The Americas And Asia  
Oral Presentation Session (In-Person)

Association of Indigenous Anthropologists

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: This paper examines the relevancy of institutional review board (IRB) oversight for Western academics engaged in cross-cultural research, specifically from the vantage point of an archaeologist and sometimes ethnographer working in rural Guatemala and southern Mexico. I outline the general ethical principles and underlying assumptions guiding Western scientific research when assessing its impact on affected communities.

Paper 2: The idea of a 'gay community' has been associated with a safe space for individuals to express same-sex desire; however, its underlying depiction of gayness has largely been constructed on the experiences of, and for, white, masculine, and middle-class Western men. Han, Proctor and Choi's (2014) research conclude that Asian men's access to the gay communities in America occurs through either highlighting or disguising their Chineseness.

Paper 3: In order to respond to the rapidly aging society in Taiwan, the Ministry of Health and Welfare incorporated the concept of cultural safety into the Long-term Care Services Act, which has been implemented since 2017. Regarding indigenous elders, health care providers must have cultural competence, in other words, they need to comprehensively understand the relevant contextual cultural factors, to take good care of them.

Paper 4: The creation of multiple Indigenous controlled repositories for community-based research, colonial documents, and "artifacts" is fraught with conflicting legal orders and understandings of IPR. My work as an applied anthropologist over the past decade to support Indigenous data sovereignty has resulted in the development of multiple Indigenous data repositories with various access permissions.

Brent Woodfill, Rodrigo Perez Toledo, Lenglegman Rovaniyaw, Towagh Behr

## 2-880 Embodiment And Exposure: The Black Body Metaphor In Context

Oral Presentation Session (In-Person)

Association of Black Anthropologists

02:00 PM to 03:45 PM

The body represents the physical being and symbolizes a metaphor of embodiment and exposure to life and trauma. Black bodies are articulated and examined through conditions of the COVID-19 pandemic, disasters and environmental crises, global climate change, racial capitalism, natural resource conflict, immigration and detention, extrajudicial killings, mass incarceration, war, political strife, and military occupation. The context of these conditions requires anthropologists and other scholars to think through the Black body metaphor with intentionality and urgency. The Black body metaphor is articulated in seminar rooms and academic writing and by students, professors, and activists. The body serves as a figure of collective oppression, precarity, and disenfranchisement. Without delicate contextualization, the Black body metaphor can be erroneously equated to Black people while carelessly marking Black people as disposable and rendering Black life unimportant. The perpetuation of this body narrative positions Black people as objects without histories, stories, agency, and humanity. This panel engages disaster narratives in Haiti, educational research in the U.S. South, and Black performance and creative arts to critique the Black body metaphor. We position the concepts of power, decolonization, and resistance as conceptual threads and draw from decolonial feminist theory, geography, educational research, and disaster studies. This panel pays close attention to how racial capitalism, statecraft, and structural violence shape the conceptualization and articulation of Black people and Black life. Importantly, we consider how Black people devise strategies of resistance and manifest their self-determination and collective agency.

Crystal Felima, Faye Harrison, Gina Athena Ulysse, Justin Hosbey, Luciane Roche

## 2-910 Social And Economic Consequences Of Extensive Outmigration In A Northern Peruvian Highland Hamlet

Poster (In-Person)

Society for Anthropological Sciences

02:00 PM to 03:45 PM

Co-author: Olivia Radcliffe, M.A., U of Alabama

Due to multiple push-pull factors, such as the pioneer effect, environmental degradation, climate change, and increasing urban opportunities for jobs and higher education, over half of the residents of Chugurpampa, including most working age adults, have migrated to coastal cities over the past 25 years. The effect on those left behind, especially the elderly, has been substantial. Data, collected in part as a collaboration with the ENDOW Project (NSF), reveals that novel health maladies have appeared, and

elderly are struggling to stay well and maintain their productive lives as their children are largely absent from the scene. This poster explores the degree to which neighbors, state social security payments, and other means help folks carry on, especially in the face of illness.

Kathryn Oths

### 2-920 The Other Side Of Scams: How China'S Scam Prevention Impacts Chinese Immigrants In Cambodia

Poster (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

This paper explores how China's policing of phone and internet scams impacts Chinese immigrants in Cambodia. Official discourses on scam prevention campaigns in China in recent years build a narrative that, as China has increased its effort in cracking down on scams, phone and internet scam operations are now moving from China to Southeast Asia. These scams are seen as being conducted by Chinese in Southeast Asia and targeting mostly Chinese in China. Cambodia and Myanmar in particular have been portrayed as new centers of these scam operations due to government incompetence or corruption. This narrative circulates widely on Chinese social media and has also been picked up by Cambodian Chinese media.

What interests me is how China's policing of scams and the discourses it generates affect the everyday life of Chinese immigrants in Cambodia. On the other hand, comparing the everyday life of Chinese immigrants with the official discourses in China, I will also examine what is being excluded by these official discourses. Seeing scams as a kind of occult economy, I draw on theories of STS and financialization to explore the relations between state and criminality illustrated by scams. This paper will be based on two months of preliminary fieldwork in Phnom Penh and Preah Sihanouk, Cambodia, during the summer of 2022. The preliminary fieldwork is part of my dissertation project that examines the networks of humans, technologies, and capital between China and Southeast Asia built around scams.

Zhou Zhou

### 2-925 Interrogation Without Action Is Not Enough: Unsettling Migrant Identity And Ethnographic Scholarship

Poster (In-Person)

Society for Humanistic Anthropology

02:00 PM to 03:45 PM

Marian C. Sanchez, Dr. Denise L. Spitzer, Dr. Julie Ham, Eni Lestari, Rey Asis, Karsiwen

Labour migration continues to be a state sanctioned tool for economic development in many Southeast Asian countries; it is likewise a topic of sustained interest in many socio-ethnographic studies. In sending states such as Indonesia and the Philippines, a series of government regimes have positioned migrant workers as modern-day paladins owing to the social and financial remittances that they contribute to

their respective nation's local and national transformations. 'Pahlawan Devisa' and 'Bagong Bayani' have for decades been used as marketing tropes for the systematic promotion of outward human resource movement. Both constructs however do not only inscribe migrant workers into a particular image of heroism. They also predispose migrant workers into being the subjects of pain-focused ethnographies. The latter signifying tendencies of academic inquiries to focus on exploitation and victimization solely or disproportionately as highlights of migration trajectories.

In this praxis-oriented paper, we will draw from the multi-sourced knowledge generated by *The Lives of Migrant Remittances: An Asian Comparative Study (LOMR)* to address two objectives: 1. to reveal the multifaceted ways people with migration lived-experiences transgress their imposed-identity of sacrificial powerlessness; and 2. to complicate the roles of western-centric research in perpetuating deficit-based images of these migration 'experts by experience'. We will use interview and discussion data to highlight how LOMR interlocutors actively interrogate taken-for-granted assumptions about migrants and transnational families and to locate the roles of grassroots organizing in carving alternative consciousness and radical aspirations. Likewise, we will bring into conversations our literature scoping and reflexivity processes proceedings to initially flesh out LORM's epistemological and methodological contributions to critical ethnography. Overall, this paper will highlight how the contestation of the governmentality of hegemonic ideologies needs to be coupled with the reformulation of established engagement practices if the goal is to unsettle and revamp paradigms informing migration policies and scholarship.

Marian Sanchez

## 2-930 Myanmarese Students' Participation In Transnational Politics Against Coup D'Etat Poster (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

Due to the outbreak of a military coup d'état by the Myanmar military on February 1, 2021, an anti-coup d'état movement is underway not only in Myanmar but any other countries in worldwide by immigrants from Myanmar. Recently, international students, represented by the 'Generation Z', lead anti-coup rallies in each country of residence, and political participation of international students has emerged. Generation Z not only established political autonomy within Myanmar with the education opening policy of the new military government in Myanmar in 2011, but also stayed abroad through active international exchanges such as study abroad and language training, and is actively working in the anti-coup movement abroad. In addition, it is necessary to consider the current state of anti-coup d'état political activities by international students who have left their home countries for short-term immigrants with growing social consciousness and antipathy towards the coup among the young generation from Myanmar. In-depth research on various dates, such as reporting the situation in Myanmar, will be needed.

In this study, by observing and interviewing the participation of international students from Myanmar who are conducting an anti-coup d'état movement in Korea on exchanges with Korean civil society, why do they risk punishment when they return home and why they conduct anti-coup d'état movement in Korea? I would like to examine the specifics of the anti-coup d'état movement in a particular society, Korea, and the characteristics of transnational political participation of international students in Myanmar. In particular, the research participants were recruited based on the exchanges with Korean



civil society workers and international students formed through the researcher's two-and-a-half-year stay in Myanmar. Through this, the transnational activities of international students as migrants on their own politics affect the politics of their home country, and through this, they strengthen their identity in the country of residence and influence the society of the country of residence and life after returning to their home country. The purpose of this study is to reveal the various social roles of student migrants, which were not prominent in existing student migration studies, and to study how they work abroad as students and political participants.

Through the study, international students from Myanmar stated that it was natural for them to participate in politics for democracy for their home country, and that they started without any hesitation or fear. During the democracy movement for homeland politics, various attempts were made, such as learning the meaning of the 5.18 democratization movement in Korea and applying it to the Myanmar democracy movement. Their political movements include not only self-expression on social media, but also participation in demonstrations on street and prepared performances to inform Korean society about the Myanmar coup through solidarity with migrant workers and recognized refugees from Myanmar, and donations to displaced people and educating students in Myanmar in solidarity with international students from third countries as various transnational political movements were observed. Through this, they were able to confirm the transnational solidarity to contribute to the democracy of their country, rather than merely achieving academic achievement during their study abroad period.

Eunjeong Lee

## 2-940 Migration Decision-Making Of Rural Households: A Qualitative Inquiry In Jiangsu, China

Poster (In-Person)

National Association of Student Anthropologists

02:00 PM to 03:45 PM

Migration from rural to urban areas has been a significant trajectory of population mobility across human societies. Since 1980, China has witnessed a sharp growth in urban population from around 20% of the total population to over 60% today. Despite the dramatic trend of urbanization, the rural-urban divide in China with respect to economic and educational inequality remains prominent. Because of the rural-urban inequality, for migrants, moving from rural to urban areas can result in rising opportunities and social status. Yet institutional barriers like the Household Registration (Hukou) System discourage internal migration and further contribute to the rural-urban chasm. Past empirical research has paid much attention to economic and social determinants that stimulate rural-urban migration. There is a limited amount of studies that articulate why some rural populations are "left behind" and explore the profound forces that inhibit rural-urban mobility. Using qualitative data from ethnographic fieldwork in China, this study aims to fill the literature gap by shifting the focus to the non-migrants at the rural end and investigating determinants that constrain rural-urban migration. This study attempts to understand how the decisions to stay in the rural area as opposed to out-migration are shaped by rural households' environmental, sociocultural, and economic life. Through random sampling, we interviewed 48 households in Jincheng Village, Jiangsu Province. The interviews were conducted in a semi-structured fashion, which collected demographic and economic information by asking predetermined survey questions and allowed detailed explanations from the informants in the section of open-ended questions. The analysis of interview texts includes transcribing and theme coding. The findings reveal that the formulation of rural-urban migration decisions stems from the comparison between the dynamics of current rural life and of expected urban life after migration. First, rural households'

preference for staying in the village is related to the perceived advantage of rural life compared to expected urban life. Second, expectations of urban life are established imperfectly given that rural residents' information gathering heavily relies on biased sources, presumptions, and imaginations. There are three dimensions of comparison focusing on landscape, people, and livelihood. From an environmental perspective, the rural landscape is characterized as free, familiar, and clean by rural residents while the urban landscape is regarded as congested, strange, and polluted. Beyond ecological advantages, the rural landscape is entitled to symbolic meanings of "root" and "belongingness" that are constructed through the bond between land and human ancestry. Specifically, the worship of ancestors requires proximity to burials at the natal farming land. From a view of social ties, the rural support network includes family, kin, and neighbors, which has a larger scale than the urban social network after migrating to a city. Economically speaking, the ownership of farming lands leads to food security. Agriculture is not viewed as a pathway toward economic prosperity yet provides food that keeps a low living cost and sustains rural life even under financial hardship. Thus, considering the loss of food security after migration and the risk of unemployment in the urban job market, rural residents tend to be reluctant to initiate rural-to-urban migration.

Yebo Chen

## [2-955 Ethnography Of Embodied Borders For In Transit Migrants Through Darién, Panama](#)

Poster (In-Person)

Society for Latin American and Caribbean Anthropology

02:00 PM to 03:45 PM

In Panama, the volume of migrant peoples traveling on foot through the Darién Gap has increased by thirteen times since 2018. Following COVID-19 border re-openings in 2021, a record 133,726 in transit migrants traveled this route, known to be one of the most dangerous sections of the journey through Central America. Unpredictable river crossings, lack of water and food, theft and sexual violence are commonly experienced by migrants in route. Our research traces the exportation of U.S. immigration policies of deterrence and exclusion for 'irregular' migrants' and their link to the rapid increase of migrants risking their lives crossing borders from South America through Panama to the U.S.-Mexico border. This work examines the everyday lived experiences of accounts of violence and forces of containment employed for migrants in transit through the Darién Gap. We employed ethnographic methods to capture the testimony and human experiences, employing interviews, participant observation and visual methods collected in January 2022. Our data centers on interviews with twenty-two migrant peoples residing in a national Migrant Reception Station in Panama. In this work, we examine the gendered and racialized manifestations of violence for migrant bodies. We explore the impact of transnational forces on inequality, failed states, moral economies of care and the construction of human rights for migrant peoples in transit in Panama. This research traces the transformation of migrant bodies as sites of resistance—transiting outside the bounds of borders and reinventing expression of rights to dignity, freedom and their own 'American dream'.

Madeline Baird

## [2-484 Anthropology & Climate Change: Settling The Landscape](#) Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

Climate change is among the most significant problems facing humanity. It is a threat multiplier acting to exacerbate already existing problems in coupled social, cultural, political, economic, and ecological systems across the globe. The compounding effects of sea level rise, drought, increased frequency and intensity of storms, rising temperatures, and maladaptive adaptation and mitigation solutions disrupt and transform our everyday lives in myriad, unequal ways. Climate change is effectively “unsettling our landscapes.”

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. Anthropologists have actively engaged with climate change research and education in order to better understand and address its relation with cultures, societies, the natural environment, and non-human groups, as well as the ways in which they all intersect with each other across scales (e.g. Barnes and Dove 2015; Crate and Nuttall 2016; Hoffman, Erikson, and Mendes 2022). The AAA Climate Change Task Force (Fiske et al., 2014) further highlighted the diversity of ways in which anthropologists have assessed the interconnected dimensions of climate change and worked to build solutions that benefit humans and non-humans alike. Anthropology arguably plays a vital role in informing more just and equitable clumsy solutions, processes, and policies to the wicked problem of climate change through a broad understanding of diverse knowledges, sciences, and alternative solutions.

In this roundtable, we continue discussing the ways in which anthropologists engage in the human-climate nexus, and address how our work can effectively contribute to “(re)settling the landscape.”

We invite scholars and practitioners from all four subfields of anthropology whose work focuses on the human dimensions of climate change to participate in this roundtable to share their insights and address the following questions: What interventions have anthropologists made in the climate change discourse? In what ways has ethnography informed climate policy or governance? Through what strategies has the anthropology of climate change contributed to the adaptability and resilience of communities being challenged by climate change? How can anthropologists advance the goals of climate justice? What roles can anthropologists play to ensure that future generations of humans and non-humans live in a more just, equitable, and sustainable world, safer from the perils of climate change?

## References

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- Hoffman, Susanna M., Erikson, Thomas Hylland, and Paulo Mendes (eds). 2022. *Cooling Down: Local responses to global climate change*. Berghahn Books.

Emily Hite, Cymene Howe, Julie Maldonado, Heather Lazrus, Jennifer Telesca, Paige West, Jake W. Dean, Thomas Thornton, Sarah Strauss, Jonna Yarrington, Camelia Dewan

## 2-400 Part 2: Unsettling The Politics Of Care: The Anthropologist As Participant In Disaster Relief

Oral Presentation Session (In-Person)

American Ethnological Society

02:00 PM to 04:00 PM

In this panel, scholars reflect upon and problematize the experience of simultaneously observing and participating in relief and recovery operations, be it as professional or neophyte aid workers, survivors, witnesses, activists, or friends. Anthropologists working in the field of disasters and humanitarian crises interrogate asymmetrical power relations and discriminatory discourses. In the unsettled landscape of disaster and humanitarian aid, we often find ourselves faced with critical human needs that our disciplinary training has not equipped us to address. As ethical and caring individuals, we sometimes attempt to provide aid only to find ourselves implicated in the very same hierarchies and power dynamics that we critique. Similarly, anthropologists who endure a hazard with the community in which they live and work and of which they may be a member witness first-hand the failures and successes of the state and the aid apparatus. Exploring the experiences of the anthropologist as relief worker and disaster survivor can lead to potentially transformative interventions into the troubled and troubling ethics of hardship and humanitarian aid. We recognize that “hardship” comes in multiple, overlapping formats, including sudden or slow-onset disasters that take place within contexts that include economic inequality, stigmatized identities, social injustice, the legacy of colonialism, and capitalist exploitation and dispossession. We also recognize that we ourselves are embedded in relationships of social inequality and are often citizens of nations that have extractive relationships with the places in which we do our research.

Michele Gamburd, Heather McIlvaine-Newsad, Gloria Delany-Barmann, Gillian Maris Jones, Adriana Garriga-López, Jessica Mulligan, Melinda Gonzalez, A.J. Faas

## 2-490 Citizenship And Governmentality In Pandemic Times

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: The country wide lockdown that was announced in India on 24 March 2020 for a period of twenty-one days and then extended progressively in four phases till 31 May to combat the spread of the Covid-19 virus, saw the second largest mass migration in Indian history after the Partition of India in 1947. The closure of very large numbers of economic activities had led not only to economic devastation with the collapse of employment and livelihoods, it gave expression to acute hunger, livelihood vulnerabilities and anxieties for migrant workers in India’s urban informal sector, who found themselves stranded without any employment and resources to continue their lives in the cities.

Paper 2: In March of 2021, as the United States struggled to respond to the COVID-19 pandemic, the state of Florida secured its national reputation as a “COVID hotspot,” ranking third in the nation for number COVID-19 cases. As the COVID-19 crisis persisted and was particularly acute in Florida, state legislators assembled in the Florida statehouse, where they, along with Florida Governor Ron DeSantis, set a legislative agenda for the year.

Paper 3: 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.

Paper 4: The term 'disaster capitalism' seeks to draw critical attention to the machinations of neoliberal states, multilateral institutions and capital in discursively and practically transforming disaster situations into opportunities for profiteering or various forms of resource capture and political-economic advantage. This paper seeks to extend and deepen the theoretical possibilities inherent in the concept, by shifting the focus to two facets of contemporary capitalism: one, the planetary ecological crisis, embodied most urgently in the long-term reality of climate change and the anthropocene, and two, the growing gap between capitalism as a world-ordering system on the one hand, and democracy as an embattled imaginary fading with the collapse of liberal democratic institutions and practices across the world, on the other.

Nolan Kline, Anuradha Sen Mookerjee, Andra le Roux-Kemp, Raja Swamy

## [2-495 Cultures Of Complicity & Complaint: What Can We Learn From The Harvard Letter? A Reflexive Look Back](#)

Roundtable / Town Hall (In-Person) Invited Session

General Anthropology Division

04:15 PM to 06:00 PM

This roundtable will engage in an exercise of institutional and disciplinary reflexivity, and encourage participatory (re)imagining of alternative institutional futures. Treating the “Harvard Letter” as a site of analysis and a lens through which to view personal and professional dynamics in both anthropology and the wider academy, presenters will explore critical questions about the past and future of anthropology and academia. The presentation will be divided into two sections: the first will examine the complex interplay of complicity and complaint in institutional spaces, and the second will draw lessons from notable prior reform efforts (in religious, educational, and governmental institutions) to contemplate innovative and effective avenues for meaningful reform of academic institutions. We will encourage open discussion after each component of the presentation.

Presenters will first explore the conditions that enabled and explain the "Harvard Letter," its public reception, and diverse institutional and disciplinary responses. This part of the conversation will be centered around three key moments in the social life of the Harvard Letter 1) whisper networks, 2) complaint & institutional betrayal, and 3) online publics & airing of abuses. We will address the semiotics of power and the letter, as well as issues in the process of complaint.

The panel will then explore various possibilities for institutional, disciplinary, cultural, and personal reform, drawing on examples from other fields and institutions, as well as exploring innovative and inventive possibilities for reform. We will examine specific features of institutions that tend to cultivate – or discourage – abuses of power, and consider their relevance to anthropology and academia. We will anticipate potential counterarguments and points of resistance to specific types of reform.

In line with the anthropological emphasis on deep experience, presenters will include plaintiffs in the *Czerwienski v. Harvard* lawsuit, researchers from Australia’s Royal Commission into Institutional Responses to Child Sexual Abuse, and academics who specialize in the study of institutions and complaint.

Margaret Czerwienski, Amulya Mandava, Lilia Kilburn, Alison Witchard, Leigh Gilmore

## 2-500 Embodying Civic Engagement: Possibilities And Challenges In Civic Learning Oral Presentation Session (In-Person)

Council on Anthropology and Education

04:15 PM to 06:00 PM

The 2021 National Academies of Education Report on Civic Reasoning and Discourse notes that “Most civic education policy makers and many practitioners have remained focused on factual learning about structures of government and expectations of civic behavior” (Barber et al, 2021, p. 274). Yet we know that young peoples’ experiences as citizens (rather than as “citizens in training”) go far beyond these limited activities and understandings. As an embodied experience, civic learning takes place through both school-based and community practices and activities. It is situated amid particular contexts and histories in different ways that determine the terms of young peoples’ engagement. This panel generates new lenses for our understanding of responsive civic education with culturally and linguistically diverse youth. It emphasizes the relational and socio-ecological dynamics of civic learning, as well as how these dynamics operate across a variety of contextual levels to mediate young people’s civic engagement.

Our panel examines the role of relationships- spanning across nested social contexts of nation, community and home - that provide opportunities and/or constraints to center young people’s civic learning and engagement. We explore multiple approaches by which ‘default’ social positions / social arrangements between youth and adults might be reconstituted, centering and elevating young people’s socio-civic experiences, needs, and knowledge. For example, we discuss how civic learning is embedded in ways that elevate young peoples’ questions related to issues of justice in their community while we also explore how mandated “nation centered” civic learning enacted as coercive assimilation can translate to embodied experiences of racialization for minoritized youth. Our papers offer new critical lenses for understanding civic learning and engagement. In various ways, we consider inquiry as a promising and underutilized tool within civic learning endeavors, a potential core pedagogy for young people’s embodied civic learning.

Across the three papers in this session, we engage with two main sets of issues. First, we all consider relationships as a unit of analysis; that is our studies are not just focused on individual students and personal development as “civic actors” but on collective or collaborative processes of civic socialization. Across the three papers, we examine the relationship, including power relationship, between those

defining what constitutes “civic learning/engage,engagement and those who are the objects of civic learning. Second, all three projects attend to local and specific, contextual features or ‘civic ecosystems’ where the content for civic learning is drawn directly from students' lived/embodied socio-civic experiences - rather than only abstracted from civic learning scenarios or case studies.

In this panel we ask questions such as:

How is civic learning defined in different national and local contexts?

How is that embodied in young peoples’ engagements and sense of self and belongings?

What are possibilities for adults to partner with youth to foster embodied civic learning?

In this interactive panel, each author will present a fifteen minute version of their paper. The authors will then engage in conversation, facilitated by the chair and structured around questions and offerings, the former intended to draw out points of interest and connection, the latter to provide each author with new ideas.

Reva Jaffe-Walter, Beth Rubin, Brian Tausel, Andrea Dyrness, Dafney Dabach

## 2-505 Evaluating Interventions In Child Welfare & Families Across Contexts

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:15 PM to 06:00 PM

This panel draws on anthropological approaches to the study of child welfare and adoptions interventions in Wisconsin, California, Mexico, Peru, and Armenia. The papers explore the meaning of child welfare with regard to ideologies of care, abandonment, and ambivalence with regard to many of the issues that vulnerable children and their families face in particular contexts. This panel includes papers that analyze the role of law, data, social categories in determining what counts as family, what counts as care, and how child welfare interventions take place. The panel assembles analyzes of state, non-profit, and community approaches interventions in the lives of children and families and interrogates the way that race, class, language, data collection, and development initiatives impact these interventions. These anthropological projects have important implications for how we understand interventions in marginalized families and the effects of such interventions on social reproduction.

Jessica Lopez Espino, Tina Lee, Jessaca Leinaweaver, Rosalind Willi, Robin Valenzuela, Meryleen Mena

## 2-510 Evolutionary Perspectives On Social Support, Cooperation And Adaptation

Oral Presentation Session (In-Person)

Evolutionary Anthropology Society

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1:Humans form and maintain friendships across long distances. Long-distance friends provide access to non-local resources and buffer risk during times of need, providing support against large shocks that affect the entire local community.

Paper 2: In this work we aim to analyze how affordances can serve as explanatory elements on the evolution of cognitive processes around movement, action and behavior to account for the multiple responses of life forms in a given ecological niche. In particular, we will see that the evolution of material culture that is structured in practices serves as a scaffolding to socially structure cognition through specific landscape of affordances.

Paper 3: Evolutionary anthropologists argue that allomothering, or non-maternal care provided to children, is key to our shared human reproductive strategy. Following from this, allomothering is assumed to improve the health and growth of children.

Paper 4: This study investigates social and economic factors that contribute to the formation of social relationships between households and how these relationships expand over multiple social domains in three adjacent neighborhoods (bari) of Matlab, Bangladesh, where the residents are increasingly integrated into a market exchange system. Social support networks in three domains are drawn from a survey of 79 households, where money, household items, and physical support are exchanged among them.

Juan Manuel Arguelles San Millan, Kristopher Smith, Laure Spake, Joon Hwang

## 2-515 Feminist Epistemologies On Activism, Decolonial Practices, And Religion

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: The field in Chiapas was chosen for its exceptional situation : this state is the cradle of the Zapatista struggle (1994) and of its current alter-globalist actions. It is a state with strong Indigenous presence and ambitions of political self-determination. Located in a Central American migratory corridor, a presence of local and international actors specialized in issues of violence, gender, migration and ecology.

Paper 2: This essay compares the theses of Black Feminist Archaeology (Whitney Battle-Baptiste 2011), The Bioarchaeology of Socio-Sexual Lives (Pamela Geller 2017), and Women's Place in the Andes (Florence Babb 2018). I juxtapose these three texts to interrogate concepts of decolonial anthropology, decolonial feminisms, and decolonial feminist anthropology.

Paper 3: This paper explores the issue of feminist solidarity and allyship in the face of secularism and Islamophobia in Quebec. While much research has been conducted on conservative feminist groups that promote stereotyping ideas about Muslim communities (e.g., Abu-Lughod 2002; Benhadjoudja 2018; Farris 2017; Mahmood 2008), less is known about the internal dynamics of 'progressive' feminist groups that have positioned themselves as allies of Muslim communities.



Paper 4: 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.

Paper 5: Over the past five years, far-right studies have worked to define, map, and categorize the ideologies and demographics of the contemporary far-right. In part, focus on ideology and demographics has led to shorthand acknowledgment of the “Alt-Right” as the most prominent threat posed by authoritarian and fascist politics today.

Rubayat Jesmin, Ninon Capon-Lavergne, India Kotis, Ariane Bedard-Provencher, Melody Devries

## 2-520 Filing Culture: The Management Of Anthropological Materials

Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

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 both their writing and the variety of materials that they amass before, during, and after ethnographic fieldwork. Like much of anthropology’s “hidden curriculum,” the way we organize our files is a source of anxiety for many anthropologists from graduate school to retirement, but techniques for managing our 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 many of the mundane components of anthropological techne—from field notes to ethnographic logistics—showing that these are not merely matters of tooling, but essential to how we develop concepts, build theory, and make arguments. This roundtable aims to bring such a perspective to the way anthropologists organize their files. The emergence of new digital tools, along with the retirement of the last generation of anthropologists professionally socialized before the rise of personal computing, presents us with a fruitful moment for considering the state of the anthropological file system. What is lost and what is gained through the affordances of new digital tools? How do anthropologists actually organize their files today, and how might we do so in the future? What are we supposed to do with all of these PDFs? The participants in this roundtable have been considering these issues from many angles, representing a variety of institutional positions and career stages. They have been developing their own systems, exploring the affordances of new digital tools, empirically studying humanistic knowledge practices, and developing new tools for collaboration. With this roundtable, we hope to start a conversation about the mundane epistemics of the anthropologist as file manager.

Anna Weichselbraun, Nick Seaver, Smiljana Antonijevic, Marcel LaFlamme, Rachel Douglas-Jones, Lindsay Poirier, Graham Jones, Tom Boellstorff

Friday, November 11<sup>th</sup>, 2022

3-005 Conversations Across Generations: Anthropology In Times Of Crisis, Then And Now  
Roundtable / Town Hall (In-Person)

Association of Senior Anthropologists

08:00 AM to 09:45 AM

In previous "Conversations across generations" we discussed ways that the discipline has been remade over the years. In this session, we discuss the effect of crises, past and present, on practitioners of the discipline. We pay particular attention to the COVID-19 pandemic. How has the pandemic affected both senior and junior anthropologists? COVID-19 is known to have a disproportionate impact upon the elderly. What perspectives, then, do senior anthropologists have to offer – based on their high-risk status and their longtime experience? Have previous moments of crisis informed their perspectives on the COVID-19 pandemic? With funding shortages and hiring freezes, junior anthropologists at the beginning of their careers face unique challenges as well. We ask junior anthropologists to reflect on the way that COVID-19 has affected their careers and their research. Finally, what can these two groups, both heavily affected but in different ways, learn from each other in the pandemic/post-pandemic era? This roundtable brings together a diverse group of junior and senior anthropologists to discuss these issues in dialogue with each other. Roundtable members will share their personal experiences and pose questions to each other, facilitating intergenerational conversation on this important topic.

Sofia Pinedo-Padoch, Wei Gan, Myrdene Anderson, Carol Silverman, Matt Schissler, Courtney Canter, Kerry J. Pataki-Schweizer, Ipsita Dey, Phyllis Pasariello

### 3-010 Fieldwork Confessionals Redux: Unsettling Ethnography

Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

The fieldwork confessional is an ambiguous but ubiquitous kind of exchange in ethnographic research, marked off by moments like: "I shouldn't say this, but..." "You didn't hear this from me." "Don't put this in your book." In these moments, our interlocutors fold us into close relations that place conditions on the ethnographic project. These exchanges are unsettling, in that they compel us to know precisely what they say we shouldn't, opening onto whispers of violence done and violence lived, of intimacy, hate, doubt, and covert information. And they unsettle, forcefully disrupting various models of the ethnographer as witness, truth-teller, accomplice, and confidant. In this roundtable, we consider how ethnographers are to respond to these disruptions, both in the field and on the page. How should we hold information offered in the register of partial secret? Who does and does not get to be its audience? Given that fieldwork confessionals lay bare the contradictory obligations of relationality, research, and academic writing, what ethical quandaries do they pose? And what forms of representational practice might they open up for us?

Building on a panel at the 2021 Annual Meetings, and an ongoing creative writing collaboration, this roundtable forms part of a broader effort to develop the confessional as a window into what it means to do ethnography today—and what it could. In the interest of growing that conversation, following 60 minutes of discussion by the panelists, the roundtable will move into a collective writing exercise that invites audience members to consider the confessional dynamics that enfold their own projects.

Chloe Ahmann, Ali Feser, Amy McLachlan, Erin McFee, Alix Johnson, Shaka McGlotten, Lilith Mahmud, Ruth BeharBehar, Amy Krauss, Sarah Luna, Jorge Gamarra

### 3-030 Making Room For Agency: Negotiating Space For Bodies In Systems Of Care

Oral Presentation Session (In-Person)

## Society for Medical Anthropology

08:00 AM to 09:45 AM

Since the postmodern era, control, autonomy, perception, and policing have all been central to examining the body as a culturally mediated and historically situated locus for power, negotiation and performance. Working from Bourdieu (1969), Foucault (1975), Csordas (1988), and other anthropological foundations, we examine the boundaries of personal agency, demonstrated by efforts to control bodies across a variety of cultural and other contexts. In each presentation we see people contesting the structures of power that are exerted on their bodies. In each case people negotiate for control of judgments and perceptions imposed upon them by others, and assert their own autonomy in the face of oppressive structures. The session takes a special focus on bodily autonomy in medical/institutional settings that intersect with gender and culture(s) of care. Jacqueline Berger examines the body after life, particularly the treatment and agency of individuals within historical institutions. Stacy Smallwood brings public health perspectives to his work on the policing of queer bodies in the context of the development and disbursement of PrEP. Cindi Sturtzsreetharan continues her work on controlling perceptions of the body with a special focus on stigma. Jennifer Sweeney-Tookes examines masculinity, bodily autonomy, and agency in the context of injuries and care-seeking choices among fishermen. Heidi M. Altman demonstrates women's awareness of and despair at their own lack of control of their bodies in maternal health narratives from the Georgia Moms Project.

Heidi Altman, Cindi Sturtzsreetharan, Stacy Smallwood, Jennifer Sweeney Tookes, Jacqueline Berger

## 3-035 Memory And Remembrance

Oral Presentation Session (In-Person)

## Society for Cultural Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: What does it mean when migrant young people are routinely sensing the past in an unsettled present? This paper explores the sensorial remembering of Filipinx young people who lived apart from and later reunited with their migrant mothers in Canada.

Paper 2: This paper presentation examines the relationships between labor, social life and digital capitalism through an ethnographic account of the emerging "creator economy" in India. Heralded as a paradigmatic shift in the future of work, the creator economy refers to the \$100-billion global industry that now comprises over 50 million content creators such as influencers, bloggers, and videographers, as well as the technologies and platforms like YouTube and Instagram through which creators earn a living by monetizing digital content.

Paper 3: How does the generational transmission of memory and ideology shape identity politics in post-colonial spaces? This paper builds on over two years of ethnographic research to explore intergenerational conflict around marriage as a challenge to the politics of ethnic unity introduced in Rwanda in response to the Genocide Against the Tutsi.

Paper 4: In this paper, I consider two interrelated instances of spectral return that continue to unsettle the social landscape in Spain: two sisters in post-civil war Santiago de Compostela who returned to social life while ostracized for their family's political activities, and their latter-day return through rites of memorialization. In so doing, I offer a counterpoint to the ongoing memory work concerning the Franco regime in Spain that has largely been concerned with the material traces of the regime, such as the exhumations of mass graves.

Paper 5: This paper explores how Akateko-speaking young people in the Guatemalan diaspora negotiate different temporalities of memory. By reflecting on the production of a theatre play and a photography exhibition I will explore how postmemorial complexities found their expression through creative means and how these informed the young interlocutors' aspirations for the future. The paper draws on interactions with young people through youth work in two settings: Chiapas and Alabama.

Paper 6: My paper deals with the commemoration of the Soviet political repressions in today's Russia, focusing on a project called Posledniy Adres (Last Address). Although a considerable number of scholars have dealt with memory of the Soviet terror, many questions remain vague.

Paper 7: British activists, with the help of their Swiss counterparts in Basel, are cultivating an alternative culture around death. This paper explores this new landscape and demonstrates the way assisted deaths are manifesting deathbed scenes based on practices of sharing, acceptance, and creativity.

Jennifer Shaw, Sucharita Kanjilal, Zoë Berman, Jennifer Sime, Malte Gembus, Eliza Frenkel, Miranda Tucket

### 3-045 Nurturing Diverse And Inclusive Anthropology Classrooms Part I

Oral Presentation Session (In-Person)

General Anthropology Division

08:00 AM to 09:45 AM

While the academic discipline of anthropology emphasizes reflexivity and diversity, it is not free from racial, gender, socioeconomic class, or other forms of bias. This is especially true inside our classrooms when it comes to how anthropological educators from different subdisciplines interact with, teach, and learn from diverse students. A small but growing body of literature exists in the Scholarship of Teaching and Learning (SoTL) concerning how educators and others construct educational spaces, such as Hunsecker's (2015) study on how race is taught in introductory anthropology courses and Kissel and Blum's (2021) review of progressive pedagogy in anthropology classrooms. In part I of this two-part panel, we seek to engage in larger, ongoing, and interdisciplinary dialogues about ways in which anthropological educators of all kinds reflect on their practice in the classroom, the ways in which we curate whose voices and what peoples we share with our students through course materials, and the approaches we have used to make our classrooms and other educational spaces more inclusive and accessible. Papers in this panel consist of examples of faculty who problematize, add complexity to and broaden the traditional anthropological canon, who use explicit (and implicit) anti-racist frameworks in

their teaching, who decolonize their syllabi and who question decolonization as a goal, who work collaboratively with their students in these endeavors, and who create collaborative alliances to reimagine what anthropology curriculum might look like.

Jason Miller, Heather Worne, Kiran Jayaram, M. Ruth Dike, Matthew Lebrato, Angela Jenks, Yasemin Ipek

### 3-050 On Dreams, Panel I Of II Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

What happens when we dream? Do we enter another world as we dream or does the world beyond populate our dreams? What is the role of power, inequality, and subject position in shaping dream experience? Is 'dreaming' a universal experience or does its very ontology shift across time and space in ways that cannot be rendered commensurate? Anthropologists have approached these questions from various analytic points of departure, including psychoanalysis, phenomenology, ontology, theology, and more. Rather than create a new meta-theory of dreams, this panel experiments across theoretical terrains, challenging strict demarcations between the individual and the social, the psychic and the ontologically 'real,' the literal and the symbolic, the secular and the religious. We open the anthropology of dreaming to the immersive epistemology of dreams themselves: their forms of montage, assemblage, movement, and resonance, which resist unity or closure. As such, this panel speculates rather than asserts, seeks out strange affinities where others might stake out divided terrain, and invites experimentation with form and structure.

In the *Interpretation of Dreams*, Freud laments the fact that before him, dreams were not regarded as the "product of the dreaming mind but as something introduced by a divine agency" (1900: 37). With Freud, the view of dreams as divine revelations from gods and demons is subverted (obscured) by his systematic and rational method of linking dream work to the working of the unconscious. In this panel, we seek to create a dialogue between Freud's urge to make dream interpretation "scientific" and other (onto-)epistemologies of dreaming, where gods and demons, and other realities are taken seriously. Indebted to Barbara Tedlock's (1992) groundbreaking work, we recognize that for many of our interlocutors around the world, dreams are experiences of the world, rather than expressions of unconscious desires, fantasies, or fears.

As has been widely documented, in cases of bewitchment dreams may be perceived as an interaction with a witch or other being during the night (Bonelli 2013, Ginzburg 1966). Evans-Pritchard describes dreams as simultaneously a "sign" of an attack and as part of the attack itself: "A dream is not a symbol of witchcraft but an actual experience of it" (1937: 136). Today in Tanzania, for instance, fear of nocturnal witch attacks occupies such a prominent position in the social imaginary that when traveling preachers give sermons, they often begin by calling afflicted people from the community up to stage and asking, "What did you dream last night?". The answer frequently reveals that a witch has fed them something in their sleep, requiring prayers to heal their affliction. Dreams thus also speak to questions of religion and ethics, power and sociality, healing and sickness, embodiment and intercorporeality.

Taking these matters seriously, we propose not to reduce dreaming to the realm of the symbolic alone nor to assume a "one nature, many cultures" model. We look to the associative power of dreaming itself for inspiration. At times, dreams exert their force precisely by not resolving contradictions and by letting an otherwise and a beyond manifest and become available to us as we dream. How might we draw

inspiration from this associative potency in our writing, methods, and praxis? How might dreaming unsettle our sedimented analytic frames, including the conference presentation itself?

Laura Meek, Cristiana Giordano, Eric Taggart, Samuele Collu, Jamie Davidson, Manari Ushigua, Eduardo Kohn

### 3-060 Possibilities Of Inclusion At Multiple Scales: Unsettling Public Education From The National To The

Oral Presentation Session (In-Person)

Council on Anthropology and Education

08:00 AM to 09:45 AM

The landscape of public education is vast and varies among cultural and national contexts. Despite this variety, the spaces of public schooling are marked in specific ways, and many school spaces share the history, if not contemporary practice, of exclusion. Certain individuals have been marked as ineligible students, and certain groups have worked to overcome this history and carve spaces of inclusion within school settings. Public education as a contemporary setting, is therefore unsettled and has an unsettling history.

The papers in this panel call attention to the practices and forms of making and unsettling the spaces of public school. We interrogate public school contexts to view how spaces within them are marked as open, closed, impossible, isolated, segregated, comfortable or uncomfortable, and nurturing or challenging. In doing so, we investigate how policies, discourses and practices find material manifestations and signal availability, inclusion, and participation for some students and to a lesser degree for others. These lines of demarcation are tightly interwoven with cultural foundations against which “larger political conflicts about belonging [and citizenship] are played out” (Abu El-Haj & Bonnet 2011). As we investigate how the space of a school might display presences and absences of complex identities and histories of race, religion, multilingualism, ability, and gender, we consider how “history, empire and culture” (Pollock, 2004, 2009; Tuck & McKenzie 2015) co-construct, determine and decorate the spatial realities of social relationships.

The first paper, by Josefina Wagner, analyzes the impact of nationalist symbolism in a Polish primary school on larger narratives of belonging that open space for some minorities to become integrated subjects (Ukrainian war refugees, 2022) and refuse others as “impossible” individuals (Syrian war refugees, 2015). The possibility of inclusion, Wagner finds, is informed by centuries-old tensions between traditions of homogeneity (Cervinkova 2016) and the demands of actually-existing diversity in Europe. Tensions and silences are also important in the Boysen-Taylor’s collaborative ethnography project in a rural American middle school class investigating the history of race in America (Bolgatz, 2010). Boysen-Taylor opens a conversation on the messy but generative process of attempting to create a new space of honesty around racial injustice within a classroom. Wagner and Boysen-Taylor bring to the fore the effects of the past on present racial and religious interactions on different scales: one civilizational and one interpersonal. Wright’s contribution finds a scale in between these two, focusing on education policy at the level of the school district, and interrogating how this policy creates and sustains regimes of inequality while proposing to provide greater school choice and therefore greater equity among students and families. Gallegos Buitron provides a discussion at the scale of the individual: what does it mean for Latina in rural Idaho to occupy intellectual, emotional, and political space within knowledge-creation and the project of teaching others? How does the individual unsettle a landscape considered by some not to belong to her?

By bringing these papers together, this panel provides a multifaceted look at the process of unsettling education on multiple scales.

Josefine Wagner, Kathryn Wright, Rebekka Boysen-Taylor, Eulalia Gallegos Buitron, Thea Abu El Haj

### 3-065 Public Health Systems, Vulnerabilities, And Justice

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: After the promulgation of the constitution in 2015, the unitary model of Nepal's health service system (HSS) has been moved to federal structure that has led ground to develop three tier of health care system. Once the centralized model of Nepal's health service system has been moved to decentralized structure, it has created the opportunity of devolution, power sharing and resource allocation and addressing the felt needs of the local people became the preferable agenda.

Paper 2: From 2014 to 2019, the Indian government constructed over 110 million toilets throughout the country to eliminate open defecation. The public health campaign, known as Swachh Bharat Abhiyan or the Clean India campaign, is the largest sanitation intervention program of its kind globally.

Paper 3: Obstetric fistula, a debilitating childbirth injury, is the result of a health system that consistently fails to meet the needs of childbearing women. The underlying cause of fistula is widely attributed to the inability of poor, marginalized women to access timely obstetric care—primarily cesarean sections for obstructed labor.

Paper 4: Public health discourses portray people with rare diseases as a vulnerable population due to the low prevalence of their conditions and the dearth of both knowledge and patient data. During the COVID-19 pandemic, some patients, including those with rare metabolic disorders, have even been labelled as “extremely vulnerable” (Metabolic Support UK 2020).

Sachin Ghimire, Younus Mushtaq Ahmed, Bonnie Ruder, Malgorzata Rajtar

### 3-070 Public Materialities: Alternative Histories And National Attachments

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

This panel explores how public materialities (infrastructural and architectural projects, national and religious monuments, etc.) become integral to contests over how national histories are remembered, national attachments are mediated, and national futures are imagined and anticipated.

We call certain structures “public materialities” for their capacity to accumulate, store, and transfer collective meanings, affects, and memories through physical and social interaction. Public materialities not only preserve and perpetuate narratives of and attachments to the nation, but can do so for competing visions of what those narratives and attachments are and ought to (or ought not to) be. Such competing visions concern not only the various ways in which these structures are interpreted in the present, but also how different modes of engagement with them become translated into future practice and action.

Much scholarship has in recent years attended to how material structures constrain, reorganize, and facilitate projects of meaning-making, community building, and subject formation, as well as to their capacities for provoking commemoration, evaluation, and affective attachment. This panel expands such study with a focus on how individuals, communities, and political movements experience national belonging and attachments to place and community through public materialities, with particular attention to the overlapping and often conflicting ways in which singular structures can precipitate distinct memories and experiences.

Among the questions that the panel raises: What are the relations between materiality, publicity, and the formation of national identity and memory? How do public materialities facilitate how national pasts and possible futures are brought into aspirational connection? How can singular structures/monuments provoke and be entered into multiple and distinct political projects and narratives of national identity and history? In what ways can public materialities serve as bridges or links between such competing narratives and attachments, offering possibilities for dialogue and connection between otherwise opposed movements, transcending normative divisions between periods, governments, and even sovereignties? How do materialities articulate and mediate a multiplicity of ties connecting people to place?

Attending to the historical, symbolic, technical, and biopolitical dimensions of such public materialities, and to how they are entered into and caught up in political contests, projects of socialization and control, and efforts to mediate national belonging and futurity, this panel works to ask new questions about the relations between materiality, nationality, memory, and belonging.

To this end, we welcome papers writing from a range of anthropological and disciplinarily adjacent perspectives, drawing on ethnographic, archival, multimedia, literary, and/or philosophical sources.

Philip Balboni, Aleksandra Simonova, Vasilina Orlova, Jonathan Bach, David Leupold

### [3-075 Relationality: Feminist Fieldwork And The Production Of Anthropological Knowledge](#)

Roundtable / Town Hall (In-Person)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

Anthropologists have often pointed out that "relationality" is a defining aspect of our discipline. But, more often than not, such references to relationality focus on analytical efforts to think across and



connect spheres conventionally treated as separate by other social sciences, such as politics, religion, economics, environment, kinship, etc. This roundtable attends to another dimension of relationality: the relationships we form through long-term ethnographic fieldwork, and how those relationships are bound up in often under-explored ways with the production of anthropological knowledge.

Each roundtable presenter will reflect on their role as ethnographer, sometimes as chronicler, other times as confidante, collaborator, friend and even family, and more often than not a complicated blend of all of these. We are especially interested in how these long-term relationships -- built up over years and sometimes decades -- shape our own understandings of the bread-and-butter topics of anthropological inquiry (such as marriage, family, gender, personhood, death, etc.) as ethnographers experience changes in the human life-course alongside our ostensible research subjects. It is these very bonds, in their depth and sincerity, that make for exemplary ethnography, because "our knowledge of others and of their lifeworlds is contingent on the ways we engage and interact with them" (Jackson 2012: 66). This is the kind of engagement that lies at the heart of sound, ethical, and illuminating ethnographic research.

Although anthropologists have long considered the slippage between "interlocutor" and "friend" as one of the unique aspects of conducting immersive fieldwork, this roundtable takes a closer look at the particular epistemological implications of blurring such boundaries. We are interested in exploring together how anthropological knowledge is built up relationally, and especially how such processes sometimes challenge us to rethink both the epistemological assumptions and the ethics of conducting ethnographic research.

Each presenter on this roundtable has spent their career moving back and forth between their university homes in North America and their fieldwork homes in Africa, Asia, or the Caribbean. Although we are keenly aware of the importance of the long and often intimate relationships that we forge in the field, we have not yet done justice to the ways in which these genuine bonds are central to the methodological and analytical processes that define our work. This roundtable is an opportunity to explicitly engage such entanglements of lives and work, and to interrogate some of the more thorny and ethically ambiguous aspects of the kind of fieldwork - sustained, socially sensitive, and intersubjective - that holds the most promise for feminist anthropology.

Joanna Davidson, Dinah Hannaford, Carla Freeman, Carla Jones, Carole McGranahan

### [3-080 Rethinking Pseudonyms In Ethnography](#)

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

Why do we use pseudonyms? For many scholars the unironic answer is: "I don't know. We've just always done it this way." How is it that we explore the habitus of others, but are unable to recognize our own? That is, despite the energy and time anthropology invests in its own reflexivity, anthropologists have left such a major topic as the effects and ethics of pseudonym use mostly unexamined. In this roundtable, we contend that the use of pseudonyms often has high ethical stakes for research participants and ethnographers that we have not sufficiently considered as a discipline. Real consequences are involved; this is not simply a technical or methodological matter of anonymity. Anthropology has changed dramatically in the 21st century, including the nature of our fieldwork and

professional relationships. As a result, a great deal of our ethical discourse and norms appear anachronistic. The ethical discourse which dominates the discussion of pseudonyms, the protection of human subjects, can often infantilize research participants, while simultaneously reducing our responsibilities to them to a series of bureaucratic precautions. As a result, our performance of these tasks of conforming to “ethics” often become perfunctory and impassive, distanced from our actual fieldwork relationships. The participants in this roundtable do not converge on a single recommendation or method of determining the need or desirability of using pseudonyms. Rather we will show that the use of pseudonyms is not a neutral technique, but a practice that implicates and reflects our greatest disciplinary values.

Carole McGranahan, Sara Shneiderman, Pasang Yangjee Sherpa, Marnie Thomson, Raphaëlle Rabanes, Erica Weiss, Jason Throop, Kali RubaiiRubaii

### 3-085 Rethinking Work | Labor In Archaeologies Of Politics

Oral Presentation Session (In-Person) Invited Session

Archaeology Division

08:00 AM to 09:45 AM

The material traces and objects that archaeology deals with are the results of labor. Yet, in general, archaeological thought has been hesitant to give sustained attention to theorizing labor in and of itself. Certainly, archaeologists are attentive to the specifics of labor: for example, they regularly provide close accounts of the way certain items are made, theorizing *chaine operatoires* and craft production. Yet, this matter-of-fact ‘moving on’ from the theme of labor to other urgencies in archaeological theory presupposes and invites a prior question: What is an adequate archaeological account and conceptualization of labor itself?

This question emerges with critical force in the present moment. Contemporary feminist politics and recent ethnographic theory both force reconsiderations of the Work / Labor distinction. Turning around the question of Nature, these analyses lay bare how contemporary capitalist exigencies degrade life into the bare capacities to work. They have sharply illuminated the exhaustions of nature, our capacities to work, and the politics of labor as classically construed. These critiques suggest that our politics are limited, in part because of the ways that the contemporary moment commits to and depoliticizes ‘work’. Equally, our horizons of critique in the present are limited by our accounts of how life, activity and politics have related in the past (Besky and Blanchette 2019, Fowles 2013, Weeks 2011).

This session asks participants to reconsider what starting from labor would change for archaeological theory. Staying with the trouble of how we tacitly or explicitly distinguish between action, labor and work invites us to rethink our archaeologies of politics (broadly constituted). How might our presumptions, models, and narratives of specialization, domestication, or the ‘division of labor’, for example, change when we rethink these basic distinctions?

Most widely, this call for papers asks: How do our archaeological accounts of past laboring lives, and our critique of modernist narratives change when we center labor as an archaeological and material

concept? How might we rethink concepts as widely removed as productivity, agency, and secularism by engaging in this exercise?

Through this session we aim to craft a shared vocabulary, and reflexive conceptual engagements around this core question of the concepts and assumptions with which we attend to past laboring activity.

Some potential themes papers may choose to address are:

1. The ways that archaeologists tacitly or explicitly define or separate action, work and labor and how we might we revisit these distinctions
2. Recent re-theorizations of work and labor in contemporary critical theory and how they might be put in conversation with contemporary archaeology
3. Re-reading the history of archaeological thought for the ways in which a critical genealogy of labor/work provides new perspectives on that history
4. Reconsidering how centering labor changes archaeological knowledge production and ethics
5. Explorations of how archaeological theory and practice deals with “non-productive” activities and things (Bruck 1999).
6. Examinations of archaeological thought through feminist critiques of the division between productive labor and reproductive labor

Hannah Chazin, Mudrit Trivedi, Camilla Sturm, Darryl Wilkinson, Jeff Fleisher, Uzma Rizvi, Albert Gonzalez

### 3-090 Sacred Space, Landscapes, And Built Environments

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

08:00 AM to 09:45 AM

Paper 1: This research presentation argues that the Gorovodu religious system, as practiced in ethnic Ewe communities along the West African coast of Togo and Ghana, expresses a pluralistic ritual landscape in which practices, symbols, and materiality are assimilated or discarded according to shifting contexts and ongoing evaluations of efficacy. Often referred to as “Islamicized Vodún” in Vodún/Vodou studies, Gorovodu emerged as a potent ritual complex and pantheon of spirits (trowo) in the early twentieth century as a response to the social and physical disruptions wrought by European colonialism.

Paper 2: This paper proposes a methodological intervention in the study of sacred space, ritual immersion, and historical memory. Drawing on historiographical and critical theoretical debates centered on the role of memorialization and heritage fabrication in contemporary identity politics in Spain and Israel/Palestine, I will present my ethnographic research (gleaned in tandem with my dissertation research) alongside that of anthropologists whose work also troubles historical representations of spatio-temporal “continuity” within and across geographical, genealogical, and religious bounds.

Paper 3: Buryat Buddhism has historically been tightly linked with the rural milieu. Since its spread in the 18-19th centuries, its temples and lamas were initially nomadic, although settled monasteries did form later to serve the nomadizing Buryat population. Buryat Buddhism was devastated in the 20th century by Soviet anti-religious policies: almost all of the monasteries were destroyed, Buddhist monks and lamas were disrobed or sent to gulags, lines of transmission of religious expertise were cut off. However, the recent post-Soviet decades have seen a vigorous Buddhist revival, (re)establishing its role in public and private spheres.

Paper 4: For nearly three decades, the Bnei haAdamah ‘Children of the Earth’ community has met annually at a multi-day wilderness encampment to celebrate “the shamanic feast of Passover” and creatively reclaim Hebrew earth-based “indigenous” ways of being through connection with nature, community, and sacred ritual. The ritual steps of the traditional Jewish Seder meal are deconstructed and reworked into an overarching framework of elemental guideposts for a 3-4 day exodus from the narrow/constraining Egypt of civilization in order to create sacred space as a temporary tent Village and return, at least for a brief shining moment, to the ways of earth-conscious ‘Boundary Crossing’ Hebrew ancestors in the Midbar (a term understood as both ‘Wilderness’ and ‘The Speaking Place’ of communing with Spirit).

Paper 5: In May 2019, the Santa Barbara Islamic Center opened its doors for the first time just in time for Eid al-Fitr. The first purpose-built mosque in Santa Barbara County and the only mosque for nearly 100 miles along the US 101 Freeway, the Islamic Center was intended as a space not only for Muslim prayer and education, but also as a location to interface with the broader Santa Barbara community through public lectures, interfaith events, and civic engagement.

Jaimie Luria, Christian Vannier, Kristina Jonutyte, Kevin Pittle, Lauren Smyth

3-095 [The Apocalyptic Isotope: Landscapes In Atomic Transition](#)  
Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

How does apocalypse manifest materially? When we think of nuclear disaster and fallout we think of sudden explosions and meltdowns—short and violent disasters: Hiroshima, Chernobyl, Three Mile Island, Fukushima. However, the truth of radioactivity is much slower and more insidious, places like

Richland and the Mayak nuclear weapon plants, which Kate Brown calls “slow motion disasters” (2013). The effects of these and other disasters, including continuous testing of nuclear weapons in Nevada, Kazakhstan, and Marshall Islands, attest to the degree to which the Cold War continues to influence the present day. The imaginary of the Cold War “arms race” is again present in the statistical models of irradiated landscapes that show overlaid “curves” of dead and infected bodies per nation.

This panel explores the manifestations of the last global apocalypse as a possible precursor to a new one by exploring the material and embodied experiences of radioactive politics on the bodies and landscapes of those at the fringes. Theorists of the Anthropocene posit many potential apocalypses—the most recent of these “Golden Spikes” is the Great Acceleration of the mid-20th century and the atomic age. This apocalypse was nuclear, dramatic, and world-encompassing—tying all life together into one shared temporality of potential doom and mutually assured destruction. Of course this was not the first apocalypse to occur on the planet, nor will it be the last. Still, the apocalyptic imaginary generated by the Cold War is unique in its speed and its planet-encompassing totality—the destruction not of one world but of all of them along with all life on earth.

Obfuscation, misinformation, paranoia and uncertainty about the effects of diffuse energies and unseen entities on the body flourish as conspiracies that the COVID-19 virus is spread via the radio frequency of 5G cellphone towers call to mind the American fear of fallout and conspiracies of nefarious government technologies. The fear and doubt sown by the radioactive tailings of the Cold War has congealed into a common affect through which our understanding of all subsequent apocalypses is filtered.

Drawing from scholarship across the discipline, our panelists ask: How might the unsettling of dominant scientific understandings empower community members to better care for “their home places” and bodies? Does the uncanny affect of radioactivity produce common materialities that can be read across politics and ecological assemblages? Can attention to the senses expand and challenge our notions of what constitutes “mass destruction”? How can attunement to the nuclear and non-Newtonian illuminate the ways in which colonial temporalities are still enacted in the classroom? Can attention to the reflexivity of the atomic age across divergent cultural registers render visible local articulations of global forms? This panel examines the particular materiality of the Cold War's apocalyptic affects in the context of new apocalypses and argues that critical attention to the atomic age and nuclear militarism continues to generate insights and understandings of war, ecology, colonial violence, and the discipline itself.

Jessica Madison Piskata, Jessica Madison Piskata, Barbara Rose Johnston, Sarah Fox, Jackie Seidel, Alison Dundes Renteln, Hiroko Kumaki, Saulesh YessenovaYessenova

### 3-100 Time, Space, And Landscape After Glissant

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

The work of Édouard Glissant has implications for anthropology and related disciplines on numerous fronts – from a delinking of identity and rootedness, to a refusal of universalisms, and a rethinking of cultural interchange as relay. In this session we take specific inspiration from Glissant's provocations related to temporality and landscape. The traverse of space and time envisioned by Glissant is not that “arrow-like” imperialist trajectory that seeks to conquer everything in its path. Rather he invokes

voyaging into an expanse where travelers are formed and transformed through relation. Nor is knowledge, in his thought, a penetration to the depths in order to grasp an essence. He proposes instead a poetic knowing that respects the opacity of peoples and worlds and explores an infinite diversity of surfaces. How might we incorporate Glissant's vision as we enact, describe, or imagine movements through time and space and across landscapes? How might his insights into temporal rupture/vertigo, circular nomadism, or territory without lineage, elicit alternative understandings of how humans encounter one another, other beings, and environments? How might a poetic geography that enfolds human stories with planetary materiality inform the creation of less hierarchical, less acquisitive, more inventive interactions with and within landscapes? Despite intensified awareness of the longer-than-human timescales of biological evolution and geological eras -- which reveal humans themselves, along with their historical epochs and territorial boundaries, as ephemeral beings -- social worlds seem to be structured according to ever more limited spatial and temporal frames, from the strengthening of borders to exclusionary articulations of identity and statically cartographic categories of landscape. This session asks whether and how Glissant's evocation of an aesthetics of chaos has the potential to defy regimes such as ownership, identity (national, species, ethnic), and territoriality, that currently constrain navigation of both time and space. What different human or more-than-human routes through time and space are enabled by Glissant's ideas? Papers in this session travel circularly, without aspirations of intellectual conquest, to explore poetic engagements of space, time, and landscape across several terrains including: the bushy, impenetrable Colombian landscape that historically served as both site of fugitivity, and inspiration for forms of life beyond the plantation and the state; a Caribbean island where the trees that dominate the landscape illustrate the island's continual reconstitution through its relations; animal sanctuaries where residents live and move orthogonally to species normativity and architectures of confinement; a British isle envisioned as a place of social and artistic experiment rather than an ethnonationalist enclave; and alternatives to the spatiotemporal framings of area studies that racialize world history, literature, and culture. Following Glissant, we seek to disrupt persistent colonial projects of teleological history and territorial control to articulate more just and imaginative negotiations of time, space, and landscape.

Jean M Langford, Lorenzo Granada, Carlo A. Cubero, Stuart McLean, Travis Workman

### [3-105 Unsettling Labor And Advocacy](#)

Oral Presentation Session (In-Person)

Society for the Anthropology of North America

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: Burnout and compassion fatigue generate significant, adverse consequences for healthcare providers which, in turn, deleteriously impact the quality of care provided to their patients. Community health workers, a type of frontline, nonclinical health worker who typically come from the communities they serve, increase access to health services and serve as a bridge between marginalized communities and biomedicine.

Paper 2: People in South Central Los Angeles, a predominantly low income BIPOC area, have suffered from the effects of structural racism and predatory economic relationships for decades. The COVID-19

pandemic exacerbated the hardships of community members living on the economic margin and working in essential industries as they lost crucial income and also suffered high rates of infection and death due to workplace exposures and overcrowded housing.

Paper 3: In the year 2000 the faculty of the liberal arts college where we teach, a small, elite institution in Central New York, voted to do away with distribution requirements in favor of the Plan for Liberal Education, what is now called the Open Curriculum. In place of requirements, the faculty agreed to strengthen the advising system of the college, offer sophomore seminars entailing interdisciplinary collaboration between faculty, and require of every student a senior project.

Paper 4: In the late 1960s, the Black freedom struggle unsettled the power bloc that governed Memphis, Tennessee. Black labor militancy was central to this struggle. The sanitation workers' strike of 1968 brought Martin Luther King to the city, where he was assassinated. The year before, employees (mostly African American women) at a brand-new RCA electronics factory launched a successful wildcat strike.

Paper 5: The law-breaking US military veteran is a figure of both sympathy and fear in US public and policy discourses. This figure has deep historical and cultural roots, and in the present moment is firmly embedded in a moral economy of civilian indebtedness to and "support" for veterans and a presumed causal linkage between military service, psychological trauma and mental illness, and destructive law-breaking behavior.

Ryan Logan, Cynthia Strathmann, Chenyu Wang, Nicholas Welna, Kenneth MacLeish

### [3-110 Unsettling The Landscape Of Us Birth: The Continuing Impacts Of Birth As An American Rite Of Passage](#)

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

This session celebrates the publication of the third edition of Robbie Davis-Floyd's *Birth as an American Rite of Passage* (1992, 2003, 2022)—a classic text in feminist theory that has unsettled the landscape of US birth. Challenging normative assumptions that the processes of pregnancy, birth, and the postpartum period constitute a female-oriented rite of passage, Davis-Floyd shows that, in the post-industrial technocracy, birth has been transformed into a masculinized initiatory rite of passage that enacts core technocratic values based on (pseudo-)science, technology, patriarchy, and institutions, placing these over the interests of families, birthing people, and the honoring of human rights in childbirth. In particular, Davis-Floyd analyzes how the standard procedures of hospital birth, such as "the prep," IV insertion, and the usually unnecessary use of continuous electronic fetal monitoring constitute rituals designed to enact and transmit the core values of the US technocracy as they transform the normal physiology of birth into a dysfunctional mechanical process in need of constant technological surveillance and intervention.

Yet, as Davis-Floyd shows in this new edition, the landscape of contemporary US birth has been undergoing multiple humanistic changes, including the presence of partners and, increasingly, doulas at

birth; the dropping away of out-of-date procedures/rituals such as pubic shaving, enemas, and episiotomies; and the inclusion of birthing people in shared decision-making. Even so, the US cesarean birth rate remains at its medically unnecessary longstanding rate of 32%, and the ritualized use of the electronic fetal monitor—which Davis-Floyd identifies as the primary symbol of technocratic birth—remains ubiquitous, despite the large body of scientific evidence arguing against its routine use.

Two generations of reproductive anthropology students have been raised reading the earlier editions of this groundbreaking book. The papers in this session will illustrate the multiple uses to which the book has been put; its meanings to its thousands of readers; and the impacts it has made in changing women's birthing expectations and experiences.

Melissa Cheyney, Alma Gottlieb, Robbie Davis-Floyd, Liora Goldensher, Ariana Thompson-Lastad, Harriet Phinney, Jessica Harrison

### 3-115 Unsettling Waterscapes: Visualising Change In Material Relations With Water Oral Presentation Session (In-Person)

Anthropology and Environment Society

08:00 AM to 09:45 AM

Anthropology has an important role to play in articulating the culturally diverse ways in which people materialise their beliefs and values in relation to water. This panel explores communities' relationships with fresh and saltwater bodies, and considers how local responses to environmental change are expressed through art and material culture, as well as through larger-scale material interventions.

Societies demonstrate very different ways of engaging with water and the non-human domain. Some are flexible in accommodating variations in water flows and the multifarious needs of ecosystems, while others seek to impose more instrumental methods of 'command and control' in order to prioritise human needs and interests. But rivers and oceans resist physical coercion, and material efforts to realise notions of stability have often created higher levels of vulnerability to floods, drought and pollution. Many aquatic ecosystems are now so disrupted by human activities that they can no longer function properly, and anthropogenic climate change is bringing rising sea levels and more volatile and uncertain water flows.

There are some real differences in priorities. Many indigenous communities are seeking to protect their homelands from the outcomes of choices made by colonial settler societies. Counter-movements concerned with social and ecological justice are questioning the wisdom of commitments to growth and development that externalise their costs to less powerful human and non-human communities. Societies all around the world are being forced to confront the impacts of overly instrumental engagements with land and water, and to consider how to 'unsettle and transform' exploitative and unsustainable practices.

One of the key challenges in addressing these issues is to make visible the connections between different scales of environmental engagement. How do the choices made in engaging with local waterways and marine areas translate into the larger anthropogenic effects emerging in regional and global ecosystems? How are they expressed at a micro-scale, in art and material culture? Because the physical properties and behaviours of water, and its essentiality to all life forms, are consistent at every scale, it Water readily illustrates how particular beliefs and values are expressed at different spatial and temporal scales because the physical properties and behaviours of water, and its essentiality to all life



forms, are consistent at every scale. It is clear that efforts to shift values and practices in a more sustainable direction must also be multi-scalar in their form. A useful way to elucidate these issues is to consider the material culture, at local levels and in larger managerial endeavours, that manifests particular relationships with water.

The panel therefore aims to encourage conversations between the visual anthropologists and museum specialists focusing on art and material culture relating to water, and environmental anthropologists interested in water infrastructure and engineering. By bringing these groups and their scholarly approaches together, the panel will explore commonalities and differences in hydrosocial relations across scales and contexts.

It will ask how different cultural groups are meeting the challenges of unsettling environmental changes, and what they can learn from each other in striving to create more convivial interactions with the land and waterscapes on which we all depend.

Franz Krause, Veronica Strang, Howard Morphy, Frances Morphy, Jeanne Féaux de la Croix, Joshua Bell, Jilda Andrews, Penny Harvey

### 3-120 Where Are The Women From Indigenous Asia In Anthropology?

Roundtable / Town Hall (In-Person) Executive Session

Executive Program Committee

08:00 AM to 09:45 AM

In June of 2021, letters between geographer Mabel Gergan and anthropologist Dolly Kikon sharing their (de)colonial stories were published in RAIOT, a bilingual webzine from Meghalaya in India. It was an experiment—the two in conversation about their experiences as tribal women from the Northeast/ Himalayas in the Euro-Western academy. This exchange was much awaited and appreciated by members of Asian Indigenous communities who seldom see themselves reflected in academia. Their stories of growing up with stories of spirits and curses, the feeling of utter confusion and insecurity in grad school seminars, the feeling of liberation and freedom in finding value in one’s own voice, and the beautiful friendships and mentors that offer comfort and support resonated with the body and soul.

Following that, the panelists in this roundtable session ask, where are the women from Indigenous Asia in anthropology? Our question is literal and metaphorical. If we are to build a future of anthropology through an internal reflection and articulation of decolonizing and unsettling of anthropological foundations, it must recognize the positionality of women from Indigenous Asia. It must engage in continual conversations that embrace multitudes of unsettling discourse that we will discuss in this panel that defines our presence, not just a reaction to the current moment in time. It must create space for each of our stories of “unsettled landscapes,” as a concrete step to collectively ensure the discipline’s accountability to the communities and public discourses we have, and continue to impact.

We are mothers, sisters, daughters, wives, relatives, scholars, feminists and settlers on stolen land. We carry with us the “boundless love” Dory Nason (2013) describes, the kind that Indigenous women have

for their families, their lands, their nations, and themselves as Indigenous people. Our presence is political. Our research is emotional. It unsettles the spaces we occupy, just as the spaces unsettle us.

Each of the panelists specializes in different aspects of Indigenous Asia. Dolly Kikon focuses on extraction, militarization, development, human rights, migration, gender and political economy. Mabel Gergan focuses on postcolonial environmentalism, Tribal/ Indigenous theorization, anti-colonial politics, and race and ethnicity in South Asia. Aynur Kadir focuses on global indigeneity from the Uyghur in China to Coast Salish and Six Nations in Canada, transnational Indigenous diplomacy, and the safeguarding and revitalization of languages and cultural heritage through digital technology and collaborative initiatives. Pasang Yangjee Sherpa's research, writing, and pedagogy focuses on climate change and Indigeneity among Himalayan communities, guided by the question: How do we live in the midst of dying?

We organize this panel with our audience in mind, particularly the next generation of anthropologists, so they may re-examine anthropological traditions of studying the other—Lepcha, Naga, Sherpa, and Uyghur. English is not our first, second or even third language. This presents a unique set of challenges and opportunities within academia that often go unaddressed within the discipline. We are particularly invested in the conversation of care, community, and justice so we may prepare ourselves and our students for the unsettled career in anthropology. We consider community and care as prerequisites for cultivating spaces where justice can flourish.

Pasang Sherpa, Dolly Kikon, Mabel Denzin Gergan, Aynur Kadir

### 3-125 Women And Drug Use In A Cross-Cultural Perspective

Oral Presentation Session (In-Person) Cosponsored Session

Society for Anthropological Sciences

08:00 AM to 09:45 AM

Women's drug use patterns and treatment experiences vary considerably across cultures yet share common themes across social-ecological and biocultural levels. From a cultural standpoint, women often report community-based stigma, lack of support, and intimate partner violence as factors that impede their treatment-seeking or motivate their continued drug use. Other studies have shown that prolonged trauma throughout the lifespan contributes to addiction and lack of community support in seeking care. From a biological perspective, women's drug use varies across the life course due to selection pressures that have shaped reproduction; for example, pregnant women often report abstaining from psychoactive substances more often than non-pregnant women. This pattern of drug use and abstention aligns with the maternal-fetal protection model, which posits that psychoactive substances can have teratogenic effects on developing fetuses. Because of these harmful effects, biological females have evolved physiological traits such as aversions, nausea, and vomiting to prevent or remove harmful toxins during pregnancy. While these approaches to women's drug use shed light on social-ecological and biocultural factors that shape women's choices to seek out drugs, current research lacks a cross-cultural comparison of the shared experiences and patterns of women's drug use. The aim of the proposed oral panel is to therefore reveal convergent and divergent patterns of drug use and drug treatment experiences among women in a cross-cultural perspective. The papers presented in the panel examine the following themes: cultural reasons why women seek psychoactive therapeutic treatments (Harris); how social violence that accumulates over the life course leads to the invisibility of

adult women who engage in illicit drug use in the United States and India (Gupta; Syvertsen and Pollini); the role of decriminalization of drug use and how this alters women's treatment experiences (Eaves); ways women self-medicate with opiates to cope with social-ecological challenges (Alama); and biocultural influences on drug use in women (Alvarez et al; Rinks and Roulette; Roulette and Kopels). Findings from this panel will contribute to theoretical and applied approaches to better understand the motivations and challenges women experience in seeking drugs, and pathways forward in describing and researching women's drug use cross-culturally.

Caitlyn Placek, Shana Harris, Jennifer Syvertsen, Emery Eaves, Mădălina Alamă, Tiffany Alvarez, Sugandh Gupta, Casey RouletteRoulette, Drake Rinks

### 3-118 Anthropology Of The Calling

Oral Presentation Session (In-Person)

General Anthropology Division

08:00 AM to 09:45 AM

What does it mean to be called to a life project or mission? What does the experience of having "a calling" entail, unsettle, or make visible? Pursuing a calling today often involves engaging with the complex entanglements of secular and religious grammars in modernity. Such complexity is encapsulated by Max Weber's concept of "Beruf"—a German word that condenses notions of professions, vocation, and divine providence—deployed in Protestantism and the Spirit of Capitalism as well as in his essays on science and politics as vocations. As a form of ethical interpellation, a calling might entail a transcendental limit to moral deliberation and agency, as in Luther's "Here I stand. I can do no other." Or it might be encompassed reflexively and authoritatively by traditions and institutions, becoming typified. It might also reinforce widely shared moral codes or introduce change, discontinuity, anxiety, and conflict. While several frameworks can be mobilized to help us understand various forms of callings (together with their social and political implications), the calling has not yet emerged as a robust object of comparative anthropological inquiry.

In order to explore the analytical space that an anthropology of the calling opens up, this session revolves around the following questions. How different models of/for the calling define human agency vis-à-vis transcendence, immanence, and imminence? How is the calling felt and authenticated at an embodied level? What role spirits and divine entities play in human efforts to follow (and eventually fulfill) a calling? How does responses to a calling articulate the ontological and ethical predicaments of religious and secular times, including social commitments related to economic life, law, politics, gender, sexuality, or kinship? Panelists will tackle these questions through ethnographic engagements with various religious traditions—Christianity, Islam, African Afro-diasporic religions, and Buddhism—in different geographical settings: Latin America, Asia, Africa and the Middle East. Each paper will focus on specific understandings of the calling, as well as on the practices, experiences and commitments that it sets into motion. Special attention will be paid to the distinctive sensorial and moral economies associated with the calling as well as the possible tensions and complementarities vis-à-vis secular entities, such as the state and the market, endowed with their own interpellative force.

Bruno Reinhardt, Benedikt Pontzen, Neena Mahadev, Miriam C M Rabelo, Candace Lukasik, Michael Lambek, Jean-Michel Landry

3-119 Bad Habitus Revisited: Toward An Anthropology Of The Multimodal  
 Oral Presentation Session (In-Person) Invited Session

Society for Visual Anthropology

08:00 AM to 09:45 AM

Continuing in the trajectory to “expand beyond Eurocentric, colonialist, and ableist ways of doing what we do, with or without technology” (Chin 2017: 541), we seek to re-engage a conversation from half a decade ago (Takaragawa et. al. 2019) towards more substantive academic engagement. Five years ago we asked: How do technologies work, how are they produced, by whom, and under what conditions? Can multimodal anthropology address technological democracy in an era where it is largely agreed that the internet has failed to increase or produce democratic conditions? What does multimodal anthropology fail to recognize? How does the use of increasingly ubiquitous new technologies in anthropological praxis subsequently elide issues of power, resource equity, and representation?

For this panel and a companion online exhibition we invite presentations of new works and perspectives critically engaging multimodal methodologies and frameworks to expose and disrupt deeply embedded knowledge and power hierarchies while also making space for ways of knowing otherwise. As we have previously argued, although the multimodal in anthropology may challenge dominant modes of authorship, expertise, capacity, and language, there is nothing inherently liberatory about this paradigm. Following our call for an anthropology of the multimodal (Smith and Hennessy 2020) that may use research-creation—emergent and hybrid artistic-scholarly methodologies (Loveless 2015) that include art-led and practice based research—we seek participation in this session and online exhibition from artists and scholars whose works interrogate the material and discursive implications of multimodal anthropology as embedded within technoscience.

Building on Sara Ahmed’s (2007) concept of bad habits and Pierre Bourdieu’s (1988) habitus, we identify that multimodal anthropologies run the risk of reproducing and reinforcing a problem of bad habitus. Multimodal anthropologies can just as easily reinforce existing power structures by making recourse to techno-fetishism or by dressing up neocolonial practices of extraction, inclusion, and appropriation in new language. Mobilizing the multimodal in the service of anthropology we must bear in mind its position vis-à-vis global capitalism and the reproduction of social forces that continue to reinforce cultural imperialism, neo-colonialism, and oppression. Therefore we invite submissions that investigate and represent what multimodal approaches to knowledge production privilege and what they strategically deny.

Ahmed, Sara (2007) A Phenomenology of Whiteness. *Feminist Theory* 8 (2):148-168.

Bourdieu, Pierre (1988) *Distinction: A Social Critique on the Judgment of Taste*. University of Chicago.

Chin, Elizabeth (2017) On Multimodal Anthropologies from the Space of Design: Toward Participant Making. *Multimodal Anthropology Section. American Anthropologist* 119:(3) 541–543.

Loveless, N. 2015. Towards a Manifesto on Research Creation. RACAR : Revue d'art canadienne / Canadian Art Review. 40(1): 52–54

Smith, T., and Hennessy, K. (2020) Anarchival Materiality in Film Archives: Toward an Anthropology of the Multimodal. *Visual Anthropology Review* 36(1):113-136.

Takaragawa, Stephanie, Trudi Lynn Smith, Kate Hennessy, Patricia Alvarez Astacio, Jenny Chio, Coleman Nye, and Shalini Shankar (2019) Bad Habitus: Anthropology in the Age of the Multimodal. *American Anthropologist* 121(2): 517-524.

stephanie takaragawa, Smith Trudi, Kate Hennessy, Gill Harjant, Maryam Kashani, Gabriel Dattatreyan, Arjun Shankar, Patricia Alvarez Astacio, Mary Gray, Nadege Nau, David Gaertner, Daisy Rosenblum  
Vanessa Campbell

### 3-121 Being Indigenous In Times Of Pandemic And Extractivism

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: In Brazil in early 2020, Indigenous organizations and communities leapt into action to organize responses to the pandemic. Working against the backdrop of governmental hostility, neglect, and constraints on public health, Indigenous groups pivoted to quickly develop a national emergency plan, produce visual materials to educate their communities about the virus, and coordinate pandemic-focused protests.

Paper 2: This paper explores the food sovereignty practices present in the Mexican indigenous community of Santa Catarina Minas in the face of the COVID-19 crisis. From the year 2020 to the present, indigenous communities across Latin America have suffered disproportionately throughout this health crisis due to various pre-existing factors such as limited access to medical services, consequences associated with extreme poverty, the deficiency of effective governmental support, and geographic isolation, among others.

Paper 3: In the face of increasing pressures on their lands and resources, the concept of Free, Prior, and Informed Consent (FPIC) has emerged as a key tenet of Indigenous rights, with some scholars describing it as fundamental to Indigenous People's social and economic self-determination. But as the concept has been incorporated into numerous international legal mechanisms, national laws, policies of multilateral and investment organizations, and codes of conduct of NGOs and businesses, the forms and functions of the language around FPIC have multiplied.

Paper 4: “The Spirit of Oil and the Rights of Nature: Resisting the Resource Logics of Extractivism” draws upon my ethnographic research conducted with Indigenous and ecofeminist movements against extractivism in Ecuador. I examine articulations of the Latin American discourse of “extractivismo,” by plurinational indigenous movements living on the frontlines of resource extraction in Ecuador, and the resistance of the transnational networks of indigenous and environmental movements across the Americas and the Global South, as well the alternatives to extractivism proposed by my Ecuadorian interlocutors.

Paper 5: This paper explores the role that the promotion of health, environmental protection, and the indigenous epistemology of Buen Vivir are playing in the peacebuilding efforts of civil society in Colombia. This research has taken place in the context of the implementation of the 2016 peace accord between Colombia and FARC and the respective transitional justice process.

Paper 6: In 2018, Andrés Manuel López Obrador (AMLO) became the president of Mexico. Controversy, skepticism, and hope marked the victory of the Movimiento Regeneración Nacional or MORENA (National Regeneration Movement), his new party, which had promised fundamental transformations in the country’s political and economic systems.

Beth Conklin, Ivy Rieger, Katie Foster, Nicholas Carby-Denning, Vivian Laurens, Claudia Zamora-Valencia

### 3-122 Black Activism In Latin America And The Caribbean

Oral Presentation Session (In-Person)

Association of Black Anthropologists

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: This paper reflects on changes in Black activism, particularly in Black women’s activism in Salvador, Bahia, Brazil, over the past 25 years. From 1995-2020, Black organizations protested through two national marches, and Black activists organized locally worked tirelessly against Black genocide, anti-Blackness, and racial apartheid in Brazil.

Paper 2: In 2012, a graduate student at Stanford University studying languages and literature helped organize and bring the Suzanne Comhaire-Sylvain (1898-1975) papers to Stanford Libraries for research, curation, and preservation. Suzanne Comhaire-Sylvain was Haiti’s first Black woman anthropologist.

Paper 3: This paper details part of the contemporary debate on historical inequalities, racism, and epistemic exclusion embedded in the context of Colombia's armed and state violence. I paid particular attention to Black women survivors' testimonies and lived and subjective experiences to show how they offer a novel and fresh insight into our understanding of the intersections between racism, patriarchy, and armed conflict.

Paper 4: The transnationalization of human rights reached a decisive turning point in the 1990s, with the introduction of affirmative action policies for historically discriminated groups in several countries. In Brazil, the combination of international and national factors paved the way for the adoption of racial quotas in the first Brazilian universities in the early 2000s.

Paper 5: Salvador da Bahia is central to Brazil's past, present, and future. In the national imaginary, it is prominently represented as a colonial and premodern city that provides the African culture and heritage which is then funneled into a contemporary mestiço present. For this reason, Salvador is instrumental to Brazil's racial democracy mythos that Brazilians are not Black or white, but part of a harmonious nation of racially mixed peoples.

Regina Roberts, Kenneth Williamson, Castriela Hernandez Reyes, Camille Giraut, Bryce Henson

### 3-123 Broadening The Landscape Of Linguistic Anthropology: Part I

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

Drawing from chapters in the forthcoming *New Companion to Linguistic Anthropology*, this two-part panel and roundtable discussion will explore new directions in linguistic anthropology, specifically addressing how the field has reworked classic linguistic anthropological concepts and methods in response to political, social, and technological developments over the last several decades. This includes 1) continuing to both question and assert the relevance of community as a unit of analysis; 2) tracing the temporal and spatial contours of interaction in a globalized, mediatized world; 3) emphasizing the role of the senses and experience in language; and 4) renewing commitments to engaged linguistic anthropology in a time of ongoing crisis.

Providing examples from ethnographically-grounded linguistic anthropological research, the presentations in Part I will propose anthropologically-informed perspectives for addressing digital literacy inequities that emphasize practices over skills and foreground the communicative and affective aspects of such practices; retheorize engaged linguistic anthropology as characterized by researcher life-cycles and research trajectories that cultivate ongoing relationships and mutual accountability with communities; analyze the sensory, experiential, and affective contours of human connection, both with one another and material culture; and interrogate models of language mixing, contact, and revitalization within varied socio-political landscapes.

This diverse set of presentations broadens how linguistic anthropologists have traditionally understood, defined, and analyzed language in a variety of ways. First, the presentations recalibrate and innovate existing tools for analyzing talk-in-interaction to more accurately and informatively capture the experiential, sensorial, and affective components of interaction, especially given newly developed genres and media that have arisen from technological shifts of the 21st century. On the more "macro" side of the spectrum, these presentations also problematize the ontology of language as an "object" of analysis (Nakassis 2015), retheorizing the ways in which researchers and activists delineate what counts as (a) language in particular socio-political contexts and how such accounting affects communities of speakers and their language practices. All of these discussions of language, what it is (or isn't), and how linguistic anthropologists study it stem from commitments to addressing and challenging inequities and

to broadening the role of linguistic anthropology in social justice efforts. By continuing to expose ways in which language is social action, these presentations further Paz's call to "reach new audiences" and assert to the world outside our field that we are "impossible to ignore" (2019: 280).

Robin Riner, Rachel Flamenbaum, Jocelyn Ahlers, Asta Cekaite, Sean O'Neill, Lourdes de Leon, Kate Riley, Jan HauckHauck, Rachel George

### 3-124 Economic Alternatives

Oral Presentation Session (In-Person)

Society for Economic Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: The core of this paper concerns an interrogation of pastoral risk and its linkages to emerging forms of inequality and governance through an index-based insurance scheme in Mongolia. I aim to explore framings of risk and the productive effects of risk-making through three thematic veins: 1) the naturalization of risk through the actuarial side of insurance; 2) basis risk – or when ownership and risk are decoupled; and 3) trust and risk – or how trust frames the social relationships involved in insurance and, in turn, transforms socialized risk into financialized governance.

Paper 2: The Comox Valley local exchange trading system (LETS) was a pioneering system of local complimentary currency formed on Vancouver Island in the 1980s. This paper argues that LETS systems are a hybrid mode of exchange that contain elements of both market liberalism and systems of reciprocity based on gift exchange.

Paper 3: With their signature red sweaters and bright red .308 bolt action rifles, Canadian Rangers became an established military presence in some of Canada's most remote regions. Due to their geographical location and the unique living conditions, most Canadian Ranger patrols are comprised of predominantly Indigenous personnel who use skills accrued from generations of living on the land to be the eyes and ears of the Canadian state.

Paper 4: In France and other industrialized countries, environmentally friendly alternatives, such as organic farming and ecological construction, have been around for about 50 years. However, despite environmental urgency and increasing recognition, they struggle to become mainstream.

Paper 5: From Gramsci's "new man" to Gandhi's "be the change you wish to see," activists have long been committed to changing our subjectivities as a component of changing our societies. This paper asks how anthropological insights on subjectivities, sociocultural change, and the workings of power can enrich social movements seeking to create non-capitalist futures.



Paper 6: 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.

Daniel Murphy, Brayden Blacklock, Bianca Romagnoli, Ieva Snikersproge, Brian Burke, Kelly McKowen

### 3-130 [Abracadabra: Unsettling Ethnographic Focus Mid-Career To Welcome Inquiry Transformations](#)

Conversation or Debate (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

Trained in the ethnography of education is more than just training in an inquiry method but also sites, subjects, relationships, and fields of inquiry. Accomplished ethnographers of education often strive to find depth of understanding in a particular field of study. From U.S. bilingual K-5 education, bilingual/anti-racist teacher preparation, adult education ESL students and issues of globalization, studying U.S. adult students of Spanish in Mexico, understanding the perspectives of queer educators and students, centering multilingualism in the French foreign language classroom—these are some of the many long standing foci held by ethnographer scholars on this panel. What happens when scholars actively engage in change? How and where does an educational ethnographer seek and find permission to unsettle focus, location, ethnographic modality, and even epistemology? Increasingly, scholars turn to more and varied innovations to enhance the quality and direction of their inquiry and analysis. Reflecting on ethnographic mentors who have successfully engaged in significant changes in their scholarship and scope of work (e.g. Behar, 1996; Gottlieb, 2008; VanMannen, 2011; Narayan, 2012; Rosaldo, 2013), each panelist will discuss turns that have unsettled their identities as experts in specific areas of study and examine how, why, and to what end.

Manka Varghese, Melisa Cahnmann-Taylor, Maya Smith, Char Ullman

### 3-135 [Anthropological Theory For The 21St Century: Unsettling The Canon](#)

Roundtable / Town Hall (In-Person)

Association of Black Anthropologists

10:15 AM to 12:00 PM

This roundtable brings together scholars advancing anti-colonialist, anti-racist, and abolitionist theories to consider critical pasts and potential futures of anthropological theory. In particular, we ask participants to consider how the contributions of underutilized theorists (e.g. DuBois, Betsch Cole, Ortíz, Hau’ofa, Medicine, Mullings, Mahmood, etc.) offer connections to contemporary critical anthropology informed by scholars working in Black, Indigenous, and Undocumented theoretical traditions. By inviting junior and senior anthropological theorists in conversation – including Lynn Bolles, Dana-Ain Davis, Ryan Cecil Johnson, Milena Melo, Bernard Perley, and Alaka Wali - we draw greater attention to the historical

contributions and current relevance of critical anti-racist and anti-colonialist scholarship in anthropology.

Ruth Gomberg-Munoz, Ryan Cecil Jobson, Alaka Wali, Augusta Lynn Bolles, Bernard Perley, Milena Melo Tijerina, Keri Brondo, Dana-Ain DavisDavis

### 3-140 (Dis)Placing The Dead, (Un)Earthing The Truth: The Politics Of Death, Graves And Grief

Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

What is the role of anthropologists in uncovering contested pasts? How do we stand at the material and immaterial thresholds that separate us from the dead and the disappeared? This panel explores the implications of undoing improper burial, marking and unmarking landscapes of absence and disappearance, and revealing previously stable landscapes as newly disturbing. The panel questions the role of imagination and images in the practices of unearthing, uncovering, marking, and revealing that we witness and participate in through our work. What is the nature of the truth being sought, and to what lengths can we take these practices?

Some critical histories of anthropology hold its humanist quest for knowledge in contempt, particularly those characterized by the rather unseemly practices of digging up and disturbing the dead in the name of documenting the diverse rituals of saying goodbye, and the subsequent modes of preserving these sinewy truths behind glass. Yet if we see these practices of uncovering, exhuming, and accumulating of bodies and their belongings themselves as ritualistic forms of gaining knowledge from the dead, what can we learn about our own disciplinary relationship to the unknown and what could this tell us as a sublated sensibility about our own mortality?

The stakes of such questions are given sharper relief through the ethnographic contexts, many times ironic and paradoxical, that the participants of this roundtable engage with: First Nations in Canada seeking out archaeological expertise to find the missing bodies and truths of their children long since past; post-Civil War psychiatric hospital workers and inhabitants uncannily seeking paths to healing the traumas of war at the site of Indigenous North American earthworks and burial in the U.S.; collectives of families looking for the remains of disappeared loved ones feared lost to the narcostate's clandestine burial grounds of Mexico; family members of victims of Soviet political repression marking and memorializing the space of arrest in the city of St. Petersburg; a video artist dredging the depths of Colombian rivers that have become watery mass graves over years of armed conflict, searching for a poetic and political image of the nameless dead; a journalist's encounter with re-burial ceremonies in post-war Bosnia-Herzegovina and how commemoration and memorials forge a liminal mediation between life and death, "transitional justice" and violence; or how Italian landscapes of postindustrial toxicity are purified through forced exhumations and dislocations of bodies from their burial grounds, thus troubling the relations to the dead with toxic uncertainties.

In all of these scenarios anthropologists and other disciplinary cousins are finding new objects of study, such as new forms of collective meaning-making around grief, mourning, healing, memorialization and repair that are created in response to unsettled, interrupted, deferred and denied rituals of mourning. In these processes, our own truth-making procedures gather and crowd with others and groan under the pressures of intermingling taboos, rituals of memory and forgetting, and, especially, the dead, as they are (mis)placed in the landscapes of our minds, cultures, and soils.

Leslie Sabiston, Grégoire Hervouet-Zeiber, Marina Alamo Bryan, Jasmine Pisapia, Anna Blume, Lee Douglas, Gwynne Fulton, Joscelyn Jurich

### 3-155 Broadening The Landscape Of Linguistic Anthropology: Part II Roundtable / Town Hall (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

Following the oral presentations of Part I of this panel series, this roundtable will draw from chapters in the forthcoming *New Companion to Linguistic Anthropology* to provide extended discussion about the exciting new directions linguistic anthropology has taken in the 21st century, including the persistence, elaboration, and transformation of foundational concepts and methods of the field. This roundtable discussion will focus specifically on ways in which material conditions and historical events shape and constrain the field's methods and theories. We are seeing in anthropology more generally that what once was considered "applied" or "engaged" anthropology is now becoming the standard of practice for anthropological research. Panelists will thus also address the increased push within linguistic anthropology to marry theory and practice, and to examine critically how the two have been mutually shaped within particular socio-political configurations.

Panelists will discuss topics including how concepts for understanding language and meaning familiar to linguistic anthropologists, such as indexicality and performance, can be shifted in more intersectionally-minded directions; how tracing the semiotic processes that produce social dramas can bring into focus ongoing, implicit social tensions arising from complex historical relationships; how models for analyzing the variegated dimensions of interaction, such as multimodality, continue to develop and change, especially in response to emerging technologies and mediatizations; how language is inextricable from critical processes currently in the public eye, including environmentalism, decolonization, and communicative justice and health; and how social and linguistic inequities are co-produced through shared ideological labor.

Living through events of the past decade has challenged linguistic anthropologists to urgently rethink some of our foundational concepts and topics of inquiry, such as speech community; indigeneity; literacies; language, gender, and race; as well as rework frameworks for analyzing "multimodal" interaction when such interaction is increasingly taking place within and between virtual and digitized spaces and temporalities. The panelists on this roundtable bring a wealth of experience conducting ethnographically-grounded research on these topics and are voices on the forefront of broadening the landscapes of linguistic anthropology, in part through pushing us to build bridges across anthropological sub-disciplines.

Robin Riner, Kristina Wirtz, Keith Murphy, Samira Ibnelkaid, Jennifer Reynolds, Lal Zimman, Paul Kroskrity, Charles Briggs Rachel George, Barbra Meek

### 3-160 Emergent Collaborations: Unsettling Archaeology, Radically Reorienting The Discipline

Roundtable / Town Hall (In-Person) Invited Session

Archaeology Division

10:15 AM to 12:00 PM

In the wake of the murder of George Floyd, and the deep inequalities revealed by the global pandemic, calls to remake anthropology – to unsettle the anthropological landscape – have abounded. In addition to new visions of the discipline – what it has done, what it could do, what we should let burn, what new forms we should allow to flourish – this transformational time has given rise to new kinds of collaborations, cutting across the hierarchies that have defined the discipline and creating common cause among scholars and communities anthropology has left out.

In this roundtable discussion, we explore the lessons to be learned from an unusual meeting of differently positioned actors: an emergent collaboration among the Society of Black Archaeologists, Indigenous Archaeology Collective, SAPIENS, Wenner-Gren Foundation, and the Cornell Institute of Archaeology and Material Studies. This core collaborative has grown to include various projects, a range of anthropology funders, and launched the Archaeology Centers Coalition - a group of 26 faculty from 16 different North American Universities, including the directors of 11 archaeology centers. This collaboration was born out of a groundbreaking webinar series “From the Margins to the Mainstream: Black and Indigenous Futures in Archaeology,” which included 9 webinars that attracted over 10,000 viewers from July 2020 through April 2021. The collaboration has since worked on three interconnected fronts. First, celebrating new stories, which has included organizing a nine-part webinar series, and then a podcast on Black and Indigenous futures in archaeology that has reached 30,000 listeners to date. Second, increasing inclusion by bringing together the Archaeology Centers Coalition to explore how to transform academic programs to support Black and Indigenous students and scholars seeking to change the stories archaeology tells and remove deeply ingrained roadblocks to inclusion. And, third, shifting funding priorities, which has included bringing together representatives from foundations and government agencies that support anthropology and archaeology to explore better ways both to promote equity in funding and create grant programs with the potential to result in lasting change.

The events of 2020 made it possible for people who might not otherwise be in conversation to shed light on the hidden and blatant ways power differentials are reproduced in the discipline: from program officers to full professors to students to community members, whose own stories have all too often been silenced in archaeological work. Panelists will discuss the origins of their collaboration, the challenges they have confronted, how they are seeking to sustain forward momentum for these initiatives, and what insight this case might provide for other anthropologists working for disciplinary change.

Danilyn Rutherford, Chip Colwell, Justin Dunnavant, Ayana Omilade Flewellen, Sara L. Gonzalez, Ora Marek-Martinez, Adam T. Smith, Yoli Ngandali

### [3-165 Entanglements With Debt From The Middle East](#)

Oral Presentation Session (In-Person)

Middle East Section

10:15 AM to 12:00 PM

How can scholars of the Middle East make sense of the entangled relationship between community building and debt as manifested in different technologies of care, policing, citizenship, and communal politics? This panel brings together scholars working on/from the Middle East, to consider how

indebtedness, conceptualized broadly, comes to entangle the lives of ordinary citizen-migrants in networks of mutuality and toxicity that not only orders their precarious presents, but also future notions of good citizenship and benevolent governance.

Debt is not only a social and economic bind or commitment, but more than that it is a temporal one; a faithfulness to the past, and an obligation to the future. This temporality then comes to be reflected in the multiple “transactional orders” (Bloch and Parry 1989) through which relations of giving and exchange come to be animated. This peculiar functioning of debt often relies on a hold of the future primarily by a promise (to pay back or reciprocate) and an alliance formed within the present. That is what renders indebtedness constructive in unexpected instances and endows it with future potentialities. What expectations of the future do present relations of debt, and indebtedness, come to enunciate?

Yet, it is because of these temporal commitments that debt has often been approached as toxic and malicious; as a spatiotemporal displacement. Indeed, anthropological literature on debt has often rendered it as a condition or practice to be evaded, a specific interpersonal relationship that is usually experienced through the paradigm of sovereignty and dependency (Peebles 2020), loaded with long-term non-contractual obligations that hinder one’s own self-fulfillment and self-sufficiency. How can we think of indebtedness not as malicious or destructive, a burden to be transgressed, but rather as a necessary practice of solidarity and community building, as well as a tool for self-development?

The alternative and grounded forms of indebtedness that we engage with here contributes a different picture. Questioning the fixation on reciprocity and return, we ask how indebtedness can be seen as a necessary condition for community building and ethical citizenship. To be indebted, as we approach it in this panel, is to form communities of mutuality, to build horizontal solidarities, and to grid one’s life with/against the state (Jansen 2014). By bringing together ethnographic research with a regional focus on the “Middle East,” our panel engages with current entanglements between neoliberal images of agency and subjectification (Gershon 2011), and long-established but always fragile frameworks of indebtedness and moral action from the vantage point of ordinary peoples and communities. Simultaneously, we attend to the ways in which debt can offer a common ground and become a tool for community building, either through sharing the debtor’s guilt or gratitude, or aspiring for a common future, free of debt. In emphasizing the regionality of the panel, we wish to forge a space to consider what the historically situated conditions in the region can inform us about debt as “method of knowledge,” and in turn, what questions debt might open up for thinking about particular pasts and futurities for the region.

Abdulla Majeed, Ferda Nur Demirci, Can Evren, Keye Tersmette, M. Ruth Dike, Salih Can Açıksöz

### 3-175 Food In Unsettled Context

Oral Presentation Session (In-Person)

Society for the Anthropology of Food and Nutrition

10:15 AM to 12:00 PM

Abbreviated Abstract:

Paper 1: There has been an influx of research investigating how food security was impacted by the COVID-19 pandemic. However, most of this work does not explore the lived experiences of individuals balancing their basic needs alongside the stressors of daily life during lock-downs.

Paper 2: This paper examines how local food sovereignty is eroded by short-term, external disaster response programs. Ensuring access to food and water in the aftermath of disaster are central efforts of humanitarian interventions.

Paper 3: England faces a severe problem of inequality in childhood obesity, with the prevalence of overweight/obesity in more deprived neighbourhoods over double of those least deprived. Despite decades of actions to address disparities in child weight and diet between families across different levels of poverty and deprivation, these inequalities are continuing to increase.

Paper 4: Anthropologists have studied how people respond, adapt, and contribute to the on-going impacts of crises. These impacts cause global food crises and economic recessions, which dramatically increase food inequities around the globe.

Miriam Kopels, Chelsea Wentworth, Sabine Parrish, Kayla Hurd

### 3-180 Hemispheric Unsettlings: Latinx Indigenous Urbanisms

Roundtable / Town Hall (In-Person) Cosponsored Session

Society for Latin American and Caribbean Anthropology

10:15 AM to 12:00 PM

In Native Seattle, historian Coll Thrush reminds us that “every American city is built on Indian land” and invites us to make connections between urban studies and Indigenous histories (2007: 3). Taking up this invitation, this roundtable asks: How do we unsettle the urban? In light of the fact that half of Indigenous peoples live in cities, we consider it imperative that we reframe Latinx Indigenous urban experiences. We seek to unsettle dominant narratives and imaginaries of the geographical boundedness of Indigenous peoples to account for indigeneity within urban spaces. We do so by engaging with “Indigenous urbanisms,” a framework proposed by Bianet Castellanos to “account for Indigenous place-making strategies and Indigenous belonging as integral parts of urbanism” (2021: 6). This roundtable draws comparatively from research conducted across the hemisphere in the United States, Peru, Mexico, and Puerto Rico.

The participants will engage the following questions: How does Indigenous urbanism help us unsettle the city? How does urbanism help us rethink indigeneity? How do Indigenous urbanisms shift when Indigenous peoples are positioned as settlers? How do Indigenous migrants reframe their ontologies in relation to urban spaces? How does Indigenous urban migration affect relationships with their homelands? How do rights and responsibilities to people in place shift as a consequence of urban migration? What role does technology play in constructing Indigenous urbanisms? By so doing, we call attention to the everyday forms of resistance they use to render themselves legible to both their community and the State in order to lay claim to and exercise rights as Indigenous peoples. Finally, we

consider what we gain from engaging Indigenous urbanism as a theory and methodology for decolonizing anthropology and ethnography.

M. Bianet Castellanos, Lourdes Gutiérrez Nájera, Elizabeth Sumida Huaman, Christina Gonzalez, Sherina Feliciano-Santos, Konane Martinez, Korinta Maldonado, Matilde Córdoba Azcárate

### [3-185 Inter-Asian Sojourns: Unruly Movements And The Aftermath Of Migration In And Beyond East Asia](#)

Oral Presentation Session (In-Person) Invited Session

Society for East Asian Anthropology

10:15 AM to 12:00 PM

Migrant labor forms the backbone of East Asian economies. But changing geopolitical and demographic circumstances are altering the circulatory patterns of people, capital, and ideas in the region. Travel restrictions under Covid-19 and the uneven reopening of borders further exacerbate widespread concerns regarding long-term changes in migration currents and associated state-sponsored developmental projects within and beyond the region. Complementing scholarship on the institutional, infrastructural, and systems analysis of migration, this panel examines the on-the-ground tensions and disruptions faced by migrants, stakeholders, and state actors through careful ethnographic attention to their lived experiences. Individual papers investigate the ways in which officials, farmers, and businesses in Japan grapple with the country's growing need for foreign workers; the impact of Korean-sponsored birth planning control technologies among rural female migrant workers in Ethiopia; the dilemmas faced by migrant families in rural China in their decision-making about illness and treatment; and the emotional distress that Indigenous subsistence farmers on the China-Myanmar border confront upon their return home from migrant work. Key questions include: How are changing political and demographic circumstances impacting migration flows and patterns? How and why are East Asian nations exporting development templates that affect the experiences of migrants elsewhere while also being important sources and destinations of migration themselves? What are the emotional and mental health burdens of migration? How is the impact of migration refracted across gendered, class, and racial lines of difference? Bringing together the experiences of migrant workers, Indigenous sojourners, state officials, organization leaders, and development workers, the papers in this panel unpack the complex and sometimes contradictory affective and moral experiences of migration in a period of uncertainty and rapid social and economic change.

Ting Hui Lau, Glenda Roberts, Young Su Park, Xisai Song

### [3-190 Investigating Settled And Unsettled Worlds With Scientific Methods](#)

Oral Presentation Session (In-Person) Cosponsored Session

Society for Anthropological Sciences

10:15 AM to 12:00 PM

Science has been critiqued as a handmaiden of power, of perpetuating specific mentalities and knowledge in service of the powerful. It does not have to be this way. Science is a methodological tool that can be used by anyone, as a means to an end to achieve shared understandings and speak truth to power. Its powerful methodology and language indeed can unsettle power and help construct new settlements that are more open and inclusive of the powerless. Anthropological fieldwork and ethnography situate knowledge in the power of people's lived experience. Scientific methodologies have allowed

anthropologists to extrapolate and generalize their findings across culture to appreciate commonalities and differences, contributing to a wider more inclusive discourse of humanity. The papers in this session look at the unsettled worlds of the powerless, disaster, and wartime, and settled worlds of hunter-gatherer and unilineal kinship societies. They use the methodologies of cultural consensus analysis and cross-cultural comparative analysis. Specifically, the papers examine the power of the powerless to influence change in their world, social learning among hunter-gatherer societies, the scientific reconstruction of singular events in wartime, the evolution of kinship tightness, natural hazards and the accumulation of social capital, and developing more flexible, user-friendly search and retrieval services for ethnographic data.

Ian Skoggard, Carol R. Ember, Zachary Garfield, Luke Matthews, Kristen Syme, Sridhar Ravula

### 3-195 Language Otherwise: What Does Decolonizing Multilingual Educational Research Look Like?

Oral Presentation Session (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

Calls for decolonizing research (Paris & Winn, 2014; Patel, 2016, Smith, 2021) abound in education. From reclaiming land in Turtle Island (Tuck & Yang, 2012) to delink from the coloniality of power in the Global South (Quijano, 2000). The decolonial turn (Maldonado-Torres, 2017) does not propose a unified theory but a pluriversity of stances that do more than negate Eurocentrism in research but provide an otherstance; that is, “the perspective of the excluded other (Escobar, 2007, p. 187). This otherwise in multilingual educational research implicated a research-oriented praxis at the service of the communities as a long-term project as a way to reject the commodification of extractionist knowledge at the service of academia.

This panel aims to exemplify the unsettling of multilingual education research from a decolonial perspective (regardless of the theoretical underpinnings). The proposals show this unsettling from different vantage points (teachers, students, families, community leaders), methodological choices in diverse educational and sociocultural settings (e.g., standardized testing, top-down policies, teacher preparation programs, professional development, formal academic spaces, “unofficial” educational spaces, mandated curriculum, pedagogical offerings). This panel comprises the following contributions: Paper 1 ethnographic work explores translingual identities among female BIPOC preservice teachers through poetry to explore their process of conscientization by centering their emotions as semiotic tools to best illustrate the tensions and challenges they face. Paper 2 discusses the reclamation of Solomon Islanders’ Pijin as a legitimate language practice at schools and describes pedagogical innovations that leverage students’ multilingualism in the face of English-only impositions. Paper 3’s (auto)ethnographic work examines the K-12 experience of bilingual Latinx immigrant families in rural communities in the Midwest. Paper 4 takes us to the streets of Colombia to understand urban landscapes as multicultural/lingual/modal literacy tools rooted in place and their incorporation into a teacher education program. Finally, Paper 5 unveils the efforts to engage dual language teachers in critical consciousness outside the confines of teacher preparation programs or school professional development through ethnic studies capacitaciones for bilingual experience for children outside schools.

The session will begin with a welcome and introduction of the panel. Presenters will share each paper and reserve 15 minutes for questions and dialogue at the end of the session. This panel is timely and aligns with the AAA 2022 call for “conversations which may elicit feelings of discomfort and disturbance,



but may also stoke hope and determination” with a decolonial lens. To further the unsettling this year’s conference requests, the panelist will present their research in languages other than English and/or use borderless language practices and presenters will unsettle traditional presentation forms as we welcome any medium for presentation (e.g., poetry, performance, artistic representations, etc.).

blanca caldas, Daniel Heiman, Mariela Nunez-Janes, Rachel Snyder Bhansari, Grace Cornell Gonzales, Patricia Venegas-Weber, Rachel Emerine Hicks, Eulalia Gallegos BuitronGallegos Buitron, Blanca Caldas, Rosa Medina, Amparo Clavijo

### 3-200 Life Afterbirth: Critical Engagement With Postpartum Bodies And Social Expectations

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

The anthropology of reproduction has increasingly brought attention to how underlying social and power inequities shape access to and experiences of reproductive healthcare. Reproductive health, in particular childbirth, encompasses a range of experiences that extend from an attempt to conceive to the management of postpartum care. This panel focuses on the end of this arc by addressing how inequities impact bodies postpartum. We highlight how many of the same issues that arise during pregnancy and birth persist and compounded long after the initial birth of the child.

Postpartum bodies experience significant physical and mental impacts that are often largely untreated or completely ignored. This includes everything from hemorrhoids and incontinence to postpartum mood and anxiety disorders. In addition, after the moment of birth, bodies quickly shift from having one set of social pressures and expectations placed on them to another, continuing a pattern of social reproduction within which women’s bodies are central, contested sites. Decisions around breastfeeding, family planning, working, childcare, and parenting all come under scrutiny. Racial and socioeconomic inequalities play a role in the way that postpartum bodies are tended to and the types of postpartum care people receive; while 40% of women in the US do not attend a postpartum visit at all, this number is even higher for racially minoritized populations (ACOG 2018).

In this panel we invite scholars who are examining postpartum bodies from various perspectives (birthgivers, healthcare workers, doulas, policymakers, educators, etc.). Our scope is broad, as we want to encourage conversations across sites and methods, to start building an anthropology of the “fourth trimester” by engaging with a range of themes, theoretical entanglements, and connections. How are postpartum bodies being counted, treated, recognized or invisibilized? Where are the gaps in postpartum care and what can we, as anthropologists, contribute? We welcome submissions that raise novel questions, draw on auto-ethnography, and build bridges to broader conversations in the anthropology of reproduction.

Veronica Miranda, Sarah Rubin, Julie Johnson Searcy, Sarah A. Williams, Mounia El Kotni, Chiara Quagliariello, Lydia Z. Dixon, Lilian MilanésMilanés

### 3-205 Limits And Politics Of Solidarity

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: The apparently foundational and universal connectivity implied in solidarity is, for humans, always situated in a particular historical moment and an overarching political economy. In a context shaped by imperial structures or imperial durabilities (Stoler 2017), solidarity faces a particular set of problems and temptations including: subtle persistence of othering and the colonial difference (Mignolo 2000) that turn acts of solidarity into assertions of difference; affective trauma or colonial guilt and the need for expiation urging activism without sufficient understanding; erasure of historical memory, context, and complexity important in framing solidarity; creation of dependencies upon external sources of support, and the temptations to align with those who supply the support; and construction of alternative interpretations and imaginaries, dual “realities” that divert or re-direct solidarity to other (often contrasting) purposes.

Paper 2: This paper deals with the ways in which populations in prison-neighbourhood circuits are policed, managed, and contained in Santiago, Chile. It draws attention to how the safeguarding of social order and security policy is intertwined with the reproduction of carceral domesticities among low-income households identified as prone to illicit lifestyles and urban disorder.

Paper 3: The evolution of the Third Sector in Brazil, especially on the development of NGOs focused on Environmental Issues and Indigenous rights, have historically been related to networks with international agencies and the international cooperation as a whole. Nonprofits such as Instituto Socioambiental (ISA) have its roots on struggles faced during the Military Dictatorship era (1964-1988), especially the ones working through frameworks that regards social justice and political struggle along disadvantage communities. The support for the creation of such organizations came through branches of the catholic church related to the Liberation Theory and the support of international organizations, such as Ford Foundation and Rain Forest Foundation. Over the past 30 years, ISA has gained great capillarity across Brazil, working on projects with different indigenous and traditional communities in the country across a diversity of biomes.

Paper 4: On October 18, 2019 an uprising began in Chile that was sparked by a metro fare increase, but turned into a larger struggle against neoliberalism where protesters embraced a wide range of tactics. The concrete and symbolic roles non-human animals played in the revolt is dynamic and multilayered.

Paper 5: With their short film *Caes tú también*, artists Trinidad Piriz and Maria Cort suggest that if the verb to describe Chile in 2019-2020 was “to burst”, then by 2021-2022 it had become “to fall”. The artists’ work signals both the difficulty of finding your footing after the ground beneath you has irreversibly shifted, but also the possibility for poetry to emerge in these spaces of not knowing what would happen next.

James Phillips, Angel Aedo, Beatriz Lima Ribeiro, Lindsay Parme, Jennifer Ashley

### 3-215 Nurturing Diverse And Inclusive Anthropology Classrooms Part II Oral Presentation Session (In-Person)

General Anthropology Division

10:15 AM to 12:00 PM

While the academic discipline of anthropology emphasizes reflexivity and diversity, it is not free from racial, gender, socioeconomic class, or other forms of bias. This is especially true inside our classrooms when it comes to how anthropological educators from different subdisciplines interact with, teach, and learn from diverse students. A small but growing body of literature exists in the Scholarship of Teaching and Learning (SoTL) concerning how educators and others construct educational spaces, such as Hunsecker's (2015) study on how race is taught in introductory anthropology courses and Kissel and Blum's (2021) review of progressive pedagogy in anthropology classrooms. In part II of this two-part panel, we seek to engage in larger, ongoing, and interdisciplinary dialogues about ways in which anthropological educators of all kinds reflect on their practice in the classroom, the ways in which we curate whose voices and what peoples we share with our students through course materials, and the approaches we have used to make our classrooms and other educational spaces more inclusive and accessible. Papers in this panel discuss the use (or disuse) of student pronouns in classroom spaces, the pedagogy of teaching about race and language, collaborations with students to improve pedagogy, adopting a DIY approach to address miseducative experiences, constructing languages with students, and constructing a language and social justice praxis.

Jason Miller, James Stanlaw, Lynette Arnold, Jonathan Church, Steve Moog, Judith Pine, Netta Avineri, Patricia Baquedano-LópezBaquedano-López

### 3-220 Plantations Today: Race, Coloniality And Corporate Agriculture Beyond The Black Atlantic

Conversation or Debate (In-Person)

American Ethnological Society

10:15 AM to 12:00 PM

On the surface, plantations are settled spaces in which neatly aligned rows of crops and disciplined workers produce profits for corporations. Yet despite their seemingly orderly, regimented, and enduring form, many aspects of plantation life are unsettled, dynamic, and fragile. In this conversation the authors of three new ethnographies discuss and debate the practices and meanings of plantation (un)settlements in the regional contexts of Melanesia, highland South America, and Indonesia. In doing so, they draw in different ways upon seminal scholarship about the plantation worlds of the Black Atlantic, exploring the intrinsic coloniality and racial character of contemporary plantations in places far beyond these Atlantic roots.

In her book *In the Shadow of the Palms: More-Than-Human Becomings in West Papua* (Duke UP, 2022), Sophie Chao foregrounds the ontologies of Indigenous Marind for whom the colonizing force of plantation corporations and the Indonesian state operates in conjunction with that of the oil palms themselves as invasive and destructive vegetal agents. She demonstrates how the racialization of Papuans as less-than-human serves to legitimate their exclusion from plantation employment opportunities, at the same time as it buttresses state civilisationist discourses pertaining to the

development of both Papuan peoples and landscapes. In *A Feast of Flowers: Race, Labor, and Postcolonial Capitalism in Ecuador* (University of Pennsylvania Press, 2022), Christopher Krupa examines an almost opposite case in which the expansion of cut-flower plantations throughout highland Ecuador has depended entirely on unlimited access to resident Indigenous labor, figuring proletarianization as a quasi-humanitarian project devoted to Indigenous liberation from the legacy of bondage to the racial violence of the colonial hacienda system. Here, the plantation form arrives under a distinctly postcolonial blend of economic and racial sciences to celebrate capitalism as a millennial cure for the country's historic "Indian Problem." In their book *Plantation Life: Corporate Occupation in Indonesia's Oil Palm Zone* (Duke UP, 2021) Tania Li and her co-author Pujo Semedi characterize plantation corporations as an occupying force – one that transforms social and political relations both within and beyond plantation boundaries. Corporate occupation hinges on racism of rather subtle kind: one that denies the occupied population the status of full citizens but denies that any such denial has taken place. Plantation workers are relatively privileged. No racial rule forbids the former landholders from becoming plantation workers but in practice they are overlooked. Consigned to the position of audience they watch other people prosper while they have no role in the plantation system, and no access to plantation wealth.

Drawing on these works, the panel will ask: how do regimes of race and coloniality shape regimes of corporate agriculture today? What kinds of identities and relations are enabled or subverted by plantation logic? And what can anthropology offer in understanding the plantation form through its continuities and ruptures across time and space?

Christopher Krupa, Tania Li, Sophie Chao, Donald Donham

### [3-225 Remarks On Critical Urban Anthropologies](#)

Oral Presentation Session (In-Person)

Critical Urban Anthropology Association

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This communication is based on ethnographic data collected at Université Toulouse-II Le Mirail (France) in the fall of 2014. At the time, so-called "useless government projects" destroying the environment and police brutality led to the death of a young activist, which ignited a massive strike from university students.

Paper 2: This paper draws contrasts between four neighborhoods in Amman, Jordan, which gentrified successively. I explore how, in each neighborhood, gentrifier culture developed in different ways, with distinct relations to each neighborhood.

Paper 3: In this paper, we will present a new framework for thick youth participation (Rosten et al. 2021, Hagen 2021) that we have developed over the years in collaboration with researchers from social science and humanities, and practitioners of architecture, art, and design. Our attempt to "thicken" youth participation through co-research methods is inspired by perspectives from social network theory

on "thick relationships" (in the sense of 'multiplex relationships', Gluckman, 1955 p. 19) as well as anthropological traditions for exploring other peoples' perspectives through place oriented in-depth studies and "thick description" (Geertz, 1973).

Paper 4: Two decades ago, two prominent sociologists, Robert Alva and Victor Nee, claimed that a "remaking of the American Mainstream" was taking place. They based their claim greatly on an increasing number of people of color relocating to suburbs (Alva & Nee 2003).

Colin McLaughlin-Alcock, Marielle Aithamon, Monika Gronli Rosten, Victor Ortiz

### 3-235 Shifting Landscapes Of Authoritarianism

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

The political landscape is one that resists our attempts to concretize and to write into place as history. Something always escapes our proposals towards a history that can be read as progress. But such proposals invite counter-readings, ways of interaction that present alternate, insurgent readings about the political landscapes we inhabit, claims to alternative uses already inherent in the paradoxes and contradictions of the everyday.

These proposals draw sustenance from what superficially appear to be mutually opposed values (e.g., egalitarianism and hierarchy, nationalism and cosmopolitanism, conspicuous consumption and religious piety). In this panel, we explore what is enabled by the internal vortex of such paradoxes, and their contemporaneous but mutually-opposed readings of history. Here, we are interested in political ruptures and mergings, dissonances and polyphonies, collaborations and competitions. How do different or opposing historiographies of politics, or polity, manifest themselves, compete with each other, or emerge into the quotidian? To what extent do such dynamics help to understand emergent crises of democracy, insurgent politics, and the rise of authoritarian and fundamentalist movements around the world?

Andrew Johnson, Daena Funahashi, Trude Renwick, Brandon Hunter-Pazzara, Andrew Johnson

### 3-240 Sound And Text: Cultural Production And The Circulation Of Value

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This paper draws on conversations with rap artists from Lyari Town, a working class neighborhood in Pakistan's commercial port city, Karachi, about their musical work, media production, creative processes and inspirations from the Black Atlantic. Lyari Town has a long held reputation for being the center of gang violence and urban strife in Karachi but has also produced talented boxers, footballers and more recently rap artists.

Paper 2: What is the territory of a season? Rather than bounded notions of landscape, one might consider the ways in which seasons come to be experienced within ontologies receptive to the varying tempos of the earth.

Paper 3: This presentation is a direct reflection of my doctoral research and master's dissertation, where I deal with the Brazilian musical instrument manufacturing regime, with an emphasis on electric chordophones (Oliveira, 2018). For this opportunity, I focus on the ethnographic accounts of the said manufacturing processes, flowing directly into the way each of my interlocutors thinks and organizes their craft morally, aesthetically, and valuably.

Paper 4: In this paper, I propose an infrastructural approach to the literary sphere in Jordan to examine how the everyday socio-material practices of textual production and circulation shape affective attachments to place. Drawing on multi-sited ethnographic interviews and observation in Amman, I trace how varied actors—e.g., authors, booksellers—cultivate social networks, navigate the built environment, and mobilize digital media to enable the circulation of literary texts. Such improvisational practices take place against a “dysfunctional” cultural infrastructure, as my interlocutors described it.

Zehra Husain, Ahona Palchoudhuri, Mateus Oliveira, Tariq Adely

### [3-250 Tiny Houses: Unsettling The Landscapes Of Housing And Homelessness?](#)

Roundtable / Town Hall (In-Person)

General Anthropology Division

10:15 AM to 12:00 PM

In this event, we will take stock of existing research on tiny houses and propose new avenues for inquiry. As we consider tiny houses from an anthropological and interdisciplinary perspective, the conference's theme, “Unsettling Landscapes,” will provide a venue from which to question whether and in what ways tiny houses are “unsettling and disrupting” standard housing markets and practices, serving as an intervention in the “landscape” of homelessness, or challenging cultural norms and expectations regarding home ownership and the “American Dream.” Do tiny houses undo or serve to reinforce or reify the hierarchies and inequalities that are already present in the communities in which they are built? What are the problems and issues regarding production or policy that impinge upon or affect the building of tiny houses? And, what underlying ideals, motivations, and expectations do tiny house builders and residents hold? Presenters and discussants will represent a range of career stages, from graduate students to junior and more-senior faculty in the fields of anthropology, design, and geography for a holistic and varied exploration of the topic of tiny houses.

Aaron Thornburg, Katie Kilroy-Marac, Ellie Cleasby, Maria Delgado, Vanessa Vanzielegem

### [3-260 Unsettled Publishing Futures: Journal Editors' Roundtable](#)

Roundtable / Town Hall (In-Person)

American Ethnological Society

10:15 AM to 12:00 PM

This roundtable is a space for AAA journal editors to discuss the current state and possible futures of anthropological publishing. It will give authors, fellow editors, reviewers, readers and others insight into how the events and developments of the last several years have affected the landscape of academic journal publishing in our field. Such events and developments include, perhaps most notably, the

pandemic and associated effects on publishing (increased precarity playing out in unequal ways, major interruptions to in-person research, challenges in publishing workflows, interruptions to graduate education and hiring, and many more); an accelerating shift in publishing business models and the downstream effects of the new AAA publishing contract (including different models of journal funding, the potential move to open-access publishing, the complexities of relationships with sponsoring sections); and domestic and global political shifts provoking disciplinary responses. In this unsettled context, editors have grappled with questions as broad as equity and access, theoretical and methodological boundaries, and the place of journals in epistemological and structural struggles. They have also contended with questions as narrow as the basics of how to get articles reviewed, edited, and published in a timely manner given the many challenges in individual lives and infrastructural workflows.

Editorial teams of the following AAA journals will be represented on the roundtable: *American Ethnologist*, *Anthropology of Work*, *Anthropology and Humanism*, *Economic Anthropology*, *Museum Anthropology*, *City and Society*, and the *Journal for the Anthropology of North America*. We encourage editors of other journals to join the discussion from the audience, and for all present to give input and help to shape equitable and accessible futures in anthropological publishing. This roundtable will be a public conversation between editors intended for all interested parties.

Megan Raschig, David Flood, Susanna Trnka, Katrina Daly Thompson, Hannah Turner, Mythri Jegathesan, Tarini Bedi, Brandon LundyLundy, Julian Brash

### 3-265 Unsettling Coasts

Roundtable / Town Hall (In-Person) Executive Session

Executive Program Committee

10:15 AM to 12:00 PM

This executive session roundtable delves into the changing coastal flood zone and how the threat of permanent inundation intersects with questions of environmental justice. As global environmental processes and political economy disturb and reshape the interface between land and sea, coastal communities face the prospect of literally unsettling coasts. Whether migration becomes the best choice or the only option for people in different coastal communities depends on many factors, in addition to rising seas. For instance, intensified weather patterns and an increase in rainfall have downstream effects that magnify the threat of rising sea levels. Infrastructural responses such as engineering seawalls, dikes and polders with pumps to maintain dry land below sea-level offer tempting options in some settings, but they are expensive high-maintenance potential solutions. At times, migrations forced not simply by the changing environment, but by the consequences of infrastructural decision histories and development opportunism have resulted in gentrification and securitization efforts that disenfranchise people of rights to the city and the coast, as well as the ability to pursue their livelihoods. Contributors to this session explore how these (and other) dynamics unsettle specific coastal lifeworlds, and how thinking coasts unsettles categories and concepts.

Who gets to decide between a retreat from the coast or evacuation and an approach that re-engineers the dynamics between local ecotones – the transition areas between adjacent ecological communities? What other approaches and options have coastal residents put into practice? Exposing the fragility and resilience of ecotones and human communities in transformation, our roundtable offers thoughts on

real-world examples where people face such decisions. The participants feature a diverse group in terms of ethnicity, gender, age, institutional affiliation, stage of career, and country of origin. We consider the intersections of ethnographic research with activist, spiritual and artistic engagement, debate whether and how coastal places invite us to rethink methodologies for the analysis of life and non-life in the Anthropocene, and address questions about how power, practicality, knowledge and social location contribute to formulating equitable approaches to coastal climate challenges.

Jennifer Gaynor, Sarah Vaughn, Monica Barra, Lukas Ley, Amelia Moore, Hans Van Tilburg, Tim Schütz, Arne Harms, Jason Cons, Nikhil Anand

### 3-275 Unsettling Landscapes In Feminist Anthropology

Roundtable / Town Hall (In-Person)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

The 2022 American Anthropological Association Meeting Theme Unsettling Landscapes encourages us to interrogate the “the unsettled end(s) of anthropology” and to examine “moments of shifts-- be they epistemological, axiomatic, theoretical, and/or methodological—in the discipline.” We are told that basic foundations and power structures within and outside anthropology have been “unsettled”, producing positive applied and theoretical impacts.

This Roundtable addresses these themes through the lens of Feminist Anthropology, initiating a discussion of the ways in which the last nearly 50 years of feminist anthropology/ies has, or has not, “unsettled” the landscape (and power structures) within and outside of anthropology. Participants are all feminist anthropologists who have been engaged in the practice and theory-making of feminist anthropology since the 1970s and 1980s. As senior feminist anthropologists, we have witnessed the evolution and transformation of gender and sexuality research and theory. We recall the initial concerns of feminist anthropology: to correct the invisibility of women in anthropology and to address the “big” question of the universality and origins of “male dominance” (cf. Friedl 1975; Martin & Voorhies 1975; Reiter 1975; Rosaldo and Lamphere 1974; Schlegel 1977).\* We remember Annual Review of Anthropology’s first article on gender, Anthropological Studies of Women’s Status (1977), by Naomi Quinn, to whom we dedicate this session. This was followed by an explosion in feminist anthropology research, writing, courses, topics, critiques, across subdisciplines [cf. reviews by Mukhopadhyay and Higgins 1987; Morgen 1989]; the 1988 birth of the Association for Feminist Anthropology (co-founders included Lamphere and Quinn), and in 1997, the Gender Equity (aka Squeaky Wheel) Award (winners include Lamphere 1998, Quinn 2001, Mukhopadhyay 2017).

In this Roundtable, we reflect on the meaningfulness, today, of early questions, approaches, and theoretical understandings. We explore the directions feminist anthropology has taken in recent decades and what new insights have emerged. What burning questions remain, where do we still need to go? We evaluate current anthropological trends, including those reflected in Akhil Gupta's Presidential address, and ask about their impact on the future development of feminist anthropology/ies.

We also address the relevance of feminist anthropology to public discourse and policy. Can feminist anthropology help us make sense of reactionary trends in the US and world today, whether it is the roll-back of reproductive rights, male dominance on the political-warfare-leadership-cultural narrative scene (Ukraine-Russia), CV19 pushing women out of the workforce, the return of stiletto heels and beards, or



the persistence of biological determinism and gendered brain-hormone theories to explain/excuse everything from male violence to female underrepresentation in STEM fields.

Finally, we ask about the pedagogical relevance of feminist anthropology, especially for undergraduate and general education classes. After all, this remains the most significant site of our activism.

These are huge, open-ended, perhaps unanswerable questions. But this Roundtable is an opportunity to begin to 'take stock' of where feminist anthropology/ies have come and might go in the future.

\*Full references for all works cited here will be available at the session and from session organizer.

Carol Mukhopadhyay, Yolanda Moses, Susan Seymour, Martin Schoenhals, Louise Lamphere, Christine Gailey, Ellen Gruenbaum, Fran Mascia-LeesMascia-Lees

### 3-280 Unsettling Queer Anthropology: A Conversation To Renarrativize Towards A More Just Practice

Conversation or Debate (In-Person)

Association for Queer Anthropology

10:15 AM to 12:00 PM

The point of queer anthropology is to be unsettling, to not settle, to examine settling/settler colonialism, and to turn that gaze on ourselves as practitioners of the approach. This conversation is an invitation to those working in, aspiring towards, or inspired by the field of queer anthropology to discuss the past, present, and future unsettlings of the world of queer anthropology. The point of the conversation is to start a revisioning and, as Jafari Sinclair Allen provoked in 2016, renarrativizing of/for queer anthropology that expands out to a field of practice which is dialogic and multivocal. A queer anthropology that attends to the materiality of our existence as we are reminded via the COVID-19 pandemic is so unsettlingly fleeting. How does queer anthropology hold up as we begin the 2020s? What are its current uses in COVID-19 precarity after being initially born in anthropology of the HIV pandemic, criticality, and scholar-activist legacies? Where do queer anthropology and the "other incarnations of anthropology of homosexuality, lesbian and gay (LGBTQ) anthropology, or transgender anthropology" (Wilson 2019: 3) overlap, challenge, elide, or forever bracket each other, and why? How do we, or should we, integrate new theoretical investigations within queer anthropology and remain committed to material wellbeing and social change? For example, when engaging affect and fluidity studies to theorize the ethnographic richness of contextualized, lived experiences of sexuality, race, gender, class, and other simultaneous/intersectional social locations, how might we still use the approach to mobilize, find each other, and protect non-hegemonic sexual and gendered lives, especially queer/black lives/indigenous lives (Allen 2016; Falu and Parker 2021)? Eleven years ago at the 2011 110th AAA meetings, Marcia Ochoa and Scott Lauria Morgensen organized Queer Anthropology: Methods, Diasporas, Legacies and five years later in 2016, the journal Cultural Anthropology (Vol. 31, No. 4) saw Martin Manalansan edit a retrospective on "Queer Anthropology" to underscore "the affective synergies that have prompted queer anthropology to seek out the aspirational edges of the discipline," (2016). If queer anthropology is a site of doing, or a methodological lens, not a crystalline destination professionally or an identitarian commitment (Weiss 2016) then where is the field going now? How are we pivoting this essential boundary-pushing work into new territories and worlds: revisioning and reterritorializing the abject, failed, forgotten, erased, rejected as well as the pleasurable, the desired, the mundane? Let's talk about it together.

## References

Allen, Jafari Sinclair. 2016. "One View from a Deterritorialized Realm: How Black/Queer Renarrativizes Anthropological Analysis." *Cultural Anthropology* 31(4): 617-626.

Falu, Nesselte and Micah Torey Parker. 2021. "Black/Queer Pedagogies." *Anthropology News*, April 9.

Weiss, Marot 2016. "Always After: Desiring Queerness, Desiring Anthropology." *Cultural Anthropology* 31(4): 627-638.

Wilson, Ara. 2019. "Queer anthropology." In *Cambridge Encyclopedia of Anthropology*, edited by Felix Stein. <http://doi.org/10.29164/19queer>

Michelle Marzullo, Margot Weiss, Yifeng Troy Cai, Julieta Ferrera

3-285 Unsettling Settler-Colonialism And State Power In Conservation Spaces

Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This paper explores the topic of alterity in an entangled world. It does so through examining how Batek hunter-gatherers in Peninsular Malaysia narrate their ethical lives as they seek to live well in a border zone between protected rainforest national park and oil palm plantation.

Paper 2: As climate change alters habitats and migration routes, impacting the availability of fish and wildlife resources, effective resource management becomes ever more important. Management decisions made in the "public interest," however, can further marginalize already marginalized voices (see Easton 2008) and perpetuate colonial legacies.

Paper 3: How do unsettle landscapes construct settlement? What are the relationship between nature, governance, and urban planning?

Paper 4: Indigenous Pygmy Peoples or IPPs (e.g., BaAka, Efe, Mbuti, Twa) have inhabited the forests of Central Africa for millennia. Many studies and observers note that the knowledge and practices of IPPs are central to conservation.

Paper 5: Anthropologists have illustrated how settler-colonialism flattens more-than-human terrestrial communities and relations into parcels of land so that they are static, controllable, and legible within capitalist property regimes (e.g., Burow, Brock, and Dove 2018). In this paper, I look at how settler-colonial logics are enacted in spaces that are not so easily rendered static land by turning to Burns Bog, a large wetland in British Columbia.

Paper 6: The paper engages with the worldviews of some rural Indians whose desires for a good life can be seen as profoundly unsettling to national narratives of ecological security. The paper draws its ethnographic materials from fieldwork done at various periods in 2005, 2007, 2009, and 2019 to portray the ways in which some villagers near the Periyar Tiger Reserve (PTR) in Kerala, India navigate their identities as simultaneously both good environmental citizens and neoliberal consumers, despite the unsettling impacts such identities have on the state ideals of model environmental citizenship.

Paper 7: One interlocutor repeatedly told me: “[We] the Udege are the protectors (khraniteli) of the Bikin River and the Ussuriskaia taiga.” During fieldwork in Russia, I heard similar invocations from interlocutors asserting that traditional Udege hunting and collecting protected nature by existing in harmony with it.

Tapoja Chaudhuri, Alice Rudge, Erin Consiglio, Reut Reina Bendrihem, Diane Russell, Cameron Butler, Kamal Kariem

[3-290 Wires, Watts, Breakdowns, & Bills: Towards An Anthropology Of Energy Utilities](#)  
Oral Presentation Session (In-Person)

Society for Economic Anthropology

10:15 AM to 12:00 PM

This panel aims to advance anthropological conversations about utilities and the everyday worlds they infuse, extract from, and entangle. Utilities represent a category of entities that provide basic amenities like water, sewage services, electricity, and natural gas to households, businesses, and other social units in return for payment. Building on anthropological theorizations of infrastructure (Anand, Gupta, & Appel 2018; Harvey, Jensen, & Morita 2017; Simone 2012; Star 1999); bureaucracy (Gupta 2012); electric economies (Degani 2017; Özden-Shilling 2021); and the harnessing of natural resources like water (Anand 2017; Ballastero 2019a; 2019b), wind (Boyer & Howe 2019; Hughes 2021), sun (Lennon 2017) and fossil fuels (Adunbi 2015) to social ends, this panel seeks to theorize utilities as social institutions that facilitate the organization and distribution of people, technologies, natural resources, political power, and financial capital across landscapes of space and time. Through engaging ethnographies of diverse electric utilities in the United States, Ghana, and island Zanzibar, the panel asks: What characterizes utilities as particular types of infrastructure? What assumptions and values shape their unique but recognizable forms in specific places and histories? How do energy utilities mediate access to thermal comfort, lighting, and cooking fuel? How do regulatory structures for utilities

and their electoral or representational politics lend themselves to transparency, obfuscation, and/or mystification? And how do utilities arbitrate social debates, constitute physical and economic landscapes, and shape techno-scientific domains, political terrains, and sensory environments?

Kristin Phillips, Pauline Destree, Veronica Jacome, Erin Dean, Dominic Boyer, Mike Degani, Omolade Adunbi

### 3-261 Biomedical Expertise, Interventions, And Identities

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This paper examines how children's identities are changed over their life course by technology dependence, organ transplant, and other medical interventions for congenital heart disease. Effective surgical and medical therapies have dramatically extended life expectancy for the one in one-hundred children born with congenital heart disease (CHD), but 40% of the 1.4 million survivors in the United States face lifelong disabilities.

Paper 2: Medical anthropologists have long recognized that there are competing claims to knowledge in the interactions and circulations of various medical practices, which begs the question of whose knowledge counts as authority and credibility (Waryland 2003; Hogle 2010), but most research has focused on the intertwined relationship between doctors and patients, and rarely explores the convergence of medical expertise enacted by different types of physicians at the same time. When it comes to medical professionals working in Juba, capital of South Sudan, there are mainly two groups.

Paper 3: Accessibility issues in health care have been brought to the forefront by the ongoing COVID-19 pandemic. Access is a multidimensional concept and accessing care is about more than simply having a local clinic.

Paper 4: Traditional healers are an indispensable part of providing medical care in Benin. Studies show that a significant portion of the population in Benin utilizes a complementary model of health care services, which includes seeking care from biomedical professionals and traditional healers.

Paper 5: Increasing economic pressures and precarity for both anthropologists and indigenous researchers place us in working conditions where praxis is necessary but institutional forces push for action without creating space for reflection. Over the past twenty years in Lesotho both unemployment (27-24%) and HIV prevalence (24%) have remained high.

Krisjon Olson, Yidong Gong, Allison Odger, Kanan Mehta, Sharon Watson

### 3-262 Breaking Open: What Glitches, Breakdowns And Interruptions Tell Us About Potentiality

Oral Presentation Session (In-Person) Invited Session

Society for Psychological Anthropology

10:15 AM to 12:00 PM

In ordinary and extraordinary ways, the world sometimes stops us in our tracks. A chance encounter. An unexpected comment. A dream that demands a response. The duration of these interruptions can be highly variable - some lasting no more than a moment, others enduring much longer – but the effects of such experiences on our lives can be profound. This panel explores the ethical affordances of interruptions and breakdowns in the lives of people living through a broad range of situations. In exploring the effects of the breaking-in of the irregular, of the uncontrollable, of that which lies beyond us, we refer both to the ordinary everyday experiences of mood, of becoming aware of the irreducible singularity of people in our lives, and of the possibilities of intimacy that exist between us; and to more extraordinary experiences such as dreaming and spirit possession. In some cases, emic discourses explicitly address these moments, shaping the experiences themselves and also the ways in which others around a person might interact with them on account of these interruptions. In others, these moments of interruption do their work in ways that remain largely unarticulated. Throughout we seek to draw attention to the embodied experience of these moments, to their underdetermined character, and to their role in the ethical life as important sites of ethical creativity, critique, and natality.

China Scherz, Rasmus Dyring, Abigail Mack, Cheryl Mattingly, George Mpanga, Sarah Namirembe, Jason Throop, Jarrett ZigonZigon, Thomas Schwarz Wentzer

### 3-263 Connective Labor In The Us

Oral Presentation Session (In-Person)

Society for the Anthropology of Work

10:15 AM to 12:00 PM

This panel centers around Allison Pugh’s concept of connective labor, or the work of emotionally recognizing and connecting with another person in order to create value. “Therapists, teachers, coaches, primary care physicians, sex workers, even business managers and high-end sales staff—many depend on their ability to connect to others to make their contribution: clients healing, students learning, employees motivated and engaged, customers satisfied” (Pugh 2021, 1). Pugh is especially interested in the profound meaning many practitioners find in the experience of performing connective labor, which challenges existing ways of thinking about this type of work.

This interdisciplinary panel features scholars whose ethnographic research explores connective labor across a range of occupations, including medical students and faculty, nannies, professional organizers, and welfare workers. Together, we consider what connective labor is and the forms it takes across different occupations and contexts. We ask by whom and for whom connective labor is performed, and how it is experienced by both practitioners and recipients. From these conversations, we hope to achieve a fuller understanding of connective labor and its implications for how we think about work, care, and human connection in the 21st-century United States. We look forward to engaging with audience members, as the panel structure allows ample time for Q&A.

Carrie Lane, Josh Seim, Anna Eisenstein, Lauren Olsen, Allison Pugh

### 3-264 Creative Representations Of Self, Other, And The More-Than-Human In Visual Ethnography

Oral Presentation Session (In-Person)

Society for Visual Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Although religious art could be regarded, in Nelson Graburn's sense, as "functional/traditional art," the term should not draw a full stop on deeper exploration. Since the production of Tibetan Buddhist thangka paintings (Tib. thang ga) follows sophisticated protocols and seems innately conservative, the creativity or innovation in Tibetan art is often assumed to be found in the modern art world instead of in monastic commissions (e.g. Gonkar Gyatso 2003; Höfer 2011; Harris 2012). Except in a few studies (e.g. Linrothe 2001; Fraser 2011), Tibetan thangka painters (Tib. lha bris pa, or lha bzo pa), especially those who are living in China, are usually imagined either as copyists of ritual objects (Tucci 1949; Pal 1969; McGuckin 1996; see critiques from Linrothe 2001; Lopez 2018) or as craftsmen transforming religious paintings to art commodities for the state-fostered tourist market (Catanese 2019).

Paper 2: This project documents the lives of older, rural women in four sites: San Luis, Costa Rica; Douglas, Arizona and Agua Prieta, Sonora, Mexico on the U.S.-Mexico border; Bagamoyo, Tanzania; and Vinh Linh, Vietnam. Our work brought together anthropology and art to document the lives of people seldom asked about their experiences.

Paper 3: This paper presents ethnographic and photographic analyses to document a transformation of performance and identity in the masking tradition of New Orleans Black culture. In the practices of "masking Indian" among the African American participants commonly known as "Mardi Gras Indians" (MGI), covering one's face was both uncommon and dangerous during the Jim Crow era.

Paper 4: The on-going instability of the Florida manatee population and the mass mortality event of the past year (in 2021, 15% of the state's total manatee population died of starvation due to a 90% seagrass habitat loss caused largely by anthropogenic inputs) seems distinctly at odds with both the popularity of manatee tourism activities and with the dominant image of the animal projected in Florida's popular visual culture. If the manatee is so beloved and so prevalent in the realm of culture, why is it not equally thriving in physical reality?

Paper 5: Selfies at Auschwitz have become increasingly popular, and have generated agitated public debate. While some see them as an engaged form of witnessing, other denounce them as a narcissistic desecration of the dead.

Anne Goldberg, Ming Xue, Jeffrey David Ehrenreich, Georgia Stockwell, Jackie Feldman

### 3-266 Dancing Diplomacy: Identity Politics Of Folk-Unidentified Japan'S Folk Dance Performed By Americans

Poster (In-Person) Invited Session

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10:15 AM to 12:00 PM

Yosakoi is a Japanese folk dance used as a strong cultural diplomatic tool, diffusing to more than 30 countries in around 60 years since its invention of 1954, contrary to other traditional performing arts disappearing in westernization. It is its contradictory nature that allowed the dance to spread so quickly and widely. It is a folk dance but danced regardless of folks. Dancers are not village people, but they are enacting village-like community based ritual cycles in a postwar urban context. This presentation examines how the dance's strange nature enabled itself work as a solid political tool.

**Purpose and Significance:** The decline of conventional diplomatic measures such as military force and economic power has presented challenges to the success of Japanese diplomacy. As a diplomat of Japan, I consider it my duty to develop an alternative diplomatic approach, public diplomacy, an initiative to gain grassroots support from global citizens through cultural exchange and human interaction. However, many projects are conducted without any concrete and analytical tool to evaluate their impact. To develop an applicable theory of effective cultural diplomacy for other cultural form, my paper will analyze a successful example of Japanese cultural diplomacy, Yosakoi dance, through the anthropological and sociological theories on cultural diffusion, performativity, politics, and the like.

**Topic:** Yosakoi has functioned outstandingly as a representative of Japanese culture compared to other forms chosen by the government. Borrowing an expression from Hobsbawm (1983), Yosakoi is an invented tradition. Originating in Kochi prefecture in southern Japan, it was recognized in 1954 as having originated from a collection of various Japanese local dances and modern western music. After that, for 70 years, the dance has spread to locations all over the world, such as Tokyo, Washington D.C., Paris, Brazil, Vietnam, and Ghana.

**Practical problem:** How was Yosakoi able to spread globally? The reason lies in the cultural duality of this dance. Firstly, In response to the contradictory demands of maintaining authenticity as a culture unique to Japan and demonstrating cultural flexibility to be received by local people overseas, Yosakoi maintains its authenticity as a folk dance by using a special musical instrument called Naruko, while combining it with Western hip-hop and jazz dance to suit the times. It has continued to respond to the local values of the younger generation and people abroad. Secondly, in conventional diplomatic initiatives, the audience and performers were divided into a "see/show" relationship, which was indistinguishable from mere commercial. In today's world seized by the spectacle, this artistic landscape can be enjoyed everywhere. However, Yosakoi overcame this problem by letting not professionals but people participate as dancers.

**Fieldwork and interview:** There will be a participant observation in a dance group, New York Yosakoi team Kogyoku, which I started up a year ago to recreate the initial stage of Yosakoi localization in a foreign country. Through operating the team, I can directly observe the opportunities and challenges for an individual team participating in the spread of Yosakoi. Interviews are to be conducted to the members of Kyogyoku as well as other international Yosakoi players in order to identify and examine their motivation for learning the dance and their cultural/ political identity.

Hinano Araida

### 3-267 Documenting The Voices Of The Unsheltered Vietnamese Homeless Population In Orange County

Poster (In-Person)

Critical Urban Anthropology Association

10:15 AM to 12:00 PM

In recent years, there has been an increase in rates of homelessness in Orange County, which is changing the face of Little Saigon in Westminster. Unhoused individuals often stand in front of bustling intersections and store fronts. Others take refuge behind supermarkets or sleep on sidewalks. Unfortunately, even as this population becomes more visible, unhoused Vietnamese residents slowly fade into the background due to lack of representation and acknowledgment of the deep systemic issues this understudied population faces. Relying on ethnographic data collected through interviews and participant observation, this poster presents narratives of unsheltered Vietnamese individuals that illustrate the hardships and challenges they experience, and their survival strategies, as they navigate the streets of Little Saigon. It also documents ways that local government agencies and homelessness services address and attempt to serve this vulnerable population.

Lisa Nguyen

### 3-268 Think Small, Dream Big: #Vanlife, Minimalism, And Neoliberal Fantasy

Poster (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

The widespread adoption of remote work amid the COVID-19 pandemic has sparked renewed interest in digital nomadism, as evident in the popular hashtag #vanlife on social media. As both lifestyle and brand, #vanlife is a paradoxical amalgamation of ecofriendly minimalism and consumption-driven escapist fantasy that blurs the boundaries that physically and symbolically separate "work" from "home." Insofar as it complements the "gig" economy, #vanlife trades security for freedom. For Millennials and Gen-Z, however, perpetual crisis has normalized such precariousness. Furthermore, while more than a million Americans live full- or part-time on wheels, few studies have examined how these alternative housing movements are reimagining the "home" and "owner" identities in a hyper-capitalist frame of app-regulated efficiency, productivity, and mindfulness exercises.

As an ethnographic exploration of the #vanlife movement, this poster asks what drives--in a literal and figurative sense--these modern digital nomads. How does #vanlife reimagine moral geographies, self-perception, and raced and classed senses of belonging? What forms of intimacy and domesticity are possible despite intentional placelessness? How are communities formed in and around digital nomadism? Last, as COVID-19 has unsettled conventional anthropological methodologies and modalities, I ask how ethnographic work on these emergent work-leisure mobilities might inform how new methodologies in online and virtual spaces are developed. Based on preliminary (2016, 2022) ethnographic fieldwork and interviews with self-described digital nomads in the western United States, this poster presentation situates this trending lifestyle within the broader anthropological scholarship on mobility, migration, and precarity while inviting deeper conversation on the #vanlife movement as a topic of ethnographic inquiry.



Allison Formanack

### 3-269 The Stories They Tell Us About Ourselves: History, Place, And Memory Of The Japanese People

Poster (In-Person)

Society for East Asian Anthropology

10:15 AM to 12:00 PM

Affiliation: University of Southern Mississippi

Title: MA Candidate

Presentation Title: The Stories They Tell Us About Ourselves: History, Place, and Memory at Japanese National Museums and Monuments

Abstract: When Portuguese traders began trading with the Japanese, they remarked that Japan appeared to be a land nearly the opposite of the West. While much has changed since Portuguese first sailed into the port of Nagasaki, nonetheless this narrative of insurmountable difference persists. Situated against the backdrop of orientalist fantasy and imperialist defeat, in this poster presentation I explore how Japanese lifeways and cultural traditions are presented at national museums and historic monuments. While there is no doubt that times of war, defeat, and occupation have heavily influenced Japanese society, so too has the more recent financial, media, and technological growth that has spread Japanese cultural influence worldwide. If, as Clifford Geertz (1973) famously observed, culture is made up of the stories we tell ourselves about ourselves, I ask how these museums and monument tell stories about Japan's past and present, and to what extent Western cultural influence shapes these narratives. The Western influence upon Japan today is clear, but to what degree does it affect cultural viewpoints of Japanese history? Do museums in Japan echo conformity to the West or do they challenge the Western narrative? Do museums in Japan reflect a Japanese style of storytelling that enables the Japanese to address the intangible effects of imperialism in a way that also allows them to tell their history on their own terms? Drawing on ethnographic and museum fieldwork (2022), this poster presents preliminary data collected from tourists and visitors at three key sites of Japanese national memory: Hiroshima, Nagasaki, and Tokyo. In addition to traditional ethnographic methodologies, this project takes a bicultural perspective. As a third-generation Japanese American, I am interested in documenting how nationalist narratives conflict at key sites of history and memory, as well as in my own embodied experiences.

Miranda Noland

### 3-271 Competitive Cursing: A Ritualization Of Offensiveness

Poster (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

The practice of excessive cursing is understood in teens and early adults as a transition into adulthood, by developing code switching skills, and strengthening kinship bonds. However as our world is increasingly digitized and kids find themselves socializing online at an ever increasing rate, taboo language has experienced a shift that is acutely represented within the boundaries of online gaming. Within the borders of popular combat games specifically, such as Call Of Duty, Grand Theft Auto,

Rainbow 6 Siege, and Counter Strike, a ritual of offensiveness taking cursing and derogatory terms to extreme use over their microphones within “in game chat” features.

Once logged on, these gamers enter into a loose transition stage in which they begin excessively using socially charged derogatory terms that target race, sexuality, gender, ethnicity, intelligence and religion. In the physical world threats and language of this magnitude would result in immediate violence and perhaps even judicial punishment, however within the suspended reality of technology these threats lose their consequences and become weapons to attack the mental ego of opponents. The ritual is defined by this mental game overlaid upon the landscape of the actual video game. Unanimously my participants all use derogatory insults as a way to compete at offensiveness. The player who achieves the best retort, and who wins this subtle cursing game is signaled by the undoing of the opponent’s mental calm, often they become overly offended to the point that they no longer respond with wit but descend into illogical screaming. The winner feels a sense of accomplishment at finding the right combination of insults and derogatory terms to cause true anguish to the other person. However the exchange is never one sided and back and forth insult sessions are often interrupted by the video game itself, making this meta competition all the more casual and easier to cope with. In fact, the biggest mental benefit emphasized by gamers was the release of stress through the ritual. The boundaries of the online gaming landscape provide a “safe space” to perform objectifying, and aggressive language while suspending the moral norm’s of the physical world. The gamers are able to release aggression and stress in an aggressive but not physically violent or public way. People even mentioned lasting effects of feeling calmer throughout the day after engaging in the ritual.

Despite this therapeutic benefit, this aggressive competition of language creates social problems. The ritual as well as the landscape of the gaming boundaries are heavily protected and policed by the gamers themselves. Through frequent and consistent use of toxic language these participants create a new status quo within these boundaries. This matched with the constant aggressive and competitive culture creates a hostile atmosphere that forces either participation or self removal from the ritual. Direct complaints about the language and aggression, that challenges the very system of the competition, face immediate backlash. The players will redirect their aggression towards the complaint and ridicule them sometimes until the gaming session is finished.

Through my research and interviews conducted with frequent gamers within the 10 year age group of 17-27, this poster will examine this competition of cursing that ritualizes offensiveness, its inner workings, and why it remains a popular and socially protected practice.

Charlene Duty

### 3-272 The Effect Of Community Programming On Asian American Youth Identity Development

Poster (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

Community programs can play a significant role in promoting positive youth identity development outside of the classroom. This can be particularly important for minority ethnic groups such as Asian American and Pacific Islander communities. Studies have shown that a lack of authenticity in self-presentation has been linked to depression and anxiety in youth (Luthar et al., 2021). Based on

ethnographic research conducted at Asian American LEAD, this poster explores the effect of Asian American centered community programming on identity development. Themes of Asian American identity, mental health and wellness, cross-racial interconnectivity, and leadership will be explored. Data collection methods include participant observation, a participant wide survey, and semi-structured interviews with staff, participants, and program alumni. Fieldwork will be conducted from May to August 2022, and this poster will focus on the preliminary findings. This is a collaborative applied research project that has been designed to meet the needs of a client organization, Asian American LEAD.

Lena Pham

### [3-273 The Role Of Heritage Languages In Tourism In Louisiana: Preliminary Findings](#) Poster (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

This poster provides data on the roles of heritage languages, especially French and Creole, in tourism in Louisiana. This poster will present ethnographic and linguistic data collected between Spring 2020 and Fall 2022 from participant observation, surveys and interviews by the PI and a team of undergraduate research assistants. Heller, Jaworski and Thurlow (2014), following Bauman (1998) suggest that tourism exemplifies the contemporary period, as mobility increasingly characterizes contemporary life, as being in place becomes a temporary condition. This phenomenon exists simultaneously with and motivates a desire for stability and emplacement that goes along with an increased focus on heritage. This research continues this line of inquiry, illuminating how the goals of heritage language revitalization in Louisiana articulate with efforts to market our linguistic richness to visitors. Work on language and tourism in particular demonstrates that local languages serve as emblems of place and Otherness in tourist encounters and also help to create a sense of authenticity. This research project builds on existing literature, exploring how tourists engage with heritage language materials and heritage-language speakers in tourist sites and heritage-themed festivals in Louisiana. I seek to understand how Louisiana residents make sense of their past—a past marked by conflict and trauma—and give it meaning in the present, while working within the constraints of a global market economy. This research project also has an applied component. Working with state agencies and local organizations involved in creative placemaking around language and heritage, this project seeks to help local stakeholders get the data they need to develop more effective programs. this project will then collect and analyze the requested data, providing suggestions on how to optimize the state’s tourist offerings, in line with stakeholder goals. This research brings together the close, detailed observation of ethnography with the strategic perspective of applied anthropology.

Kathe Managan

### [The Saturday Mothers: Stories, Repetition, And The Politics Of Waiting And Truth-Making In Turkey](#) Poster (In-Person)

Middle East Section

10:15 AM to 12:00 PM

I will focus on the Saturday Mothers' activism to show how they transform their grief to work in its most persevering sense, throughout the process of telling their stories and depicting the absence of their loved ones who were victims of enforced disappearances in Turkey. By centralizing around the stories I encountered throughout my fieldwork where I met (both online and in person) with fourteen activists from the Saturday Mothers, thirteen of whom were relatives of the forcibly disappeared, and focusing on how the Saturday Mothers talk about their private and public experiences when talking about their lost ones, I delve on the ways in which bodies are shaped and conceptualized depending on the spatial and temporal boundaries within the social contexts that they are brought into (from those of the state's, i.e. legal, administrative, and security spheres, and those of the Saturday Mothers', i.e. attempts at self-representation, story-telling, and keeping the memories of their lost ones alive).

Defne Demirer

### 3-274 Expert Knowledge Networks: Intracultural Variation Of Sugar Cane Farming Knowledge In Belize

Poster (In-Person)

Society for Anthropological Sciences

10:15 AM to 12:00 PM

This poster explores the variables that affect intracultural variation of sugar cane farming knowledge among farmers and shares findings on the factors that influence expert knowledge networks among sugar cane farmers in northern Belize. As part of an annual ethnographic field school collaborating with several local sugar industry agencies and associations in northern Belize, the development of a network model of agrochemical and sugar cane variety knowledge transmission among farmers has proven elusive. The sources of information (e.g., agrochemical suppliers, the Belize Sugar Industry Control Board, and farmers associations) not only share information directly with farmers, but also between themselves. In addition, the specific roles that farmers play within the sugar industry (e.g., laborers, owners, and association membership) influence knowledge sharing. These relationships and roles are explored within a series of network analyses that illustrate the complexity of knowledge sharing among sugar cane farmers.

Douglas Hume

### 3-276 Autism, Aliens, And Astrophysicists: Popular Media And The Non-Social Autistic Poster (In-Person)

Society for the Anthropology of North America

10:15 AM to 12:00 PM

Non-sociality has long been considered a quintessential indicator of Autism Spectrum Disorder. However, with the advent of mediating communication technologies such as the internet, communities of autistic people have developed in both physical and virtual spaces. Although these seem to demonstrate autistic individuals' interest and ability to participate in sociality, non-sociality remains one of the most common perceived indicators of the condition. The purpose of this research is to explore the mechanisms and cultural objects which work to perpetuate the continual rejection of autistic sociality in the Euro-American context. Through an in-depth interrogation of several items from 20th and 21st century popular media (television shows, books, and movies), I attempt to unsettle the

neurotypical assumption of autistic non-sociality and analyze the role media plays in imposing identity markers onto the autistic community.

Emily Bailey

### 3-277 Mapping Medico-Legal Disparities: The Mississippi Repository For Missing And Unidentified Persons

Poster (In-Person)

Association of Black Anthropologists

10:15 AM to 12:00 PM

Though the National Institute of Justice has recognized missing persons cases as “The Nation’s Silent Mass Disaster,” a lack of missing and unidentified repository data at both state and national levels continues to impact the identification of missing and unidentified people, and in particular BIPOC women (Ritter 2007). In April 2022, the National Missing and Unidentified Persons System (NamUs) reflected 21,500 open missing persons cases, only a fourth of the open cases in the FBI’s National Crime Information Center 2021 database (NCIC 2022). These statistics highlight a discrepancy in missing persons data, which is often exacerbated by a lack of relevant socioeconomic data that would help contextualize these cases. These inconsistencies in data are compounded for BIPOC women, who are less likely to be reported missing, less represented in media coverage, and have less resources allocated to their cases (Goad 2020, Kimmerle et al. 2010, Moss 2019). However, state data collection and analysis can help to rectify these inequities by providing more accurate data that can then be shared at the national level. Here, we outline our initiative to decrease data inequality for missing BIPOC women by creating the Mississippi Repository for Missing and Unidentified Persons (MRMUP). MRMUP is a collaborative tool that seeks to 1: Visualize how socioeconomic and legal disparities affect missing BIPOC through geospatial analysis 2: Increase public access to this data for BIPOC communities 3: Advocate for data transparency and equity in resource allocation and 4: Partner with neighboring states to facilitate data sharing.

Jesse Goliath

### 3-278 Imperial America And Its Anthropologists: Unsettling Anthropology’S Micronesian Legacy

Flash Presentation (In-Person)

Interest Group

10:15 AM to 12:00 PM

How do we unsettle anthropological knowledge of Micronesia, when both the epistemological landscape and human landscape have been indelibly shaped by colonialism? The post-World War II Coordinated Investigation of Micronesian Anthropology (CIMA) was one of the largest government-sponsored anthropological projects in US history. Well-known anthropologists like Ward Goodenough and George Murdoch were deployed by the US Navy to the Trust Territories of the Pacific; a post-war, UN-designated trusteeship granted to the US. In this post-war period, anthropologists descended upon Micronesian communities, first as agents of the US Navy and later for the US Department of the Interior. Described by one indigenous scholar as an “ethnographic zoo”, anthropologists were employed to learn about the inhabitants of Micronesia and inform US imperial management of the communities. Anthropological work in Micronesia has remained minimal since that time, with a handful of established

scholars over the last half of the twentieth century dedicated to each of the different island groups in the region. Thus, however problematic, the CIMA time-period still—seventy years later—represents a large portion of anthropological literature and knowledge of Micronesia, which is relied on by current scholars as background for their areas of inquiry in this region. What do we do with this knowledge obtained through and shaped by imperial designs? Anthropologists have questioned how to unsettle this knowledge since the postmodern period; however, this effort remains incomplete. . With a focus on CIMA work in Chuuk, Micronesia, I consider how to review and situate this work, what power to give these earlier findings in my own work, and how to represent anthropology in Micronesia, following these compromised scholars into US imperial zones.

Sarah Smith

### [3-279 Burning The Knot: Transition Conservation In Unsettling Times](#)

Flash Presentation (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

On February 6th, 2021 Congressperson Mike Simpson (R-ID) ushered in a new paradigm for natural resource management, 'transition conservation.' The Northwest in Transition was proposed to establish the Columbia Basin fund that proffers a concept to breach the four Upper Snake River Dams and reopen spawning grounds to migrating anadromous fish populations. Most notably, salmon. It forecasts \$33.5B to develop energy storage and replacement, watershed enhancement, commercial infrastructure, waste management facilities, and tourism/recreation in communities of direct impact. Its primary interests are farmers and agricultural handlers, regional power administrators, and State-to-Tribal fisheries managers. It is a broad-based approach to conservation that engages interest across four U.S. states including Washington, Oregon, Idaho, and Montana, and Tribal Nations such as the Nez Perce, Shoshone-Bannock, and Umatilla Tribes. Underpinning this discourse are questions of power, interest, and motivation. Transition conservation merges with decolonial ecologies and posthumanism to discuss underlying questions unsettled. Burning the knot provides an analytic from which this theoretical framework draws from in examining contemporary politics. We aim to represent transition conservation as both an unsettled negotiation over materiality and an ontological friction that shapes contemporary U.S. society. In doing so, transition conservation grants theoretical opportunities for understanding future worlds impacted by the ecological crisis. As nations become increasingly dependent on the need for regional cooperation and conflict over water and territory linger, we must continue to ask how these developments address the human relationship with Earth and her nonhuman companions. This work follows a one-year, multi-sited, multispecies ethnography in the Columbia River Basin. Over 100 semi-structured interviews were collected using both remote technology (via Zoom) and in-person fieldwork (Oregon, U.S.).

Kellen Copeland

### [3-281 Teachers, Taken Objects, And Ontological Distance: Restorying A Southeast Asia Museum Collection](#)

Flash Presentation (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

Ontological distance, or the dehumanizing distancing between colonized subjects and oppressive systems that emerges from uninterrogated coloniality, has occurred in the histories of U.S. teachers both domestic-based and abroad. In Steinbock-Pratt's (2019) historiography, ontological distance shows up in the past as "psychological distance" within the proximity shared between Filipinx students and their U.S. Thomasite teachers. Steinbock-Pratt writes, "The crux of the colonial relationship was intimacy marked by closeness without understanding, suasion backed by violence, and affection bounded by white and American supremacy" (Steinbock-Pratt, 2019, p. 214). This dehumanizing psychological or ontological distance existed during U.S. colonial regimes abroad, specifically in Asia. Historical evidence also traces the teacher training of U.S. teachers abroad to U.S. settler-colonial teacher training for segregated and labor-exploitative schooling in the U.S. (Brown and Weinbaum, 2016; Solsiree del Moral, 2013; Schueller, 2019). By combining a critical analysis of journal entries from archives of the U.S. Thomasite teachers with restorying the weaponized objects these teachers brought back with them, from the Burke Museum's Southeast Asia collections at the University of Washington, this study disrupts the dehumanized narratives of Filipinx students from the 1900-1950s. Using Asian Critical Race Theory, (re)constructive history and counter-storytelling are used to reclaim glorified exotifications of Filipinx students through the writing and collections of their U.S. imperial-sanctioned teachers. This study hopes to contribute to decolonizing archival work, expanding processes of identity development, and modeling ways in which museum collections and archival work can intersect with Ethnic Studies education and teacher education.

Camille Ungco

[3-282 Global Environmental Deterioration, Analysis From Latin America And The Work Of Indigenous Women](#), In  
Flash Presentation (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

In the framework of climate change, the devastation of the so-called Allapammama (mother earth in quechua language), from the original communities of the Andean region, is urgent and necessary to talk about real figures, scientific research results that account for environmental deterioration and calls like the Landau Committee, or the dissertations in favor of the climate change, as forms of urgent care against the effects on the territory and resilience due to climate change.

From the science there are several calls like the Global researcher climate change, but from the same original communities there are processes of epistemic contribution that urgent to a new care of nature. The analysis of ecology, environmental care and climate change in Latin America is used

In the framework of the post-conflict call in Colombia, peace is presented at the international level as the only reality, without doubt giving rise to a myriad of mega-mining and extractive pro-development factors, affecting even more the conditions of the historically excluded, the original communities located in strategic places, because of the richness in páramos, water, biodiversity continue to be attacked systematically, with threats, forced displacement, assassinations, for questioning the mega-development model that favors the damage to the Allpamamma and above all increases the factors of violence and exclusion in the country, not so for the mass media that serve in unison with national and international oligopolic interests.

Women within the indigenous movement play a fundamental role, as they are committed leaders and above all depositaries of the ancestral knowledge of the defense of the Alpamamma, their leadership is part of the same episteme of the indigenous communities, on how to understand the mother earth, is taken into account in the organization of life plans and community organization, starting from the recognition of orality, as a factor of transmission of defense of ancestral knowledge, added to the development of the axes of life and community plans: economic, political, educational and environmental, as factors associated with the care of the survival of life and community ontologies.

Ethnographic methodology is used in meeting with native communities, and the foundation in Andean community knowledge, from the works: Encountering Development: The Making and unmaking of the Third World by the Colombian Author Arturo Escobar, the academic Bolívar Echeverría the work Critical Discourse and modernity and his work Das Nichtlebbare zu leben: Kritik der Moderne & Widerstand.

The urgent call first of all is to exhort the academy, to be linked with greater proactivity in the environment and construction-reconstruction of the defense of indigenous mobilizations and women fighting for the defense of their territory, against femicide, environmental deterioration and annihilation of the millenary culture.

Eduardo Erazo Acosta

3-283 [Underground, But In The Light: The Polygamist Community Of Centennial Park](#)  
Flash Presentation (In-Person)

Society for the Anthropology Religion

10:15 AM to 12:00 PM

Since 2010, I have been engaged in ongoing fieldwork among the plural community of Centennial Park, self-identified as a fundamentalist Mormon enclave. The purpose of my research has been twofold: (1) to examine how this marginalized group of practicing polygamists struggles with and attempts to overcome the various hegemonic power structures of dominant American culture and (2) to critically listen to how this group chooses to define itself, absent from the traditionally Western gaze that classifies polygamy (polygyny) as primitive and inherently abusive to women. Through engaged and critical observation, my preconceived and media-influenced ideas of polygamy as interchangeable with abuse have been challenged and, subsequently, changed. Consequently, I have been accused of “drinking the Kool-Aid” simply because I have listened to polygamists of Centennial Park describe and define themselves. However, in an era wherein legal access to marriage has been (and continues to be) hotly contested, the challenge to engage, to understand, is more important than ever. One particular area of focus in my research unpacks the rather complicated ideas of hegemonic authority and engaged observation. While my research is ongoing and by no means complete, there are two clear themes that have, thus far, emerged from my fieldwork. First, plural marriage, as practiced by families in Centennial Park, illustrates a direct contradiction of media reports about American polygamy. Second, in some communities, polygamy has historically provided benefits to women unacknowledged by mainstream society and continues to do so. I am currently working on a book detailing my conclusions.

Jennifer Basquiat-Jones



### 3-284 Who (Un)Settles The Land?

Flash Presentation (In-Person)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

The wind-swept landscapes in rural Oklahoma communities have been unsettled by oil companies, wind energy farms, and real estate investors; however, descendants with ties to this landscape hold a different conceptualization of "(un)settling and (un)settled landscapes. Postcards and flyers from investors seeking to purchase property drift through the streets in many rural communities like fallen leaves on a fall morning. The once wide-open and expansive plain is now replete with scattered with oil and wind energy equipment. The tribal beat of the drum has been placed with the heartbeat of machinery. Many family home sites have become the homes to oil and energy companies and a large portion of family-owned land has been lost due to piecemeal selling out of necessity, misinformation, and coercion. In 2013, many rural communities in the Northwest quadrant of Oklahoma saw an influx of competing oil companies, real estate investors, and wind energy conglomerates. These communities became landscapes of production and capitalism. Land managers with no cultural or filial relationships to the land became homesite decision makers. So, who decides where people live when land ownership has changed hands too many times to count? How is land (un)settled? What is anthropology's role, if any, in (un)settling changing landscape tensions in these communities? This Flash Session is derived from research examining land ownership and occupation, homestead creation, and land use conflicts among and between descendant communities and corporate stakeholders. Using a Feminist Framework and Community Based Participatory Research methodologies, I explore the (re)imaginings of the conceptualizations of "(un)settling," and the question, "who unsettles the land?" Prominently positioned behind and alongside this question is a historically rooted community with contentious and opposing viewpoints who, through a CBPR approach, use storytelling and photovoice to offer answers.

Elisha Oliver

### 3-286 Exploring Colombia'S Odor-Diversity: The Role Of Women Scientists In The Study Of Tropical Aromas

Flash Presentation (In-Person) Cosponsored Session

Society for the Anthropology of Food and Nutrition

10:15 AM to 12:00 PM

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 country's most important public university began 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.

Ana Maria Ulloa

### 3-287 Interaction Relation Between Marriage Migrant Women And Multicultural Policies In Korea

Flash Presentation (In-Person)

Association for the Anthropology of Policy

10:15 AM to 12:00 PM

#### Interaction Relation between Marriage Migrant Women and Multicultural Policies in Korea

South Korea has long been a homogenous nation. Koreans are proud of this, and this is one of the most important cultural identities that keep the country as an imagined whole. However there are almost 140,000 “marriage migrant women” live in Korea. “Marriage migrant women” is a highly topical term in South Korea which has been hotly discussed. There is a stereotype of those women to be “pitiful young girls who have unrealistic ‘Korea dreams’ that end up married to Korean men in disadvantaged circumstances and that live a troublesome life”. This image and discourse were so powerful that it has highly influenced multicultural policies in Korea.

Since the 1990s, ethnic Korean women from northeastern China have migrated to South Korea. The government has played an active role in helping these ethnic Korean women marry into South Korea. Some scholars have criticized that the government seemed to be implementing this policy as a type of farm “subsidy. Since then, government intervention in international marriages has continued, and scholars criticized that this kind of enthusiastic intervention is too “Korea” which rare in other countries but only exclusive to South Korea.

As these women are not only just migrants, but also moms to next generation Koreans and wives and in-laws to a vast number of Koreans, the Ministry of Gender Equality and Family has launched more than 200 multicultural family support centers to “help” these migrant women. However, the outcomes of these policies are seeming less than satisfactory. Not only are the problems around multicultural families yet to be solved, but the intervention from the government has also brought a new problem: the general public’s sense of rejection towards migrant women and even multicultural families has increased. The media’s portrayal of “runaway brides” has strengthened this rejection and it has raised more challenges for government agencies. And eventually this will end up in new reversion to the policy. On the other side, marriage migrant women are not just accept the policy and cheer on it. They show their attitude by everyday social practice which will going to affect the policy in future accordingly. Obviously, this has been and will be an ongoing process.

Why is the South Korean government so keen to intervene in international marriages? What changes have the policy experienced? From the earliest marriage migration cases from China to South Korea in the 1990s to the present, what changes have taken place in the government’s intervention and policy content? How should we recognize and understand these changes?

This study hopes to understand the interaction between policy objects and policies in the historical context through the stories of six marriage migrant women who came to Korea at different periods (roughly at intervals of 5 years between 1990~2020). By representing and analyzing their marriage migration stories, this paper argues that although each individual’s story can only represent their personal experience, personal experience is not a completely abstract phenomenon. The personal experience of the protagonist of the story is important in helping us understand the changes throughout

history, the present reality, and changing trends of great significance. Especially those stories which look personal actually will influence the policy making and start the interact chain.

Qiuyan Gu

### 3-288 Transnational Politics Of Midwifery Knowledge Production

Flash Presentation (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

The development and dispersion of current midwifery knowledge between the U.S. and Mexico remains largely unexplored. In this presentation, I will discuss my ongoing dissertation research that blueprints how Black, Latinx, and Indigenous midwives in Oakland, California and San Miguel de Allende, Mexico share knowledge transnationally through immigration/relocation, social media, and training to resist obstetric violence. What healing tools and practices are complicated by transnational usage; with what sociopolitical effects? Furthermore, how is knowledge used to resist racism and delegate power? I address these questions through fieldwork that examines how midwives self-organize, communicate, and engage the public as they mediate health inequities in their communities.

Simona Spiegel

### 3-289 Maître Divas: Bodacious Black Women Working In White Restaurant Spaces

Flash Presentation (In-Person)

Association of Black Anthropologists

10:15 AM to 12:00 PM

This flash presentation uses photographs and storytelling to explore the lived experiences of Maître Divas - Black women working in the “front of the house” (FOH) of restaurants in trendy, white dominated, foodie restaurants. The FOH is often described as a stage, where workers’ earnings (primarily tips) are heavily dependent on a subservient, gratuitous, performance for guests. Data suggests that in the restaurant industry, Black women are held to a higher standard of service than their white counterparts, are least likely to be promoted, and receive the lowest tips. Maître Divas are a glaring exception to long-standing, restaurant labor practices that privilege whiteness and masculinity.

Visibly Afrocentric through their attire and aesthetic, Maître Divas have reported a complex range of racialized behaviors, from white norming practices that reproduce anti-Blackness, to Black affirming ideologies, where as the actor Issa Rae famously stated, they are “rooting for everybody Black”. Using an intersectional framework, I examine the role of language, ethnicity, class, race, gender, and sexual orientation, as experienced by these women, as well as the related impact to their social location within the restaurant hierarchy. Simultaneously, this presentation will also address the restaurant industry’s “interest convergence” – a strategic racial shift in hiring attributed to an increased need for FOH diversity due to an uptick in Black visitors. This presentation will compare the experiences of Maître Divas in Miami, Atlanta, and New Orleans, and discuss the commodification of Blackness.

Judith Williams

### 3-295 (Where) Does The Experiment Belong In Anthropology?

Roundtable / Town Hall (In-Person)

Society for Visual Anthropology

02:00 PM to 03:45 PM

Anthropology has developed a characteristically ambivalent attitude towards experiments and the experimental: On the one hand, it offers space for those who seek to make it more scientific by conducting controlled experiments within their field sites (Roepstorff & Frith 2012); it has also celebrated creativity in modes of conducting research and in writing, so that authors have frequently sought to connect it to experimental modalities, such as avant-garde film (Russell 1999). On the other hand, commitments to participant-observation as the defining methodology of the field often results in anthropologists seeking to minimize our presence in the field by avoiding any sort of interference, so that imposing an experiment can disrupt the flow of everyday life. Descriptions of “the field” as a “natural laboratory” have also circulated with both positive and negative valences, as the comparative current in the field comes into friction with concerns about reflexivity, inequality, and the colonial grounds of ethnographic encounter (Haraway 2016, Ingold 1996). Additionally, anthropologists have long critiqued the concept of objectivity that underlies the scientific method at the heart of experimental laboratory methods (Clifford & Marcus 1986, Geertz 1973).

In order to explore this fraught territory from novel angles, this roundtable brings together anthropologists who have engaged with the concepts of “the experiment” and “the experimental” from a range of perspectives – as method, object, or mode of representation. This includes those who have used controlled experiments in ethnographic fieldwork or have brought anthropological perspectives into lab settings. Others have used anthropological theories to study (and critique) scientific methods, whether from medical anthropological or STS perspectives, along with anthropologists who have studied the making of experimental art. Finally, we will include perspectives from those who have experimented with the conventions of ethnographic writing and film – and who have worked to move beyond these media – as introducing alternate forms of representation.

In bringing together such a range of anthropologists who have pushed against the boundaries of anthropology through engagement with experimentation in a variety of ways, we plan to pose the following questions to discuss and debate:

What are some commonalities we can find across these approaches? Is there, for example, a common interest in perception and the senses that lend themselves especially well to different forms of experimentation?

How might anthropologists using experimental methods in fieldwork take more risks in representing their work in experimental forms?

What can we learn from the critiques of objectivity that we can bring into our own discipline, beyond a call to reflexivity?

To what extent do experimental styles of ethnographic writing and filmmaking nonetheless often rely on rather conventional engagements in the field, positioning ethnographers as observers and collectors of ethnographic material that they then transform creatively as an experimental product?

What opportunities and risks regarding power differentials do we find in various experimental approaches? Whether we position ourselves as scientists or artists, to what extent can this further alienate us and the products of our fieldwork from the people in our field sites?

In short, when should anthropology become experimental, and how?

Meghanne Barker, Joshua Shapiro, Britta Ingebretson, Laura Horton, Alison Cool, Toma Peiu, Cameron Zarrabzadeh, Jenny ChioChio, Aynur Kadir

### 3-300 Collaboration Of Anthropologists And Computer Scientists In Artificial Intelligence Design

Roundtable / Town Hall (In-Person)

General Anthropology Division

02:00 PM to 03:45 PM

Social scientists' and humanities scholars' critical studies have been increasingly unsettling the established landscape of artificial intelligence (AI) development and deployment in human societies. Further, anthropologists, including Diana Forsythe (1993, 2001) as one of the earliest and many others since more recently, have made attempts to disrupt the technical hegemony of computer scientists and tech industries and become observing participants in the design and development of AI products through close collaboration in mixed teams. This roundtable panel focuses on the collaboration between anthropologists and computer scientists working in mixed teams of AI design. The discussion of this panel is situated at the intersection of applied anthropology and critical perspectives surrounding the topic. With rising calls for cross-disciplinary work between anthropologists, engineers, and natural scientists, panelists will discuss the challenges and opportunities created by these interactions in their own experiences and engage with questions about navigating cross-disciplinary teams, the role, and the importance of anthropologists in AI design, and barriers to collaboration. The panelists first-handedly acknowledge various challenges in integrating goals, translating knowledge, and communicating the role and value of anthropological research, and also speak to the opportunities of adding anthropological methods and perspectives into computer science and AI design for human societies.

Forsythe, Diana E. "Engineering knowledge: The construction of knowledge in artificial intelligence." *Social studies of science* 23, no. 3 (1993): 445-477.

Forsythe, Diana. *Studying those who study us: An anthropologist in the world of artificial intelligence*. Stanford University Press, 2001.

Shaozeng Zhang, Ethan Copple, Ana Carolina de Assis Nunes, Luminița-Anda Mandache, Nick Seaver, Elizabeth Rodwell, Bohkyung Chun, Emanuel Moss, John Sherry, Shad Gross

### 3-305 Engaged Anthropology: Autoethnographies Of Disability, Disease And Disaster Oral Presentation Session (In-Person)

Society for Humanistic Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: In last March 2020 when the pandemic crisis began, I was on fieldwork in Norway studying agoraphobia and the way people experience confinement and avoidance of public spaces and situations. Then suddenly, world confinement locked us all inside our homes.

Paper 2: Covid, Social Suffering and the Strengths and Challenges of Bearing Witness examines the pandemic as the ultimate form of social suffering, our response and responsibilities as scholars and practitioners through acts of creative witness, and the transformative capacity borne of the interplay between suffering, witness and social change when rooted in an anthropological perspective.

Social suffering refers to hardship or trauma that is collective in both its experience and the manner of its production.

Paper 3: How can autoethnographic methods help us research and understand the concept of vulnerability as it is used in disaster studies? Disaster anthropologists have troubled the concept of vulnerability as a static label attached to people and communities, and suggest instead that vulnerability be understood as fluid, dynamic experiences with multiple actor-specific definitions (Bankoff & Hilhorst 2009), or as a multidimensional conceptual nexus linking people to social institutions and their environments (Oliver-Smith 2004).

Paper 4: "Bring in a more academic approach," the editor suggests to me about my book proposal. "Write intimately, but broadly." Her realm is nonfiction acquisitions for a respected, non-academic publishing house, and I am lucky to have scored a meeting with her.

Kathleen Gallagher, Roseline Lambert, Shelley Guyton, Leslie Carlin

[3-310 Engagement, Impact, And Reciprocity](#)

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

02:00 PM to 03:45 PM

Paper 1: This paper reports on transitions over the last ten years from a primarily broadcast distribution of television to a more diversified and digitalised mediascape in Pakistan. Networks that repositioned Urdu television dramas as a core culture industry and Karachi as a media capital (Curtin 2003) in the wake of liberalisation in the early 2000s have been confronted with challenges in adapting to a global "post-network" era of digital media.

Paper 2: This paper utilizes anthropological theory on reciprocity to examine interlocutor theologies and praxes at the Berkshire County House of Correction (BCHC), a medium security men’s prison in Western Massachusetts. In Marcel Mauss’ essay on the “threefold obligation” of gift giving, the Ngati-Raukawa sage Tamati Ranapiri illustrates how, after passage through recipient-givers, the gift is no longer the same material object but becomes transformed.

Paper 3: This paper, based on over four years of fieldwork conducted in a Southern California city, follows the unlikely friendship between two migrant Latinx day laborers (“jornaleros”), whose faith responds to their alienation from their peers. Abelardo is a Guatemalan migrant in his mid-thirties. He is homeless and struggles with substance abuse, resulting in his condemnation by his fellow jornaleros. Martín is a Mexican migrant in his early fifties.

Paper 4: National charitable Islamic organizations such as the Islamic Society of North America –Canada (ISNA) and the Muslim Association of Canada (MAC) have expanded their work beyond offering religious services to a mode of operation that centres dawah in all organizational endeavours. In the worldwide Islamic Revival, dawah is increasingly characterized, not as religious authority per se, but as the work of figures and organizations embodying a modern form of Islamic piety and activism.

Paper 5: While Muslim giving has various modalities, non-monetary forms of Muslim giving are largely overlooked in financialized philanthropic settings. In these settings, for example, zakat (obligatory Muslim giving), which is the responsibility of the wealthy and based on wealth that grows, dominates the conversations.

Elliot Montpellier, Amanda Napior, Timothy Hartshorn, Sara Hamed, Esra Tunc

### [3-315 Ethnographic Insights On Indigenous Latin America](#)

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

02:00 PM to 03:45 PM

Today, two decades into the twenty-first century, Indigenous communities living in Latin America are confronting a host of social, economic, political, and ecological challenges and are doing so with ingenuity, drawing on deep cultural legacies and building new cultural innovations to problem-solve. Some of the dynamic phenomena that are at play across the “unsettling landscapes” of the region include: (1) Identity and Belonging—enduring and new ideas about citizenship, nationality, and ethnicity are under debate as people reconsider what group membership means, and how privileges are differentially distributed according to hierarchies. Material consequences of these debates are significant, with some people framed as deserving and others as undeserving of rights, access, and resources; (2) Racialization—the assignment of people to racialized identities continues to shore up, reinforce, and reinvent systems of privilege and oppression that have a long history in the region. Indigenous people are viewed through the lenses of these historical legacies and are unequally affected by them; (3) Extractivism—accelerating pressures to capitalize on natural and cultural resources and grow national economies involve tourism and wide-ranging development projects that include clear-cutting forests, the construction and operation of hydroelectric dams and transportation infrastructure,

mining, and fossil fuel extraction. As these initiatives damage the ecological and social systems on which people depend for their health and livelihoods, these projects have led to high-stakes confrontations and debates about sustainability and the unequal distribution of benefits and harms from the exploitation of natural and cultural resources; (4) Gender and Sexuality—changing norms, laws, and practices surrounding gender and sexuality are opening new possibilities of human expression and relationships in some places, even while patterns of violence and repression continue to disproportionately affect women and LGBTQ identifying people; and (5) Political economy—the foundation of political economic systems across the region were laid during the periods of colonization and imperialism and more recently and radically altered by Cold War relations and the globalization of the economy, unleashing the mobility of capital and simultaneously regulating and constraining the mobility of people.

Through ethnography, anthropologists are uniquely positioned to document the ways in which people living in these unsettling landscapes experience, interpret, reproduce, resist, and respond to macro-scale phenomena like racialization and racism, political violence, displacement, poverty, or a pandemic, and the associated challenges that these issues pose in their everyday lives. In this session, we highlight the ethnography of anthropologists working with Indigenous communities in the Latin American countries of Peru, Colombia, and Mexico in order to trace ways that individuals and communities are forging new strategies and seeking not only to survive but to thrive in the face of challenging circumstances.

Melanie Medeiros, Diego Arispe-Bazán, Bruno Renero-Hannan, Emma Banks, Katie Nelson, Kristi Krumrine, Jennifer Guzmán

### 3-325 Health Institutions, Governance, And Regulation

Oral Presentation Session (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: While there are many reasons people develop substance use disorders (SUDs), personal histories of poverty, abuse, neglect, and helplessness are common. It is thus unsurprising that the journey of recovery is typically through a shifting landscape of hopeful sobriety punctuated with relapse, danger, and hopelessness.

Paper 2: This paper presents findings from a multi-disciplinary ethnographic, arts-based research project at the University of Edinburgh called Suicide Cultures: Reimagining Suicide Research, which explores how culture, social structure, and experiences of inequality shape suicide in different communities across Scotland. Over the last hundred years, suicide has largely transitioned away from ethical-religious or legal interpretations and towards bio-medical models that explain the act as one of a pathologically ill subject, incapable of reason, and best regulated by pharmaceutical compounds, therapeutic methods, or in extreme cases, techniques of surveillance and restraint (White et al. 2016; Marsh et al., 2021).



Paper 3: The United States accounts for less than 5 per cent of the world's population, but holds over 20 per cent of the world's prisoners. Scholars have noted that carceral spaces are not limited to jails and prisons, but extend to other spaces and landscapes.

Paper 4: This paper analyzes self-reported health histories of black men who have experienced community supervision (probation, parole, extended supervision) in Milwaukee, Wisconsin alongside their struggles to participate in society post-conviction. Black men in Milwaukee are incarcerated at rates double the national average, are more likely to be placed on community supervision, and are more likely to end up reincarcerated through crimeless revocation (technical violations of rules of supervision).

M. Cameron Hay, Joe Anderson, Johanna Crane, Kaelin Rapport

3-330 Making Our Space: Building Culturally-Responsive Care For Black Women With Hiv Roundtable / Town Hall (In-Person) Cosponsored Session

Association of Black Anthropologists

02:00 PM to 03:45 PM

The HIV incidence rate among Black women is 11 times that of White women and four times that of Hispanic/Latinx women (CDC 2021). Gender identity and race are strongly linked to health outcomes affecting Black women, including disparities along the HIV care continuum. However, gaps in HIV knowledge, cultural sensitivity, and comprehensive care for Black women still exist. Most HIV interventions for Black women have not focused on the multifaceted nature of health and well-being for Black women (Rao, Deepa et al 2018). Issues of race, gender, class, sexuality, and HIV status are largely treated as discrete categories rather than interconnected issues or interlocking power dynamics that make up an individual. Hence, the labels, cultural meanings, stigma, and interpretations about HIV present since HIV's emergence continue to influence both the discourse and access to services for many of the most vulnerable to HIV.

In response, the National HIV/AIDS Strategy (2022-2025) identifies Black women as a priority population for HIV prevention and care. Black women face challenges engaging and staying adherent to HIV care and treatment due to competing priorities of balancing their own psychosocial needs and their families. These challenges are further exacerbated by structural factors including racism, sexism, inequitable housing, and employment opportunities. Additionally, the experience of trauma and intimate partner violence severely affects Black women and is associated with worse treatment outcomes and higher transmission risk among Black cisgender and transgender women with HIV (Siemieniuk, et al 2013; Machtinger, Haberer, Wilson, and Weiss 2012).

This panel comprises anthropologists, practitioners, researchers, and women with lived experience who engage and empower Black women with HIV by addressing their psychosocial and medical needs to help reduce inequities in the HIV care system. This roundtable will discuss HIV intervention and care efforts for Black cisgender and transgender women funded by the Health Resources and Services Administration, HIV/AIDS Bureau, Ryan White HIV/AIDS Program, Part F, Special Projects of National Significance initiative entitled Improving Care and Treatment Coordination for Black Women with HIV.

Panelists will provide an in-depth background of the compounding factors facing Black women with HIV and will highlight how they developed and tailored community and clinic-based approaches to be culturally responsive for Black cisgender and transgender women with HIV. The discussion will also highlight the critical importance of ensuring the inclusion of Black women's voices as part of the decision-making process for their HIV care and service delivery.

Corliss Heath, Serena Rajabiun, Allannah Lewis-Chery, Venita Ray, Lucy Warren

### 3-345 Multiple Disasters, Conflicting Responses: From Isolating To Collectively Organizing Roundtable / Town Hall (In-Person)

General Anthropology Division

02:00 PM to 03:45 PM

Since 2020 the world has been engulfed in a profound global disaster: the COVID-19 pandemic. It has affected people of every ilk in every nation. Much of what has unfolded reiterates the happenings in every catastrophe, except for one. In others, the affected people often congregate. With COVID-19, many people have been obliged to isolate and shelter in homes. Venturing has demanded face coverings and distancing while once attended venues shuttered. At the same time, the food crisis is getting dramatically worse while people everywhere are dealing with climate change slowly creeping across the globe. It has brought rising waters, heat, desertification, crop loss, insects, and often massive storms. The upshot is an interplay of multiple trouble and often contradictions of behaviors. People must individually guard against a virulent illness while as collectives they deal with environmental changes. Many are facing the dual ills in their original homes, but others find their only option despite risks is migration. The enigma for anthropology is equally dual. On the one hand anthropology has always dealt with groups, but now must investigate the human sequestration. Yet it must chronicle communities adapting together to habitat changes and global crises. The effects on persons, cultures, and society are manifold: temporal, spatial, perceptual, and structural. They encompass work, expectation, sustenance, and celebration, fear, banality, and grief along with other aspects of disasters, politics, economics, disparities, contestation, and colonization. This roundtable will explore several anthropological research projects which address the interplay of multiple crises in contexts where systems of oppression are still at play. We will talk about how Pueblo people and Navajo people in New Mexico are each dealing with the impacts of COVID-19 in addition to other crises and in a context where they are already experiencing the consequences of settler colonialism. We will explore the effects of the COVID-19 pandemic on a collaborative research with the community of Shishmaref (Alaska) aiming to identify possibilities of adaptation to repetitive flooding caused by climate change. Then we will discuss the current food crisis and how it impacts more and more people all around the world already dealing with many other catastrophes. Finally, we will tackle the issue of displacement and resettlement to highlight the deep cultural aspects of the problematic of dealing with so many different crises at once.

Noémie Gonzalez Bautista, Susanna M. Hoffman, Nancy Scheper-Hughes, Louise Lamphere, Solomon H. Katz, Laura Nader

### 3-350 Negotiating Sustainability: Understanding Environmental Governance Through Bureaucratic Engagement

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

Bureaucratic offices have been critiqued as “dead zones of the imagination” (Graeber 2015) and sites for the production of “calculated indifference” (Herzfeld 1992). Yet an emerging body of work has shown that bureaucratic offices can be lively “possibility spaces” (Escobar 2008) where low level state officials legitimize public programs by engaging in processes of creative translation (Gupta 2013:439). Discretionary politics within bureaucracies allow individuals to apply policies differently in different situations (Tadaki 2020; Hoag and Hull 2017; Mountz 2010).

This panel builds on this scholarship by critically considering how bureaucratic discretion and the need to legitimize “sustainable” development—and the state itself—can create openings for citizens to contest and reorient environmental programs and policies, better adapting them to local conditions.

We ask: how do citizens tactically engage with “green” programs and policies to secure better outcomes for themselves and their communities without overtly challenging state authority? How do relationships between bureaucrats and the citizens they serve shape emergent socioeconomic arrangements around environmental stewardship and conservation?

Eric Thomas, Maron Greenleaf, Sheng Long, Jonathan Eaton, Rowenn Kalman, Lauren Cooper

### [3-355 New Ethnographies Of And Against Policing: Anthropology And The Unsettling Of Police Studies](#)

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

The study of policing has largely been marked by the interventions of criminology and sociology, with anthropology often standing to the side and withholding its attention from the ways in which policing forms lifeworlds. Sociology and criminology disproportionately theorized the police through research in the U.S. and Europe, skewing understandings of policing through EuroAmerican genealogies of policing. This has rendered policing an anthropologically impoverished space. In recent years, global public engagement with the Movement for Black Lives, and the growing recognition that police violence serves projects of racial domination have coalesced in a number of new ethnographies that critique policing, locating policing in both the figure of the uniformed officer, while also engaging with policing as a sensibility embedded in many aspects and infrastructures of social life. These ethnographies think through policing from a range of geographic terrains, considering the particular histories and contexts through which policing has emerged as marked by time and space. Ethnographers have even written against policing, arguing that policing has come to be an anti-democratic project linked, in some instances, to colonial histories, and in others, to the perpetuation of racial (and racist) hierarchies. Simultaneously, these new ethnographies engage policing as an orientation to morality, ethics, aesthetics, and the articulation of gendered demeanors. By asserting the centrality of anthropology to our understanding of policing, the participants in this round table offer ways to unsettle the disciplinary and theoretical conventions through which policing has been imagined, researched, and mobilized as both an academic and normative project. Drawing on work from Turkey, India, Taiwan, the U.S., Nigeria, and Brazil, the presenters work through our present orientations to the question of policing, and ask how ethnography can yield new insight into the capacity of policing to manifest as policy, as institution, or as everyday life. Presenters draw out the ways in which national boundaries, kinship, counter-insurgency, suppression of democracy, privatization, municipal geography, morality and state paternalism can be distinctive facets of policing. Ultimately, anthropologists have come to understand

policing as poesis, or cultural production. By thinking with ethnographic specificity, our discipline establishes an anthropology of policing through which we can imagine new epistemologies of policing.

Sameena Mulla, Deniz Yonucu, Farhana Ibrahim, Jeffrey Martin, Jodi Rios, Stacey Vanderhurst, Erika Robb Larkins, Kevin Karpiak, Adia Benton

### 3-365 The Para-Professionalization Of Lived Experience: Peer Support In Public And Private Mental Health

Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Peer support specialists, those with lived experience of mental health and/or substance use recovery, are lay people employed in mental health care systems to share their stories of empowerment and hope with patients enrolled in treatment or therapy. Their origins in the Global North grew out of psychiatric user/survivor movements, free clinic/healthcare movements, and recovery movements, yet over the last several decades, their role has given way to what many activists consider the co-optation, commodification, and para-professionalization of lived experience, reformulating peer work to fit the system's structure and goals. Peer specialists are often purposefully employed as low-wage workers to fill in gaps in care by providing extensive social and emotional support to those experiencing intense mental distress, mitigating risk of relapse, and maintaining patient engagement in services. Nevertheless, anthropologists of mental health have found the employment of peers to be a valuable source of support and care for those receiving mental health services, and have studied their inclusion in public and private agencies as problematic yet compelling forms of identity politics and self-governance/psychiatric compliance, and as a bellwether for the neoliberalization of mental health care. For this roundtable discussion, the Anthropology of Mental Health Interest Group (AMHIG) invites an open conversation about the current state of peer support in mental health systems among psychiatric and psychological anthropologists invested in the democratization of mental health support and other forms of community-based mental health care. Topics include the parallels between the role of community health workers in Mozambique and peer work in mental health in the Global North, paradoxes and ambiguities in the peer specialist role and the development of alternatives to professional mental health services in both the U.S. and Germany, navigating peer-led participatory research and reflexivity, reimagining "recovery" and the potential of peer-led approaches to address social justice issues, and the role of ethics and boundaries in peer support environments.

This roundtable is sponsored by the Anthropology and Mental Health Interest Group, a Society for Medical Anthropology Interest Group.

Beatriz Reyes-Foster, Neely Myers, Gerpha Gerlin, Lauren Cubellis, Ippolytos Kalofonos, Luke Kernan, Melinda Gonzalez, Erica Fletcher

### 3-370 To Learn And Study In Relation: Indigenous Education And The Rejection Of Colonial Unknowing

Oral Presentation Session (In-Person) Cosponsored Session

Council on Anthropology and Education

02:00 PM to 03:45 PM

Indigenous methodologies center relational worldviews in knowing, knowledge and understanding. As stated by Sumida Huaman and Mataira in their commentary on *Beyond Community Engagement: Centering research through Indigenous epistemologies and personhood* (2019), Indigenous research centers Indigenous communities under a personhood approach to research. Echoed by Indigenous scholars globally, the time is now for Indigenous methodologies to be one the major paradigms taught in social science research and beyond (Denzin, Smith, & Lincoln, 2008; Leonard & Mercier, 2016; Sumida Huaman & Martin, 2020). Indigenous methodologies expose the colonial underpinning of research and offer modes of knowing that are responsive and accountable to communities, landscapes, and other lifeworlds, human and more than human. In this way, taking up Indigenous knowledge and methodologies is never without obligation and accountability to communities. As practice, Indigenous methodologies are action oriented and community-driven – they can be messy, even chaotic—and emancipatory (Sumida & Martin, 2020).

In this paper session we are interested to inundate the anthropological landscape with the hope, determination, and persistence of Indigenous knowledge and researchers forwarding processes of robust knowing and understanding in partnership with Indigenous communities. We unsettle the pervasiveness of colonial unknowing (Vimalassery, Pegues, & Goldstein, 2017) by presenting knowledge as relational and not containable in academic silos. By colonial unknowing, we mean “the willful ignorance deployed over and against relational modes of study or knowing,” a discourse tool of coloniality that renders relational and Indigenous ways of knowing as otherwise, unthinkable, and illegitimate. Pushing back against or disrupting colonial unknowing is necessary to de-center whiteness and to reject the salience of a hegemonic and sanctioned ignorance which allows colonial domination to be nearly invisible in academic institutions and daily public life. There is no place for colonial unknowing in Indigenous methodologies. Central questions that weave together the various perspectives in this paper session include: 1) How does Indigenous knowledge and language reclamation disrupt colonial unknowing, and what does this look like as a practice in spaces of Indigenous communities, and Indigenous led education? 2) What possibilities emerge when we envision learning not always already mediated through settler colonial logics?

The five papers in this session explore examples of curriculum, projects, and knowing informed and led by Indigenous peoples. The papers contribute to Indigenous wellbeing as a practice of unsettling colonial unknowing in learning (broadly). In place of colonial unknowing, papers take up language and cultural reclamation as practices which elevate hope, determination, and persistence. As with Leonard’s (2012) definition of language reclamation, authors speaking from various locations situate learning in relation as an act that catapults the efforts of Indigenous communities to claim, enact, and expand practices of self-determination which involve a right to speak and live in their worldviews and languages holistically. The session engages those who act and reflect on the reclamation of Indigenous knowledge systems as critical to reject colonial unknowing and reclaim Indigenous people’s wellbeing in community, schools, and higher education.

Vanessa Anthony-Stevens, Philip Stevens, Iva Moss, Angel Sobotta, Ernesto Colin, Dianne Baumann, Amy Maree Davidson, Valerie HarwoodHarwood, Lynette Riley, Tracey Cameron, Jade Roubideaux, Kailey Berube, Wesley Leonard

### 3-375 Unsettling Anthropology: A Conversation W/The Task Force On American Indian & Alaska Native Nations

Roundtable / Town Hall (In-Person) Executive Session

Executive Program Committee

02:00 PM to 03:45 PM

The history of American anthropology is inextricably linked to that of American Indian and Alaska Native Nations, in ways that have often been fraught. Consistent with AAA's strategic priority to build a culture of trust and accountability within the Association that recognizes past and ongoing harms, transforms barriers into opportunities for justice-oriented engagements, creates durable action, and reevaluates access to all facets of the organization, a Task Force on AI/AN Nations was formed in 2021. The Task Force was charged with examining that relationship both historically and currently, and making recommendations to the association for concrete actions to rectify past wrongs and establish guidelines and best practices for respectful relations with sovereign Native nations. In this Executive Session, member of the Task Force will discuss initial findings on the impact of anthropology and anthropologists on Indigenous communities, the ways in which anthropology and anthropologists have produced scholarship that has reinforced or combatted stereotypes of American Indians, the consequences for American Indian / Alaska Native individuals and communities, and the ways in which anthropologists have supported or undermined tribal sovereignty and land rights. Our ultimate goal is further the conversation toward more just futures, considering how the Association can repair past harms, avoid on-going ones, and do away with barriers that prevent American Indian and Alaska Native anthropologists from entering the profession and advancing their careers.

Shannon Speed, Barbra Meek, Terry Scott Ketchum, Richard Myers, Beth Leonard, Kathryn Sampeck, Sven Haakanson

### 3-380 Unsettling Community, Boundaries, And Belonging

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: While academic analysis of drag culture and performance is increasing in linguistic anthropology and sociocultural linguistics (e.g. Barrett 2017, Calder 2016, VanderStouwe 2020), there are still many gaps in ethnographic understandings of drag communities and the language and performance found therein. In addition, the COVID-19 pandemic created a unique situation where bars and clubs as sites of drag performance were closed for extended periods of time, halting in-person drag shows and creating a void in the maintenance of space and belonging in the queer community.

Paper 2: Based upon approximately 18 months of fieldwork with deaf immigrants in the New England area, this paper interrogates if sign language and the institutions that accept or reject its legitimacy exclude, include, or otherwise shape deaf immigrants' experiences of belonging and their

legal/bureaucratic encounters with the US immigration regime. Sign languages exhibit higher rates of iconicity than spoken languages and, as such, can enable cross-linguistic communication.

Paper 3: This paper forms part of my in-progress dissertation project, which offers a holistic view into the complex efforts of a primarily Mexican immigrant community in rural Minnesota to assert their identities and advocate for immigrant rights through a range of multimodal and face-to-face communicative resources. I address enduring questions within the fields of linguistic anthropology, language education, and Latinx (media) studies through a multi-sited ethnography (Marcus 1995) centered around three focal field sites (all pseudonyms): (1) a Spanish-language community radio program called La Gran Comunidad Latina (LGCL); (2) a college-level civic engagement Spanish conversation course titled Noticias Comunitarias (NC) taught in partnership with LGCL; and (3) an antiracist coalition collaboratively led by LGCL's non-profit derivative, Comadres Unidas (CU), and other local organizing groups.

Paper 4: This article analyzes the "enregisterment" (Agha 2007) of social identities associated with urban youth in Cameroon popular music, based on the case of Mbolè.

"Enregisterment" is defined as a social process whereby diverse behavioral signs (whether linguistic, non-linguistic, or both) are functionally reanalyzed as cultural models of action indexing stereotypic personae and social relations (Agha 2007: 55).

Paper 5: In Roman Jakobson's (1960) seminal formulation of the six functions of language, he distinguishes between context, message, speaker, hearer, channel, and code. His contribution is often cited as a vital intervention to structuralist and generative conceptualizations of language as primarily cognitive and referential.

Anthony Harb, Chris VanderStouwe, Erin Mellett, Suzie Telep, Deina Rabie

3-385 Unsettling Deservingness – Insurgent Claims And Intimate Solidarities Of Worth  
Oral Presentation Session (In-Person) Invited Session

Association for the Anthropology of Policy

02:00 PM to 03:45 PM

Anthropologists have been among those critical scholars repeatedly pointing out the increasing role of deservingness debates and assessments in restricting or granting access to resources (Willen and Cook 2016; Yarris and Castaneda 2015). Un/deservingness as a main form of moralizing inequality reinforces oppressive distinctions and frames people, practices, and relations with dire consequences. The unfolding war in Ukraine, for example, enhanced toxic discussions about "real" and deserving refugees in Europe. The omnipresent sense of urgency to stop a war in Europe and help the affected foregrounds both a gendered humanitarian discourse and plays out white and Christian people seeking refuge against BiPOC or Muslim migrants.

The panel seeks to start from debates and anthropological scholarship that unsettles normative conceptions of un/deservingness (Tosic and Streinzer 2022). The papers in the panel draw from diverse fields of scholarship to ethnographically enrich and theoretically complicate the role of power,

categorization, and moralization in the production of selective access to resources. It brings together separate literatures to synthesize discussions across themes such as welfare policy (Maskovsky 2019), racism (Perry 2020), gender-based violence (Gago 2020), or urban restructuring (Caglar and Glick-Schiller 2018). Papers address the working of un/deservingness across scales, from the biographical to the city or supra-national policy-making.

To challenge common-sense understandings of deservingness further, the papers in the panel go beyond current literature in two ways:

First, the configurations in which the papers locate deservingness go beyond the nexus of resource transfers. While they employ a critical perspective that aims to show how un/deservingness is a specific set of ideological tools to crowd out “Others” from resources and create legitimacy for this process, papers ethnographically explore complex settings in which “who deserves what and why” takes place in configurations of sexual democracy, gender equality, racial capitalism, humanitarian aid, and urban restructuring.

Second, they discuss collective efforts of unsettling and disrupting the oppressive and hegemonic character of un/deservingness discourses, policies and practices. Papers show how insurgent claims, intimate solidarities, unlikely agencies, and activism to reclaim the city challenge oppressive and divisive regimes of worth – by unsettling deservingness.

Andreas Streinzer, Jelena Tomic, Elisa Lanari, Sabine Strasser, Ampson Hagan, Jeff Maskovsky, Sarah Willen

### 3-395 Unsettling Inheritance

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

02:00 PM to 03:45 PM

Anthropological attention to inheritance has conventionally focused on the legalistic and genealogical dimensions of heredity, offering ethnographic accounts of struggles over entitlements to land and resources (Hann 2008; Lambek 2011; Shipton 2007, 2009). Recently, we’ve also seen a turn towards the heuristic of epigenetics as a means of thinking through the social and environmental factors that shape genetic transmission (Thayer & Non 2015). Yet a renewed focus on intergenerational trauma and its legacies have opened up more expansive manners of thinking with the notion of inheritance. These include attending to diverse modes of transfer across families and generations, situated ways of coping with hostile worlds, and strategies of care developed in response to complex global conditions of uncertainty and inequality. Meinert and Grøn (2020), for instance, offer an alternate way to think about inheritance through the idiom of contagion. Their use of contagion gestures to scholarship located at the nexus of medical anthropology and kinship studies, which has explored the impacts of medicalization, and of “geneticization” more specifically (Lippman 1991, 1992, 1994; Katz Rothman 1998; Novas & Rose 2010), on practices of making and interpreting family relations (Finkler 2001; Fullwiley 2004; Roberts & Franklin 2006). Yet Meinert and Grøn intentionally resuscitate contagion’s deeper intellectual genealogy, mobilizing the term’s broader “social and magical connotations” (2020, 581). Rather than



constrain their thinking to align with contemporary biomedical categories (Scheper-Hughes and Lock 1987), they instead ask how both "the positive and the negative, the poisonous and the nutritious" (2020, 583) can run through families as forms of contamination and social contagion. In our panel, we take up this reframing of inheritance to ask how troubling kinds of intimate and immaterial inheritance pass along and haunt familial lines while at the same time coming to define their substance.

Our papers pursue the analytic of inheritance across a diverse set of topics and sites, including welfare in South Africa, intergenerational drug use in a midwestern city, white privilege among expat families in Africa, and parental reckonings with childhood disability in urban Jordan. Across these different points of entry, inheritance serves as both an ethnographic category and a conceptual lens for examining how multiple registers of transmission flow across generations. By examining how families grapple with inheritances across diverse ethnographic contexts, this panel also unsettles any static notion of inheritance as merely something "passed down." Instead, we reframe inheritance as an active set of practices and performances that incorporate the global forces—from advances in neuroscience and genetics to the multiple economic crises of late capitalism—driving this current historical moment. Staying with its difficult, troubling, and sticky dimensions, we explore how inheritance creates problems and possibilities, enabling both desired and unsettling connections to places, peoples, pasts, and also futures.

Christine Sargent, Brady G'sell, Dinah Hannaford, Sydney Silverstein, Julia Kowalski

### 3-400 Unsettling Landscapes Of Biocultural Variation: Where Methods, Mechanisms, And Theory Collide (Pt.1)

Oral Presentation Session (In-Person) Invited Session

Biological Anthropology Section

02:00 PM to 03:45 PM

Anthropologists are not typified as methodologists in the ways demographers are, for example. However, many anthropologists are increasingly taking time to unsettle and unravel what is biologically and statistically meaningful (e.g., building on Wiley's 'Biological Normalcy' framework) in the context of what is culturally salient. What's more, anthropologists are concerned with understanding impacts to fitness, evolutionary origins of behavior, and biobehavioral variation in light of current and ancestral pressures. What does it mean and look like for biological or evolutionary outcomes to be meaningful to an individual? A population? A species? How are evolutionary and biological anthropologists disrupting and reimagining the vast biocultural and evolutionary complexity that is studied?

Biological anthropologists are well trained at contextualizing and making meaning from theory-driven and community-driven research—or both. However, it is no easy task to link theoretical approaches to biological mechanisms and mechanisms to robust outcomes of societal relevance. It is, therefore, a potent time to embrace the discomfort of disentangling and transforming what is measured, with whom it is measured, how it is analyzed, and what it all means and emerge on the other side with insights that have the potential to shift the discipline and result in a more just anthropology. Finally, biological, and evolutionary anthropologists are challenged to consider: How are interpretations of evolutionary, biological, & statistical meaning impacted by or have an impact on research communities, participants, or collaborators?

This oral-presentation session (part one of two) brings together presenters hailing from human biology, evolutionary and biological anthropology, and gender and women's studies at varying career stages to disentangle these questions. These researchers bring their insights and experiences studying many phases of life: in-utero environments, infancy, parent-child dynamics, and adulthood to understand what is measured and how it impacts theory. Moreover, they focus on the ways theoretical frameworks inform the broader scope of knowledge production, why some methods are great for community-engaged research, gradients of health, and making sense of latent and observed variability, including rethinking sex/gender and gender/sex. Specifically, the diverse papers presented here offer novel insights and help to transform theoretical and methodological challenges, even if difficult to navigate in the here and now. Critically, this session embraces the discomfort of unsettling a landscape and status quo of biological and evolutionary anthropology, in hopes to emerge transformed for the sake of communities, stakeholders, and sustainability of the anthropological endeavor.

Delaney Glass, Melanie Martin, Agustin Fuentes, Heather Shattuck-Heidorn, L. Zachary DuBois, Robert Tennyson, Alexandra Niclou, Elizabeth Holdsworth, Alicia DeLouize, Anwasha Pananweshap

### 3-405 Unsettling Mobilities, Agitated Temporalities: Towards An Anthropology Of Return In Unsure Times

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Anthropologists have often approached the concept of return as an analytic framework and an anchoring rhetoric for a variety of social projects that, in one form or another, seek to reinstate a collective sense of stability and belonging. While nation-states and diasporic populations alike have used return to make claims to particular places and categories of citizenship and to address or ameliorate historical "traumas," return also points to deep and, at times, disquieting moments of social, political, economic, and environmental change. In this context, the return of people, places, and objects to their cultural and geographic "origins" can also agitate once accepted ideas regarding community, attachment, and representation. In this sense, returning—going back or moving home, even to places unknown—can be an unsettling experience. By extension, acts of return can interrupt, disturb, and reinvent how the past informs the present and how this, in turn, shapes how collective futures are reimagined and brought into being. This panel considers how ethnographic engagement with return and its multiple manifestations can contribute to reformulating epistemological, theoretical, and methodological approaches that unsettle anthropological foundations, as well as collective understandings of citizenship, belonging, and global im/mobilities. In doing so, the panel considers how diverse iterations of return—as revival, restitution, repatriation, and displacement—can be operationalized to build worlds otherwise. The panel brings together multiple ethnographic sites—from archives and immigration courts, to urban centers and spaces of in-betweenness—to consider how returns unsettle ideas about belonging and permanence. At the same time, the panel considers how memories and forms of knowledge regarding return draw our attention to moments of revolution, restitution, and change that continue to shape how we understand the present. As such, the panel puts into conversation how ethnographic engagement with return can agitate linear conception of time, making it possible to think across temporalities, gaps, forms of sociality.

Lee Douglas, Charles McDonald, Jennifer Cole, João Figueiredo, Valentina Ramia, Roger Sansi

### 3-410 Unsettling Narratives: Chronotopic Constructions And Contestations Of Moral Accountability

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

02:00 PM to 03:45 PM

How do spatiotemporal unsettlements drive narratives, and how do narratives remake time and space? What kinds of moral role do other voices, interlocutors, and (imagined) audiences play in configuring the characteristics of time and space and in calibrating different scales of narratives? This panel explores the ethical politics of narratives with regard to their affordances to create, challenge, reconnect, and distort spatiotemporal dimensions of social relations. As stated by Ochs and Capps (2002: 3), “narrative becomes an interactional achievement and interlocutors become co-authors.” Narrative is indeed an achievement and co-authorship is never a straightforward process but can involve contestations among multiple presentations and formations of moral selves (Keane 2011). Scholars have frequently investigated how narrators construct morally accountable selves and voices, but another productive avenue of analysis, which is this panel’s focus, is considering whether and how spatiotemporal dimensions in narratives also attain moral implications. In this, we are building on work such as Hill (1998), who discusses how Nahuatl speakers ideologize a rupture between the nostalgic past that is full of respect and nowadays that is imagined as the opposite; Koven (2016), who examines young Luso-descendent French women’s discourse strategies that move across specific and generic timescales in cultivating positionalities and navigating authority; and Basso (1996), who illuminates how places can serve as moral anchors for narratives and memories among the Western Apache.

In our attempt to unsettle and better understand moral dimensions of narratives, this panel will focus on collaborative constructions and contestations of timespace as embedded in everyday interaction. Dominika Baran examines the collaborative production of migration narratives among former Polish refugee women as they are looking at old photo albums, through which the participants negotiate their present-day identities, past memories, and group belonging. Doris Warriner studies how a former refugee manages the links across different spatiotemporal scales through their narratives of displacement, focusing on temporal elasticity and dysfluency that are affecting and affected by shifting interactional alignment. Elizabeth Keating analyzes elicited narratives from people above 65 on their lived experiences in social changes, in which the narrators demonstrate their creative management of time scales and implementations of authorial voice to invite listeners to the vanished world. Martina Volfova looks into how Kaska storytelling not only maintains local narrative continuity but also unsettles the enduring Canadian colonial legacy, as Kaska speakers mobilize the voices of their ancestors to redefine the meaning and the future of reconciliation. Michael Berman explores the role of the future uncertainty in co-construction of narratives by juxtaposing Japanese Buddhist group confessions and the U.S. cancel culture, investigating how the future impossibilities are manifested and constructed through silence. Yeon-Ju Bae examines the ethical politics of narrative scales among locals and newcomers in a Korean Buddhist return-to-the-farm village, illustrating how different groups of villagers ethicalize the generic and specific scale-making yet learn to draw on the other’s stances and engage with the other’s life through unsettling interactional processes.

Yeon-ju Bae, Dominika Baran, Doris Warriner, Elizabeth Keating, Martina Volfova, Michael Berman

### 3-415 Viral Theory: Analytics Of Vulnerability And Contagion

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Viruses are unseen. When humans cannot see their movements within and between bodies, they imagine and develop models for how they circulate. We create metaphors to talk about illness, pollution and contagion that explain the unknown. But those metaphors and models also reflect back our own society and belief systems. Anthropologists have found the idea of ‘the virus’ helpful for analysing the spread of language, cultural forms, technologies, ideologies, and racism, amongst other things. Viruses are thus an analytic for mapping out our experiences, imaginations, and fantasies about social worlds – a language for talking about ourselves and others. In the wake of the COVID pandemic and lockdowns, we are developing new embodied, temporal experiences of living with reference to a mysterious, mutating force that moves and spreads through forms of human sociality.

This panel explores “viral theories”: ways that people (including, but not limited to anthropologists) imagine, fear, and derive pleasure or insight from thinking about various types of virus, and the embodied, temporal experiences of those viral imaginations and analytics. This includes: Kiwis who watch sci fi pandemic and zombie films; Australian COVID “conspiracy theorists” and their critics deploying swastikas and the metaphor of fascism to talk about pandemic governance; Indonesian hypnotists using cybernetic metaphors of virality to talk about the subconscious; Indian believers in “Corona Mai,” a new deity that offers followers the possibility of protecting their families from infection; representations of viroid life from sewage snapshots to vaccine “moonshots” that reveal the global racial inequalities of infection; and strategies for surviving the viral spread of apocalyptic levels of precarity in the academy amongst Black, Brown, and Indigenous scholars.

These papers reflect on how tropes of “virus” and “contagion” inform vernacular and anthropological ways of imagining the mind, body, and relations between human beings, whilst also exploring the disconnects between people’s viral theories and their everyday experience of living with or alongside ‘virality’. In both the academy and popular culture, the analytic of ‘the virus’ has been used to describe the spread of mis/information, not only in the way that stories are contagious (because people like to tell each other stories about themselves) and have the potential to make us sick (if they spread racism, or misinformation that leads to risky behaviour), but also in the way that they frequently mutate, how certain variants become dominant in certain contexts and not in others, and how certain people seem to have immunity to dangerous theories while others are susceptible. The fact that we have so many biological metaphors for storytelling tells an interesting story in and of itself about popular understandings of virology, raising the question of whether and how the heightened awareness of viruses sparked by the COVID-19 pandemic is affording new perspectives on culture and society. This panel thus queries what, if anything, is novel about the social and anthropological imaginaries that have been springing up in the wake of the Covid pandemic, a crisis simultaneously biological and informational, with illness and ideologies, beliefs and information spreading like contagion.

Lisa L. Wynn, Nicholas Long, Susanna Trnka, Rahul Rose, Stefan Helmreich, Jamie A. Thomas, Simone Dennis

### 3-425 What'S In A Name?: Unsettling Educational Labels In Immigrant Schooling Oral Presentation Session (In-Person)

Council on Anthropology and Education

02:00 PM to 03:45 PM

Educational anthropology has revealed the importance of labeling in our school system, particularly for the reproduction of inequality. Or, as Ray McDermott and Hervé Varenne (1995) put it, “American education will continue acquiring people for its positions of failure” (p. 344). In light of AAA’s urging to examine that which is unsettled, we offer a symposium on the fraught process of educational classification for immigrant young people learning English. With an interdisciplinary panel of scholars, we present four papers and discussant commentary that examine salient labels in immigrant schooling. In our analysis, we examine the consequences of these labels contextualized by the fact that they are constantly in flux to highlight educational classification as a counterinsurgent tactic of settlement.

The way we classify young people in school is consequential for the kind of funding, educational programming, and specialized services to which they have access. In response to a growing number of immigrant youth enrolling across K-12 schools in the United States, a proliferation of labels has emerged in an attempt to “identif[y] what type of person he or she is” and indicate the educational resources such a student may deserve (Link & Phelan, 2013, p. 525). Terms like students with limited or interrupted formal education seek to highlight immigrant youth’s (lack of) schooling experiences (Potochnick, 2018), whereas labels like emergent bilingual highlight their linguistic abilities (García, 2009). Other labels like recently arrived immigrant English learners attempt to capture both immigrant status and language experience (Umansky et al., 2018). However, classification is neither a fixed nor neutral process. As such, there is a need to question how categories used to identify students’ needs either “reinforce essentialized stereotypes or open up new understandings” (García-Sánchez & Orellana, 2019, p. 3).

In light of AAA’s theme, the instability of educational classifications can be understood as an attempt at settling complex experiences (Keenan, 2017) and counterinsurgent potential (Sojoyner, 2017). In this session, we examine four relevant classifications in immigrant schooling: bilingual educator, international student, newcomer, and unaccompanied minor. Individually, each paper examines the socio-historical context in which the classification has emerged as well as its intended and unintended consequences. Collectively, our scholarship contends that labels shape educational experiences and illuminates the ways our attention to classification proscribes policy intervention in immigrant schooling.

By rigorously analyzing the epistemological, axiological, and theoretical aspects of labeling in immigrant education, these papers offer provocations on the ideologies that shape schooling for immigrant communities today. We are not arguing for “more perfect” labels. Instead, we contend that looking carefully at what the current labels at play in immigrant education are doing reveals political opportunities for improving education for communities of color. The Council on Anthropology and Education, which is committed to “advanc[ing] anti-oppressive, socially equitable, and racially just solutions to educational problems,” offers an important place to nurture the development of scholarship that considers how we can collaboratively engage in unsettling the current landscapes shaping the lived experiences of immigrant youth.

Kyle Halle-Erby, Sophia Ángeles, Sophia Rodriguez, Eric Johnson, Marjorie Faulstich Orellana

### 3-418 Beyond The Suffusion Of Surface: Plastic Use In Vivo Oral Presentation Session (In-Person)

## Anthropology and Environment Society

02:00 PM to 03:45 PM

More than a substance, plastic is the very idea of its infinite transformation; as its everyday name indicates, it is ubiquity made visible. And it is this, in fact, which makes it a miraculous substance: a miracle is always a sudden transformation of nature. Plastic remains impregnated throughout with this wonder: it is less a thing than the trace of a movement (Barthes, 1972 [1957]: 97).

We consume and discard plastic in immense proportions. However plastics exist beyond just a form of industrial/consumer material or as a form of waste. Plastic has emerged to form, as Tim Morton has labelled them a “hyperobject” (2013), entities of such vast temporal and spatial dimensions that their effects, are only sometimes noticed, and yet they drastically reshape our economy, culture, politics, surrounding ecosystems and the material world. Little research has been done on the diverse existence of plastics across different socio-political configurations. How do anthropologists analyze and examine the material culture and politics of plastic in different locales? In what ways do plastics redefine our existing ethnoscaapes, technoscaapes, ideoscaapes, financescaapes and mediascaapes (Appadurai 1995)? How do we bring into view different materialities of plastic and their intersections with existing relations of power? Can we analyze our entanglement with plastics through, for instance, the prisms of colonialism (Liboiron 2021)?

Plastics have an unsettling materiality. Durably resisting decomposition they are frequently purposed for single-use. Once lauded for their ability to mimic other materials, they have radically altered the world into which they suffuse. Rather than looking at the social lives of plastics after they have been discarded, this panel investigates the use of plastics and the ways in which plastics are transforming the lives of the people who use them. It explores the “friction” (Tsing 2011) of plastic materialities as they produce new media and religious dynamics, alternative practices and knowledge, hidden landscapes and identities. For instance, how does the unsettling materiality of plastics change how they are incorporated into all aspects of our lives? What is it about plastics that have caused them to become so abundant? How has the ubiquity of plastics transformed how people see themselves in relation to other lives on the planet? And in why have people come to see this relatively new substance as essential? Through these questions, we interrogate our entanglements with plastic as we explore the necessity to reduce its usage.

Saskia Abrahms-Kavunenko, Ka Ming Wu, Amy Holmes-Tagchundarpa, Kalzang Bhutia, Christine Ho

### [3-419 Black Feminist Health Science Studies Collaboratory: Transforming Medical Anthropology](#)

Oral Presentation Session (In-Person) Invited Session

Society for Medical Anthropology

02:00 PM to 03:45 PM

The emerging subdiscipline of Black Feminist Health Science Studies (BFHSS) was developed by interdisciplinary scholars who are working at the intersections of women’s, gender and sexuality studies, media studies, disability studies, environmental justice, and health professions curriculum reform (Bailey and Peoples 2017). The BFHSS Collaboratory, a portmanteau of collective, collaboration, and laboratory, represents a new form of coming together around the sharing of knowledge and practice based in Black

feminist thought. In community, we aim to re-center narratives and experiences of Black women in an effort to bring us closer to a liberatory medicine and shift epistemic frames to take us out of cycles of violence and destruction. We seek to dismantle racism, sexism, elitism, and ableism that continue to plague all aspects of medical anthropology. We build upon the rich literature on questions of race, racialization, and racism, and the ways they shape understandings and practices of the body, health sciences, medicine, medicalization, and medical, scientific and health discourses. We push towards the discovery of new insights on how to arrest the everyday towards liberation now and into the future.

Drawing on the work of Dorothy Roberts, Alondra Nelson, Cathy Cohen, Leith Mullings, Faye Harrison, Patricia Collins, Evelyn Hammonds, and many others, this panel, proposed by members of the BFHSS Collaboratory, aims to unsettle dominant frameworks in biomedicine, health, and wellness. The panelists foreground a medical anthropology that relates socio-cultural, political, and economic systems to sickness, health and transitions between the two in order to better understand both the lived experience and structured possibilities of suffering and healing. Their work contends that BFHSS offers critical interventions for Medical Anthropology, pushing the field toward new forms of inquiry and analysis. By employing a Black feminist approach, the panelists rethink medical anthropology's classic conceptual and methodological preoccupations in order to imagine a new future medical anthropological study.

How does future world-making through the development of critical vocabulary open up new theorizing within medical anthropology and the practice of ethnography? How do medical anthropologists begin to practice sustainable productivity in the creation of timelines or research agendas or modes of engaging with interlocutors? What other kinds of renderings become possible through a Black Feminist Health Science Studies lens? This panel is particularly timely as it demonstrates and provides practical means towards a more liberatory practice of medical anthropology by centering Black feminist thought.

We have organized this panel around three themes that offer innovative and urgent insights on several core concepts in critical medical anthropology: Racial Politics and Sovereignty in Reproductive Health sheds new light on questions of citizenship, the state, and global health in medical anthropology (Asfaha, Palupy Rasidjan); Honoring the Dead: Of Altars and Memorialization uses Black feminist thought to extend previous work within the discipline on care, violence, and afterlives (botts-ward); and Disrupting Racialized Narratives in Medicine offers renewed attempts at exposing the (racial) politics of knowledge within biomedicine (Edu, Falu).

Adeola Oni-Orisan, Ugo Edu, Sheyda Aboii, Maryani Palupy Rasidjan, Dina Asfaha, reelaviolette botts-ward, Helena Hansen

### [3-421 Creative Infrastructural Lives: Rural And Urban Mobilities In India And Vietnam](#)

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

Drawing on the concept of "infrastructural lives" (Graham & McFarlane 2014), this panel examines the creative ways in which rural and urban communities in India and Vietnam perform and shape everyday

mobility. Comparing democratic and socialist contexts, we build on four case studies with marginalised minorities from Ladakh in India's mountainous fringes and Lào Cai province in Vietnam's northern upland borderlands, to ostracized urban workers in Hyderabad and Hanoi. In these communities, building creative infrastructural lives includes by-passing the highly visible expansive highways that marks state power, to turn instead to the secondary roads that remain in the background, often unregistered and hidden. It also means using portable wireless communication technologies to enable alternative virtual exchanges of information, ideas, and images beyond traditional state and private sector media, across physical locations and state frontiers. These two infrastructures of mobility—secondary roads and wireless communication technologies—are often closely intertwined: secondary roads connect people and commodities, while wireless technologies provide information and security—or track—road users and workers. Focusing on communities characterized by economic, political, and ethnic marginalisation, we ask: Do the ways by which these marginalised communities use these infrastructures align with state goals? Do local populations subvert state intentions for infrastructure? If yes, do they do so by using similar creative everyday strategies in such different spatial and political contexts? More broadly we aim to understand how the construction, maintenance, and access to infrastructures of mobility shape the infrastructural lives of rural and urban communities.

Philippe Messier, Sarah Turner, Karine Gagné, Jean Michaud, Leo Coleman

[Producing Spatial Networks: Learning As A Mechanism For Building Geographies](#)  
Poster (In-Person)

Council on Anthropology and Education

02:00 PM to 03:45 PM

Co-author: Anastasia Sanchez

This paper provides resources and practices for facilitating critical spatial learning and spatial justice through identity inquiry. Vignettes are presented to showcase the ways geography can be centered in order to develop and cultivate youths' relationships to places. Vignettes highlight how connections between places pertaining to identities build geographies through the use of tools and practices, calling attention to action and spatial justice. Through this, youth reimagine and challenge what their built environments should and could be. This has implications for spatial pedagogy, an evolving field of understanding.

Kaleb Germinaro

[Moving Towards Inclusive Excellence At A Pwi](#)  
Poster (In-Person)

Council on Anthropology and Education

02:00 PM to 03:45 PM

This paper stems from research conducted with students centered on members of a university campus interested in continuing and carrying forward the conversation of inclusive excellence in the higher education arena. More specifically, this research looks to historically racially underrepresented students and the sense of belonging on a predominately white institution (PWI). Using the three pillars approach of diversity, this paper explores what students say is working and where there are opportunities for



growth and improvement in disrupting the status quo. In turn, this paper attempts to generate insight into both the social and scholastic experience of our student body resulting in greater retention and recruitment while seeking ways to actively create spaces of empowerment and the ability to effect change in an at times unsettling landscape.

Heidi Nicholls

### [Reflections On Teaching Anthropology During The Covid Pandemic: Teaching Online And Ret](#)

Poster (In-Person)

Council on Anthropology and Education

02:00 PM to 03:45 PM

This is a reflection on the stressful and the hopeful changes while teaching remote to urban Anthropology community college students since the beginning of the COVID pandemic in 2020. It reflects on the challenges in transitioning remote teaching and working from home. This paper will reflect on what challenges were dealt with during the transition to online teaching in 2020 to mostly working class and ethnically diverse community college students.

I will also discuss what changes have occurred in pedagogy and how anthropology was used to address the challenges experienced since 2020. It

Gabriele Kohpahl

### [3-423 Socialism In Vietnamese High School And Nationalism Among Vietnamese Youth](#)

Poster (In-Person)

Society for East Asian Anthropology

02:00 PM to 03:45 PM

In this paper, I examine how the combination of socialism and Neo-liberalism works in the name of nationalism through student's subjectivity in Vietnamese High School based on ethnographic research. Neo-liberalism in Vietnam, a country with a socialist-oriented market economy, not only represents the meritocracy, individualism in society after Doi moi policy but also legitimacy of anti-colonialism and nation-building based on Socialist ideology. I look at how rapid economic, social changes affect the mechanism of official ideology in school, where discipline is highly maintained, and how students' everyday practices turn them into a nationalist figure, at the same time constitute the discourse resisting nationalism. More specifically, I analyze how social changes and students' neo-liberalist practices can be either be a success factor or a failure factor to Vietnamese public educational purpose, which aims to train talented students with patriotism, nationalism, loyalty to socialism who will protect the nation and integrate into the world based on Marx-Lenini ideology, Ho Chi Minh's ideology. Firstly, I consider the physical space of the school and students' practices as a representation of nationalism and socialism by looking at students regulating their own practices in school spaces based on historically constituted cultural patterns, what they have learned in school. Second, I describe how students construct their relationship with their peers, teachers and families in order to achieve their individual goals and view this as a neo-liberalist choices made by students. Finally, I also examine the changes in on-site school discipline, which is crucial in the patriotic education system, due to COVID-19 pandemic,

has eventually reinforced the overall discipline in school and society. As I observe these factors, I focus on the individuals' performativity at the point where socialist-oriented modern education intersects with individuals' responsive practices to the school system rather than approach this combination as a contradiction or an ambiguity. By looking at the process of student subjects' strategic practices being regulated, I try to describe the "serious contestation and disjuncture" in the process that students appropriate the knowledge, schooling and social system as they are interpellated as a student subject. In conclusion, by explaining Vietnamese youths' banal nationalism in changing social context, I argue that beside the combination and disjuncture of Socialism and Neo-liberalism in Vietnam, the agency of high school students in Vietnamese plays an important part in constituting Vietnamese nationalism, state-led neo liberalism in globalizing era and furthermore, reconstructs the concept of nationalism, agency and social reproduction in Vietnamese local context.

Sun Min Yoon

### 3-424 "Make Japan Great Again": The Neoliberal Logics Of A Philanthropic Scholarship Program

Poster (In-Person)

National Association of Student Anthropologists

02:00 PM to 03:45 PM

In 2016, Tadashi Yanai, the CEO of Uniqlo and Japan's wealthiest billionaire, launched a scholarship to grant \$380,000 each to roughly 40 students per class. Instead of objective achievements, the admission to the Yanai Scholarship evaluates applicants' potential—or *yaritaikoto*— to "develop Japanese society and the world with their global knowledge." The term *yaritaikoto* ("what I want to do") is often interpreted as curiosity (i.e. what one desires to know/experience), aspiration (i.e. what one desires to achieve), and/or passion (i.e. what one is dedicated to). Thus, the Foundation narrates itself as a philanthropic agent that "approaches social issues" by financing competent students' higher education in the U.S. or the U.K. to pursue their *yaritaikoto*. However, admitted scholars receive little to no guidance regarding their education and career choices from the Foundation. As a result, a significant portion of Yanai scholars choose career paths in management consulting or investment banking, which many Japanese youth in general deem "conventionally popular options."

This presentation unpacks the neoliberal logics of "social good" as expressed by a transnational elite higher education program that claims to make economically stagnated Japan "great" again. I compare and contrast how the Foundation narrates ambiguous descriptions of "social good" and how scholarship recipients interpret such a concept within the neoliberal regimes of value they encounter. I ask: how do Yanai scholars discover and pursue their *yaritaikoto* during and after higher education? How does neoliberalism in Japan—first implemented by the Nakasone cabinet in the mid-80s (Arai 2013)—shape emerging notions of social change and subjectivity among transnational college students?

To answer these questions, I approach neoliberalism as "governmentality," an extremely flexible structure of management that cultivates an elite class to solve social problems through individual responsibility, privatization, and international free trade (Mathieu Hilgers 2011). Second, in order to understand Yanai Foundation's goal of improving Japan's global status through transnational education, I apply the notion of "education-as-development" (Shankar 2015). This form of aspiration treats education as the major means towards upward mobility and self-development, as in Vanessa Fong's (2011) work on Chinese singletons who study abroad to access the "flexible developed-world citizenship" and future transnational professions. Finally, I view *yaritaikoto* as a form of "psychological

capital,” which Sherry Ortner (2002, 13) refers to as “the production of social self” that differentiates one’s social status.

My findings are based on discourse analysis of three sources: Tadashi Yanai’s autobiographies, the scholarship’s website, and 27 interviews with Yanai students and program administrators. I also draw on my own experiences as a Yanai scholar to situate my observations and positionality. I argue that Yanai Scholarship’s deliberately ambiguous model of “following one’s yaritaikoto as social good” serves to maintain, and sometimes exacerbate, elite youths’ existing struggles with identifying and practicing one’s yaritaikoto, especially one that happens to “help people.” Ultimately, the Yanai Scholarship’s extremely loose governing structure both shapes and reflects Japan’s emerging class of “ethical elites” who combine their yaritaikoto with “social good.”

Misaki Funada

### 3-430 (Unsettling) Policy Failures

Oral Presentation Session (In-Person)

Association for the Anthropology of Policy

04:15 PM to 06:00 PM

In this panel, we explore various notions of policy failure. Policy failure as a term contains many meanings. To claim failure, there must be an unmet goal or metric - from government as policy not enacted, enforced, effective; from community as policy not responsive, neglectful, harmful; or understood as a more abstract failure in terms of morality and values of nation or religion, among other things. We are interested in the ways individuals, groups and government bodies react to, resist, and negotiate policy failure throughout the policy process from introduction to implementation/enforcement and how this might relate to agency.

Unsettling policies need not be implemented to fail. In keeping with the conference theme of Unsettling Landscapes, we ask how policies might prove unsettling, and to whom, and how people and groups respond to unsettling ideas, threats, or affect resulting from policy failures. We also consider the ways the policy landscape is unsettled by new and emerging technologies and ever-evolving language. The very proposal of policy can cause harm, constituting failure to those it harms, as with the 2018 "public charge," which though never enacted, inspired widespread anxiety and behavior change among immigrants in the United States, who stopped accessing social services (Horton, Duncan & Yarris 2018). Similarly, the very introduction of the Muslim Ban led to increased pre-term births among women with Arab-sounding names in California (Samari et al. 2020). Policies might fail to protect, or fail to communicate honestly, with misleading titles or mischaracterized summaries, or by purposefully hidden harmful clauses. Consideration of temporality can uncover policy failures, as the world changes and they fail to adapt, or as they expire, endangering consistency of legal conditions or protections. Unintended consequences are a well-documented and often negative condition of policymaking (Myers 2015; Ticktin 2011), and in what instances might those constitute policy failure?

Citations:

Horton, Sarah, Whitney Duncan, and Kristin Yarris. "Immigrant Communities and the Public Charge Rule." *Anthropology News* 59, no. 5 (n.d.): e98–e103. doi:10.1111/AN.1015.

Myers, Neely Lorenzo. *Recovery's edge: An ethnography of mental health care and moral agency*. Vanderbilt University Press, 2015.

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Ticktin, Miriam I. *Casualties of care: Immigration and the Politics of Humanitarianism in France*. Berkeley: University of California Press, 2011.

Jordan Wondrack Zaidi, Sarah Raskin, Amanda Votta, John Doering-White, Carwil Bjork-James, Mauri Systo, Carrie Perkins

### 3-435 Anthropology Of Coastal Planning li: Shared Histories, Just Futures

Oral Presentation Session (In-Person)

Anthropology and Environment Society

04:15 PM to 06:00 PM

Since the first IPCC report on climate change in 1990, efforts at managing and planning coastal zones in the face of environmental change and sea-level rise have boomed globally. National and local governments, NGOs, and industrial firms have entered into complex, shifting alliances to define and control the crisis and to plan for the future of their coasts. Counter to earlier conceptions of planning that envisioned bright futures with ever-expanding opportunities, these efforts take place in the context of growing uncertainty concerning environmental change and deepening distrust of expert knowledges. In a sense, coastal efforts work against the future, not as empty time but as crisis-ridden and threatening (see Adams, Murphy, and Clarke 2009). They often invoke "working with nature" in the distinctly social ambition to protect boundaries between land and sea (Gesing 2019). They entail myriad overlapping infrastructure projects, each bound up in knowledge practices and political processes with near- and far-reaching implications (Anand, Gupta, and Appel 2018).

This second of two panels highlights ethnographic work in the US and Italy with questions of community at the analytic center. Presenters examine the forms of shared heritage that are alternately evoked as justification for protection or else ignored or erased as inconvenient obstacles to planning interventions. These pasts shed light on coastal futures, too, as existing arrangements of power and capital risk being reproduced in the name of urgent action. This panel stages the interrelation of extraction, nature, and inequality through the murky temporalities of planning on the coast.

Theodore Hilton, Sheehan Moore, Monica Barra, Brian Walter, LaToya Tufts, Ryan Anderson, Marc Brightman

### 3-440 Anthros In Tech: Disrupting Academic Anthropology

Roundtable / Town Hall (In-Person)

National Association for the Practice of Anthropology

04:15 PM to 06:00 PM

Anthropologists working in the tech industry have been hard at work building disruptive technologies for decades. With the growing interest in career paths outside of academia, our round table on anthropologists in tech unsettles anthropology by disrupting the assumption that anthropologists

belong in academia. Participants will share how they got into tech, a bit of their current work, and a day in the life perspectives.

We address questions like: What are the differences between working in academia and the private sector and the realities around these differences from the classroom to the office. Also what types of skills or mindsets lead to success in private sector careers - and how do these diverge from more traditional academic training? Also how can students inspire potential employers on why they need anthropologists on staff - not just as another user researcher.

Sydney Yeager, Katie Hillier, Scarleth Herrera, Jacob Culbertson, Sanjay Anand, Nick D'Avella

### 3-450 Enviro-Anthropo-Genesis: How Environments And People Produce One Another Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

04:15 PM to 06:00 PM

Continuing the productive explorations of last year's Plant-Anthropo-Genesis Roundtable at the AAA and following Tsing, Mathews, and Bubandt's calls for an anthropology of the "patchy Anthropocene," this Roundtable considers how "the uneven conditions of more-than-human livability" are "always coming into being" through processes of "landscape-making" (2019). By exploring the "intersections of interspecies relations," we aim to build on anthropological approaches and methods that analyze ecologies and landscapes as "infrastructures that systematically integrate and organize the social relations of matter" (Vaughn, Guarasci, and Moore, 2021), and to expound on the ways that "race is both enmeshed in and produces the contemporary political-economic and environmental processes that constitute the so-called Anthropocene" (Resnick 2021). We heed Kathryn Yusoff's contention that to confront the "racial blindness of the Anthropocene" we must overcome the "epistemological divisions of geology and biology and their respective analytics of geopolitics and biopolitics," which "divide the world between the skein of biopolitical coercion and territorial arrangements of populations."

Seth Holmes, Cristiana Bastos, Deborah Health, Nicole Labruto, Carlos Martinez, Tamar Blickstein, Rodrigo Bulamah, Vinicius de Aguiar Furuiede Aguiar Furuie, Carlos de Castro, Elena Gadea, Miguel Angel Sanchez, Tanya Matthan, Andrew Flachs

### 3-455 Flyfolks In The Buttermilk: A Multi-Generational Discussion About Black Storytelling In Anthropology

Oral Presentation Session (In-Person)

Association of Black Anthropologists

04:15 PM to 06:00 PM

People of African descent have been telling stories through multiple modalities for centuries: oral history traditions have been practiced among the Wolof of Northern Senegal, Calypso emerged in Trinidad as a form of personal and political expression among enslaved peoples, and the art form of hip-hop originated in the South Bronx, USA in the 1970s to become an international platform for storytelling. These Black traditions of storytelling have permeated into the present, with a creativity and passion for self-expression that is arguably unmatched. While the creativity of Black storytellers— theorists, novelists, singers, rappers, filmmakers, visual artists, dancers—have been celebrated in other realms, both in and outside of academia, the field of anthropology has only recently begun to realize the intellectual productivity of multi-modal storytelling, and the work that it can do to push the field

forward. After a year of great losses (Greg Tate, bell hooks, Doris Derby, and Leith Mullings), we have an opportunity to reassess our roles as storytellers and how we as Black scholars relate our work and ourselves to the public.

In thinking about “The Case for Letting Anthropology Burn,” a possible response could be the interdisciplinarity of Black storytelling within anthropological discourse. Perhaps the holistic nature of method and modality involved within Black anthropology—including the active participation of interlocutors within these creative processes—could be a step toward a solution to the persistent issues of colonialism and racism within the field. In her most recent work, *Dear Science* (2020), Katherine McKittrick explores how “we come to know black life through asymmetrically connected knowledge systems.” This panel explores and celebrates the creative work, both past and present, of Black anthropologists, and the work that we do to link seemingly disparate conversations by relating to the personal, the political, and the professional. Through a multi-generational discussion, this panel will highlight the myriad of modalities - such as film, social media, poetry, and podcasts - through which Black anthropologists have been troubling the water of anthropology for the benefit of their interlocutors and communities. By drawing inspiration from the likes of Zora Neale Hurston’s *Children’s Games* (film, 1928), Johnetta B. Cole’s *Racism in American Public Life* (2021), and Sheila S. Walker’s *Familiar Faces/Unexpected Places* (2018), this panel will discuss how our own creative works speak to the legacies of Black anthropologists specifically, and the “asymmetrically connected knowledge systems” that are expressed through Black creativity more broadly.

Our papers will explore important research questions regarding the use of media, including: How does Black storytelling in anthropology enable us to capture and to uplift gendered Black experiences? How can we express the capaciousness of Black life and simultaneously use media to create an inclusive conversation? How else can you mirror life but through multiple modes?

Alexis Holloway, Anuli Akanegbu, Brendane Tynes, Sarah Bruno, Tina Lasisi, John Jackson Jr.

### 3-460 Generational Perspectives On Global Health Inequalities

Oral Presentation Session (In-Person)

Society for Medical Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: From 2005 to 2015, up to five support groups for people living with HIV (PLHIV) operated in Barbados. However, by early 2020, all but one had disappeared. What caused the demise of these groups and why?

Paper 2: In my presentation I review several ethnographic studies about people’s responses to national HPV vaccination campaigns worldwide. I include anthropological accounts from Barbados, Venezuela, Brazil, India, the US, as well as my own research in rural Romania.

Paper 3: CDC continues to promote COVID-19 vaccination among children to curb severe COVID-19 illnesses and deaths. Among children, those in minority communities bear the brunt of COVID-19 morbidity and mortality.

Paper 4: Thinking with a father and son as they navigate access to care in a low-resource tuberculosis hospital in southern Rajasthan, India, this paper argues that attention to men can expand anthropological theories of care. The tactile, atmospheric, and financial care that occurs as a son attempts to care for his father by accessing the hospital reveals the ways that care practices, even in a hospital, dynamically make and remake social structures and identities that connect and make men in rural India.

Paper 5: The latest statistical data on pediatric cancer patterns in India suggests that the ratio of boys (in the age group of 0-14 years) who suffer from cancer is much higher than girls in the same age group. In this talk, I reflect upon the unequal sex ratio among pediatric cancer patients undergoing palliative care in India to examine the complex interplay between categories of gender and social class, which directly determine the context within which care is provided.

David Murray, Cristina Pop, Maeghan Dessecker, Andrew McDowell, Shreemoyee Sil

### [3-470 How Technologies Of Future Imagination Unsettle And Settle Present And Future Landscapes](#)

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

Technologies of future imagination are means for contemporary societies to prepare for the future and govern its uncertainties. These technologies take the condition of uncertainty as one of their key premises, as uncertainty is expressed in the technology's modes of veridiction, jurisdiction, and subjectivation. Relating to the conference theme, this panel aim is to analyze how these technologies are transforming and unsettling different future and present landscapes, by highlighting the social and cultural contexts in which future imagination takes place.

In recent years, such contemporary perceptions of the future have become a site of increased attention among socio-cultural anthropologists and scholars of science and technology studies (STS). Yet, to date, insufficient work has been done to specify, analyze, and compare concrete practices, that is, to anthropologically inquire into future imagination technologies and the way they come to govern the future and the present.

The concepts and images of the future with which anthropologists and sociologists have begun to experiment are variable. Yet in the panel proposed here, we are less concerned with the specific substance of what is imagined, and the mood, positive or negative, by way of which that imagined future is given normative valence. Our attention, rather, is focused on the question of how perceptions of the future are socially constructed and function culturally. More specifically, we are focused on the techniques and practices by way of which that construction is undertaken, how those techniques and practices circulate among and between various institutional settings, and what kinds of effects get set into motion as a result.

The goal of this panel is therefore to present and describe a spectrum of technologies and practices, by way of future imaginations get set in motion and to investigate to what consequence it leads. By presenting and comparing different fieldwork studies on how the future is being imagined, planned and shaped, following the conference theme, we intend also to cast light on the connection between future imagination technologies and different local landscapes, where transformative techniques (such as scenario planning, future talk, community sense, design anthropology, and nostalgia), are imported to different loci, transcends and evolve to address future uncertainties and potentialities. They are other examples of how "through unsettled tectonic plates that landscapes are constantly built and reformed".

Amit Sheniak, Limor Samimian-Darash, Max Gabriel, Alicia Sliwinski, Frédéric Keck, Bilge Firat, Sven Opitz, Gaymon BennetBennet

### 3-475 Landscapes Of Violence And Potentiality: Detangling Sediments And Scales Of The Anthropocene

Oral Presentation Session (In-Person) Executive Session

Executive Program Committee

04:15 PM to 06:00 PM

This panel proposes to reconceptualize 'landscape' as a spatio-temporal nexus where both historical presents of violence and potential worlds meet in our current ecological predicament. Attending to histories, practices, and politics where various landscapes are increasingly marked as localized spaces of planetary extraction, pollution, warfare, and climate colonialism, this panel aims to rethink the political, social, and ethical potentialities that landscapes of multifaceted violence harbor. Engaging with anthropologies of the environment, resources, extraction, toxicity, infrastructure, and climate change, we are interested in exploring the following questions: How do local and planetary histories of ongoing colonialism, slow violence, and dispossession, shape new practices of resource exploration and extraction, pollution and toxicity, land grabs and plantation economies in the Global North and South? In what ways do the materiality, spatiality, and temporality of "landscapes" unsettle power regimes, ongoing legacies of extractivist and petro-chemical violence, and capitalist accumulation? How does an anthropological attention to the materiality of such extractive, toxic, and profitable landscapes allow us to reformulate notions of place, space, and temporality? What kinds of "alterlives" (Murphy 2017), emergent forms of life, resistance, and care endure or come into being in these spaces? In exploring these questions, this panel aims to critically theorize a particular set of complex relationships in the Anthropocene: between sediments of violence and potentiality on the one hand, and, on the other, between scales of temporality and space.

Zeynep Oguz, Mark Goodale, Ashley Carse, Chloe Ahmann, Leah Zani, Alex Blanchette, Kim Fortun

### 3-480 On Dreams, Panel li Of li

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

What happens when we dream? Do we enter another world as we dream or does the world beyond populate our dreams? What is the role of power, inequality, and subject position in shaping dream experience? Is 'dreaming' a universal experience or does its very ontology shift across time and space in ways that cannot be rendered commensurate? Anthropologists have approached these questions from



various analytic points of departure, including psychoanalysis, phenomenology, ontology, theology, and more. Rather than create a new meta-theory of dreams, this panel experiments across theoretical terrains, challenging strict demarcations between the individual and the social, the psychic and the ontologically 'real,' the literal and the symbolic, the secular and the religious. We open the anthropology of dreaming to the immersive epistemology of dreams themselves: their forms of montage, assemblage, movement, and resonance, which resist unity or closure. As such, this panel speculates rather than asserts, seeks out strange affinities where others might stake out divided terrain, and invites experimentation with form and structure.

In the *Interpretation of Dreams*, Freud laments the fact that before him, dreams were not regarded as the "product of the dreaming mind but as something introduced by a divine agency" (1900: 37). With Freud, the view of dreams as divine revelations from gods and demons is subverted (obscured) by his systematic and rational method of linking dream work to the working of the unconscious. In this panel, we seek to create a dialogue between Freud's urge to make dream interpretation "scientific" and other (onto-)epistemologies of dreaming, where gods and demons, and other realities are taken seriously. Indebted to Barbara Tedlock's (1992) groundbreaking work, we recognize that for many of our interlocutors around the world, dreams are experiences of the world, rather than expressions of unconscious desires, fantasies, or fears.

As has been widely documented, in cases of bewitchment dreams may be perceived as an interaction with a witch or other being during the night (Bonelli 2013, Ginzburg 1966). Evans-Pritchard describes dreams as simultaneously a "sign" of an attack and as part of the attack itself: "A dream is not a symbol of witchcraft but an actual experience of it" (1937: 136). Today in Tanzania, for instance, fear of nocturnal witch attacks occupies such a prominent position in the social imaginary that when traveling preachers give sermons, they often begin by calling afflicted people from the community up to stage and asking, "What did you dream last night?". The answer frequently reveals that a witch has fed them something in their sleep, requiring prayers to heal their affliction. Dreams thus also speak to questions of religion and ethics, power and sociality, healing and sickness, embodiment and intercorporeality.

Taking these matters seriously, we propose not to reduce dreaming to the realm of the symbolic alone nor to assume a "one nature, many cultures" model. We look to the associative power of dreaming itself for inspiration. At times, dreams exert their force precisely by not resolving contradictions and by letting an otherwise and a beyond manifest and become available to us as we dream. How might we draw inspiration from this associative potency in our writing, methods, and praxis? How might dreaming unsettle our sedimented analytic frames, including the conference presentation itself?

Laura Meek, Jeannette Mageo, Soha Mohsen, Zunaira Komal, Emily Ng, Lisa Stevenson, Cristiana Giordano

### [3-485 Recentring Power In Linguistic Anthropology](#)

Roundtable / Town Hall (In-Person) Invited Session

Society for Linguistic Anthropology

04:15 PM to 06:00 PM

Power has long been a concern in linguistic anthropology, often approached through institutional structures such as nation-states and colonialism, but also traced through micro-interactive dynamics, sometimes in tandem, as with language ideologies. We seek to revisit a conversation about power and its relationship to language within linguistic anthropology, both because the analysis of power seems to

have fallen out of our conversations as we have navigated the semiotic turn, and because we have yet to confront the institutional dynamics of anthropology's smallest subfield.

Regarding the first, participants will engage with how power and language have been conceptualized as intertwined and mutually-informing. This may involve a range of approaches, including outlining intellectual genealogies, offering ethnographic cases that present opportunities for conceptualizing power and language together, particular conceptual challenges of theorizing language and power, and revising productive earlier paradigms. The time is ripe to revisit and recenter a focus on power in this COVID-shaped, post-George Floyd moment, to turn our collective, sustained attention once more to how power works in and through language, and how language is permeated by power.

With regard to power in the academy, considering linguistic anthropology is a subfield not represented in many smaller anthropology departments and often attaining the fewest FTEs in those that offer concentrations in it, power and prestige have been concentrated in relatively few institutions. Such a concentration has yielded significant epistemological imbalances with regard to who defines the conversations in our field (such as through graduate student training), which scholars are invited to participate in field-defining events and publications, and how intellectual ideas are agreed upon as subfield-defining. Further complicating these dynamics is the overwhelming lack of racial diversity in linguistic anthropology, which is due in no small part to this institutional centralization of power. Despite African American linguistic anthropologists contributing significantly to debates on AAVE and power, those scholars did not impact the intellectual agenda of the subfield. Decades later, linguistic anthropologists have yet to examine the extant power dynamics that make theirs an overwhelmingly white subfield, so much so that it is exceedingly challenging to attract underrepresented minorities to pursue PhDs. This roundtable is an earnest attempt to productively explore both aspects of this institutional dynamic.

Participants will organize their comments around a series of pre-circulated questions: What alternate intellectual genealogies might we draw on to remake linguistic anthropology into a field that takes power--within its own confines and as a topic of concern--seriously? What would an inclusive linguistic anthropology look like and how would it work? How do we recruit more graduate students of minoritized backgrounds into our subdiscipline? How can we broaden the impact of our analysis beyond the academy? A primary aim of the roundtable is to welcome audience participation from graduate students, contingent faculty, junior faculty, minoritized scholars, and practicing anthropologists.

Shalini Shankar, Jillian Cavanaugh, Bernard Perley, Bonnie Urciuoli, Jonathan Rosa, Angela Reyes, Jessica Greenberg

### [3-505 The Politics Of Care And Caring For: Community, Justice, Equity](#)

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

This panel considers how care takes form in anthropology both as a method and as a site for theoretical inquiry. The existing scholarship demonstrates the role of care in shaping identity, the family and social

relations (Buch 2015). Feminist scholars have demonstrated that care is undervalued in capitalist economies, and political anthropologists have shown how regimes of care can squash political movements (Stevenson 2014). Panelists consider local people (mothers, activists, laborers) theorists of care to explore its political potential in obtaining justice. This panel centers the transformative potential of care as a concept and caring as a method. We examine how political movements invisibilize care as a practice, how mothers' grief is amplified for political change, and how individuals come to care for themselves, their close relations, and their broader society. Further, we also situate the role of care in conducting anthropological research. Can we care through protest, policy, or scholarship? We approach this question by examining: the political potential of Colombian mothers' grief in the wake of the civil war; fictive-kinship and surveillance practices among precariously documented custodial workers in the Southwest US.; the activist mothering performed by social movements of mothers of LGBTQ+ people in Brazil; the work of data justice activists advocating for alternative techno-futures in Brazil; and narratives of hope and a "normal life" in California's Central Valley.

adelaida Tamayo, Argenis Hurtado Moreno, Kaito Campos de Novais, Gabrielle Cabrera, Ana Carolina de Assis Nunes, Iván Sandoval-Cervantes, Milena Melo Tijerina

### 3-510 Transforming The Higher Education Curriculum

Oral Presentation Session (In-Person)

Council on Anthropology and Education

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: International students have been studying in the U.S. since at least the mid-nineteenth century (Jou 2016). More than 900,000 international students are pursuing higher education in the U.S. today (Institute of International Education 2021).

Paper 2: With the goals of equitable and consequential learning, educational designers often face the challenge of how to make learning meaningful, engaging, and authentic to students' lives. Student co-design – the process in which students participate as an integral part of designing curriculum and learning environments – has the potential to include student perspectives in design, while also positively impacting designers' learning and identity development (Pitt, et al., 2019; Tierney, Horstman, & Tzou, 2021).

Paper 3: Recent reflexive discourse in anthropology has called for the "letting burn" of a particular version of the discipline that is still mainstream: liberal, Boasian anthropology that reproduces the savage slot. This paper examines the reproduction of liberal, Boasian anthropology in three widely used introduction cultural to anthropology textbooks as a means of asking what it would take to make our teaching a vehicle of a "controlled burn."

Paper 4: In 2020 Ryan Cecil Jobson made a stir with his American Anthropologist article, 'The Case for Letting Anthropology Burn'. Framed around the devastating fires that literally permeated the 2018 AAAs

meeting in San Jose, California, illustrative of imminent climate crisis, Jobson chastises social anthropologists who 'have grown comfortable with a language of crisis' and eschew 'decisive action in the face of matters of life and death'. Climate change is just one of numerous crises that have impacted the discipline in recent years. Anthropology, along with other HASS disciplines prone to critical analysis of hegemonic governance structures continue to endure the pedestrian but relentless attacks of the neoliberal governments they critique, in the form of economic and political control and censure.

Gavin Tierney, Bader Alfarhan, Gaya, morrisgr@iu.edu David, d.giles@deakin.edu.au

### 3-515 Unsettled Anthropology: Materiality, Museums, Memory, And Community Oral Presentation Session (In-Person)

Council for Museum Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: 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.

Paper 2: In light of increasing calls from BIPOC communities for accurate representation, mainstream museums in the United States have begun to critically examine the legacies of colonial object collection (McMullen 2009, Lonetree 2012). These collection histories often exemplify key processes of settler-colonialism in the past two centuries by which Native goods made their way into non-Native hands at a rapid pace, a process which was also central to the development of Anthropology as a discipline and the solidification of museums as legitimate repositories for colonized peoples' material culture (Lonetree 2021; Sleeper-Smith 2009).

Paper 3: Provenance—a museum item's ownership history—matters. While we know better than to take these received narratives at face value, they remain foundational to institutional knowledge structures and the actions those structure do, or do not, afford. In this paper, I will consider provenance statements as a technology of purification and obfuscation, as well as discuss moves museum practitioners might make to "desanitize" provenance, improving the usefulness and, perhaps, reducing the damage of our provenance claims.

Paper 4: How does contemporary art allow us to rethink the practices of mourning and memory in Latin America? Can art operate as a form of symbolic reparation? If so, how does it do so?

Paper 5: In March 2020, as reports of the COVID-19 pandemic became increasingly more urgent, the Emma S. Barrientos Mexican American Cultural (MACC) in Austin, Texas closed its doors to the public indefinitely. In the months that followed, it became clear that the City of Austin facility would have to find creative ways to engage its various Latinx communities and the staff got to work learning new digital tools, navigating accessibility issues, and rethinking arts-based curriculum and programming for a virtual world.

Maureen Matthews, Charlotte Dawson, Christina Hodge, Paulina Faba, Cassie Smith

### 3-520 Unsettled Landscapes: Multiple Meanings, Praxis, Movements, And Memories In Africa

Oral Presentation Session (In-Person)

Association for Africanist Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts

Paper 1: Like many agricultural societies of the West African Sudanian zone, the Senufo farmers of the savannahs of Côte d'Ivoire, Burkina Faso and Mali do not judge landscapes according to modern standards of disinterested beauty or biological diversity. They weigh landscapes and their appearance as part of their interdependence with other actors – farmers, herders, extension workers, state officials – and the sedimented life-worldly pragmatics that they acquired over their lifetime.

Paper 2: The Oke-Afa Memorial Arcade in Lagos, Nigeria was built in honour of victims of the 2002 armoury explosion in Ikeja military cantonment in the heart of Lagos city. This paper, following ethnographic study of the memorial site, examines the element of neocolonial development praxis that embed in the Oke-Afa project.

Paper 3: Sheep's heads, also known as smileys for the way the sheep's lips curl back when cooked, are both a delicacy in South African townships, and an inedible offcut in the formal food market. This paper explores the multiplicities of meaning that smileys hold in South Africa; at once a cheap food item purchased and sold by women working in the informal food industry, bought as a cheap food to share, and as a delicacy to savor.

Paper 4: In northern Mozambique's coastal provinces, veterano (veteran) night clubs are a pillar of social life for the 50+ demographic, and in particular, the generation of Mozambicans who came of age in the 1960s and 70s and lived through the civil war. On weekends and holidays, elders dance to popular music from their youth, and host events with other regional clubs where dancers show off their skills during friendly competitions, while also forming and maintaining relationships across time and space.

Paper 5: For Bénin's Yorùbá (or Nàgò) people, digital video is an accessible medium for telling stories about idealized African pasts and prospective African futures. While many of these digital films most obviously promote "tradition"—understood as all things African rather than white or Western—I argue that these films also address race and global white supremacy.

Till Förster, Babajide Ololajulo, Emily Dewet, Ellen Hebden, Brian Smithson

### 3-530 Unsettling Landscapes Of Biocultural Variation: Where Methods, Mechanisms, And Theory Collide (Pt.2)

Oral Presentation Session (In-Person) Invited Session

Evolutionary Anthropology Society

04:15 PM to 06:00 PM

Anthropologists are not typified as methodologists in the ways demographers are, for example. However, many anthropologists are increasingly taking time to unsettle and unravel what is biologically and statistically meaningful (e.g., building on Wiley's 'Biological Normalcy' framework) in the context of what is culturally salient. What's more, anthropologists are concerned with understanding impacts to fitness, evolutionary origins of behavior, and biobehavioral variation in light of current and ancestral pressures. What does it mean and look like for biological or evolutionary outcomes to be meaningful to an individual? A population? A species? How are evolutionary and biological anthropologists disrupting and reimagining the vast biocultural and evolutionary complexity that is studied?

Biological anthropologists are well trained at contextualizing and making-meaning from theory-driven and community-driven research—or both. However, it is no easy task to link theoretical approaches to biological mechanisms and mechanisms to robust outcomes of societal relevance. It is therefore, a potent time to embrace the discomfort of disentangling and transforming what is measured, with whom it is measured, how it is analyzed, and what it all means and emerge on the other side with insights that have potential to shift the discipline and result in a more just anthropology. Finally, biological, and evolutionary anthropologists are challenged to consider: How are interpretations of evolutionary, biological, & statistical meaning impacted by or have an impact on research communities, participants, or collaborators?

This oral-presentation session, part two of a double session, brings together presenters from evolutionary, biological, and medical anthropology at multiple career levels to illuminate original research and conceptual reflections on the above questions. Specifically, the presenters here use their expertise in biocultural and evolutionary anthropology to unsettle apparent gaps between evolutionary theoretical frameworks and biological measurement and focus close attention to childhood and adolescent biobehavioral variability, which is often under-explored in anthropology. Moreover, the presenters in this session reflect deeply on the dynamic ways stigma, psychosocial stress (often derived from inequalities), sleep, tattooing, and trauma impact a variety of biosocial outcomes, and question what is 'normal' or expected from current and ancestral evidence. The presenters bring their perspectives in the hopes that these dialectical interactions will perturb the status quo, synthesize and update prior thought, and bring the sub-disciplines moments of transformation.

Delaney Glass, Melanie Martin, Robin Nelson, Jessica Cerdeña, Amanda Rowlands, Luisa Maria Rivera, Michael Smetana, James GibbGibb, Courtney Meehan

### 3-535 Unsettling Logistical Minds

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

The COVID-19 pandemic has provided us with a fresh look into the pervasive but often hidden work of logistics. Delay, disruption, and crises in global supply chains have demystified “real-time logistics,” making human labor and logistical infrastructure visible in new and salient ways. At first glance, it would seem that logistics only becomes visible when it breaks down. Yet scholarship shows that, long before the pandemic, logistics has been defined by its unsettled and unsettling nature — qualities that have facilitated the regular reevaluation and reformulation of this critical technoscience.

Our panel aims to expand the anthropological study of logistics by focusing on what we call “logistical minds.” Rather than read logistics in conventional terms — as a hegemonic structure that interconnects globalizing commercial worlds — our panel pursues logistics as it manifests in fragmented and unfamiliar forms. Logistical minds grapple with finer, less spectacular processes than logistics proper, orienting us to in/formal modes of reasoning, persuading, and imagining. Through ethnographic engagements with logistical minds, our panel aims to think the logistical beyond commercial logistics, exploring how flows of things, people, and capital are conditioned by ambivalent, under-the-radar styles of logistical thought and practice. The worlds we thus document exhibit curious combinations of capitalist calculation, state governmentality, and micropolitical insurgency in various expressions.

Our panel consists of two consecutive sessions. Our first session, “Unsettling Logistical Minds (1): Externalities of Commodity Logistics,” focuses on figures, practices, and processes often ignored or dismissed within the conventional understanding of commodity logistics. Rather than anthropomorphizing commodities and describing their “social lives,” we focus on human figures such as truckers, seafarers, warehouse and construction workers. Making space for logistical laborers’ experiences and visions within the anthropological studies of logistics, we interrogate why and how their voices are externalized from the narratives and imaginations of commodity logistics.

Our second session, “Unsettling Logistical Minds (2): Logistics Out of Bounds,” attends to the proliferation of logistical reason, practice, and imagination beyond commodity logistics. Navigating “logistified” configurations of public healthcare, Christian evangelism, waste disposal, e-recycling, and vernacular cross-border finance, we think through the gaps, tensions, and ambiguities that emerge across the interstices of in/formal logistics. In the situations studied here, logistical forms assert themselves across varied political persuasions and in simultaneously technical, spiritual, and personal registers.

In both sessions, we aim to theorize contradictory manifestations of the logistical in contemporary worlds: at times a tool of capitalist expansion or state control, logistics also serves as a means to survival, a path to salvation, or a strategy for equality. Through our ethnographic studies both within and beyond formal logistical sectors, we further unsettle the conventional image of logistics as a smooth flow of commodities in a borderless global economy. Instead, we situate logistics as a frictional intervention into social, political, and economic relationships.

Heangjin Park, Jack Mullee, Liang Wu, Alyssa Paredes, Xiaobo Yuan, Tarini Bedi, Canay Ozden-Schilling, Goeun LeeLee, Adam Sargent, Manuel Moser, Julia Perczel, Dalton Price

### 3-540 Unsettling The Carceral State: Social Justice In The United States

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: Police car chases are a public sport in Southern California, often preempting the news as reporters provide a blow-by-blow description of footage from news helicopters covering police pursuing cars speeding on freeways and navigating car-filled streets. The chase performs and naturalizes a culture of policing that is part of the broader carceral logics of capitalism.

Paper 2: What influence does the crafting of socialities after prison and deportation have on projects of place-making? 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 expulsion.

Paper 3: Since the abandonment of post-Civil War Reconstruction and the subsequent emergence of the Jim Crow Era, US political history has been characterized by white grievance policies in response to any perceived consolidation of Black political power. In other words, these are revengist politics (Smith 1996) that seeks to evacuate Black political representation in service of white supremacy.

Paper 4: Between 1975 and 1977, Edward Lawson was apprehended or arrested by police 15 times in and around San Diego, pursuant to Section 647e of the California Penal Code, requiring anyone appearing to “wander” to provide identification to police and “account for his presence” in the “surrounding circumstances.” These stops were overdetermined: Lawson’s dark skin, dreadlocks, and body-in-motion were subject to antiblack interpretation within California’s white-supremacist property landscape, but Lawson also willfully refused and challenged what seemed to him morally wrong and legally unconstitutional police practices, which he likened to the pass laws of apartheid South Africa.

Beth Baker, Tobin Hansen, Gregory Sollish, Matt Schneide

### 3-545 War, Science, Technology, Death

Roundtable / Town Hall (In-Person)

General Anthropology Division

04:15 PM to 06:00 PM

In this roundtable, we’ll discuss ongoing and emerging trends in the development of new formations that link war, science, technology, and death. All of the roundtable participants have recently published works examining these interconnected realms in various formulations and at various times and places.



Contributors to the roundtable will address emergent weapons technologies, drone warfare, data collection, autonomous weapons, intelligence, surveillance, biomedical, and forensics technologies, and the effects such innovations have on how we imagine, conceptualize, and respond to new forms of warfare and militarization. We'll also consider how all of this feeds into ideas of clean, "surgical," and ethical warfare, "just" intelligence collection, the control of the future through new forms of virtual warfare and anticipation, and new ideas of killing, death, and commemoration. We'll also discuss how new military imaginations of the future change how we think about and conceptualize ethics, killing, memory, remembrance, death, and what it means to be human.

As recent wars around the world show, the intersections between war and technology are changing rapidly: new forms of drone warfare and autonomous weapons are shifting tactics and possibly rendering tanks obsolete. New modes of intelligence collection and associated technologies, and the emerging militarization of data collection designed to anticipate what is to come and model responses are changing how militaries imagine, plan, and conduct warfare, not to mention the speed of planning and operations. Novel surveillance technologies and capabilities are changing the form and practices of the surveillance state, and how "enemies" at home and abroad are defined, tracked, and dealt with. Ongoing and planned projects that imagine "supersoldiers," and the new applications of pharmacology and biotechnologies necessary to turn US soldiers into potentially "kill-proof" soldiers are changing what it means to be a soldier, and what it means to fight and perform on the battlefield. And new forms of forensic technology are shifting the politics and expectations of MIA recovery and identification, and how we remember the dead and missing of our wars.

Finally, we'll discuss how such developments in the science and technologies of warfare serve to normalize and justify warfare, how all of this comes together to remake how we think about war and violence, what new forms of conflict might arise from these innovations, and how they work to expand and preserve imperial power.

Andrew Bickford, Hugh Gusterson, Roberto González, David Price, Sarah Wagner

### 3-550 Water Pluralities

Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

04:15 PM to 06:00 PM

Water is a critical event in times of heightened ecological sensitivity. Situated materially and semiotically at the heart of variegated understandings of life and regeneration, water availability, flow, and containment have become fundamental challenges for climate adaptation across geographies and scales. In the process of becoming a charismatic object for climate policy and debate, discourses of water scarcity and crisis, may flatten its existential exuberance. The heterogeneity of water may be lost when articulated under the grammar of the "hydric" —rendering invisible the fact that water is not a generic being, but a constellation of biochemical forms, ecological arrangements, social practices, and political tensions.

This roundtable proposes to gather an interdisciplinary group of scholars who work on different materialities and manifestations of water as body, element, life force, complex system, and changing form. Our intention is to dialogue across ethnographic engagements with wetlands, aquifers, seas,

watersheds, rivers, glaciers, ice, lakes, oceans, and other watery bodies, as well as transforming substances of liquid, solid, and vapor. During the roundtable, we will comparatively analyze discourses of excess/scarcity, rise/recession, crisis, cyclicity, as well as issues of water governance, infrastructure, contamination, rights of nature, and environmental justice as these concepts and practices emerge across our different research contexts and commitments. Many of our projects engage with massive glacier recession, sea level rise, increasing algal blooms, drought, aquifer decline and contamination, as well as other complex consequences of postindustrial legacies, ongoing coloniality, extractivism, urban expansion, and socionatural disasters. During this roundtable, we seek to debate about the kind of politics and collective projects these water-forms articulate in diverse settings, as well as to place ethnographic work on situated scientific, legal, urban, and rural community perspectives and reactions to these scenarios and phenomena in conversation. As water becomes a central matter of concern around the globe, the roundtable also aims at intervening in climate narratives on water emergency and hydric crisis with anthropological perspectives that are able to forefront the possibilities of water—in its multiple engagements with ecologies and humans.

During the roundtable, each participant will briefly introduce the group to their research context and central concern. We will then proceed by collectively discussing a series of provocations provided by the organizers around the issue of water pluralities. These provocations will be pre-circulated, while still enabling the roundtable format to be flexible and dynamic.

Kristina Lyons, Manuel Tironi, Dominic Boyer, Cymene Howe, Franz Krause, Jessica Barnes, Alejandra Osejo, Pablo Aguilero del Castillo, Aguilero del Castillo

### 3-555 Acompañamiento With/In Latinx Communities: Unsettling University-Community Partnerships

Oral Presentation Session (In-Person) Cosponsored Session

Council on Anthropology and Education

04:15 PM to 06:00 PM

The anthropology of education has a long tradition of collaborative and politically-engaged research. Within this tradition, this panel joins a community of engaged ethnographers working with Latinx communities in ways that challenge extractive approaches to research (Bejarano et al., 2019; Dyrness 2011; San Pedro, 2021). Sofia Villenas (2012) characterizes such work as ethnographies “de lucha” or “fight back” ethnography, calling for researchers to view their efforts as social movement. By collaborating with rather than doing research on Latinx communities, engaged research provides tools to mobilize community and counter the deficit-based discourses that maintain the status quo. The papers in this panel take up theories of acompañamiento (Sepúlveda 2011) to illuminate examples of unsettling relationships between university researchers and Latinx communities, offering ways of working together that go beyond liberal multicultural inclusion. Dyrness & Sepúlveda (2020) define acompañamiento (accompaniment) as “a practice of solidarity, of relationship and community building, of claiming space and bearing witness in an unjust, dehumanizing and fragmented world.” (p. 58). They argue, “spaces of acompañamiento broker experiences of exclusion in national institutions, helping us (re)interpret our experiences in ways that affirm our dignity and wholeness” (Dyrness & Sepúlveda 2020, p. 224). The papers in this panel highlight diverse spaces of acompañamiento in university-community partnerships that emphasize mutual engagement in the struggle for change through the centering of lived experience. In these partnerships, university researchers—professors, doctoral

students, MA and undergraduate students—collaborate with teachers, students, and parents in local schools and communities to examine and address issues of common concern in our communities. Examples include the virtual acompañamiento that emerged through a COVID-19 homework hotline for bilingual students in Denton, Texas; the participatory research, advocacy, and autoformación of a group of Mexican and Central American mothers that emerged around the closure of their children’s school in Denver, Colorado; a multifaceted partnership with a dual-language school in Boulder, Colorado (papers 3 and 4), and an approach to training preservice teachers through teacher educators’ lived experiences of becoming bilingual in Central Texas. In this way, the work in this panel forwards thinking about engaged research as social movement, carefully crafting our research to “locate cultural agency and educational change from within and from without” (Villenas 2012 p.17). As Villenas writes, we are a “lucha libre (wrestling) tag team”, in which we are together talking back to deficit-based discourses about Latinx communities, but also “talking to each other and engaging in our own conversations and disagreements about the complexities of Latino lives and education” (p.16).

In this session, participants will be allotted 15 minutes to present, the discussant, Enrique Sepúlveda, will spend 15 minutes offering commentary, and the final 15 minutes will be reserved for discussion.

Andrea Dyrness, Dan Heiman, Mariela Nunez-Janes, Ana Contreras, Jackuelin Bristol, Daniel Garzon, Deb Palmer, Patricia Abril-Gonzalez, Enrique Sepúlveda, Caitie Dougherty

### [3-565 Chemical Ethnography: Examining The Limits Of Pharmaceutical And Toxicological Framings Of Chemicals](#)

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

The rise of industrial chemistry at the end of the 19th century brought about a new wave of chemical exposures both toxic and pharmaceutical. Over the past several decades, anthropologists have examined both forms through rich but distinct literatures. The anthropology of pharmaceuticals has examined the ethical, epistemic and political stakes of clinical trials, intellectual property, and citizenship claims that both follow and direct the circulation of pharmaceuticals around the globe. The anthropology of toxicity in contrast has focused on these questions as they arise through sites of disaster, the exposure of labor and colonialism, and the perils of consumption. In both literatures, locating the chemical and its effects is both a critical and fraught task. While differences in these literature follow in part from how both categories of chemicals exist in different infrastructures of distribution, consumption, and care, this panel will attend to what they share and what they can learn from each other. Both literatures are attentive to how the claims about a chemical’s effects require traslating between different scales—the laboratory, the body, the population, to name a few—as well as how the flows of capital and legacies of colonialism shape which bodies and populations which chemicals accumulate in. And finally, both literature wrestle with how chemicals can enable different kinds of political contestations and claim making. This panel includes a range of papers which re/examine or ethnographic encounters with pharmaceuticals through the lens of the literature on toxic chemicals, and engagement with toxic chemicals through the lens of the anthropology of pharmaceuticals. Papers in this panel will examine both the substances and concepts that move back and forth across the toxicological-pharmaceutical spectrum.

Katherine Hendy, Elizabeth Roberts, Stefanie Graeter, Catherine Fennell, Kelly Knight, Hannah Landecker, Stefan Ecks

### 3-575 Diagnoses As Spaces Of Segregation: Enduring And Resisting Coercion In Global Health

Oral Presentation Session (In-Person)

Society for Medical Anthropology

04:15 PM to 06:00 PM

Diagnoses are a core feature of biomedicine. They are produced through relations and encounters between a patient and health workers. Diagnoses are sometimes mediated by technologies, such as diagnostic tests. The field of diagnoses and medical testing is increasingly being investigated through ethnography (Street and Kelly 2021). Anthropologists have explored how syndrome experiences of illnesses are influenced by individual and relational dimensions in local contexts (Palmer 2020). Expert diagnoses are also ingrained in structural inequalities and power relations. Therefore, labelling and categorising patients as diseases is shaped by multiple biases

While medical anthropology has shown that symptoms can be shaped by cultures and political structures (Davis 2019; Petryna 2013), we want to investigate intersectional inequities including - but not limited to - race and gender, with an attention to scales and power. How do race and gender pervade the diagnosis and segregates access to healthcare in the local clinic? How are these categories shaped within Global Health politics, and how do they eventually translate into misdiagnosis and mistreatment? In this panel, we explore the intersection between expert diagnosing, discriminatory practices and histories and lived experiences of living 'under diagnosis' (Martin 2009), or on some instances, 'outside of a diagnostic'. We therefore consider diagnoses not as a mere relational and clinical processes, but as a political space where exclusionary practices are enacted, and political identities (re)claimed by patients and through the diversification of the health workforce.

We will explore the diagnostic-political inequalities nexus through a dialogue between ethnographies of medical encounters and critical analyses of inequalities and exclusionary practices in Global Health politics (Erikson and Wendland 2014). The panel also considers historical endurances and how Global Health politics eventually mirrors other economies exploiting racialized and/or female bodies. Under the Covid-19 pandemic, injustices related to diagnoses, cures and protective measures have been exposed and exacerbated. Nevertheless, recent responses to epidemics have revealed alternative geographies of expertise. As such, this panel also drives attention to how doctors, health workers and experts in the Global South resist a postcolonial relegation and engage in new ways of diagnosing and treating patients.

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Veronica Gomez-Temesio, Yesmar Oyarzun, Diane Duclos, Frédéric Le Marcis, Luisa Enria, Lotte Segal

### 3-580 Disciplinary Relatives And Relativities: A Panel In Conversation With Rena Lederman

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

Over the past several decades, anthropology has cultivated a professional culture of disciplinary self-awareness, tuned to both ethics and epistemology. While anthropological reflexivity has taken many different forms, it introduces fairly ubiquitous conundrums of positioning around how to speak from, for, and about cultural anthropology, sometimes all at once. In this panel, we engage with the contributions of Rena Lederman, who has carved out an original and thought-provoking way of linking and intertwining these multiple positionings and roles.

Lederman's initial turn to reflexive concerns maps onto broader reorientations in the discipline. The 1970s and 1980s were a transformational time for cultural anthropology. Conceptual frameworks that had once seemed like more-or-less transparent vehicles for cultural study were increasingly unsettled and newly reframed as problems, ushering in what was then termed the "crisis of representation." Two central nodes emerged in the disciplinary turn to questions of representation. The first revolved around writing. The second was the elaboration of reflexive critique. In this panel, we engage with Lederman's work, which has charted and modeled a different set of foci. Lederman transposed anthropology's epistemic crises into a specifically ethnographic register, first in relation to her fieldwork in the southern New Guinea Highlands, and later through comparative study of different disciplinary knowledge practices. In place of the focus on writing, Lederman draws attention to questions about methods, sites, research, and ethics. In place of reflexive critique, Lederman articulates a careful and ethnographically grounded comparative anthropology of disciplinarity, knowledge, and expertise. Lederman thus brings an ethnographic and comparative sensibility to a specific set of often overlooked reflexive domains, while also articulating how the lessons of this approach might shape disciplinary advocacy.

In this panel, we think through and with Lederman's many contributions on a broad set of themes including gender, exchange, history, regionalism, disciplinarity, informality, ethics, method, and advocacy. In doing so, we grapple with questions of both historical and contemporary significance, such as: How has the professionalization of academic anthropologists reproduced regionally inflected theoretical preoccupations and field practices? What defines basic terms of art in cultural anthropology, like "ethics" and "research," what practices are these domains tied to, and how do these practices fare

across disciplinary lines? What happens in encounters between experts working within different disciplinary traditions and what can we learn from such encounters? In the ethnography of everyday disciplinary practices, where does “the field” end? How can cultural anthropologists working in the academy, government, and private sector act as effective advocates for their field? Moreover, we show that, in a new moment of disciplinary transformation, Lederman’s contributions might offer a unique toolkit and set of resources: ones that might allow anthropologists to employ their own ethnographic sensibilities to understand how anthropology is changing today.

Claire Nicholas, Talia Dan-Cohen, Don Brenneis, Graham Jones, Elizabeth Davis, Nancy Lutkehaus, Jamie Sherman, Jessica MoreauMoreau, Rena Lederman

### 3-585 Displacement/Emplacement: Pasts, Presents, Futures

Oral Presentation Session (In-Person) Cosponsored Session

Critical Urban Anthropology Association

04:15 PM to 06:00 PM

Displacement is tethered to emplacement. In this panel, we delve into the production of this tethering across the Americas, Middle East, and Eastern Europe. We explore how the relations, tensions, and potentials between displacement and emplacement are produced through multiple temporalities. Collectively, we take displacement as an unfinished process that reifies emplacement as it intersects with ableism, racism, war, forced migration, and urban transformation. While displacement can puncture lives, we contend these punctures can at the same time create political potentials that make space for communities through memory, care, everyday life, vernacular archive-making, and more. Attuned to such productive and destructive potentials, we ask: how do communities assert themselves in place by mobilizing the past and the present? What kinds of futures emerge from incomplete processes of displacement, and how do practices of space-making mobilize these futures? How do the entanglements of displacement and temporality help us understand emplacement under a new light? Guided by our work with Black migrants building futures within the changing landscape of Istanbul, blind activists asserting themselves into everyday life in Ekaterinburg, Palestinian refugees from Damascus reckoning with identity and belonging amidst iterations of displacement, and indigenous artists and activists creating diasporic archives as they navigate urban space in Los Angeles, we link temporality with being of place and being out of place. Overall, we illuminate the dialectical relationship between displacement and emplacement by paying attention to overlapping urban pasts, presents, and futures.

Matthew DeMaio, Alize Arican, Caroline Melly, Svetlana Borodina, Maurice Rafael Magaña

### 3-255 Toward An Anthropology Of Religious Infrastructures

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

2:00 PM to 3:45 PM

Infrastructure is often conceptualized as a “secular” techno-political phenomenon, while religion appears to be largely absent from the “infrastructural imaginary” (Knox 2017) of developmentalist states and technocrats. Nevertheless, anthropologists have recently documented the ways in which religious symbols, discourses, and practices are incorporated into people’s quotidian experiences with material infrastructures like roads, bridges, and power plants (Handman 2017; Ishii 2017; Schwenkel 2017). This session on “religious infrastructures”, on the other hand, explores how infrastructures are integrated

with organized religion, as well as how “infrastructural thinking” (Chu 2014) shapes religious authorities’ and adherents’ conceptualizations of and experiences with religion and spirituality. Putting the infrastructural turn in anthropology in conversation with the material turn in the study of religion, the session examines the ways in which Christianity and Islam are embedded within techno-material, socioeconomic, and political assemblages.

Building on ethnographic research, the presenters will explore a variety of infrastructures that mediate faith, worship, and pious sociality in diverse contexts — including Canada, South Korea, Turkey, Congo, and post-Soviet Eurasia, as well as transnationally. The “religious infrastructures” examined in this session involve material phenomena like transportation systems, media networks, and religious structures. Drawing on AbdouMalik Simone’s notion of “people as infrastructure” (2004), several presenters also consider religious authorities, attendant administrative networks, and pious sociality as constitutive components of religious infrastructures in that they facilitate the circulation of goods, people, and ideas related to religion. By investigating these socio-material, technological, and human assemblages tied to religion, the session participants highlight the centrality of religion to mediating morality, mobility, relationality, and governance through these infrastructures.

Kocamaner explores the state’s infrastructural administration of the religious affairs of the Sunni-Muslim majority in Turkey, as well as the role played by the centralized mosque loudspeaker infrastructure in mobilizing masses in defiance of the 2016 military coup attempt. Melquist Lehto examines how the conceptualization of a church building in South Korea as “holy infrastructure” reflects the compatibility of infrastructure with adherents’ ontological commitments. Westman illustrates the role played by media and transportation infrastructures in heralding religious pluralism and promoting local conceptions of Christianity among Cree-speaking communities in Canada. Heck examines how Congolese Christian revival parishes act as an infrastructure that facilitates transnational mobility and interconnects dispersed mobile communities. Benussi discusses the temporal aspects of the “halal infrastructure” in post-Soviet Eurasia, comprising an assemblage of goods, foodstuffs, tools, and technologies upon which sustaining an Islamically appropriate ethical lifestyle is predicated. Together, these presenters provide novel insights into the complex imbrications of infrastructure, religion, and governmentality in the contemporary world. Unsettling Durkheimian distinctions between the sacred and the profane, they problematize the presumed self-evidence of “religion” and “infrastructure” as analytical categories.

Hikmet Kocamaner, Gerda Heck, Heather Mellquist Lehto, Clinton Westman, Elayne Oliphant, Matteo Benussi, Charles Hirschkind

Saturday, November 12, 2022

4-000 Affinities And Frictions: Anthropology, Art/Art History And Museum Studies  
Roundtable / Town Hall (In-Person)

Council for Museum Anthropology

08:00 AM to 09:45 AM

This roundtable brings together early-to-mid-career and seasoned museum anthropologists (broadly defined) working at the intersection of anthropology, art/art history, and museum studies to discuss affinities and frictions across the fields. While much attention has been given to the fields’ philosophical and intellectual kinship, blurring, and convergence in recent years, limitations imposed by disciplinary and institutional boundaries still exist as well as academic and professional “gatekeeping.” Panelists and participants are invited to share their experiences, insights, strategies, and interventions for negotiating

and resisting boundaries and gatekeeping and their harmful effects. In addition to a focus on interdisciplinarity and practice in a range of settings, the roundtable concerns teaching and how to appropriately prepare students for careers in museums, universities, and the arts and cultural sector that are becoming ever more cognizant of the importance of diversity, equity, inclusion, accessibility and issues of social justice, responsibility, and relevance. Provocations include: How has the critical and reflexive turn in museum anthropology and museum studies played out in practice? How are movements in decoloniality and Indigeneity reshaping the fields? How are matters of identity, positionality, and authority being addressed? In general, the roundtable aims to interrogate the historical groundings of the interplay of anthropology, art/art history, and museum studies and imagine its future horizons.

Christina Kreps, Manuel Ferreira, Halena Kapuni-Reynolds, David Odo, Jami Powell, Denene DeQuintal

#### 4-005 Book Panel - *The Face Of Peace: Government Pedagogy Amid Disinformation In Colombia*, Gwen Burnyeat

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

This book panel will bring together scholars with thematic and regional expertise to discuss Gwen Burnyeat's new book, "The Face of Peace: Government Pedagogy amid Disinformation in Colombia" (September 2022, University of Chicago Press).

Colombia's 2016 peace agreement with the FARC guerrilla sought to end fifty years of war and won President Juan Manuel Santos the Nobel Peace Prize. Yet Colombian society rejected it in a polarizing referendum, amid an emotive disinformation campaign. Gwen Burnyeat joined the Office of the High Commissioner for Peace, the government institution responsible for peace negotiations, to observe and participate in an innovative "peace pedagogy" strategy to explain the agreement to Colombian society. Burnyeat's multi-scale ethnography reveals the challenges government officials experienced communicating with skeptical audiences and translating the peace process for public opinion. She argues that the fatal flaw in the peace process lay in government-society relations, enmeshed in culturally liberal logics and shaped by the politics of international donors. *The Face of Peace* offers the Colombian case as a mirror to the global crisis of liberalism, shattering the fantasy of rationality that haunts liberal responses to "post-truth" politics.

Gwen Burnyeat, Ilana Gershon, Alex Fattal, William Mazarella, Susan Ellison, Andrew Graan

#### 4-010 *Climate Vulnerabilities*

Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

This roundtable considers how and why climate change is a problem of intervention across local and global contexts. At stake is the role of anthropology in creating new analytics and frameworks for addressing climate vulnerabilities. Anthropologists analyzing climate change have increasingly theorized vulnerability less as a condition of exposure than as an effort in becoming aware of disturbance. Many have shown that vulnerability is reproduced in everyday encounters with environmental transformations that are often unintentional or without precedent (e.g. Petryna 2015; Tsing 2015).



Vulnerability constitutes a complex set of ethical relations that draw people into caring about environments in ways they never would if they felt more secure (e.g. Crate 2011; Khan 2014; Mathews 2017). Questions of how vulnerability maintains specific social arrangements of care become especially acute with regards to implementing climate adaptation—from governmental, conservation, health-biotech., infrastructural-energy, to migration responses. But what happens when people decide not to draw direct attention to the things that make them vulnerable? Are there some forms of vulnerability that are more essential than others? Panelists will address these questions with regards to their own fieldsites and recent work on climate adaptation. In particular, they will address the book manuscript *Engineering Vulnerability: In Pursuit of Climate Adaptation* (Vaughn 2022), which examines climate adaptation against the backdrop of ongoing processes of settler colonialism and the global climate change initiatives that seek to intervene in the lives of the world’s most vulnerable. Considering the creative work of engineers alongside the demands and pragmatic flood responses of ordinary citizens, the book explores how vulnerability has become a key public debate about climate action, the uneven global traction of the engineering sciences, state reform, and future life.

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Sarah Vaughn, Stefan Helmreich, Andrew Mathews, Jessica Cattelino, Peter Redfield

#### [4-020 Embracing Ambivalence: Theoretical And Methodological Consequences For Linguistic Anthropology](#)

Roundtable / Town Hall (In-Person)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

This roundtable is concerned with the consequences of embracing indexicality’s ambivalent ground (Nakassis 2018). Nakassis argues that indexicality has been at the center of linguistic anthropological critiques of “representationalist ideology” and “metaphysics of presence” yet at the same time, depends on both a drive to classify semiotic phenomena, and a realist assumption of their effectiveness. Rather

than denying this ambivalence, he argues for heightened reflexivity to it as a way of keeping the landscape of linguistic anthropology unsettled and opening up new directions for our understanding of semiotics in social and cultural life (p. 282). While no anthropological object consists solely in reality or its classification, the aim of this panel is to understand the effects of entering into ambivalence from different orientations to that relation. Starting, on the one hand, with what is given or presupposed by communicators, constructs such as “field” (Buhler 2001 [1934]; Hanks 2005; Lempert 2007), “environment” (Gibson 1986; Kockelman 2012; Siragusa and Virtanen 2021), “situation” (Goffman 1964), and “existence” (Duranti 2010) generate a ground for operations like “embedding” (Hanks 2005; Lempert 2007), “channeling” (Edwards 2018; Kockelman 2010); typification (Schutz 1970), attenuation (Russell 2020), emergence (Edwards 2014); and co-operative action (Goodwin 2017), yielding a present moment that is embedded, and therefore, always already multiply mediated by events that unfold, or have unfolded, at/in different scales, temporalities, and modalities. Starting, on the other hand, with the circulation and accumulation of communicative effects, attention is drawn to constructs such as text (Silverstein 1998; Urban 1996), genre (Agha 2007), norm (Gal and Irvine 2019), and ideology (Bauman and Briggs 2003; Kroskrity 2018; Silverstein 1979), which play out in associated processes of indexical regimentation, interdiscursivity, dynamic figuration, and enregisterment (Agha 2007; Silverstein 1993, 2003; 2005), among others, thereby cutting cross-modally and cross-temporally to link events to one another. But are these approaches at cross purposes? Do they mirror each other? Are they two sides of the same coin? Are they redundant? Our roundtable examines these questions through a conversation grounded in ethnographic accounts of communicative events in both directions in order to find new ways of understanding the semiotics of social and cultural life.

Terra Edwards, Constantine Nakassis, Kamala Russell, Nicolas Arms, Laura Siragusa, Courtney Handman

#### 4-025 Ethno-Iss: Ethnographies Of An Extraterrestrial Society

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

For more than two decades, humans have lived and worked in the most unsettling of landscapes: an unearthly one. Encircling our planet from 400 km above the surface and completing an orbit every ninety minutes, the International Space Station (ISS) is arguably humanity’s oldest extra-terrestrial society and has been continually inhabited since 2000. This society provides a blueprint for future human settlements in space: in orbit, on the Moon, on Mars, and beyond. It is also vastly complex, representing a continually negotiated international social, political, and economic space.

This panel brings together recent ethnographic data gathered from six individual projects of the ETHNO-ISS research group, a 5-year international study of the ISS funded by the European Research Council. The project is unified under the theme of ‘worlding’ (Heidegger 1993) and proposes a critical examination of the emergent material conditions for a human society expanding beyond Earth-boundedness. Taken together, this work explores novel ways for understanding social relations both on-orbit, and on Earth. It investigates the ISS from afar through its attendant communities on Earth, which participate in the constantly expanding and dynamic ‘world’ of the extra-terrestrial society in Low Earth Orbit. It also signals the establishment of a novel methodology for the ethnographic study of extra-terrestrial societies.

Each of the six papers explores one independent community, presenting recent findings from emerging fieldwork with space manufacturers, enthusiasts, entrepreneurs and influencers, flight controllers and

instructors, medical and life scientists, and Russian Orthodox devotees. The diverse contributions aim to un-Earth (Olson & Messeri 2015) and unsettle (Valentine 2017) habitual anthropological concepts in the anthropologies of design and manufacture, enthusiasm, landscape, games and play, medicine, and religion respectively.

Buchli's paper examines the flows of objects and relations in off-world manufacturing and looks at the corpus of new material culture manufactured on the ISS. Kozel uses ethnographic data collected from an analog mission in Scotland to explore how people participate in analogs as a practice of enthusiasm. Bunch introduces ethnographic data from participation in the training for European Space Agency Ground Support Personnel, bringing this into dialogue with discourse on games and play. Looking at the 'overviewers', a community of space exploration advocates, Jeevendrampillai examines how humans conceptualise and work with landscapes on the planetary scale. Following fieldwork conducted in space neuroscience labs and training facilities, Parkhurst challenges earthly understandings of the body and emotion, as they are unsettled under the conditions of microgravity. Finally, drawing on her ethnography of the religious participants in the ISS, Gorbanenko examines the affinities between the memory practices around the Soviet and the Russian Orthodox icons.

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Adryon Kozel, Victor Buchli, Giles Bunch, David Jeevendrampillai, Aaron Parkhurst, Jenia Gorbanenko, David Valentine

#### 4-030 [Feeling Queer In Public: Law, Work, And The Politics Of Coming Out](#) Oral Presentation Session (In-Person)

Association for Queer Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: This research uses discourse analysis to examine the legal arguments of the Canadian Polyamory Advocacy Association (CPAA) in the 2011 BC Supreme Court Reference case on whether the criminalization of nonmonogamy (S.293 of the Criminal Code) was constitutional. Though this law was intended to target polygamists, it was worded in a way that encompassed all forms of nonmonogamy, including polyamory.

Paper 2: Under Danish law and according to regulations of the labor market people who identify as LGBT+ are widely protected from discrimination on the grounds of sexual orientation and gender identity. This paper is based on a nationwide survey with teachers in Danish primary schools organized by the author and executed by Statistics Denmark.

Paper 3: Bi+ people often adopt strategies and endure social landscapes, experiences, consequences, and stereotypes while disclosing (also called "coming out") their sexuality in new intimate partner encounters/relationships which in turn impacts the mental wellbeing of the bi+ person. Although bi+ individuals make up more than half of the LGBTQIA2S+ community, their identity is often rendered invisible, invalid, and/or untrustworthy among both homosexual and heterosexual communities (also called monosexuals).

Paper 4: A 2021 survey from the Trevor Project found that 26% of those surveyed identified as nonbinary. Even as the number of young adults who identify as LGBT in the United States increases, there is more to be understood about transgender, nonbinary, and gender non-conforming (TNGNC) student experiences from an anthropological perspective.

Victoria Clowater, Bjarke Oxlund, Suzanne Draper, Kai Hart

#### 4-035 From Pandemic Liminality To Feminist Degrowth Transformation

Roundtable / Town Hall (In-Person)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

In the face of reactionary drives to reboot growth economies and reinforce false antagonisms between economy and public health, between jobs and environment, this roundtable asks how current unsettling states can destabilize established orders, opening possibilities to build worlds around care and the equitable well-being of human and other nature.

During the COVID-19 pandemic, isolation, relocation, unprecedented togetherness, as well as other changes have generated different experiences of the world. While unbidden changes to people's lives provoke desperate efforts to return to normalcy, they also unsettle routines and environments in ways that allow, as well as force, profound change. In this session, we explore the transformative potential of COVID and other unsettling, consciousness-shifting experiences with the anthropological concept of liminality, a stage of ambiguity or disorientation experienced during passage from one phase or status to another. We are inspired by Victor Turner's work on the betwixt and between as a transforming space, and by Roy Rappaport's understanding of the power of ritual to shape cognized models and attitudes.

In dialogue with Feminisms and Degrowth Alliance, this session highlights strategic actions and meanings that foreground caring and commoning as methods for organizing, acting, and learning through the pandemic, forging desired worlds beyond. We seek to identify and understand shifts in sociocultural systems, particularly gender, kinship, and neighboring. Our purpose is to support systems that (re)produce care-full worlds that advance degrowth objectives of reducing energy and resource use by wealthy economies, curbing personal and cultural obsessions with growth, and shift resources to reorient societies around equitable wellbeing.

Contributors frame pandemic experiences as opportunities to decolonize ourselves as individuals and as collectives, and to re-value care and meaningful engagements in work, community, and personal life. This involves rethinking hegemonic neoliberal narratives of the good life (Torres, Gezon) and recognizing diverse realities of residence and care beyond the stereotype of heteronormative nuclear household (Paulson). It requires us to address gendered structural issues that constrain transformation opportunities. During the pandemic, for example, reduced use of public transportation and increases in pedestrian deaths have negatively affected caregivers and other essential workers (Hind), while budget

cuts in higher education have reduced collaborative thinking and challenged participation in shared governance by faculty members with large care commitments (Gamburd).

Movements towards positive transformation are highlighted in cases including: Greek Ikarian festivals of the panegyri, wherein ritual gift exchange has contributed to restructuring communities around care and equitable well-being (Gaglia-Bareli); the use of participatory methodologies to support cross-sectoral knowledge exchange as part of just post-coal transition in Appalachia (Taylor); pandemic-inspired approaches to community care in local agri-food systems where diverse small-scale farmers have expanded home and community gardens to provide fresh produce to neighbors and food pantries (Andreatta); and the exercise of new, inclusive pedagogies, such as one where U.S. students have been paired with Indian students and embedded as partners in Indian community service projects (Davis).

Lisa Gezon, Susan Paulson, Emily Hind, Betsy Taylor, MariaGaglia-Bareli, Michele Gamburd, Coralynn Davis, Susan Andreatta, Nicole Torres

#### 4-040 From Researcher To Co-Conspirator: Tending To The Relational Ethics Of PAR Roundtable / Town Hall (In-Person) Cosponsored Session

General Anthropology Division

08:00 AM to 09:45 AM

Sharing stories of harm can be a healing experience just as much as it can feel vulnerable and exploitative. Traditional research tends to collect data from marginalized communities about their lives in extractive ways, and it often uses the gathered knowledge to justify an oppressive status quo. Participatory Action Research, or PAR, seeks to undo the harms of traditional research through its collaborative nature and its attention to power, privilege, and vulnerabilities. By doing research not on people but in reciprocity with people, PAR shifts power to marginalized communities, unsettles established narratives (e.g., what justice is, what safety means etc.), and dissolves binaries like researcher/researched or insider/outsider.

Yet, we identify a number of tensions that emerge around the relational ethics of PAR: As we become proximate to research participants—who might be neighbors, friends, family members, lovers, political allies, fellow congregates etc.—how are we, as researchers, answerable to the experience of both structural and interpersonal harm that we are prone to witnessing? Also, while PAR offers the opportunity to be in relationship with people, researchers often experience severe structural constraints regarding the longitudinal nature of their work in terms of availability of funding, time, participants, etc. This puts limitations on our ability to curate sustainable and politically meaningful relationships between researchers and participants. We seek to explore what kind of resources are necessary to elevate the work of relationship building to the realm of political action. Last but not least, even though PAR seeks to uplift the voices of impacted communities, we continue to face the problem of representation as researchers translate community knowledge into the language of policy makers, academics, or other experts, who are positioned a step removed from the lived experiences of those who are sharing their stories with us.

This panel brings together community researchers, scholars, and activists to explore not just how research may shift existing power structures through participatory methods, but also how we can unsettle the notion of research itself. Longing to be not just researchers but co-conspirators, we ask how we can commit ourselves fully to relational ethics, what radical accountability looks like in the context of research, and how PAR can empower impacted communities to become politically activated.

Maresi Starzmann, Nichelle Barton, Saadiq Anderson-Bey, Hadley Friedland, Dustin Hare, Hanna Hochstetler, Maya Kearney, Claudia Vallejo-Torres, Kim Weaver, Andrea N. Juarez Mendoza, Josh Harsin, Gohan Mendez

#### 4-045 Identities, Othering And Inclusion In Europe

Oral Presentation Session (In-Person)

Society for the Anthropology of Europe

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: Over the past few years, wedding videos and “love story” (or “Liebesgeschichte”) videos, or short videos that provide a fictionalized telling of how a couple met, have been very popular among Iraqi Yezidi refugees living in Germany. Couples who choose to make these films generally work with Yezidi or Kurdish videographers to produce these videos, which are usually posted on social media and watched by Yezidi people – both acquaintances and strangers.

Paper 2: Globally, there is a trend of increasingly hardened borders and more border walls being built. As such, scholars and practitioners should examine not only the short-term but also the long-term implications of having hard borders between the people of a country, especially regarding social dynamics that may eventually pave the way to or undermine peace along the border, between two bordering peoples.

Paper 3: This paper discusses how Romanian perceives European funds differently from European creditors’ perspective and aims to insist how anthropology contributes to getting over Orientalism in post-colonialist era and leading decolonisation.

In his criticism of Orientalism, Edward Said argues two attitudes by Europeans to the Orient; Europeans allocate themselves to the position of representor, and the Orient should be represented in European rationalism.

Paper 4: “You think about the feeling you get when you’re not included. (...) You don’t think that much about it when you are included – you are part of a group, talking about other things and thinking about other things”. The message of the young girl of ethnic minority background from Oslo, the capitol of Norway, is one of importance not only to the study of social inclusion as a topic of anthropological investigation, but also to the unsettling notion that we have for long only asked youth like her about what it feels to be excluded.

Hilmi Ulas, Allison Stuewe, Naoki Asada, Sara Berge Lorenzen

#### 4-055 As If I Could Read The Darkness: Forgetting, Self-Knowledge, And The Sense Of Life As A Whole

Oral Presentation Session (In-Person) Invited Session

American Ethnological Society

08:00 AM to 09:45 AM

The anthropological literature on post-conflict societies has extensively studied memory as a site of reparative practices for a wounded public sphere (Wilson 2020, etc). Within contexts shadowed by the legal apparatus of truth and reconciliation commissions and memorialization, such reparative practices carry with them the ethical imperative to “never forget”, in which the ethical is marked off as a domain adjacent to everyday life. Deployed from a third-person perspective and from within a general public, the notions of “forgetting” and “remembering” are taken as stable, given concepts under which particulars are gathered. But how do forgetting and remembering shift when the perspective shifts to the first and second person, that is, to the grounds of concrete intimate relationships (see, for example, Kwon 2022)?

While dominant frameworks in memory studies pose the problem of memory and forgetting in relation to a third-person narrative that consolidates the event, each of the panel participants have examined the ways in which catastrophic violence is dispersed into everyday life in their research setting: from the Korean War’s life in the scene of intimate kinship, to Germany overshadowed by Holocaust studies, to the rehabilitation centers on torture in Denmark, and the political violence and volatility in Iran. This panel seeks to make a methodological intervention in memory studies by exploring the interweaving of forgetting with self-knowledge, when there is no assumption here of what forgetting “is”. We seek to describe the textures of forgetting - for example: the unsaid, the fenced off, the denied, that which cannot be received by others, the unheard. Veena Das's proposal of the category of inordinate knowledge provides an anchor for engaging the texture of forgetting as it is braided with self-knowledge; it is that knowledge that is “excessive in its expression.” Contrasting this knowledge with a pale or intellectualized knowledge, Das remarks, “it is the way in which knowledge enters the realm of the social, becomes weighty with consequences for those who are in possession of knowledge or those who have to endure what they cannot ignore that it moves from being pale and bare to dark and filled with plenitude” (Das, 2021: 20).

By describing the scenes of forgetting and, simultaneously, remembering, this panel has two aims: First, we ask how the texture of forgetting may disclose this sense of life as a whole. We are inspired here by Wittgenstein’s observation (1972: 635): “You remember various details. But not even all of them together show this intention. It is as if a snapshot of a scene had been taken, but only a few scattered details of it were to be seen: here a hand, there a bit of a face, or a hat and the rest is dark. And now it is as if I knew quite certainly what the whole picture represented. As if I could read the darkness.” How might detail disclose this sense of the “whole picture”? Second, in writing from inside scenes marked by violence, we seek to describe how one’s knowledge of relations is secreted into the social, and as such ask how self-knowledge is marked by enduring, contesting, revealing or concealing that knowledge that we cannot help but know.

Clara Han, Shahla Talebi, Andrew Brandel, Lotte Segal, Michael Puett, Angela Garcia, Sandra Laugier, Chowra Makaremi

#### 4-060 Reconfiguring Identity In The Caribbean

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: In 2008, a group of Dominicans of Haitian descent formed the Reconoci.do Movement in response to state efforts to revoke birthright citizenship rights. While the organization's members sought the reinstatement of their citizenship rights as their immediate goal, their long-term efforts have sought belonging not only as Dominicans - but as part of a global Black diaspora.

Paper 2: This paper presentation analyzes power relationships between Cuban civil society and the Cuban government. Deepening inequalities exacerbated by the pandemic have sparked several important public protests in Cuba, led by artists, musicians, and everyday Cubans.

Paper 3: In this paper, I (hope to) explore the contradictions that crisis generates, via "the Puerto Rican crises" as central fissures. It is double-edged, crisis: for example, the rise of third-party politics cedes the space both to social resistance against colonialism, and fervent annexationist dreams, fueled by ultra-conservatism and populism, both bubbling under the surface and emerging suddenly in national discourse.

Paper 4: In this paper I explore the affective work of queer artist in Cuba in re/constituting social worlds in the wake of economic, environmental, and medical disasters. El Mejunje, The Concoction, is one the oldest LGBT Cuban cultural centers in the province of Santa Clara. It emerged out of the political urgency of the Cuban Special Period of the 90s, queering revolutionary ideology by problematizing multiple forms of marginalization and exclusion within the cultural politics of the Cuban Revolution, including (but not limited to) its hyper masculine heteronormative canons.

Jacqueline Lyon, Denise Blum, Joyce Rivera González, Yanina Gori

#### 4-065 Roundtable: Unsettling "Landscape" In The Anthropology Of South Asia

Roundtable / Town Hall (In-Person)

American Ethnological Society

08:00 AM to 09:45 AM

This roundtable unsettles the meaning of "landscape" in the Anthropology of South Asia and the Himalayas. We invite conversations that explore the benefits and limitations of the term from situated ethnographic perspectives within the subcontinent, while also querying the Euro-American foundations



of “landscape” through engagement with Indigenous perspectives for thinking with land and its many features and residents. We aspire for our discussions to contribute to the ongoing project of decolonizing knowledge of South Asia and the Himalayas by examining a popular theoretical concept that is often uncritically employed to produce knowledge of peoples and environments.

Several recent anthropological engagements with borderlands and Inter-Asian connections have brought ethnographic knowledge situated in individual nation-states across the subcontinent together in a number of important ways. Here we continue these conversations in keeping with the conference theme through a focus on the environment as an historically important conduit for thinking about regional connections across ecologies and national spaces. In particular, we focus on the Himalaya, the world’s highest mountain range, and a paradigmatic and highly diverse space for early transnational anthropology (Fisher 1978), as well as studies of the relationship between people and their environment (Barth 1956; Berreman 1972). However, we acknowledge that these relationships have often been treated in a deterministic and siloed manner. How much of this division can be understood by considering the historical influence of Euro-American traditions of landscape painting, which privileges the perspective afforded by distance and the human eye, on the ways ecosystems in South Asia have been treated in Anthropology and related disciplines as discrete aesthetic spaces (Arnold 2005)? In other words, how has the concept of “landscape,” as much as national borders, influenced the shape of anthropology in the subcontinent?

Relatedly, we recognize that the Himalayas, as well as a multitude of other ecosystems in South Asia, are interpreted anthropologically as landscapes in the sense articulated in the mid-1990s by Hirsch and O’Hanlan (1995), Gell (1995) and Basso (1996). In this interpretation, the physical environment is appreciated in relation to the emergence of cultural meaning and embodied practices, with the qualities of ecosystems orienting humans and non-human beings into shared material, social, and political worlds (Gagné 2019). While keeping this intellectual genealogy in mind, we explore the multiplicity of Indigenous ways of knowing “landscapes” alive within South Asia and the Himalayas today. We ask how Indigenous understandings unsettle the familiar framing of landscape in Anthropology, contributing to new formulations for interpreting and grounding human-environment relations within and beyond the region.

Amy Johnson, Sara Shneiderman, Karine Gagné, Anudeep Dewan, Pasang Yangjee Sherpa Shafqat, Hussain Costanza Rampini, Janak Rai Mabel, Denzin Gergan

#### 4-085 The Blackness Of Spirit

Oral Presentation Session (In-Person)

Association of Black Anthropologists

08:00 AM to 09:45 AM

Presenters: Jaleel Plummer, Mohamad Jarada, Nile Davies, Chloé Faux

This panel reconsiders the place of the spirit and the spiritual in the study of racial subjectivity. We seek to question the place of theology, colonialism, the economy, and medicine in processes of racialization and how they relate to spiritual traditions in Africa, Europe, and the United States. Moving beyond race as a mode of self-identification, the panel rethinks race and racialization by relating them to the unseen, immaterial, and the imaginary, what Frantz Fanon calls “déculturation.”

In a talk entitled “Racism and Culture” delivered at the conference of Black Writers and Artists in 1956, Frantz Fanon insisted that colonial governmentality (Scott 1995) required not only militarized force but also the desecration of the native’s “systems of reference” and “cultural schemata” (Fanon 1964). What Fanon termed “déculturation”, however, does not connote a culture’s destruction but rather “its unending agony...a simulacrum of life in the suspended state of a culture undead” (Pandolfo 2018: 6). For the Blackened, colonized, and racialized for whom dreaming, thinking, and world-making are held in abeyance, life is lived “not as the actualization of a fundamental vitality, but as the endemic struggle against an atmospheric death.” Fanon offers us a framework to think about the after-lives of slavery and colonialism that endure through the set of culturalist discourses to which they remain beholden: “at once present and mummified, [they] testif[y] against [their] members” (Fanon 1964:34). Such culturalist discourses – which take shape in medical, theological, economic regimes – served as the alibi for the colonizer’s violence and persecution. In this panel, we demonstrate how these discourses re-appear in the contemporary and pathologize the strategies and rejoinders developed by the racialized and colonized in response to the regimes of policing, immigration, medicine, and humanitarianism. “Culture,” then, remains at once a locus of persecution as well as a lost object of desire (Pandolfo 2018: 7). The papers in this panel take up this ambivalence and its re-doubling in “the world of the soul” to consider the political exigencies of anti-blackness, turning ethnographic scrutiny towards “endemic struggles” against the “atmospheric death” wrought by contemporary regimes of violence. We trace the reverberations of such violence as they congeal around notions of “spirit” and the “spiritual,” which, functioning much like the Freudian trieb (drive), works to stabilize modes of racialization and logics of raciality (Ferreira da Silva 2007), that continue to animate the political present.

Chloé Samala Faux, Jaleel Plummer, Chloé Samala Faux, Nile Davies, Mohamad Jarada, Nana Quarshie

#### 4-095 The Dialectics Of Ecological Design: Practitioners Of Hope And Doubt

Oral Presentation Session (In-Person)

Anthropology and Environment Society

08:00 AM to 09:45 AM

We stand witness to a 21st century capitalist landscape increasingly wrought by war, financial shock, extreme weather, and runaway contagions. As the era of “cheap nature” (Moore 2016) slowly comes to end, people can expect to periodically forego the supply of heat, electricity, water, and other crucial provisions. In turn, an array of preppers, farmers, entrepreneurs, policymakers, artists and communities have contrived experiments in adaptation and resilience (Cons 2018). This panel proposes to examine such experiments under the rubric of ecological design.

While originally coined in 1990s, the term “ecological design” might be best understood as a roughly 150-year-old tradition coextensive with both industrial modernity and its immanent critique (Kallipoliti 2018). One tendency involves a technocratic impulse that stretches from the modernism of Hausman, Bauhaus, and Bucky Fuller to contemporary endorsements of circular economy, more literalist versions of biomimicry (Fisch 2017), and assorted bubble-environments (Günel 2019; Otter 2017; Sloterdijk 2011). At the same time, a “low-tech” counter-tendency draws on a romanticist naturalism, vernacular development and the appropriate technology movement in India, Africa and beyond (Watson 2019; Khan 2011; Brownell 2020). Most recently this tendency has been galvanized by struggles for environmental and climate justice, degrowth (Hickel 2020; Escobar 2018) and critiques of the Anthropocene as the end of a certain kind of world (Danowski and Viveiros de Castro 2016).

This panel explores how such “dome and shack” dialectics (Sadler 2012) animate solar retrofits, electric vehicles, guerilla planters, disaster infrastructure, and natural buildings across a range of ethnographic contexts. How do such assemblages reconfigure the relationship between humans, nature and materials? How do they transform and evolve as they negotiate the tensions of small-scale self-sufficiency and worldly solidarity; immediacy and austerity, hope and doubt in the future? This panel traces such projects as they emerge amidst the “anticipatory reach of imaginative foresight and the tensile or frictional drag of material abrasion” (Ingold 2013, 72), with the hope they may offer clues to the forms of survival or flourishing in the 21st century.

Mike Degani, Michael Fisch, Jun Mizukawa, Gökçe Günel, Julie Livingston, Anand Pandian, Nicole Labruto, Marwa Koheji

#### 4-100 The Political And Ecological (Dis)Orders Of War

Oral Presentation Session (In-Person) Executive Session

Executive Program Committee

08:00 AM to 09:45 AM

Armed conflict is seldom an exclusively human experience. Accordingly, an understanding of war can hardly be attained without considering how violence and its multiple resonances damage, undermine, and reconfigure local and located social networks through which peoples weave, organize, and make their lives. These relationships are established with large communities of life, where humans and their orders are not the only ones. What kind of ecological relationships and sociopolitical orders does war disturb? What are the epistemological, ethical, and ontological implications of these disturbances? Amidst the wounds and rubble of war, what connections and arrangements become im/possible?

Without idealizing violence as creative, in this panel, we intend to understand war not only in terms of what it prevents, hinders, or destroys. Instead, we look at war to understand what its brutality activates. We want to attend to how it destabilizes epistemological precepts (e.g., taxonomies, divisions, and hierarchies) and political orders (e.g., colonial, patriarchal, and liberal), as well as highlight the ecological and social fixes it triggers; how people strive to mend and renovate relationships and imagine and invent new ones with the places and beings that make up their lifeworlds.

Drawing from various ethnographic settings, this panel aims to discuss how the damage to human and non-human worlds cannot be addressed through the ethics of liberal politics and environmental conservation alone. Such an approach entails a methodological challenge and awareness that also requires conceptualization. We are guided by a desire to think about the possibilities of coexisting and flourishing within and despite war's political and ecological (dis)orders.

Keywords: Warfare, ecological disturbances, afterlives, environment, infrastructure, more-than-human worlds.

Daniel Ruiz-Serna, Emma Crane, Darcie DeAngelo, Saida Hodzic, Zsuzsanna Ihar, Diana Pardo, Gastón Gordillo, Kali Rubaii

#### 4-105 The Role Of Anthropologists In Science Advice And Policymaking In The Uk Covid-19 Response

Conversation or Debate (In-Person)

Association for the Anthropology of Policy

08:00 AM to 09:45 AM

The SARS-Cov2 pandemic has stimulated unprecedented levels of research across multiple fields, yet there remains a significant lack of knowledge around how social relationships and cultural systems shape policymakers' engagement with emerging scientific work. Conceptualising science and policymaking as social practices operating within constellations of relationships allows us to suggest the presence of formal and informal pathways connecting research and policy. What remains unclear is how social and cultural differences within, and between academic and government communities promote or inhibit exchanges, and the role that individuals within these networks can play in bridging and brokering exchanges between groups.

To address this core question we offer a reflective conversation and ethnographic analysis from three anthropologists embedded in the British Government's COVID-19 response. We worked in different roles and departments - and are therefore able to offer comparative analysis based on our time in government. Our analyses of these liminal roles, which bridge academia and civil service, provide unique positions from which to reflect on the complex relationships between policy and research.

We found limited experience of social science research amongst policy teams, but a willingness to engage with emerging research moderated by time and task constraints. In many cases we found the fluid identity and liminal nature of anthropologists to be a powerful tool to advocate for greater inclusion of social science research in policy processes, especially around issues of uncertainty.

Lucy Irvine, Alex Tasker, Carrie Heitmeyer

#### 4-110 Theological Politics

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

08:00 AM to 09:45 AM

One of the most significant reasons for anthropologists to engage with the work of theologians is that theology can, as Joel Robbins has put it, pose "awkward" questions which push anthropologists toward new theoretical insights. In this panel, we draw on the productive tension between anthropology and theology by bringing these fields into dialogue with a third term: politics. Specifically, we ask how theology and politics constitute each other across a range of theological and political traditions. For example, in contexts where theology and politics are considered ideally separate (e.g., where there is a legal separation of church and state), how do actors work to pull them together or keep them apart? How are theological and political disagreements aligned within and between religious institutions? And, how do new political frameworks inform or demand new modes of theopolitical engagement? Contributors to this panel collectively ask how actors mark actions as theological, political, or both—and in doing so, how these actors frame related terms of engagement such as divinity, humanity, responsibility, efficacy, and value. In approaching individual projects in Brazil, Egypt, Zambia, the Pacific Islands, the United Kingdom and Australia, panelists collaboratively pose the question of what, ethnographically speaking, counts as commitment to God. Without defining God in any sense other than

ethnographic—for what “God” is for a posthuman philosopher is far different from what God is for a Pentecostal preacher—we retain God as an inevitable theological reference point and ask how commitment brings together ideas and actions which compose people’s senses of theological and political possibility.

Matt Tomlinson, Yasmin Moll, Thorgeir Kolshus, Michael Scott, Priscilla Garcia, Naomi Haynes

#### 4-115 Therapeutic Landscapes: The (Un)Making Of Clinical And Healing Spaces (Part One) Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

The notion of therapeutic landscapes emerged in health geography in the early 1990s (Gesler 2018, 1992; Williams 2016). Therapeutic landscapes consist of the physical (natural and built) environment, the social environment, and the symbolic environment that contribute to an individual’s health, wellbeing, and healing process (Gesler 2018; Williams 2016; Conradson 2005; Gesler and Curtis 2016; Winchester and McGrath 2017). Anthropology is well suited to enhance analyses of therapeutic landscapes by exploring [inter]subjective experiences, assessing the factors that influence them, and eliciting the clinical and care narratives contextualizing the therapeutic and healing qualities of space (McLean 2016; Winchester and McGrath 2017).

This panel seeks papers that draw together anthropological work on care and therapeutic landscapes to examine the role of clinical and care narratives in shaping therapeutic landscapes and more broadly the conceptualization and performativity of these spaces. We invite submissions from all areas of anthropology, and we are especially interested in developing a panel with a regionally – and topically – diverse set of papers.

Papers could (but do not have to) address the following:

- Exploring the ambiguity of the term ‘therapeutic’
- How therapeutic landscapes facilitate or hinder the healing process
- Relations of care emerging in therapeutic landscapes
- Therapeutic landscapes beyond natural outdoor areas
- How different systems of value relate in therapeutic landscapes
- The positive and/or negative effects actors’ experience in therapeutic landscapes
- Residential care settings as therapeutic landscapes
- Problematizing therapeutic landscapes
- The commodification of therapeutic landscapes
- How clinical/healing spaces may serve the needs of patients while being harmful to clinicians
- The emergence of iatrogenic therapeutic landscapes

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Jessica Reid, Jessica Reid, William Robertson, Steph Jacobs, Joyce Lu, Mac Skelton, Caroline Hodge, K. Eliza Williamson

#### 4-125 Unnatural Disasters: Risk, Resilience And Sustainability Oral Presentation Session (In-Person)

Anthropology and Environment Society

08:00 AM to 09:45 AM

Abbreviated Abstract:

Paper 1: This paper focuses theoretical and empirical attention on a disaster preparedness workshop carried out on a small island in the Solomon Islands 10 years after a massive tsunami destroyed several villages. Conducted by visiting experts, these workshops were the result of international bodies like the UN and the IPCC who consistently characterize small islands nations like the Solomon Islands as some of the most vulnerable nations in the world to natural disasters and climate change.

Paper 2: Farmers on the Galapagos Islands are archetypal subaltern subjects, since they have limited political power, must appropriate technical or scientific language to be heard, and are generally invisible to public imaginaries outside the archipelago. Based on a year of ethnographic fieldwork in Galapagos, where I conducted interviews with over 200 farmers and participant observation during three farm stays, this presentation will formulate a comprehensive theory that explains how all the overwhelming

risks entering the archipelago (invasive species, migrants, COVID-19, and an uncertain climate) coalesce into one singular concern and ultimate value: money.

Paper 3: Despite the dramatic increase in environmental risk likelihood and impact, people are increasingly settling in coastal cities. While environmental risks are at times portrayed as uniformly affecting entire populations, the socio-economic distribution of costs is not.

Paper 4: In his keynote speech in the international Tailings and Mine Waste Conference in 2011, Andy Robertson, the founder of Robertson GeoConsultants Inc. noted regarding mining waste dams that “risk factor has increased by a factor of 20 every 1/3 century”. It appears paradoxical to see a constant increase in the frequency and magnitude of mining waste dam failures with catastrophic environmental and social effects during a period when quantitative risk analysis become more and more an integral part of managing mining safety and uncertainties.

Paper 5: November 2022 marks ten years since Superstorm Sandy (referred to as ‘Hurricane Sandy’ or simply ‘Sandy’ by residents) made landfall in the northeastern United States. A region generally unaccustomed to deadly tropical storms, Sandy can be described as a massive ‘Unsettling Event’; the ‘Big One’ environmentally, economically, and socially.

Paper 6: The Groundwork Project is a three county, two-year pilot project near Seattle in which we work with local people to establish sociocultural baseline indicators of community well-being and ecosystem stewardship. Locally developed indicators are necessary to build common ground, restore faith in democratic principles, establish sustainable local economies, and hold accountable.

Paper 7: This article analyzes how Sundarbans residents on the eastern coast of India encounter their fluctuating environment and realize their futures by managing and shaping diverse timespaces. The coastal region of Sundarbans has been recognized as a climate change hotspot threatened by rising sea levels and cyclones.

Matthew Lauer, Julio Rodriguez, Heather OLeary, Nejat Dinc, Katie Lynch, Myriem Le Ferrand, Sirpa Tenhunen

#### 4-130 Unsettling Evidence: Unearthing As Process And Potential

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

This panel approaches unsettling through questions of how scholars and practitioners conceive of and produce evidence—the indications, data, signs, symptoms, and clues we take, stitch together, and use to form interpretations of the worlds we inhabit. What constitutes evidence of social practice, and what kinds of worlds are invoked by various schemes of evidence-making? How does the construction of evidence point as much to the values and presuppositions of the investigator as to the worlds we

engage with? We are interested in grappling with evidence-making as an unsettled and unsettling process of encounter following Ahmed's discussion of arrivals. As she writes:

The arrival of an object does not just happen in a moment; it is not that the object "makes an appearance," even though we can be thrown by an object's appearance. An arrival takes time, and the time that it takes shapes "what" it is that arrives . . . What arrives not only depends on time, but is shaped by the conditions of its arrival, by how it came to get here . . . In this sense an arrival has not simply happened; an arrival points toward a future that might or "perhaps" will happen, given that we don't always know in advance "what" we will come into contact with when we follow this or that line. (2006:40)

To focus this inquiry, we offer unearthing as an analytic for thinking through material, ethical, political, and temporal issues in archaeological and sociocultural investigation. Unearthing brings to focus unexpected confrontations that unsettle taken-for-granted approaches to the sociopolitical, cultural, and historical conditions of the worlds in which we dwell—whether the unearthed is an object, an excerpt of discourse, a memory, a suppressed history, an everyday presupposition, or an observed performance. The concept points towards a moment of arrival in which evidence is suddenly and sometimes violently thrust into the present, like the movement of tectonic plates. Arrivals do not simply appear; unearthing acknowledges the labor of diverse beings, practitioners, and interlocutors that contribute to the shape of "what" it is that arrives and how it is made to matter. These encounters convene numerous relationships across the spheres of labor, research, and Land (TallBear 2019; Liboiron 2021). In this process, a dual potentiality emerges in which both meaning and relationships are unsettled. This is a moment of encounter in which decisions have not yet been made—decisions around meaning as well as how new or reiterated relationships will figure into making those decisions. Even as power inheres in all points of contact in these encounters, we are most interested in its emergence in the construal of evidence as obligations, potential harms, and historical legacies come to the fore.

Ahmed, Sara. 2006. *Queer Phenomenology: Orientations, Objects, Others*. Duke University Press.

Liboiron, Max. 2021. *Pollution Is Colonialism*. Duke University Press.

TallBear, Kim. 2019. "Caretaking Relations, Not American Dreaming." *Kalfou: A Journal of Comparative and Relational Ethnic Studies* 6(1).

Ethan Karnes, Sarah Richardson, Kai River Blevins, Evy Vourlides, Eugenia Kisin, Mara Dicenta

#### [4-135 Unsettling Heteropatriarchal Economies](#)

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:



Paper 1: Diyarbakir's sex work economy has become increasingly and intimately interwoven with institutions, discourses, and practices of securitization. In this context, queer and trans Kurds adopt, adapt, and use surveillance to negotiate the value of their work and life with one another, with the broader community, and the state.

Paper 2: The paper seeks to understand how the young Israeli filmmakers' economic relations with other people and institutions have shaped the form and content of their work, led them to make a new genre of personal films, and developed their philosophies about how to be true to themselves and what type of film is worth making. Specifically, it interrogates the ways in which the young Israeli filmmakers financed their productions and recruited volunteers to work on their films, and depicts the 'economy of favours' that emerged among them.

Paper 3: The widespread social dissemination of psychoanalysis in Argentina has been called, variously, a *Weltanschauung*, a culture, and an obsession. An examination of psychoanalytic language used in a national abortion debate illuminates political effects of this dissemination and their inherent instability.

Paper 4: "As you can see, the ceilings here are really low. These buildings were built when Singapore was poor in the 1960s, and they weren't built to last.

Emrah Karakus, Maayan Roichman, Rebecca Wey, Xinyu Guan

#### 4-140 Violent Environments: Exploring Environmental Justice And Mass Incarceration Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

08:00 AM to 09:45 AM

This panel will explore the intersections between environmental injustice and mass incarceration/policing. Our premise is that both constitute intertwined forms of state-sanctioned violence that target BIPOC communities, expose them to premature death and other health risks, and ultimately strip them of their rights as citizens. The panel will look at how corporate and state polluters receive impunity due to the layers of protectionism built into our government and political system, while the victims of their environmental crimes are surveilled, incarcerated and disenfranchised. In turn, incarcerated populations face even greater environmental and health risks due to overcrowded and deplorable conditions inside prisons. The covid-19 pandemic made this point abundantly clear. Many panelists will turn to what resistance can look like in a moment of increasing state-sanctioned violence? How and in what ways have incarcerated communities through time and space challenged their conditions? How and in what ways are BIPOC communities turning the tables and holding "polluters" and "police" accountable for their crimes against humanity?

Nicole Fabricant, Melissa Checker, Emily Steinmetz, Anne Spice, Sinan Dogan, Justin AK Helepololei, Ellen Kohl, PhD

#### 4-133 Activism, Aesthetics, And The Anthropology Of The Possible Oral Presentation Session (In-Person)

## Society for Cultural Anthropology

08:00 AM to 09:45 AM

This panel explores current practices of activism that engage aesthetic forms to expand participation, redefine the style of mobilization, and reconfigure the realm of the political. We ask how diverse movements under conditions of ethnic conflict, socio-economic precarity, and environmental crisis are extending the realm of politics to everyday life.

We focus on how individual and collective aesthetic strategies, including graffiti, street art, theater, performance, and media work to strengthen awareness of unevenly distributed life chances (often gendered and geographic); the hollowing out of structures of job security; right-wing populism, war, occupation, and military rule. As ethnographers, we pay particular attention to how artistic practices are mobilized for political purposes and how they circulate across national-cultural terrains, adding to what Susan Buck-Morss has called the “mimetic” qualities of political movements that make “the experience visible to others for whom the horizon of the possible expands.”

This panel explores how these groups seek to create alternative forms of political involvement that build on and promote the values of equality, inclusivity and horizontality, front and center in the Occupy Wall Street (OWS, 2011) and Black Lives Matter (BLM, 2014) movements. Emerging in the aftermath of the 2008 global recession, these movements have become critical templates for new political horizons that continue to open up possibilities for political participation around the world.

Looking across sociopolitical contexts from Hungary to Israel and Palestine, Japan, and Cuba, this panel ethnographically engages with the ways people turn to artistic forms to express and contest biopolitical constraints on their ability to constitute their lives. In addition to investigating novel forms of what we perceive as interventions in the domain of the political, this panel will ask what kind of anthropology is needed and helpful when our interlocutors are themselves producers, makers, and authors of new ways of imagining, doing and creating the present. Lukacs analyzes how a popular Hungarian activist group integrates street art and satire to provoke the country’s authoritarian government to maintain the commons for the benefit of all; Arai looks at the media, performance and creative organizing practices of “Standing-Together (omdim b'yachad);” a multi-ethnic, bilingual movement focused on ending the occupation, socio-economic, gendered and environmental inequities in Israel and Palestine. Nelson examines the work of Okinawan comedians whose satirical performances embody complex social critiques of American militarism, Japanese colonial and postcolonial exploitation, as well as local political indifference. Focusing on state licensed “copy places” where women duplicate pirated Korean dramas in Havana, Humphreys examines how a shared passion for a particular genre takes on a political slant, creating forms of solidarity, and a medium through which to imagine their lives differently.

The panel proposes that employing expressive forms in activism redefines and extends the domain of the political. Making shared realities visible and communicative in new ways opens pathways for participation. By examining diverse local practices of what Arturo Escobar refers to as “life projects,” this panel refocuses ethnographic and public attention on the hard work of creative responses to current socio-political realities.

Gabriella Lukacs, Andrea Gevurtz Arai, Christopher Nelson, Laura-Zoë Humphreys, Marilyn Ivy

4-134 Aesthetics And Imaginaries In Revolutionary Movements  
Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: In the summer of 2012, when the war between the Kurdish guerrillas and the Turkish army reached a crescendo, I started my ethnographic research in Gever (Yüksekova in Turkish), a Kurdish border town in the southeastern tip of Turkey. As I was spending my first days with my family and friends and slowly getting ready to embark on my first extensive fieldwork, the town was shaken up by the news that the Turkish helicopters, fighter jets, and artilleries were pounding the mountainous terrain in the neighboring town of Şemzînan, located just 50 kilometers to the southeast of Gever. Everyone in the town was sure that Gever would be the next battleground.

Paper 2: In this paper, I examine a case of ethnolinguistic resistance to an ethno-nationally assertive state. Anthropology has long focused on resistance movements that originate among marginalized populations, employing “weapons of the weak.” The case I present, however, is one of a population in the process of upward mobility. I argue that language has been politicized as a component of the ethno-nationally assertive state’s nation-building project.

Paper 3: Between 2000 and 2007, many members of the socialist-revolutionary groups in Turkey went to the death fast, which is the ultimate form of hunger strike, to protest against political repressions and the prison policy of the state. During the death fasts, the revolutionaries performed their resistance on their bodies through self-starvation and framed their own deaths around their ideological-political struggle.

Paper 4: How does the disruption of wars affect what is considered utopian? What is the space for utopianism in war-torn landscapes?

Omer Ozcan, Lydia Roll, Tolga Ozata, Esin Duzel

#### [4-136 Anthropologies Of Whiteness And Privilege In Times Of Decolonization](#)

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

While the calls to decolonize anthropology continue to reverberate, the anthropological archetype of anthropologists going to far-off places to study social phenomena among disadvantaged communities still has a stronghold (Gupta and Ferguson 1997). In fact, most calls to decolonize imagine from within this archetype; the suggestions that circulate the most include collaborative authorship, activist anthropology, or engaged ethnography. Despite being one of the most cited works of anthropology, Laura Nader’s (1974) call to “study up” is still marginal within the field, except for in Science and Technology Studies where the primary focus is on object relations rather than lifeworlds of people.

With its ability to render itself “unmarked” (Frankenberg 1993) while in fact being hypervisible, Whiteness has not prompted much ethnographic attention precisely because of this theoretical claim to “unmarkedness,” while conventional ethnography, more often than not, turns its gaze to different ways people are marked. American Anthropology’s turn away from race (Visweswaran 1998) and the fear of reproducing whiteness if one should speak of it (Ahmed 2007) have historically obscured the Whiteness of the discipline on various levels. Anthropology’s coming home (Cole 1977; Jackson and Association of Social Anthropologists of the Commonwealth 1987) either in the US or in Europe reproduced different tropes that shifted the “savage slot” (Trouillot 2003; Silverstein 2005) while an increasing number of anthropologists of color produced groundbreaking work within their own communities. In such a division of labor, who, then, should work on Whiteness?

In this panel, we want to bring together scholars who work on Whiteness and privilege, turning their gaze not only to the disadvantaged communities of the “dark anthropology” (Ortner 2016), but also facing the racialized, gendered, sexualized, and classed dynamics of privilege and White subjectivities. We are particularly interested in theorizations of Whiteness in different contexts which makes it legible to ethnographic inquiry. Moreover, we are interested in more subtle, polite forms of Whiteness that go amiss among louder articulations of it by the far-right around the globe.

Armanç Yildiz, Elayne Oliphant, John Hartigan, Kaya Williams, Ezgi Güner

#### 4-137 Anthropology In Bhutan: Past, Present And Potential Futures In Unsettled Disciplinary Landscapes

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

Anthropology in Bhutan is at a critical juncture. Significant strides have been made to develop the discipline in a nation that has only recently opened to the outside the world. As such, the remote Himalayan Kingdom represents one of the most ethnographically understudied regions of the world. To advance the study of anthropology and the scope of field research, efforts have focused on developing an in-country doctoral program in cultural anthropology. In this process, a growing network of anthropologists and followers has emerged. At the same time, awareness of the discipline has been expanding, as has its potential contribution towards understanding rapidly changing Bhutanese social relations, polity, cultural practices, human-environmental interaction and place in the Himalayas. However, these efforts have not been unproblematic. Some challenges are unique to Bhutan, including a small cohort of anthropologists trained outside the country at the doctoral level, and isolation of the discipline from international networks, theoretical debates and critical engagement. Other challenges may be more common to regions where the discipline is under-represented, such as lack of funding, ownership, disciplinary identity, struggles over resources, and the pushing of anthropological debate beyond easy or dominant narratives. Unsettling concerns outside disciplinary boundaries center on popular and academic misunderstandings of its role, and the questioning of its theoretical relevance and ‘scientific value’ in the face of increased neoliberal, positivist, patriarchal, corporate and globalized agendas in higher education. The reflexive consideration of these inter-related issues elicits some degree of unsettling by and of the proponents of anthropology, as well as those tasked with developing and regulating higher education and ethnographic research in the communities where anthropologists work - which are themselves continuously shifting.

This panel takes stock of anthropology in Bhutan, starting with its history, evolution, and contribution to anthropological knowledge. It situates the Bhutan context in wider progress and obstacles of establishing doctoral programs and professional associations in anthropologically under-represented regions - important rites of passage for ethnographic practice, expertise, academic ethos, and lineage of the discipline. It reflects on how efforts and challenges to develop the discipline through standards of academic practice in the last remaining Himalayan Kingdom matter to the wider anthropology landscape. What shape and form is anthropology taking, emulating or resisting in this small land-locked country precariously wedged between two political-economic giants, and how are these dynamics shaped by its unique trajectory in negotiating with the world at large? The panel reflects on half a decade of efforts to develop a doctoral program supported by the Wenner Gren Foundation, including opportunities and challenges of anthropology in Bhutan, and foundations for its future. The panel asks: what challenges of establishing a critical, ethnographically and theoretically grounded anthropology are unique to Bhutan, and what echo wider, unsettled landscapes? What does the case of Bhutan tell us about the discipline at this moment in history, its multiple realities and trajectories, its future possibilities, and strategies required to enable robust anthropological debate, engagement - and ultimately, empathy and hope?

Ritu Verma, Akhil Gupta, Sherry Ortner, Nancy Levine, Lungtaen Gyatso, Choni Tshewang, Françoise Pommaret, Mark Aldenderfer, Dendup Chopel

#### 4-138 Culture And Power In Prescribing And Medicating

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: During COVID-19, the US Drug Enforcement Administration temporarily allowed telemedicine and take-home doses of Medications for Opioid Use Disorders (MOUD). Telehealth during the pandemic may have reduced stigma associated with MOUD and allowed more room for treatment seeking and provision.

Paper 2: "My bathroom counter looks like a chemistry lab," Mark tells me with a grim chuckle. "Why don't I just show you?" He picks up his laptop and walks across the house, holding the screen at an angle so I can see his complete set-up over zoom.

Paper 3: Between 2020 and 2021, Peru became one of the countries with the highest COVID-19 rates, worldwide. During the pandemic, several governmental and non governmental organisms alerted about the extended use and circulation of unapproved and banned medication, such as ivermectin, chlorine dioxide and hydroxychloroquine, despite widespread government-led campaigns.

Paper 4: As the American biomedical community has done increasingly more to bolster the pharmaceutical industry, sexual difficulties have been medicalized into sexual "dysfunctions." The classification system for sexual dysfunctions in the Diagnostic and Statistical Manual of Mental Disorders

has been criticized by scholars for oversimplifying the wide range of human variation across sexual responses.

David "Kofi" Mensah, Naomi Zucker, Rogelio Scott Insua, Malia Piazza

#### 4-139 Denaturalizing Domains Of Power: Panel In Honor Of Sylvia Yanagisako Oral Presentation Session (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

This is one of two panels celebrating the generative power of Sylvia Yanagisako's work and career. Through decades of research, writing and mentoring, Sylvia Yanagisako has paved the way for feminist anthropology to challenge naturalized domains of power and, in doing so, to unsettle anthropology's own analytical conventions, and generate new lines of ethnographic and theoretical inquiries. Sylvia Yanagisako works across and against naturalized institutional and analytical boundaries. By unsettling how we think and write about gender, kinship, and capitalism and the shifting transnational practices that shape worlds, Sylvia Yanagisako not only changes how we study and theorize, but also the practice of theorization itself.

The papers on this panel include the following: in the spirit of Yanagisako's transgressions of sacred domain distinctions, Jacqueline Nassy Brown discusses the pivotal role that Sylvia Yanagisako's teaching, scholarship and mentorship played in a transformative moment both for the discipline and for her, empowering her to navigate the myriad contradictions of race and gender that the academic life presents. Kath Weston picks up the interplay between generation and generations in the work of Sylvia Yanagisako to discuss how money and credit propagate, in modes variously and socioculturally conceived as begetting, multiplying, or materializing "out of thin air," to yield new generations of funds and financial obligations. Eda Pepi builds on Yanagisako's feminist analysis of kinship to read across the domains of kinship and the nation-state in Jordan's policing of its internal borders by regulating mixed-nationality marriages involving refugees. Aisha M. Beliso-De Jesús extends Yanagisako's call for "flexible disciplinarity" by arguing that we must situate the embedded structural racism of white supremacy within the discipline. Inspired by Sylvia Yanagisako's encouragement to attend to the specificities in and of theorization as a set of material-semiotic practices, Mei Zhan reflects on these commitments in relation to feminist inquiries into the violence of abstraction, drawing on fieldwork on aspirational practices of being "human" in China's changing healthcare landscape. In the spirit of Yanagisako's transgressions of sacred domain distinctions, Laura Bear engages with the radical unsettling of the relations between the biological, economic and social generated during the Covid-19 pandemic.

Together, the two panels and the diversity of our research showcase ethnographic projects and lines of inquiry that read across sociohistorical, disciplinary and conceptual boundaries, as we celebrate the generative power of Sylvia's feminist anthropology in unsettling and re-writing theories, methodologies and worlds through ethnography.

Lisa Rofel, Jacqueline Brown, Kath Weston, Eda Pepi, Aisha M. Beliso-De Jesus, Mei Zhan, Laura Bear

#### 0-460 A Story Of Perceptions: Cultural Narratives Of The Biological Phenomenon Of Harmful Algal Blooms Poster (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Harmful algal blooms (HABs) are a serious problem in the Great Lakes Basin. They are often dominated by toxic cyanobacteria and negatively impact public health, tourism, property values, and economic and recreational opportunities such as fishing, hunting, and swimming. HABs are primarily caused by excess nutrient loading from agricultural and urban runoff. Addressing this relies on voluntary actions by stakeholders and/or public support for regulation, which are inconsistent at best. The project described here represents a crucial component of a larger interdisciplinary approach to understand these factors in the Lake Winnebago System, a set of interconnected lakes in the Lake Michigan Basin that regularly experience severe HABs. This paper looks at public perceptions that inform decision making regarding the lake system, with the goal of informing public outreach and policy making in these unsettled landscapes.

Heidi Nicholls

#### 4-145 (Un)Learning And Desire: “Latinx” Becoming With(In) Empire

Oral Presentation Session (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

This year’s AAA call urges researchers to unsettle landscapes and disrupt oppressive structures while building worlds otherwise. Our session responds to this call by considering the complex and continuously evolving representations, relationalities and socialization of and within four “Latinx” sites of learning. We define these sites of learning and education more broadly as a process of being-becoming (Ortega, 2016) and growing, knowing, learning (Godinez, 2022) as a practice of relating to others and to Land (Tuck & McKenzie, 2015). Building from Eve Tuck’s (2009, 2010) theorizations of desire, we understand desire as the educative force that guides our becoming through/across multiple histories, cultures, languages, and practices of places/Land. Through education and becoming, desire guides the yearning for and living of dignified lives (Burrue Stone, 2019). Specifically, we consider the complexities of desire as it may both be guided by empire and be agentive and cumulative, carrying wisdom across generations (Tuck, 2010, p. 645).

In considering the role of empire in our desires and education, we first center how indigeneity is articulated differently across the hemisphere and how these articulations shift and are contested at junctures between overlapping colonialities through/across relocations and migrations (Castellanos et al, 2012). Our papers explore how empire and settler logics constrain the direction and visions for the future as well as how Land-based education and languaging practices can allow for the resurfacing of Indigenous logics. Importantly, we consider how we can represent people, as much as we can, in all of their complexities, going beyond “Latin-x/-e” by honoring the multiple sites of learning that they mobilize in and co-construct to assert their dignity. These four projects lend to coalitional work between and amongst the people/s that we engage via our scholarship, both within and beyond institutional sites, constraints, and resources. Of further significance, this session contributes to the literature on Indigenous erasure, “Latinx” racialization, and cultural/linguistic reclamation within and against specific sites of empire.

Methodologically our work pushes dominant boundaries to unsettle notions of place, highlighting the possibilities for anticolonial spaces of learning. We start with “Socializing Settler Desire & Competency,” in which the author examines how a college preparation program brings primarily Mexican origin youth into empire logics of land and stability. Transitioning to focus on Indigenous people/s’ agency, the second paper, “Stewards of the Language and Culture” focuses on Indigenous Maya families/intergenerational ideologies and the work of children to advance transnational sovereignty through an express commitment to be multilingual. Next, the third paper “Articulating Relationality,” examines how Maya Mam language education practices affirm indigeneity while building coalition across settler nation-states. Lastly, the paper “Mexicana/Latina Campesinas Cultivating Knowledge” illustrates campesinas’ education that ruptures (Pérez, 1999) colonial education with agriculture and guides us to think about hemispheric ties to land and place and how campesinas are caring for the land beyond capitalistic expectations. Together, we consider desire across various “Latinx” relations to Indigeneity, language practices, migration generations, familial roles, and educational sites.

Cristina Méndez, Ariana Mangual Figueroa, Theresa Burruel Stone, Rosalinda Godinez, Patricia Baquedano-López

#### 4-150 A Shifting Sahel: Ecologies Of Health And Healing Across Niger And Northern Nigeria

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Whether living in the cities, towns or villages that dot the sparsely vegetated Nigerien and Nigerian Sahel, or moving across it, this semi-arid ecology and its inhabitants mutually constitute one another. The scattered small-leaved trees and woody shrubs draw attention to the shade they produce, offering up leaves and bark for food and medicine. Rivers and rock formations carve into the landscape, cooling and hydrating its inhabitants. Humans live with spiritual beings, however conceived, and numerous species of animals and plants that have ecological tolerance to the Sahel’s wet and dry seasons. Their relative abundance depends on the affinities they share, on changing seasons, and centuries of occupation, cultivation, and movements for shade, water, trade, and pasturage. Seasonal variations in temperature, rain and relative humidity, and a warming Sahel, critically affect the emergence of illnesses, and the wild and cultivated plant and animal species that people use as food and medicine. Drought, fires, and flooding intensify the losses of biodiversity and the protections against illnesses that it offers. Beings and things are not just living in the Sahel, but are part of a shifting Sahel, as they act upon one another, offering and taking something lively from one another. We consider climate change, political conflict and, now, the COVID-19 pandemic, as these processes have altered the ways people of Niger and Northern Nigeria move about, care for one another, and relate to the other beings and things that keep them healthy. Whether as part of longstanding transhumance relations, or resilience in the face of climate change or conflict, migration is now, with COVID-19 protocols, heavily restricted. Limited, too, are movements to visit families, friends, healers and herbalists, relational networks of care that people in Niger and Northern Nigeria rely on more than government sponsored biomedical health and public health systems. We consider the unsettling of relational ontologies and care, in a variety of medicinal practices, not in terms of discrete systems of medicine, but in their intra-active entanglements, shifting ecologies of health and healing, and in the politics that have ensued. Crisis driven global public health approaches to climate change, conflict and the COVID-19 pandemic have brought attention to certain illnesses, medicinal interventions and ecologies of healing, while eclipsing



others. As government-sponsored public health protocols of quarantine, isolation, masking, and testing run up against social unrest, economic distress, and food and water insecurities, what endemic and pandemic healthcare needs go unmet? Who do people tell, and trust to tell, when they feel ill, and where do they go to get help? What do people consume medicinally, and what outcomes do they expect? In what ways are we, as ethnographers, and those we work with, unsettled, by evolving approaches to health and healing? How are we also unsettling ecologies of healing and how might this affect the future of health and healing in the Sahel?

Scott Youngstedt, Conerly Casey, Eliza Squibb, Barbara Cooper, Susan Rasmussen, Adeline Masquelier, Paul Stoller

#### 4-155 Activism And The Classroom: Teaching The Anthropology Of Migration, Immigrants And Refugees

Roundtable / Town Hall (In-Person)

Society for the Anthropology of North America

10:15 AM to 12:00 PM

Refugees

We are living at a moment of unprecedented global dislocation. At the end of 2020, the United Nations High Commissioner for Refugees (UNHCR) estimated that 82.4 million people worldwide were forcibly displaced. War, violence, insecurity, inequality, and, increasingly, climate change are uprooting more people each day. In short, there is no more urgent moment for anthropology to consider migration. Teaching about migration, in particular, accomplishes several disciplinary objectives. 1) Dispelling stereotypes and misconceptions about migration and migration policies. Teaching contemporary migration and/or on refugees and immigrants offers the opportunities of interrogating the labelling process (“illegals,” “terrorists”), the racial underpinnings of deservingness (“good” refugees) and the structuring of the “reception” process into the US political, social and economic hierarchy and systems of governance (welfare, health care, housing, school systems, and more). Through analysis of root causes of migration, students can uncover the ways U.S. and other colonial nations have unsettled and displaced peoples through political and economic policies, past and present. 2) Strengthening civic engagement by providing students with the tools necessary to participate in debate and advocacy. The pressing current issues can lead students to want to become well informed about immigration policies, past and present, in the U.S. and globally. Students will become equipped to critically analyze news media representations of refugees and immigrants and how to intervene in contemporary debates, speaking from an awareness of current issues and longstanding ethical matters (Arendt’s “the right to have rights”). 3) Providing an opportunity for children and grandchildren of migrants to gain knowledge of their family histories and for student migrants and relatives of migrants themselves to reflect on and understand their own experiences and where desired, teach their fellow students. Ethnographies and testimonials by members of the immigrant and refugee communities are significant catalysts for such learning experiences and also highlight anthropological methods of collaborative research. 4) Building in community engagement, research and activist opportunities. Confronting the wide range of deep and pressing issues and inequalities migrants face often leads students to want to learn about and, better, become part of solutions. Panelists consider activities designed to connect students with their local immigrant and refugee communities. In preparation for such work and throughout the process, faculty lead students in ethical deliberations over how to contribute to organizations and individuals dedicated to advancing immigrant and refugee rights, well-being and inclusion in accordance with community engagement principles of equity and mutuality. Overall, by drawing on insights from ethnographic cases

and anthropological concepts, and by worthwhile engagement in community, students will develop understanding of the complexity of contemporary migration processes affecting refugees and immigrants and learn to think and act critically and creatively about debates and policies concerning migrant communities locally and globally. Anthropologists have long been debated ways for our discipline to go beyond academia. This roundtable considers ways we can do so productively and with impact through teaching the anthropology of migration.

Maureen O'Dougherty, Ana Aparicio, Kenneth Guest, Josiah Heyman, Christine Kovic, Katherine McCaffrey, Young-Min Seo, Wendy Vogt, Dawit Woldu

#### 4-165 Violence, Land, Women, And Sovereignty: Indigenous Experience In The Americas Oral Presentation Session (In-Person)

Association of Indigenous Anthropologists

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: The court system in Canada has been instrumental lately in dramatically enhancing the opportunity for recognizing Indigenous rights. However, the court system's approach toward the Indigenous nations limits their autonomy and capacity to establish sovereignty on their own terms.

Paper 2: Conversation about violence by and against American Indian peoples too often focuses on men as perpetrators while ignoring the complexity of settler colonialism and gender's intersection with violence. This presentation scrutinizes the entangled roles of settler colonialism and gender in influencing this epidemic of violence.

Paper 3: This paper is a working chapter from my forthcoming dissertation. It is a preliminary exploration into the themes that emerged after ten months of virtual fieldwork. I pose the question, how do women in New Mexico's nineteen Native American Pueblo tribes navigate tribal citizenship/enrollment policies and the effects these rules have on their political, social, cultural, and reproductive status within their communities?

Paper 4: In the geologic epoch of the Anthropocene, there is increasing discourse about Indigenous peoples as "frontline and vulnerable communities" contending with intense environmental disruptions from natural resource extraction and climate change. Within the Navajo Nation, whose economy and development are rooted in oil and coal mining, tribal sovereignty works as a double-edged sword: sovereignty empowers the Navajo Nation to regulate energy development, but also entraps the tribe in a state of dependency on extraction.

Paper 5: Existing anthropological research on adoptees' reunification with birth families does much to advance understandings of kinship, identity, and belonging. However, this scholarship tends to overvalue positive affective responses and speedy relational repair as a measure of 'good' kinship, problematically positioning more challenging affects and/or slower repair as comparatively 'bad' kinship.

Frederico Oliveira, Dianne Baumann, Danielle Lucero, Tia Folgheraiter, Erika Finestone

#### 4-170 Embodiment, Subjectivity, And Method

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

10:15 AM to 12:00 PM

Paper 1: Through an autoethnographic account that interweaves academic observations, my story of how I came to study Santa Muerte in Mexico and the entangled, emotive tale of Abby, a Santa Muerte devotee whom I grew very close to, I unsettle the topic of belief in the ethnography of the occult and the "politics of integration", derisively referred to "as going native". I reveal how being an ethnographer of the Mexican female folk saint of death has taught me the necessity of dividuality and embracing belief in both the epistemological worlds of academia and the occult creating a new landscape of understanding.

Paper 2: What is the status of ethnography in the study of religion in Haitian Vodou? Disciplinary placements and allegiances can separate conversations among ethnographers of religion into two camps: the religious studies scholar who uses ethnographic methods and an anthropologist who makes religion an object of study.

Paper 3: This paper is an ethnographic study of the process of seeking 'ilm (knowledge) to become a walking Qur'an. Acquiring 'ilm to become a 'alim (a person who was granted knowledge), and therefore to be the inheritor of the Prophet (peace and blessings be upon him) who is described as a 'walking Qur'an', is the objective of seekers of 'ilm in the Islamic tradition. To become a walking Qur'an is to embody the Qur'an intellectually, linguistically, and spiritually in all fields and all states of everyday life.

Paper 4: This paper is based on my experience as a Black Pentecostal and young anthropologist. Last year, I took an independent study course in Anthropology called "Black Magick: The Spirituality of the West African Diaspora." The course focused on the origin, spread and influence of Afro-diasporic syncretic spirituality and healing practices in the Caribbean and United States.

Kate Kingsbury, Eziaku Nwokocha, Amin El Yousfi, Jada Moss

#### 4-175 Ethnographic Imaginaries Amid Global Health: Auditing Ourselves And Other Shifts In The Doing

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Ethnography has long held a troubled status within global health. Like the global health project that it critiques, ethnography remains part of a larger colonial project (Pels and Saleminck 1994; Said 1989). Critics point to extractivist practices and unequal hierarchies embedded in ethnography's traditional researcher/researched relationships that render research participants as "objects of study" instead of knowledge keepers and producers (Bishop 1997; Lorde 1984; Smith 2012; Taussig 1980). Further, within the hierarchy of disciplines and methods in global health, ethnography is criticized as "unscientific" and subjective rather than objective, useful to global health as a method of collecting descriptive data.

Ethnography, however, is also a fruitful venue to critique and rethink global health practice and contemporary politics. Indeed, almost a decade ago, Stacy Pigg (2013) rejected the use of ethnography in global health as a qualitative method for gathering descriptions of "local experience". Rather, ethnography's usefulness is in its openness to multiple viewpoints, which creates and encourages space to question assumed certainties about the world. Instead of being limited to functioning within the parameters of the research agenda set by global health, it can be used to question the assumptions and values upon which global health is based and to examine the global health industry's underlying relationship to colonialism. For some ethnographers, ethnography is a technology of knowledge and a form of engaged politics (Clarke 2010). For others, ethnography's capacity for change as an experimental technique (e.g. rapid, multimodal, comparative, or collaborative ethnographies) makes it an excellent method for rethinking authorial voice in research and techniques of knowledge production (Abramson and Gong 2020; Alonso Bejarano et al. 2019; Chin 2017; Sangaramoorthy 2020).

Given the problematic status and critical potential of ethnography as a research method and knowledge practice amid growing calls to "decolonize" global health, this panel brings together multidisciplinary ethnographers of global health to explore and reflect on what ethnographic practice is, its purpose, and the politics of knowledge creation. Papers explore ethnography's value as a form of praxis for maternal/reproductive health research with and among Maya midwives in the Yucatán Peninsula; theorize the productive value of social upheaval for ethnographic analysis of Mexico's health system; examine how the hierarchical researcher-research assistant relationship in northern Uganda is maintained by audit requirements in global health and academia; and suggest possibilities of a hybrid ethnographic/epidemiologic approach when working within offshored clinical trials.

For this to be an interactive panel, we welcome the audience to think through timely questions that we feel encompass the contemporary ethnographic moment in global health: Can ethnography be decolonized, and if so how? Is it possible to decenter the academic project when doing ethnography and to whom are ethnographers accountable? What is ethnography's ultimate goal in global health and does ethnography have a symbolic commitment to diversity and social change? How do funding and audit mechanisms in global health and the academy push ethnographers to shift their practice and why?

Sarah O'Sullivan, Amaya Perez-Brumer, Sarah A. Williams, Emily Vasquez, Thurka Sangaramoorthy, Susan F. Ajok

#### 4-180 Exploring Indigenous Dance, Art, And Politics

Oral Presentation Session (In-Person)

Association of Indigenous Anthropologists

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Edward Sheriff Curtis created a monumental and highly artistic ethnography of North American indigenous peoples through the lens of romantic primitivism. The Library of Congress has described this work as, “one of the most significant and controversial representations of traditional American Indian culture ever produced.”

Paper 2: This paper reflects on ethnographic and historical material about settler and Native claims to and use of land in Alaska to think about the relationship between material circumstances and political action in the North and other settler colonial contexts. It looks at how the parallel growth of settler demands for statehood and Alaska Native organizing for land claims are both connected to the particular circumstances of Alaskan political economy and the different groups positions within it, especially around the control of land for resources.

Paper 3: How does one do traditional while gaining traction as a TikTok phenom? The answers speak to the cultural hybridities of bodily gestures created to riff on a screen. Moves that fuse dance forms, humor, and musics simultaneously mark cultural allegiances as well as innovative fusions. Through a multimodal approach, this paper considers Red River Jigging’s Tiktok emergences and transformations.

Paper 4: This research breaks away from the binary framework of nation vs. local community and takes perspectives of multiple actors in examining the listing process of Nora (นอรา), the traditional Dance-Drama of the Southern Thai region, as a UNESCO intangible cultural heritage. This study takes a detailed taxonomy to examine the relevant actors in the UNESCO listing process, in order to reveal multiple levels of political interests entangled in the institutionalization of the Southern Thai ethnic culture while also demonstrating the variable nature of the attitudes and narratives of the involved actors.

Paper 5: The Coordinator of Indigenous Organizations of the Amazon basin (COICA) represents grassroots organizations from nine Amazon countries and 500 different ethnic groups. Whereas COICA leaders recognize the differences among their cultures and cosmovisions, they also appeal to a common Amazonian indigenous identity—expressed in certain traditions and lived experiences—as one of COICA’s foundational aspects and rationales for joint action.

Sarah Quick, Chandler Zausner, Charles Hahn, Goeun Kim, Sylvia Cifuentes

#### 4-185 First Time Home: Film Presentation & Discussion Conversation or Debate (In-Person)

Association of Latina and Latino Anthropologists

10:15 AM to 12:00 PM

This focus of this conversation is the film, "First Time Home." A film directed and shot by young people who are Indigenous Triqui, second-generation immigrants: Noemi Librado Sanchez, Heriberto Ventura, Esmirna Librado, and Esmeralda Ventura. This is their story, told as they wish to tell it. When the four cousins learned their grandfather in Mexico was gravely ill, they travelled from their immigrant

community in California to their family's ancestral village in Oaxaca for the first time. The teenagers recorded video letters to share with their parents and other relatives in the U.S., who are farmworkers and have not seen their relatives in Mexico in over 15 years.

In the midst of border politics and violence, the group of cousins forged a link across thousands of miles, developing a newfound pride in their indigenous immigrant identity and a new understanding of the meaning of family.

This project engages the social, symbolic, and political processes through which indigenous Mexican im/migrant youth navigate and challenge ethnic hierarchies at school and in farm work, multi-layered citizenship, understandings of indigeneity, political and social borders, and multiple forms of violence.

Presenters will discuss the making of this film and the collaboration between community members and anthropologist.

Lourdes Gutiérrez Nájera, Seth Holmes, Noemi Librado Sanchez, Esmirna Librado

#### 4-190 How And Why Do Domestic Workers Organize? An Examination Of Symbols, Structures, And Subjectivities

Oral Presentation Session (In-Person)

Society for the Anthropology of Work

10:15 AM to 12:00 PM

Under what conditions and in which situations do domestic workers organize around labor conditions and political demands? Domestic workers are often perceived as being difficult to organize, because their work takes place in isolated households, many domestic workers are migrants, and they have tenuous positions with individual employers. Yet, at times they have organized with considerable success, as in New York City. Isolation, precarity, and migration do not seem sufficiently explanatory: migrants in other sectors and workers in precarious positions like farm work, taxi driving, and office cleaning have organized. In many contexts, however, domestic workers eschew workplace or political organizing and instead engage in more hidden arts of resistance or regain their dignity through communal activities with co-ethnics. This panel aims to illuminate the diverse ways in which domestic workers resist untenable working conditions, and the factors which impact their ability to collectively organize, in a comparative way.

Domestic service has had a profound impact on the modern world, intersecting with histories of slavery, caste, colonialism, gender, immigration, racism, and class struggle. The global resurgence of domestic work in the contemporary era has ensured that it continues to define social and political relationships in a variety of contexts. Domestic workers face significant on-the-job hardships across place and time, such as sexual harassment; racial, national or class-based humiliation; long hours of work without additional pay; lack of benefits; precarious work with periods of unemployment or underemployment; and low wages. Their work makes their own social reproduction difficult. We understand domestic work to be an enduring historically resonant arrangement that informs contemporary geopolitics, even when workers do not collectively organize.

Drawing from ethnographic studies from Colombia, India, Mexico, and the United States, representing a range of domestic worker engagement in collective organizing efforts, the papers in the panel will examine the following questions:

- Defining and recognizing resistance in domestic service labor: What different forms does resistance take? When does resistance become articulated through a register of political or legal demands, or of kinship, patronage or other idioms, and when is resistance indicated symbolically, through language or embodied in everyday practices? When do workers find an expression of demands through the language of employment meaningful and strategic, and when do they find framing their demands through collective identities of ethnicity, caste or class status, or sisterhood more productive?
- Contexts of organizing and resistance. How does the social, legal, and historical context delimit possibilities for organizing? How do the contexts of the work role and structure affect organizing efforts? We know that conditions of servanthood and service are significant in establishing areas of conflict, and these are often in flux. Does the gender, age, and citizenship status of domestic workers matter, or is it rather their ability to congregate and share information with one another, finding common ground? Does state legislation on domestic work influence the dynamics between employers and workers and workers' capacity to make new kinds of claims?

Cati Coe, Alana Lee Glaser, Raquel Pacheco, Maansi Parpiani, Friederike Fleischer, Eileen Boris

#### 4-195 Imposing Images: Figures Of Interruption, Interlocution, And Exposition Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

This panel begins with the recognition that some of our ethnographic interlocutors will be images, conceived broadly across diverse mediums, spaces, and modes of engagement. Images as such may impose themselves on and interrupt our projects, preoccupying us with the questions they raise, affects they embody, or sentiments they engender. In turn, these uninvited (but perhaps not unanticipated) interlocutors' demands on us may not be exhausted in a caption, a description, or ethnographic contextualization. The papers in this panel consider "image(s) as imposition," reckoning with a range of imposing images that intervene in our work by fundamentally reshaping and redefining the scope of our ethnographic attention, analysis, exposition, and/or expression. Rather than privileging those images around which projects are developed from the outset, which may at times pre-determine the questions that are asked of them, we take seriously images that gather around or emerge during ethnographic work and that impress their concerns on our own in specific times and places. Such images may be of our own manufacture – produced in the context of ethnographic research or writing – or found in situ, as they traverse and reshape the fields we engage. Through a collective conversation on how images have redirected our work, we build upon recent anthropological insights on "image-events" (Strassler 2020), images as "formative fictions" (Gürsel 2016), and as forms of life (Stevenson 2020) to explore the concealing, revelatory, and singular facets of images as ethnographic interlocutors. To foster a dialogue that encompasses ethnographic and conceptual diversity the format for this panel is both experimental and prescriptive. Each panelist will begin with an image or set of images, irrespective of medium, not just as an anecdote, spark for inquiry, or a possible response to a pre-conceived problem, but as an interlocutor within an ethnographic encounter. Our focus is on the particulars and politics of images within our respective fields, from Tibetan pastoralist cinema to Alborán sea maritime media to Australian ash and cinders to Algerian archival photographs, but we each also speak to questions of interpretation and presentation as a result of images imposing themselves upon our anthropological analyses. The papers thus engage ethnographically with and through such images, drawing from and presenting field materials either discursively or 'imagistically.' The questions that animate our collective conversation include: What kinds of things (e.g. pictures, figures, sounds, texts, or memories) count as

‘images,’ and how do these images arrest or afford particular lines of thinking? What constitutes their depth, resonance, or ‘response-ability’ (cf. Thomas 2020)? When and how might it be useful to approach images as communities or populations, as things that work in/as groups with distinctive sets of relations, resonances, or semiotics? And, finally, what makes images demanding, imposing, or compelling to ethnographers and within the sites and social worlds we traverse?

Jenny Chio, Tarek Elhaik, Daniel Fisher, Robert Desjarlais, Karen Strassler

#### 4-200 Neoliberalism After Trump: Unsettling Global Markets?

Roundtable / Town Hall (In-Person)

Society for Economic Anthropology

10:15 AM to 12:00 PM

The 2016 election of Donald Trump, coupled with the Brexit referendum in the UK, and the increasing visibility of nationalist populism in countries as diverse as Brazil, Russia, the Philippines, China, India, and Hungary, has led some to proclaim the end of neoliberalism. These arguments point to the emergence of phenomena such as protectionism in national markets, the end of a rules-based international order led by the US, and an apparent turn away from global market integration as evidence of the end of the “Washington consensus” of neoliberal economic management that had undergirded the global organization of markets. In contrast, other scholars suggested that the apparent reaction against market governance was best understood as neoliberalism’s “scorpion tail”: a countermovement within neoliberalism that is in fact constitutive of neoliberal reason (Brown 2019). Still others have argued that the Washington consensus has given way to a Beijing-Wall Street consensus entailing the combination of market norms and state power (Holmes, n.d.).

This roundtable seeks to generate reflection on this unsettled landscape of neoliberalism by examining the utility of neoliberalism as a concept to comprehend the current moment of global market integration. Departing from arguments that see the enhanced visibility of nationalism and populism as a rejection of neoliberalism, this roundtable instead explores how it has been instead unsettled and refigured. Drawing on ethnographic work and other reflections by anthropologists and allied scholars on neoliberalism, it asks whether we are witnessing the acceleration of neoliberal rationality or its mutation into some hybrid form? In so doing, the roundtable seeks to inspire a set of reflections on how neoliberalism has been transformed in the past decade and the new guises in which it may have emerged. The roundtable seeks to sharpen anthropological conceptualizations of neoliberalism by seeking to reframe it not so much as “market rule” but rather as the progressive extension of economic rationality to domains not regularly configured in market terms, such as kinship, parenting, crime, migration, religious practice, and beyond (Brown 2005, Collier 2011, Ferguson 2006, Kuan 2015, Rose 1999). Finally, it seeks to reflect on whether the rise of nationalist populism can be understood as a reaction to the extension of market rationality, the extension of neoliberalism, or the creation of “unsettled” or exceptional forms (Ong 2006).

Natalie Morningstar, Daromir Rudnykyj, Ilana Gershon, Tara Schwegler, Douglas R. Holmes, Soumhya Venkatesan, Stephen Collier, Andrew Kipnis, Cris Shore

#### 4-205 Objects, Racism, And Apologies Through The Movement Of People And Things

Oral Presentation Session (In-Person)

Society for Cultural Anthropology



10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Money, it is said, has no smell. But what of objects acquired as the spoils of war or injustice? If there is blood money, then why not also blood objects?

Paper 2: This paper examines a child migration scheme – a project that selected, shipped and permanently resettled white British children to colonial Southern Rhodesia (Zimbabwe) between 1946 and 1962 – as an example for analyzing temporally shifting visions related to ideas about “children’s best interests”. The paper inquires how affective discourses in state processes regarding the care and protection of children and the furthering of their interests are deployed in governing social orders at two specific historical moments.

Paper 3: 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 people, especially Black and indigenous people, as objects of intellectual curiosity and exploitation, and ethnographic museums as key sites for the justification of white supremacy (ABA 2021).

Paper 4: In the early 1970s, the Louisiana State Legislature designated a portion of southwest Louisiana between New Orleans and the Texas border as “Cajun Country” or “Acadiana”. This seemingly innocuous statute solidified the importance of white French settler identity within the region’s population.

Jonathan Bach, Katja Uusihakala, Jake Nussbaum, Xavier Robillard-Martel

[4-210 Place-Based Conservation And Applied Anthropology In Multi-Scalar Natural Resource Management](#)

Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

When conservation and resource management are approached with attention to multiple temporal and spatial scales, how does this shape dynamics between local actors and their encompassing social-ecological environments? Natural scientists and anthropologists alike continue to grapple with this question, particularly as we enter further into the ecological uncertainty of the Anthropocene (e.g. Choy 2011, Ostrom 2009; Bixler et al. 2016; Tsing 2004). Papers in this session engage with social-ecological systems across landscapes and seascapes that vary in scale, protected status, and communities involved. By bringing these diverse systems in conversation with one another, we highlight the contributions of applied anthropology to impactful, place-based conservation and resource management practices.

Madeline Brown, Victoria Ramezoni, Cynthia Grace-McCaskey, Cari Tusing, Jodie Asselin

#### 4-215 Precarity And Hope In The Tourism Landscape Part 1 (Anthropology Of Tourism Interest Group)

Oral Presentation Session (In-Person)

Interest Group

10:15 AM to 12:00 PM

Tourism can be envisioned as a series of shifting landscapes—imaginary, cultural, and natural (Salazar and Graburn 2014 and Yamahsita 2003, and Coleman and Crang 2002). Incorporating economic, political, and cultural features at sites of encounter within physical and virtual spaces, the tourism landscape is precarious, replete with uncertainty and tension. Often perceived through a negative lens, this unpredictability tends to be viewed as unsettling, disruptive, and destructive. A persistent feature of tourism development, volatility has been exacerbated by climate change, the COVID-19 pandemic, and violent political conflict. Precarity in the tourism landscape impacts tourists, tourism providers and local communities. Economic precarity, for example, can limit tourists' opportunities to travel and often creates persistent insecurities for tourism providers. Health precarity, concern about contracting or spreading disease, is particularly salient in the context of the current global pandemic in addition to other health risks. Tourism is also implicated in ecological precarity and environmental degradation, such as concerns about the overuse non-renewable resources in travel and the impact that visitors have on the physical landscape. Both tourists and tourism workers also face precarities of mobility, restrictions on travel and inherent economic and social risks of migrating in the hopes of employment in tourism. Tourism also highlights the precarity of cultural identity, the potential for cultural loss or change, as traditions transform within the context of tourism.

But precarity does not necessarily result in vulnerability, insecurity, and disparity. Uncertainty in the landscape can be a productive space that allows for innovation and growth. It can challenge boundaries, allow for positive transformations and provide the potential for hope. The prospects of culturally, economically, and environmentally sustainable tourism, cast a positive light on the landscape. The potential for infrastructure development that allows for tourism expansion and can also benefit local communities. The transformation of cultural practices into touristic experiences is a potential impetus for cultural preservation. Mobility also carries the potential for economic opportunity and individual growth.

This panel, organized by the Anthropology of Tourism Interest Group, proposes a nuanced framework for investigating aspects of precarity that moves beyond static conceptions of uncertainty as dangerous or damaging. It poses the question: How does precarity manifest within the tourism landscape? How does this uncertainty constrain tourism development and participants while simultaneously providing a catalyst for productivity?

Celia Tuchman-Rosta, Sally Ness, Adam Kaul, Keegan Krause, Yuanyuan (Hellen)YU, Nelson Graburn

#### 4-220 Religion: Intimate, Embodied, And Public Forms Of Knowing

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

### Abbreviated Abstracts:

Paper 1: In this paper we (J. D. Cole and K. J. Pataki-Schweizer) are concerned with object classes and their members and how humans everywhere use prediction relating to member behavior. The operative word here is causality, and we assess how different modes of causality are associated with and confined to the boundaries of different object classes, e.g., causality for members of the class of living things versus the class of non-living things, plants versus animals, ghosts versus non-ghosts or one perceived landscape versus another.

Paper 2: Negotiations of religious, ethnic, class, caste, and gender identities position India as a complicated palimpsest, frequently navigating dominant narratives of “Unity in Diversity” and a “Hindu Rastra” (Hindu polity). State and citizen articulations of national identity build on contested understandings of history that are woven into state discourse, cultural policy, and practices of embodied cultural heritage.

Paper 3: Europe is in the throes of heightened anxieties about increased migration leading to a divisive politics of alterity in unsettled post-colonial urban landscapes, calibrated by varying forms of religious and cultural ‘diversity’. Against this backdrop, I investigate the political, social, and symbolic work to which variously situated actors put particular forms of food, as it travels across domains, in the production of ‘sameness’, ‘similarity’, and ‘difference’ in entangled co-existence.

Paper 4: With Putin’s invasion of Ukraine on February 24th the world awoke to the unsettling prospect of WWII and nuclear annihilation. We watched in horror as Russian forces destroyed cities and lives in Ukraine and Putin dismantled fundamental pillars of democracy in Russia.

Paper 5: Based on extended ethnographic research with Iranian American Muslim communities, this research highlights the significance of internalized racism in communities of color. I bring examples from the Iranian American mosques and the quranic gatherings in Los Angeles and Salt Lake City to discuss the unofficial yet common interpretations of the Quran many Iranian Americans employ to recreate and perpetuate anti-Arab, anti-Semitic, and anti-Black racist discourses.

Paper 6: The self-reflexive validity and reliability discussions of ethnographic methods have been one of the most contested debates in terms of the role of the anthropologist in the field as an embodied space. Based on my ethnographic research projects with the women factory workers, the “Islamic Bourgeoisie” veiled Muslim women and also the “migrant” bodies in the public sphere for more than one decade, I have recognized and analyzed my veiled body as a Muslim woman anthropologist mainly in three dimensions which have challenged the “self” as “I,” “we” and “other” in a dilemmatic way but also created affective spaces for decolonizing the power mechanisms in which the anthropologist also embedded in.

Kerry J. Pataki-Schweizer, Nicole Cox, Manpreet K. Janeja, Larisa Honey, Ehsan Estiri, Nursem Keskin Aksay

#### 4-235 Sonic Atmospheres Under Transformation: Aurality And The Politics Of Listening Roundtable / Town Hall (In-Person)

Society for Humanistic Anthropology

10:15 AM to 12:00 PM

This panel invites rethinking sonic atmospheres under transformation through diverse considerations of contemporary forms of aurality and the accompanying politics of listening. How are anthropologists engaging with sounds and silences within the worlds we know or are seeking to know under constrained research circumstances that began in early 2020 at the onset of the global COVID19 pandemic? Furthermore, how might we make critical connections between transformations in aurality and in processes of unsettling, “between the articulation of the politics of sound and the politics of life” (Waltham-Smith 2021, 9)? How might anthropologists consider becoming attuned with unsettling sonic atmospheres that resonate across temporalities and landscapes?

While sounds, noises, silences, quietness, and sonic atmospheres more broadly have never been stable, current transformations are related to both a vast array of crises and the inequities that have become exacerbated and rendered visible through these crises. For instance, the coronavirus pandemic and its far-reaching impact on mobility, supply corridors, health systems, and everyday life; racist violence and reverberations of anti-Black, anti-Indigenous, and other activist mobilizations; climatic disasters, such as flooding, heat domes, and wildfires, that have torn apart communities. For sounded anthropology and acoustemological approaches (Feld 2015; Samuels et al 2010), these profoundly proximate “crises” as “processes of unsettling” raise pressing questions about the role of aurality in the spaces, communities, groups, and entities in which we go about anthropological research and develop relationships, which are also being unsettled in form, modality, and temporality. What about the absence of “normal” sounds to unsettled and unsettling landscapes and sonic-scapes, where, for example, fissures erupt within communities where tourism has been devastated by heat and fire? How are white middle-class quests for quietude in seemingly “untouched” wilderness spaces a means to maintain the “good life” away from noisy urban environments while reproducing colonial aurality and “sonic color lines” (Stoever 2016) ? What about urban laneways that seem to fall silent during COVID, yet are unsettled in a dynamic interplay between the visual and the sonic? How can we listen otherwise to the silences and silencing in decolonial activism and decolonial movements with respect to the contemporary unsettling circumstances? In what ways have the techno-aesthetics of clinical soundscapes been reconfigured in pandemic times? Who is attuned and unattuned to unsettled sonic atmospheres and how are such transformations perceived?

This roundtable asks anthropologists working with sound and silence to offer provisional glimpses into worlds under constrained research circumstances, and to offer provisional conceptual, analytical, and ethnographic connections between transformations in aurality and the politics of listening within processes of unsettling.

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Susan Frohlick, Ana Dragojlovic, Alexandrine Boudreault-Fournier, Denielle Elliott, Petra Rethman, Margaret McDonald, Meredith Evans

#### 4-245 [The Economics And Ethics Of Extraction And \(De\)Growth](#)

Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Degrowth, the idea that the environmental crisis demands a controlled decrease in the extraction of natural resources, has been primarily studied in the fields of economics and political science. This conceptual paper is based on the premise that making degrowth economically feasible means that it needs to be politically palatable, which in turn requires the emergence of a culture of degrowth.

Paper 2: To promote regional development and secure its vast Amazonian territories, the Brazilian Military Regime established a sizeable special economic zone in Manaus in the late 1960s. Galvanized by import-substitution policies aimed at supporting national industry, this rainforest city became a lively epicenter for the production of electronics components and consumer goods. Some of these devices were entirely produced in Brazil, while others were assembled in maquiladora factories.

Paper 3: Drawing on ethnographic data gathered over a ten-year-period, this paper examines how a marine conservation project and a natural gas extraction project, both located in the same geographical area in southeastern Tanzania, unfolded over time. What sense did local villagers make of the two projects in their midst?

Paper 4: The climate crisis demands a major transformation of our carbon-intensive energy systems. The electrification of transportation is a cornerstone of energy transition strategies.

Peter Sutoris, Liliana Gil, Vinay Kamat, Rapahel Deberdt

#### 4-255 [Therapeutic Landscapes: The \(Un\)Making Of Clinical And Healing Spaces \(Part Two\)](#)

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

The notion of therapeutic landscapes emerged in health geography in the early 1990s (Gesler 2018, 1992; Williams 2016). Therapeutic landscapes consist of the physical (natural and built) environment, the social environment, and the symbolic environment that contribute to an individual's health, wellbeing, and healing process (Gesler 2018; Williams 2016; Conradson 2005; Gesler and Curtis 2016; Winchester and McGrath 2017). Anthropology is well suited to enhance analyses of therapeutic landscapes by exploring [inter]subjective experiences, assessing the factors that influence them, and eliciting the clinical and care narratives contextualizing the therapeutic and healing qualities of space (McLean 2016; Winchester and McGrath 2017).

This panel seeks papers that draw together anthropological work on care and therapeutic landscapes to examine the role of clinical and care narratives in shaping therapeutic landscapes and more broadly the conceptualization and performativity of these spaces. We invite submissions from all areas of anthropology, and we are especially interested in developing a panel with a regionally – and topically – diverse set of papers.

Papers could (but do not have to) address the following:

- Exploring the ambiguity of the term 'therapeutic'
- How therapeutic landscapes facilitate or hinder the healing process
- Relations of care emerging in therapeutic landscapes
- Therapeutic landscapes beyond natural outdoor areas
- How different systems of value relate in therapeutic landscapes
- The positive and/or negative effects actors' experience in therapeutic landscapes
- Residential care settings as therapeutic landscapes
- Problematizing therapeutic landscapes
- The commodification of therapeutic landscapes
- How clinical/healing spaces may serve the needs of patients while being harmful to clinicians
- The emergence of iatrogenic therapeutic landscapes

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Jessica Reid, Jessica Reid, William Robertson, Ramsha Usman, Megan Raschig, Ray QuBarclay Bram, Sophea Seng, Emilia Guevaraemilia

#### 4-260 Tip Of The Plow: Emergent Issues In The Transnational Anthropology Of Agriculture Oral Presentation Session (In-Person)

Culture and Agriculture

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Urban agriculture has been heralded as the solution to many perceived social ills: community food insecurity, corporatization of the agricultural sector and food system, and food deserts or swamps, in which underserved populations have extremely limited access—by design—to healthy food. This paper centers my ethnographic research in the San Diego-Tijuana area and demonstrates that the urban agriculture movement is not only an ecological or environmental movement—it is also resoundingly social, political, and ethical.

Paper 2: The farmworker union PCUN has long been the heart of Oregon's immigrant movement, and has spun off numerous sister organizations working for immigration justice and political empowerment for the Willamette Valley's Mexican and Mexican American community. In this talk, I focus on the newest addition to PCUN's Alianza Poder network: the Anáhuac food sovereignty program.

Paper 3: Over the last year, the Biden Administration's climate agenda has been stalled through congressional inaction, while a US Department of Agriculture (USDA) debt relief for Black farmers was put on hold due to lawsuits charging 'reverse racism.' In early 2022, USDA announced a new "Partnerships for Climate Smart Commodities" funding initiative that will spend \$1 Billion to "create market opportunities for commodities producing climate smart-practices." Specifically, this initiative aims to (1) incentivize farmers to adopt conservation agricultural practices like no-till and cover cropping, (2) develop mechanisms to measure, monitor, validate, and report on their effectiveness in reducing greenhouse gas emissions or the sequestration of carbon, and (3) create 'value added' markets for the agricultural commodities produced through these techniques.

Paper 4: The paper focuses on a socially constructed imagined human type I name as the figure of "The Entrepreneur Returning Migrant from Israel". The figure was constructed around the migration of people from Isaan region in Thailand to Israel who have been working as farmworkers in Israel's exploitive agriculture sector for the past four decades.

Paper 5: The Research Analyst from The Socially Disadvantaged Farmers and Ranchers Policy Research Center (The Policy Center) will provide an update of the work on ongoing research projects dealing with heir property. The projects topics range from the classification to the quantity of heir property. Heir(s) Property, or land without secured title that is passed through generations of family members, has a significant impact on potential short-term income and long-term wealth creation among African American socially disadvantaged farmers, landowners, families, and communities. The discussion will provide impactful data highlighting the effects of heir property on farmers, ranchers, individuals, as well as communities.

Belinda Ramírez, Alex Korsunsky, Jennifer Thompson, Shahar Shoham, Kara Woods

#### 4-265 Toward Justice Perspectives On Emotions And Affective Practices

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: In this presentation, by looking into an experience of fear and dissonance during fieldwork, as well as that of my interlocutors, I discuss the epistemological importance of fear as a key to understanding political action and political imagination. Although fear has been described in the literature as a political emotion, primarily as a means of mobilization and control, I propose that fear is also a political emotion because it reveals these masked systems of control and can, therefore, invoke resistance and nurture counter-hegemonic political imagination.

Paper 2: Much research suggests that teaching is highly emotional work (Zembylas, 2005), but less research considers the role of emotion in becoming a teacher or learning to teach towards justice (Benesch, 2020). This paper utilizes the feminist theory of outlaw emotions (Jaggar, 1989), to highlight the unruly feelings experienced by five female, novice, bilingual teachers.

Paper 3: This paper is about the freezing of human eggs without medical indication, so-call social egg freezing, in Norway (legalised in 2020). In an ethnographic study, I have followed 22 women who consider, plan or have been through a process of freezing their eggs for fertility preservation, focussing my research on motivation and meaning-making, in particular values and desires connected to reproduction and partnering.



Paper 4: Witchcraft, love and incest have historically presented 'epistemological obstacles' (Bachelard 1938) to functionalist accounts of culture and anthropology. This paper examines and contrasts their interrelated configurations in both foundational and recent anthropological contributions on these topics (Evans-Pritchard 1938; Lévi-Strauss 1963; Siegel 2006) with Eka Kurniawan's recent novel *Beauty is a Wound* (Cantik Itu Luka) (2015 [2001]).

Livnat Konopny Decleve, Rachel Snyder Bhansari, Kristin Engh Forde, Dylan Fagan

#### 4-270 Unsettling Dispossession: Towards Abolitionist & Reparative Ecologies In The Southern Us

Roundtable / Town Hall (In-Person)

Association of Black Anthropologists

10:15 AM to 12:00 PM

This roundtable responds to the call to examine unsettled landscapes with panelists whose research engages with histories of race, place, and dispossession from the perspective of emerging Black, Indigenous, and abolitionist ecologies. These insights elaborate the centrality of land in the formation and contestation of settler colonial, white-supremacist power structures, foregrounding "the ways that reciprocal land relations are often synonymous with liberation struggles" (Heynen and Ybarra 2021). They entail looking for shared ecological and social histories in search of "new possibilities of regional social and political affiliation outside of domination, extraction, and violence" (Hosbey and Roane 2021). We take this work as an invocation to think through placemaking practices and ecological connections that challenge logics of extraction, dominance, and ownership by enacting just relationships "in the here and now" (Estes 2019). We highlight ways that local community groups, farmers, incarcerated people, and members of religious/spiritual communities dismantle, transform, and build institutions that challenge oppression through commemoration, recounting community histories, teaching and studying, taking legal and political action, memorializing and marking sites, practicing community economies, activating vernacular networks, organizing, and embodying solidarity.

Participants will discuss their ethnographic engagements (or engaged research) with these issues through the lens of particular locations: historic preservation in Plaquemines Parish (Hilton), the use of communality and spirituality to regenerate cultural livelihoods in Fazendeville (J. Jackson), subsistence practices and community economies in Coastal Louisiana (Regis), the effects of forced displacement of indigenous people (Parfait), settler mobilities and carceral landscapes in the American Southwest (Garcia), ancestral earthworks as animate landscapes in the Native South (Bloch), claims to places as homelands, family land, and ancestral land by rural African Americans (Franzen), and Black Cemetery preservation at the community level: The Black Cemetery Network (A. Jackson). Drawing on archival, ethnographic, and oral history research, our contributors reflect on the possibilities for an anthropological engagement with abolitionist and reparative ecologies. This panel engages with the role of race/racism, citizenship/belonging, and economic disparities in areas of erasure and preservation of historic places; farming and belonging; exodus and return, recovery and rebuilding; mobility and animacy in carceral spaces; community resources and forms of identity making. We look at heritage, placemaking, community building and knowledge continuity - all threatened but made visible by naming dispossession as real and problematic still.

Estes, Nick. 2019. *Our History is the Future*. London: Verso Books.

Heynen, Nik and Megan Ybarra. 2021. "On Abolition Ecologies and Making 'Freedom as a Place.'" *Antipode* 53: 21-35.

Hosbey, Justin & Roane, J.T. 2021. "A Totally Different Form of Living: On the Legacies of Displacement and Marronage as Black Ecologies." *Southern Cultures* 27(1): 68-73.

Helen Regis, Theodore Hilton, Antoinette Jackson, L. June Bloch, Macario Garcia, Sarah Franzen, Jessi Parfait, Joyce Jackson

#### 4-275 Unsettling Domains Of Inquiry: Panel In Honor Of Sylvia Yanagisako

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

The reach of Sylvia Yanagisako's scholarship spans critical studies of family and kinship, gender, race and ethnicity, and transnational capitalism in Italy, China, and the continental United States and, most recently, ocean rise and property inheritance in Hawaii. Through her commitments to feminist critiques of power and attentiveness to inequality, she reimagines ethnography as a critical intervention in understanding and theorizing systemic categories and sociohistorical projects and processes—such as "economy," "capitalism," and "globalization"—which are often dominated by masculine theories and narratives.

This second panel in honor of Sylvia Yanagisako focuses on the ethnographic themes in her and some of her students' work. The proposed paper presentations reflect Sylvia Yanagisako's approach to what cultural anthropology does best: an insistence on challenging established and naturalized social institutions, such as family, gender relations, sexuality, and economy. Inspired by Sylvia Yanagisako's analysis of the role of sentiment in the production of capital, Akhil Gupta and Purnima Mankekar examine how affect and affective labor generate and, simultaneously, problematize, the very possibility of futurity/ies in research with Business Process Outsourcing firms in Bengaluru, India. Karen Ho describes how Yanagisako spearheaded the creation of *Gens: A Feminist Manifesto for the Study of Capitalism*, which embodies the generative power of her feminist anthropology in unsettling and re-writing theories, methodologies and worlds through ethnography; Vivian Lu brings Yanagisako's insights on kinship and capitalism to bear on her study of how transnational commercial markets are forged as fraternal and ethno-racialized geopolitical formations among Nigerian commercial networks in the Global South; Torin Jones extends Yanagisako's ethnographic research on Italy by disrupting notions that Italy cares for migrants, examining what he calls "migration unease" in a boarding house for youth migrants; finally, through their collaborative project on transnational capitalism between Italy and China, Lisa Rofel recalls how Sylvia taught her to further challenge scholarly critiques of capitalism through a feminist lens.

Together, the two panels and the diversity of our research showcase ethnographic projects and lines of inquiry that read across sociohistorical, disciplinary and conceptual boundaries, as we celebrate the generative power of Sylvia's feminist anthropology in unsettling and re-writing theories, methodologies and worlds through ethnography.

Mei Zhan, Akhil Gupta, PURNIMA Mankekar, Karen Ho, Vivian Lu, Torin Jones, Lisa Rofel, Sylvia

Yanagisako

#### 4-280 Unsettling Good Intentions

Roundtable / Town Hall (In-Person)

American Ethnological Society

10:15 AM to 12:00 PM

This panel seeks to clarify the challenges involved in producing anthropological critiques of actors whose good intentions fail to result in the intended outcomes. Since Laura Nader's call to "study up" (1972), anthropologists have turned their ethnographic attention towards structures, institutions, and global powers that produce the inequalities faced by marginalized communities. Since then, anthropologists have crafted language and theory that identifies how certain regional governing paradigms result in harmful, misguided, or intentionally unjust conditions of living and wellbeing (Gupta 1998; Povinelli 2002 Scott 1998, Trouillot 1990). In recent years, however, anthropologists have taken an interest in the subjectivity of the individuals who carry out, mitigate, and materialize these paradigms into real life (Brint 1994; Boyer 2008; Hetherington 2011; Mitchell 2002).

Just as anthropologists have incorporated state actors into their accounts of governmental function, anthropologists in a range of contexts have conducted ethnographic research among or about actors, organizations, institutions, and projects that attempt to ameliorate or address social concerns like poverty, racism, migration, and authoritarianism (Ferguson 1990, 2015; Ticktin 2011, 2017). NGOs whose work is often animated by "do good" morals hold most of this ethnographic attention (see Berry 2014; LaShaw, Vannier, and Sampson 2017; Li 2007; Redfield 2013). However, scientists, lawyers, medical experts, architects, teachers, engineers, and other professionals are also individuals that seek social transformation through accumulated and specialized knowledge. Some of these interventions are conceived with the best of intentions, but can be "unimplementable" (Mathur 2015), constrained by economic, social, or political limitations. Other interventions are unexpectedly burdensome for the subjects of such good intentions (Sullivan 2016). As Duana Fullwiley has suggested, "the potential for racism is often embedded in good intentions" (Fullwiley 2014, p. 812), and a burgeoning body of critical medical anthropology literature demonstrates how the imposition of societal norms around race, gender, and sexual reproduction challenge the disciplinary ideal of doing no harm (Sanabria 2016; Wolf-Meyer 2017, forthcoming; Plemons 2017; Bridges 2008; Davis 2019).

In what contexts are projects, tools, and organizations for social intervention and change hindered by an overreliance on intention rather than action? How do we, as anthropologists, seriously engage with such projects, proposals, and presentations by world-making actors who appear to be genuinely interested in building and thinking about a better tomorrow? How do we, as anthropologists, situate not only our fieldwork, but our critique and writing so that our work not only identifies the faults in the structures at play, but is also in discussion with the very thinkers and actors at the forefront of social change? And what are the challenges in maintaining good relations with interlocutors we must critique in our own quests to enact social change?

Melanie Ford Lemus, Yesmar Oyarzun, Yun Chen, Gabriela Elisa Morales, Michelle Morganstern, Jane Saffitz, Janita Van Dyk, Shenghe Ye, Rebecca Galembare, Ampson Hagan

#### 4-285 Unsettling Queer Anthropology: Critical Genealogies And Decolonizing Futures

Roundtable / Town Hall (In-Person) Cosponsored Session

## Association for Queer Anthropology

10:15 AM to 12:00 PM

Might "unsettling" queer anthropology disrupt "oppressive structures while building worlds otherwise," as the conference CFP puts it? This roundtable features contributors to the forthcoming volume, *Queer Anthropology: Critical Genealogies and Decolonizing Futures* (Duke UP). As contributor Martin Manalansan put it recently, "queer anthropology, far from being a monolithic field of inquiry, is...characterized by messy genealogies, incomplete and uncomfortable transitions, divergent strands, and contentious debates." Rather than straighten out the field, the roundtable embraces the divergent and contentious as what makes queer anthropology *queer*. We consider multiple genealogies of queer anthropology (including Black studies, queer of color critique, crip of color theory, and feminist nature/cultures) as well as its epistemological interventions, provocations, and potential decolonizing futures.

The roundtable includes:

- \* Tom Boellstorff (author of the chapter, "Pronoun Trouble: Notes on Radical Gender Inclusion in English")
- \* Erin L. Durban ("Doing It Together: A Queer Case for Crippling Ethnography")
- \* Shaka McGlotten and Kwame Otu ("Black Queer Anthropology Roundtable: Speculations on Activating Ethnographic Practice in and for Community")
- \* Scott L. Morgensen ("Intimate Methods: Reflections on Racial and Colonial Legacies within Sexual Social Science")
- \* Lucinda Ramberg ("Kinship and Kinmaking Otherwise")
- \* Juno Salazar Parreñas ("When Our Tulips Speak Together: More than Human Queer Natures")
- \* Margot Weiss (volume editor and author of "Situated Theories, Queer Empiricisms: Genealogies of Queer Theory with Queer Anthropology")
- \* Ara Wilson ("Worldly Power and Local Alterity: Transnational Queer Anthropology")

Together, we ask: how can we exfoliate new critical genealogies for queer anthropology that attend to modes of theory and practice often sidelined? How can we grapple with inheritances of white supremacy, colonialism, and Euro-American constrictions of "sexuality"? How might we rework some of cultural anthropology's long-standing analytics and topics--such as cross-cultural comparison, kinship, and ethnographic methods--to make way for more inclusive, decolonizing futures? How can practices of queer anthropology become more accountable to multiple communities and relations?

The roundtable aims to confront "geologies" (à la Gayle Rubin) of colonialism, racism, ableism, transphobia, and heteropatriarchy in order to excavate a more liberatory future for queer anthropology.

Margot Weiss, Tom Boellstorff, Juno Salazar Parreñas, Erin L. Durban, Scott Morgensen, Lucinda Ramberg, Shaka McGlotten, Kwame Out, Ara Wilson

#### 4-290 Unsettling Settler Signs

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

This panel draws upon the conference theme of ‘unsettling’ to examine cases that undermine hegemonic assumptions about meaning-making under settler colonialism. The papers in this panel consider and/or create instances of semiotic and/or linguistic patterns that break through the normative patterns of (post)colonial discourses regarding Indigenous people as well as Indigenous languages and spaces. This includes semiotic disruptions to settler ideologies, the claiming of Indigenous spaces (physical and virtual), and challenges to common assumptions within the field of anthropology. The panel is intended as both a celebration of Indigenous resistance and a critique of settler representations of Indigenous people.

The session begins with a talk (Barrett and Crittenden) on the question of the use of the term “hunter-gatherer” within the subfield of biological anthropology. This talk emphasizes the negative impact that the term has on the communities it is applied to and explores the ways in which Indigenous groups have reclaimed the terms as a positive form of self-naming. The next paper (Makihara and Rodriguez) considers acts of Indigenous unsettling within the politics of constructing a post-colonial nation-state. Here, the focus is on two historical moments of Indigenous unsettling: The translation of the Venezuelan national anthem into Warao and Rapanui participation in the Historical Truth and the New Deal with Indigenous Peoples Commission in Chile. Both cases illustrate the liminality of Indigenous participation in State political formations. The third paper (Ennis) considers the use of social media in environmental activism among the Napo Kichwa in Amazonian Ecuador. Here, traditional Napo Kichwa narratives of colonialism and environmental violence are adapted and circulated through new modalities, illustrating the ways in which Indigenous communities adapt to changes in audiences, modalities, and scales. The fourth paper (Marks) examines the development of Tlingit rituals for welcoming home material objects that have been repatriated. This example illustrates the ways in which Indigenous people use cultural innovation to respond to settler-colonial practices. The fifth paper (Barrett) discusses intertextuality in public murals painted by Tz’utujil Maya artists in villages along the southwestern coast of Lake Atitlán. The murals use common imagery from settler representations of Guatemalan history and recontextualize them in ways that promote Indigenous versions of history and place. The final presentation (Davis) is a reading of poetry characterizing an Indigenous scholar’s experiences as a Native anthropologist and linguist in an academic context where “dead Indians outnumber the living five to one.” The range of topics in this panel is intentionally interdisciplinary to highlight the breadth of Indigenous creativity in response to settler colonial ideologies.

Erin Debenport, Rusty Barrett, Jenny L. Davis, Georgia Ennis, Miki Makihara, H. Clark Barrett, Alyssa Crittenden, Joseph Marks

#### 4-295 Unsettling The Great Green Grab

Roundtable / Town Hall (In-Person) Executive Session

Executive Program Committee

10:15 AM to 12:00 PM

Escalating risks and disempowerments haunt, disturb, and blemish the ever more uncanny landscapes of the Anthropocene. The rhetoric of climate emergency portrays our new century as a fundamental moment of socio-natural rupture that necessitates global institutional reckoning, and cries out for climate justice. Yet, capitalist logics and value systems are often implicit in a surge of calls and answers to address the multiplying impacts of climate change on human security. International discourses such as those of the IPCC have tended to endorse both humanism and technoscientific approaches, while nation-states have articulated various positions on environmental governance and climate adaptation. “Green new deals” often proclaim win-win-win solutions for economic growth, better sustainability, and promised support to BIPOC communities, without truly altering the nature of the assemblages that have produced global and local inequalities. As Fairhead, Leach and Scoones (2012) discussed, environmental agendas can be the core drivers of “green grabbing” in which the hegemonies and social relations that support primitive accumulation may simply be rearticulated. Postcolonial and Indigenous scholars (for example, Chakrabarty 2009, 2021; Whyte 2018) have pointed out that the rising consensus around the crisis of the Anthropocene can further decontextualize some landscapes and ecosystems from the cultures of care that historically produced and sustained them.

The participants in this roundtable offer Anthropocene ethnography to “unsettle” the colonial histories and landscapes of the climate emergency and offer insight into the material and discursive transformations associated with green grabbing in Honduras, Palestine, Spain, Tanzania, the U.S., and Peru. Engaging a variety of themes, from the contested landscapes of ecotourism and protected areas, to racialized geographies of waste and paradise, the development of renewable energy sources, convergences of intersectionality and pandemic vulnerabilities, creation of new frontiers and commodities, and the spectacle of autonomous cities, these presentations reflect on emergent processes of dispossession amid the “patchiness” of late capitalism, and consider the more-than-human collaborations that take shape through the aspiration for alternatives (Tsing, Mathews and Bubandt 2019).

Tracey Heatherington, Darren Ranco, Jamie Haverkamp, Keri Brondo, Jaume Franquesa, Sophia Stamatopoulou-Robbins, Jim Igoe

#### 4-300 War: Contested Landscapes, Unsettling Consequences

Roundtable / Town Hall (In-Person)

General Anthropology Division

10:15 AM to 12:00 PM

Recent global events—from the reemergence of the Taliban in Afghanistan to the Russian invasion of Ukraine—impact not only international relations of power, but also shifting borders, unsettling facts on the ground, and the “violence of everyday life” in times of war and peace (Scheper-Hughes 1992; Scheper-Hughes and Bourgois, 2004). In the wake of September 11, 2001, and the resulting “war on terror,” the US actively pursued regime change in select countries framed as being sympathetic to the Taliban and perpetrators of 9/11—whether they were directly involved or not. Global sanctions regimes alter international power alliances, punish offending states and leaders, and can have dire consequences for individuals and communities who may themselves be victims of the state. The response of the United States and other global powers, whether in support or withdrawal of support, can have a life-changing impact on the outcome of regional and internal conflicts. Territorial incursions and internal wars annihilate and uproot families and communities, leaving trauma and remnants of life in their wake.

Anthropologists have long examined the humanitarian effects of war and occupation, how power operates (Nader 1969; 1995), the relationship between anthropology and Cold-war intelligence (Price 2016), and the effects of forced migration on unsettled individuals and communities (Shahrani 1984, 2018; Tober 2007). This roundtable expands upon these themes to examine the unsettling consequences of contested landscapes at multiple levels. Here we ask how are anthropologists uniquely situated to understand and respond to global crisis? Now that the US has exited Afghanistan, has the “war on terror” ended? If not, why and what is the legacy? What are the parallels and differences between the Russian invasion of Ukraine and the return of a Taliban-ruled Afghanistan, and the West’s response to both? As anthropologists, how are we uniquely situated to understand and respond to such global crises, and what is our responsibility to do so? In our efforts to “decolonize anthropology” how can we appropriately respond to such global crises that are rooted in old and new forms of colonialism?

Diane Tober, Nancy Scheper-Hughes, David Price, Nasim Fekrat, Nazif Shahrani, Laura Nader, Emily Channel-Justice

#### 4-273 Anthropology Of European Finance: Generating And Coping With Contemporary Unsettlings

Oral Presentation Session (In-Person) Invited Session

Society for the Anthropology of Europe

10:15 AM to 12:00 PM

The anthropology of finance is a rapidly developing and exciting field of economic anthropology and work on Europe has been no exception. Although finance is routinely represented as quintessentially global and in some ways it undoubtedly is, financial geographers remind us that it is also inherently spatial – unevenly developed and variegated at multiple geographical scales, and structured and organized around spatial relations. This is true of European finance in multiple ways. Financialization and EU integration and liberalization policies made European financial markets one of the largest and most dynamic in the world. These markets retain their distinctiveness, not least due to the unique institutional setup of the EU and the eurozone. Finance further remains unevenly developed within Europe itself and financial expansion has already contributed to a series of sovereign and household debt crises and wider economic inequalities that increasingly undermine European and national political projects.

This session showcases the thematic and geographic diversity of current anthropological work on European finance. The papers encompass research on finance “high” and “low”, mainstream and alternative, in Western (Netherlands, the UK) as well as Eastern Europe (Croatia, Hungary). Some extend beyond local, regional or national scales and their making, such as through efforts to limit monetary circulation by alternative currencies, to European and global scales or transnational relations mediated by finance, such as the use of Europe-developed fintech in Mozambique. Taken together, the papers reflect well the noted specificities of European finance: the key role of EU policy-making and regulation; innovation and dynamism; deep and persistent geographic and social inequalities; and the variety of finance-induced crises. Grappling with its diverse and often contradictory implications, the papers show how finance generates “unsettlings” also at the micro scale, from dispossession of British working-class debtors to struggles of Croatian mortgagors, as well as how actors mobilize it for efforts to cope with contemporary issues such as climate change, inequality or erosion of the welfare state, which however

often introduces new problems and unintended consequences. Two papers engage closely with relationships between finance and policy – namely the use for mortgage subsidies for a conservative demographic and gender policy in Hungary, and the EU’s active production of climate finance. This focus on the active use of finance for objectives other than profit goes beyond national and supranational state forms to developers of alternative currencies, digital monies and microfinance solutions who claim to address social inequalities, or individuals who seek to secure their families’ welfare through mortgaged homeownership.

Marek Mikuš, Noemi Lendvai-Bainton, Coco Kanters, Ryan Davey, Inês Faria, Aneil Tripathy

#### 4-274 Anthropology Of/Beyond "Sense"

Oral Presentation Session (In-Person)

General Anthropology Division

10:15 AM to 12:00 PM

The senses are an anthropological puzzle. Sensation is at once a biological, material, linguistic and cultural process, relying on multiple levels of function from neurosynaptic to semiotic. Due to this slipperiness, the senses have evaded analysis while at the same time furnishing us with our objects of study. What, then, might an anthropology of (and beyond) the “sensorium” look like? This group presentation, based on the 2021-2022 University of Pennsylvania Department of Anthropology Colloquium, considers “sense” as a “boundary object” (Star and Griesemer 1989; Star 2010) within the four-field discipline that comprises both our shared departmental space and the broader intellectual organization of American Anthropology. While the senses have been differentially reckoned with and reified by archaeological, biological, cultural, and linguistic anthropologists, “sense” also invites conversations across these boundaries. Anthropologists invoke several mediating “keywords” that relate to the study of sensuous or sensorial phenomena, which we invite into this discussion: affect and experience; body and mind; ecologies and environments; kinesthesia and multi-modality; materiality and mediation; information and infrastructure; among many others. “Sense” thus serves as a productive point of departure for examining wider comparative issues, beyond an explicit focus on “the sensorium” per se. In this presentation, we engage approaches from multiple subdisciplines of anthropology, appreciating various ways of theorizing the senses across biological (egs. Smith et. al. 2007, Garrett and Steiper. 2014) historical and archeological (egs. Kamash 2018, Chiew 2017), and cultural and linguistic approaches (egs. Mauss 1935, Stewart 2005, Classen 2005). We invite cross-cutting presentations from anthropologists working in various subfields to interrogate questions with stakes for all of us, such as:

How can we understand sensation and perception as processes that are at once biological, experiential, and social?

How (and to what end) are sensory continua or gradients segmented into discrete dimensions of socio-semiotic life? What do such segmentations reveal about the relations between sensorial and discursive semiosis?

How can we engage critically with sense modalities beyond sight and hearing in fieldwork, analysis, and interpretation? How has near total reliance on vision and sound shaped anthropology?

From its origins in the Boasian critique of psychophysics in the late nineteenth century Fretwell (2020), to more recent decolonizing interventions, Americanist anthropology has long grappled with questions of sense and sensation. How might certain genealogies of sense and sensation illuminate new histories of anthropology as a discipline?



Angela Perfetti, Adwaita Banerjee, Nursyazwani Jamaludin, Jeanne Lieberman

#### 4-276 Art As Praxis: Disrupting Settler/Colonial Modernity And Ecologies Through Artistic Interventions

Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Art as Praxis: Disrupting Settler/Colonial Modernity and Ecologies through Artistic Interventions

Visual images are powerful tools for legitimizing and advancing colonial projects; they are also a means to challenge and disrupt coloniality. This panel is based on a collaborative teaching and learning endeavor in which art-making has aesthetic, pedagogical and praxical functions. Students and faculty in the transdisciplinary “Global/Local Environmentalisms” course (Spring 2022, St. Lawrence University) used theory and art to make visible and to visually intervene in the colonial, racial and plantation violence that pervades everyday landscapes and ecologies. Through critical Indigenous and radical Black feminist frameworks (including the work of Zoe Todd, Dian Million, Katherine McKittrick and Sylvia Wynter among others), we examine the way environments broadly conceived - planetary, built, bodily and naturalized - are marked by colonial and plantation logics and power relations. These underlying logics and power relations, which are racial, spatial and extractive, materialize in the social orders, landscapes and ecologies of settler/colonial modernity; they are so pervasive and normalized that they are often not seen.

The goal of our class inquiries was, in part, to expand consciousness and to understand the power relations that permeate our present — the spaces we occupy as well as those we study or imagine. Our goal was also to intervene — to make visible that which is often rendered invisible through artistic praxical intervention. For this, we learned from and built upon the methodologies and creative, conceptual work of Wendy Red Star (Apsáalooke). Red Star uses red marker annotations of official US government portraits of 19th century Apsáalooke political leaders to disrupt settler visual narratives of Indigeneity, to make visible colonial violence and to express and elevate Apsáalooke culture and survivance (“1880 Crow Peace Delegation”). While our class goals were different from Red Star’s, as are our individual subjectivities and positionalities within settler modernity, her methodologies were essential to our learning and our interventions.

This panel demonstrates the ways that visual images and art-making can play a vital role in anthropological research, teaching and learning. Art can be a starting point in the process of unsettling by disrupting settler/colonial logics and normative ways of engaging with landscapes. Papers detail key insights that were generated through this collaborative classroom endeavor, and present a model for how this approach might be used in other research, teaching and praxical endeavors.

Sandhya Ganapathy, Alexis Jablonski, Emma Frances Doherty, Gabriella Reynolds, Sophia Ruland

#### 4-277 Co-Creating An Anti-Colonial Cultural Sector

Oral Presentation Session (In-Person) Invited Session

Council for Museum Anthropology

10:15 AM to 12:00 PM

Inspired by contributions to a forthcoming Routledge Handbook, *Co-creation and Collaboration in Museums, Heritage, and the Arts*, this panel interrogates the possibilities of using community-engaged practices in the arts to unsettle a colonial world.

The language of collaboration, co-curation, and co-creation have become nearly ubiquitous in arts and heritage arenas as increasingly prevalent strategies for addressing systemic injustice. Researchers bringing scholarly and community knowledge in conversation with each other emphasize not only the ethical value of engaging in research with, by, and for communities – they assert that cultural institutions have a decolonial imperative to do so. This work requires identifying and disrupting continued sites of violence and power imbalance in collecting institutions such as museums, archives, and universities, challenging the ways that knowledge is generated, shared, and mobilized. It also necessitates realizing alternative modes of thinking, relating, and acting that strengthen Indigenous control, authority, and interpretation of their tangible and intangible heritage.

Yet while the aspirations of co-creation as an approach are high, the successes are uneven. Collaborative practices can easily reproduce the very hierarchies and norms they profess to challenge. Dominant colonial values are embedded deep within the disciplinary structures of cultural institutions, and working both from with-in and with-out of such organizations comes with its own pitfalls and limitations. Through a diverse series of case studies addressing relationality, responsibility, well-being, creativity, and law, participants on this panel identify the nuanced challenges, sites of failure, and critical paths of possibility that co-creation affords the heritage field.

Emily Leischner, Christina Kreps, Halena Kapuni-Reynolds, Maya Haviland, Gwyneira Isaac, Jennifer Kramer

#### 4-279 Individual-Accentuating Melodies Preceded Group-Conducive Rhythms In Evolution Of Human Musicality

Poster (In-Person)

Evolutionary Anthropology Society

10:15 AM to 12:00 PM

Human-like musical behavior appears in thousands of animal species--mostly in birds but also in distant clades such as whales and primates. I investigated the idea that different aspects of human-like musicality would appear to varying degrees in non-human animals, including primates. I inspected over a thousand primate calls for evidence of acoustic features prevalent in both human music and bird song. I found that syllable count, as well as transposition and repetition, were the most differentiating features between all collected calls. Furthermore, I found evidence that variation in spectrally relevant features (e.g. tone, interval, and syllable count) was likely to be more ancient than variation in more temporally relevant features (e.g. repetition and rhythm). This suggests that complex rhythmic

musicality is a much more recent phenomenon--perhaps driven by group-level effects. The very first complex (non-identical unit) melodies may have been uttered by primates for tens of millions of years--initially serving as a way to accentuate individual identity. Simple (non-monotonic) rhythms--like those commonly found in the calls of most primate species--could have acted as predictable acoustic scaffolding as well as serving as a historical prerequisite for group performance. But the most complex rhythms--such as those found primarily only in human music--may serve as honest indicators of (not only) formidably numerous participants, but well coordinated groups that are able to sacrifice individualistic advertisement for the sake of larger group collective action.

David Schruth

#### 4-281 Sea-Floor Evidence Of Classic Maya Unsettled Landscapes At The Paynes Creek Salt Works, Belize

Poster (In-Person)

Archaeology Division

10:15 AM to 12:00 PM

Radiocarbon dating individual buildings allowed us to refine the chronological record and organization of salt production and distribution from the Late through the Terminal Classic periods. In previous research, the site was the unit of analysis, defined as a cluster of wooden posts and artifacts visible on the sea floor that were spatially separated by at least 10 m from another cluster. This definition resulted in the discovery and mapping of 4042 wooden posts and artifacts at 70 underwater Maya sites. Radiocarbon dating a post from each site, some which had multiple buildings, resulted in a Late to Terminal Classic time span for production at the Paynes Creek Salt Works. Beginning a new field project in 2019, we focused the unit of analysis on individual buildings at two large underwater sites, including Ek Way Nal and Ta'ab Nuk. Radiocarbon dating a post from each building revealed both sites are multi-component, despite appearing to be contemporary on the sea floor. The focus on individual buildings allowed us to identify some as salt kitchens, others as residences, and open areas that were used for salt-drying fish. The height of salt production at Ta'ab Nuk Na occurred during the Late Classic and waned in the Terminal Classic. In contrast, Ek Way Nal was first settled in the Late Classic, but production peaked in the Terminal Classic and extended into the Postclassic. This chronology paralleled Late to Terminal Classic use of nearby inland Maya consumers of salt at Lubaantun, Nim Li Punit, and elsewhere.

Heather McKillop

#### 4-282 An Unsettled Landscape: Evaluating Multi-Crafting Communities Using Sediment Chemistry At The Paynes

Poster (In-Person)

Archaeology Division

10:15 AM to 12:00 PM

co-author: Heather McKillop, PhD, Professor

Soil chemistry has been used in the Maya area to identify ancient activities in plazas and other open areas lacking visible evidence of architecture on the ground surface or in the case of our previous study of the sea floor at the underwater site of Chan b'i in Punta Ycacos Lagoon, Belize. We evaluate ancient

activities at one of the largest underwater sites in the lagoon system, Ta'ab Nuk Na. With at least 10 wooden buildings preserved below the sea floor, we hypothesized that the site might reveal more diversity than just salt kitchens at many of the 110 sites in the lagoon system. The salt kitchens had abundant briquetage from evaporating brine over fires to make salt. Activities such as producing salt vessels, salt enrichment areas, fishing or salting fish, and temporary or permanent residences for salt workers are lacking from the artifact assemblages. We report fieldwork at Ta'ab Nuk Na to collect sediment samples, results of chemical analyses, and our interpretations. Comparisons of chemical elements, notably potassium (K), manganese (Mn), aluminum (Al), magnesium (Mg), calcium (Ca), and Zinc (Zn) are compared among the three plazas, as well as between and within buildings at the site. The results show variations in elements associated with salt production as well as differences inside and outside of buildings and a residence for the salt makers. The lack of differences in the spaces between and inside buildings may relate to dumping objects and the limited amount of outdoor space between buildings. The three plazas have distinct chemical profiles in the sediment compared to the wooden buildings, suggesting additional activities. The chemical signatures of ancient activities at Ta'ab Nuk Na expand our knowledge of the salt works from single use salt production sites to multi-crafting communities that included residences.

E. Cory Sills

4-283 Investigating Influences On Environmental Change In Ancient Mesoamerica Through Body Size Trends In  
Poster (In-Person)

Archaeology Division

10:15 AM to 12:00 PM

Coauthors: Kitty Emery and Rob Guralnick.

Research in environmental archaeology has illustrated the long history of deeply interconnected relationships between the cultural and the biological. The Maya 'collapse' at the end of the Late Classic is one example of a cultural change that has often been explained under an environmental framework, hypothesized to be impacted by human-caused factors such as deforestation and overhunting coupled with natural factors such as drought. Other research suggests that the Maya actively sustained forest habitats and animal populations, and that droughts may not have caused significant impacts, arguing that the 'collapse' may be better explained by political and socio-cultural instability. Ecological research has shown that fluctuations in animal body size are likely correlated with climate, food availability, and hunting pressure. The proposed research will provide a proxy investigating long-term environmental change in the Maya region. Using metric data from archaeological animal remains and ecological modeling techniques, it will evaluate prey body size fluctuations in three species at sixteen sites over approximately 4,000 years, from the Maya Preclassic to the Spanish Colonial period. This study will focus on species common in Maya archaeological assemblages: white-tailed deer (*Odocoileus virginianus*), paca (*Cuniculus paca*), and agouti (*Dasyprocta punctata*), each of which respond differently to changes in habitats, drought, and hunting pressure. Ancient Maya preferences for each species were culturally determined. Thus, they represent excellent proxies for a variety of possible causal mechanisms for cultural 'collapse'. Log-size ratio and multiple regression analysis will examine observed changes to suggest contributing factors and the extent of human-impact. These combined methods, if shown to successfully correlate taxon-specific body size changes with cultural change, could be applied across

multiple contexts and scales to provide quantitative evidence for past environmental change and the nature of human-animal relationships in the Maya area.

Autumn Rose

#### 4-284 The Evolved Variability Of Female Organ-Skeleton Relationships

Poster (In-Person)

Biological Anthropology Section

10:15 AM to 12:00 PM

Co-authors: Jackie Macias, Gabriele Wuterich

In biological anthropology, the sizes of abdominopelvic organs have been assumed to be reflected in torso dimensions or shape. However, female bodies have an additional dynamic spatial demand in their abdominopelvic cavity: the gravid uterus. We examine whether such organ-skeleton relationships exist and if so, hypothesize that there are sex differences in the relationship between abdominopelvic organs and the skeleton that surrounds them.

We focused on the following organs: the liver, the gut (the bowels), and the uterus because published literature has suggested that they have relationships with ribcage size (liver, gut) and pelvic dimensions (gut, uterus). For the liver and gut analyses, we used a sample with male and female individuals. For the uterus analysis, we only used female individuals. We extracted 3D images of the lower ribcage and the pelvis from CT scans from living adult humans. Subsequently, 3D landmarks were placed on the 3D images and interlandmark distances were used to measure ribcage and pelvic dimensions. We also used the CT scans to measure organ volume. We performed ordinary least squares regressions to find the association between organ volume and skeletal dimensions.

An interesting pattern emerged: there seems to be a decoupling of organ size and skeletal dimensions in females but not in males. For all organs, females lacked any statistical association with ribcage or pelvic dimensions, but significant correlations were found between liver size and ribcage depth and gut size and pelvic width in males.

The analyses outlined here serve as starting points of a re-examination the routine assumptions made about organ size based on the skeletal remains of extinct hominins. The presence of a drastically changing abdominal volume in pregnancy—something that often happens more than once in a lifetime—could have played a role in shaping the flexibility and variability of organ size in female bodies.

Jeanelle Uy

#### 4-286 Parthian-Era Agriculture In The Sistan Region, Afghanistan

Poster (In-Person)

Culture and Agriculture

10:15 AM to 12:00 PM

While architecture and artifacts can often provide general outlines, archaeologists struggle with identifying entire agricultural landscapes because of later occupational overlay. The Sar-o-Tar basin of southwest Afghanistan may be an exception to this. Deserted since the fifteenth century CE, this dry

desert plain covered with sand dunes was only sporadically occupied prior to modern times, in eras where there was sufficient social organization to construct and maintain large irrigation systems from the Helmand River, 20 km or more distant. The most extensive occupation was during the Parthian era (2nd C BCE- 2nd C CE). The survey by the Helmand Sistan Project was able to identify not only rural houses, industrial sites, and storage facilities, but a detailed system of canals and even field walls from this era. This poster will outline the rural agricultural system of Sistan in this time period and compare it to modern systems in the Sistan region, ethnographically documented by the project.

Mitchell Allen

#### 4-287 A Just Transition In Animal Agriculture: Perspectives From The Midwest Poster (In-Person)

Culture and Agriculture

10:15 AM to 12:00 PM

In an effort to address the environmental, social, and economic issues of the current industrialized agricultural system, many farmers and non-profit organizations in the American Midwest are advocating for transitioning to perennially-based animal agriculture. Grazing animals on perennial pastures can increase water retention and water quality, improve biodiversity, and provide a healthier source of meat while fulfilling important cultural practices of diverse communities of the region. Through participant observation, 120 semi-structured interviews, and participatory workshops with community members that included farmers, organizers, educators, state government, and tribal government employees, this study examines the cultural narratives being employed across various groups and their implications for theories of social change in relation to the state apparatus. We examine the historical exclusions of farmers of color from agricultural government programs and explore the ways that community members are organizing to support a just transition to perennial agriculture through policy change and by building alternative economic structures.

Ana Fochesatto

#### 4-700 Immortal Mortality Poster (In-Person)

Culture and Agriculture

10:15 AM to 12:00 PM

An ancient practice, ecologically apt and economically 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, let alone, in the identity and the legacy of the region. With over 60 million olive plants settled within its borders, renowned for its 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 of *Xylella fastidiosa*, which since its first detection in the region in 2013 has caused more than 20 million olive trees to desiccate, materializes an unsettling phenomenon; one unsettling at once the affective ecologies (Gagnon 2021) by which the landscape is engaged and the crafts with which it occurs cared for (Puig de la Bellacasa 2018). Hence, amid notions of the olive plant as immortal, the legacies of the crafts it sustains emerge mortal. Drawing on anthropological work carried out over the course of two years in the region, where I on an everyday basis experienced and participated in practices of olive cultivation for olive oil production, this paper curiously explores the mortal feature of a seemingly

immortal legacy. In regarding how corresponding existences – such as those of global trade and the entering of a plant bacterium on the one hand, that of family traditions and customs of production on the other – act part of unsettling landscapes, the paper attends to the relational (Strathern 2020) dynamics of the people, places, presences, and practices inherent Pugliese olive cultivation and olive oil production. While anthropologically contextualizing the situated crafts by which olive oil from Puglia becomes in time and space, it centers on considering the living and the dying as a relational phenomenon (Radomska 2020), one intimately related embodied and emplaced movements of human and beyond human beings and matters.

Elin Linder

#### 4-288 Ethnography Of Inclusion: Marginalized Populations In Climate Change Adaptation Poster (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Civilization is at the systemic edge, with some communities being sacrificed and others on the verge of erasure due to environmental degradation and climate change. Populations expelled from society include the poor, displaced, minoritized, persecuted, and slum-dwellers as well as parts of the biosphere are being reduced to dead land and water (Sassen 2016). The globalization of climate-related risk is not distributed equitably, with differences arising from “multidimensional inequalities often produced by uneven development processes (IPCC 2014).

Climate change adaptation and resilience building seemingly aim to address the systemic transformation needed to move into a more sustainable and equitable social-ecological regime. To date, climate change adaptation planning and resilience building has often utilized a technocratic approach that does not consider alternative socially responsible and adaptively managed methods or the socio-cultural implications of change and efforts to mediate it within social-ecological systems. However, the success of CCA is unavoidably tied to social identity processes and cultural norms (Barnett et al. 2021). Therefore, as more communities come to grapple with building resilience to climate change, which includes climate change-worsened natural disasters, integrating local traditional and Indigenous knowledge into planning is increasingly recognized as an essential component of the process. Including an anthropological lens on multidisciplinary teams adds a vital component overlooked by scientists focused on more quantitative approaches, such as the analysis of census data or surveys. Also, rapid ethnographic analyses without full knowledge of the community and its constituent parts can lead to unintended outcomes that negatively affect marginalized populations. The value of in-depth ethnographic research is acknowledged, but the pressure of time and funding cycles seemingly prohibit supporting long-term efforts. However, acknowledging the knowledge of local communities and integrating them early on into traditional planning processes can be difficult if appropriate participatory ethnographic methods are not employed. Education and training in the appropriate application and deployment of ethnographic methods is not limited to anthropologists and is essential in ensuring the participation of marginalized and minority populations in CCA and disaster resilience-building processes.

This poster will present the results of a discourse analysis of how ethnographic methods are used to analyze resilience and its related concepts such as social-ecological systems, adaptive and coping capacity, and adaptive management in coastal areas in policy-relevant literature and gray literature produced by stakeholders such as local and national government and community-based organizations.

The analysis will focus on the inclusion of vulnerable and marginalized groups in resilience-building activities, from assessment through monitoring, evaluation, and learning.

Barnett, Jon, Sonia Graham, Tara Quinn, W. Neil Adger, & Catherine Butler. 2021. "Three Ways Social Identity Shapes Climate Change Adaptation." *Environmental Research Letters* 16 (12): 124029. <https://iopscience.iop.org/article/10.1088/1748-9326/ac36f7#:~:text=Emerging%20research%20suggests%20that%20social,Wernersson%202018%2C%20Ruoso%202019>).

Sassen, Saskia. 2016. "At the Systemic edge: Expulsions." *European Review* 24 (1): 89-104. doi:10.1017/S10627987

Nicole Zdrojewski

[4-289 Exploring Local Ecological Funds Of Knowledge In Southern Madagascar](#)  
Poster (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

The coral reef ecosystem in southwest Madagascar has faced massive deterioration due to the rise of sea level and the globalization of the sea product markets. This situation has directly impacted the survival of the Vezo ethnic groups living in that region, whose livelihood has depended on their practice of small-scale fishing on the near-shore coral reefs for centuries. My research aims to explore and document existing ecological funds of knowledge and cultural practices among the Vezo community and how community-based assets contribute to climate change coping strategies and mitigation. It will include ethnographic work among the small-scale fishers on the coastline of Atsimo-Andrefana, and locally-led fishing NGOs and artists, whose work uplifts small-scale fishers, most impacted by globalization and climate change.

Clara Randimbiarimanana

[4-720 Adding Humans To The Equation In A Project Of Artificial Intelligence For Traffic And Weather](#)  
Poster (In-Person)

National Association for the Practice of Anthropology

10:15 AM to 12:00 PM

The city of Colorado Springs boasts several "Smart City" initiatives, including traffic sensors that show backups to commuters in real time. This accessible and continuously updated information is necessary within the city's microclimates, which can result in quick-moving thunderstorms, snow, or hail while other nearby neighborhoods retain clear skies. But what happens when you add in a military installation of 65,000 people, with soldiers and civilians who live on and off post? A new project, "Artificial Intelligence (AI) for Traffic and Weather," is intended to help installation leaders make smarter decisions more quickly about early closures for the base in response to impending weather, while also prioritizing the safe and efficient movement of people.



Using a mixture of modeling from a civilian contractor, current base leadership practices, and open sources such as transit-oriented road maps, the added incentive is to provide installation workers the tools, via a smartphone app, to make their own flexible mobility decisions. This virtual dashboard will show different information depending on the user. However, is the “artificialness” or the “intelligence” prioritized in the “AI” of this project? Modeling projects often leave human activities outside the equation, or just add a factor consisting of one small aspect of predetermined action within a variety of environmental factors. How does recentring humans within the equation of computer modeling unsettle the virtual, theoretical, and lived landscapes?

Within this paper, I examine the epistemology of computer modeling and the preference to narrow human intervention within engineering systems. Engineers, like many laborers who produce objects, often work through a cognitive schema that orders a linear process of steps for completing the final product (cf. Keller and Keller 1996 for blacksmiths). Although this allows some flexibility for dealing with problems along the way, I assert this schema results in a predetermined trajectory that removes people from the modeling equation. The engineers’ cognitive schema leads to thinking that the quantitative process of modeling will somehow account for the messiness of human agency. Using the anthropological paradigm of research, people’s actions create a baseline for the model, preemptively and actively accounting for behavior rather than hoping you can shape it.

I examine the start of the AI for Traffic and Weather project, following it through the initial dashboard wire-framing, feedback stages, and early development of the model. This provides an epistemological examination of computer engineering modelers during an ongoing case study of cognitive schemas. While documenting the program’s trajectory, I highlight the contribution anthropological paradigms could have in the modeling landscapes of Colorado Springs and Fort Carson.

Lance Larkin

#### [4-730 Bio-Cultural Heritage Of Woodlands In Burgundy, France](#)

Poster (In-Person)

Culture and Agriculture

10:15 AM to 12:00 PM

(co-authors: Elizabeth Anne Jones and Scott Madry)

Bio-cultural heritage is an interdisciplinary concept that combines historical, cultural, and ecological knowledge in order to better understand how landscapes are constituted. Bio-cultural heritage posits nature as shaped by cultural practices, and thus views nature itself as a historical source. Since forests can change slowly, they may reflect land-use practices that have since vanished. Although forests in the Burgundy region of France may be read as a land use type that is distinct from pastoralism or crop production, forests have historically been an essential and integrated part of the agrarian system here, as elsewhere in Europe. Even so, the role of forests in agriculture goes beyond just wood or lumber production. Forests or woodlands in Burgundy are multifunctional in that farming communities also historically grazed cattle in forests during the summer while they harvested hay, and they fed their pigs on acorns and beechmast in the mixed oak and beech woods. But these types of past practices are easy to overlook when confronted with the monoculture pine plantations that have dominated replanting since 1945, and which now need to be harvested and/or replaced. Drawing from our ethnographic and

archival research, we suggest that our collective understanding of the region's current unsettled landscape, and its future, is significantly enhanced by privilege the concept of bio-cultural heritage.

Seth Murray

#### 4-291 Today's Students, Tomorrow's Stewards: Decolonizing Archaeology Through Indigenous Field Training

Poster (In-Person)

Association of Indigenous Anthropologists

10:15 AM to 12:00 PM

Co-authors:

James Quinn (Mohegan Tribal Historic Preservation Office)

Jay Levy (Mohegan Tribal Historic Preservation Office)

Before becoming a gainfully employed archaeologist in North America one must complete the all-important field school. In fact, many employers view this requisite as more important than a degree. These field schools are traditionally divided into two types: 1) pre-historic and 2) historic. In the Americas, the former refers to those dealing with Native American communities, prior to European contact, we utilize the term pre-Contact. The latter, is generally reserved for those dealing with post-contact non-Native American communities. In both cases few deal directly with or are taught by the descendant communities they seek to investigate. Since 1995, the Mohegan Tribe and various Universities have partnered to bring students from diverse backgrounds into direct contact with the descendant Mohegan Tribal community to combat this disparity. Although the phrase 'decolonization' had yet to be coined, the Mohegan Archaeological Field School's Indigenous Community-based approach has had a decolonizing effect since its inception. Many of its alumni have gone onto become practicing archaeologists, injecting a decolonizing force into the discipline. Ongoing collaboration with academic archaeologists ensures this decolonizing process continues in the classroom reaching those who go on to other pursuits as well.

David Rafael McCormick Alcorta

#### 4-292 Examining The Links Between Water Insecurity And Intergenerational Violence

Poster (In-Person)

National Association of Student Anthropologists

10:15 AM to 12:00 PM

Water insecurity is an increasingly severe problem that influences human health and well-being. In this poster, I will discuss how water insecurity is associated with various types of gender-based violence and argue that what we consider to be "violence" in this context should be expanded. To make this case, I will draw from a global review of the literature connecting water insecurity to gender-based violence and primary qualitative data collected from focus group interviews and stakeholder workshops in both Indonesia and Peru in 2021 and 2022. Based on this literature review and our preliminary analyses, we

found that the gendered obligation of fetching water can result in a myriad of unsafe conditions for women and children. Examples of this include gendered expectations that result in heavily pregnant women walking long distances to fetch water, at times leading to premature births or miscarriages. Younger girls are at a higher risk of sexual violence while accessing water sources – including physical assault, verbal harassment, and rape. I will present these findings, with a specific focus on the intergenerational effects of these stressors, including child neglect which could potentially lead to exhibiting violent behavior later in life, or delays in cognitive and social development. This transgenerational violence can also result in unsafe conditions endangering unsupervised children, and gendered obligations for girls that prevent them from attending school. To conclude, I will highlight the potential biological and psychological mechanisms connecting between water insecurity and gender-based violence across generations.

Natalie Archdeacon

#### [4-293 Ethnogeology: A Call For Interdisciplinary Studies Of Indigenous Knowledge](#) Poster (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

The term ethnogeology has been referenced a handful of times, but the earliest definition was by John James Murray in 1997, referring to the valid scientific observations and ideas that were incorporated and reflected within Indigenous knowledge of geological features and processes. By weaving both myths and observations together, Indigenous cultures around the world have developed rich narratives and understandings of the Earth's landscapes which surround them. Not only did this knowledge serve them in terms of locating lithic and mineral resources, but it also allowed them to live near some of the Earth's harshest geological processes and the environments which they create. There are many facets of traditional Earth knowledge which fall under the definition put forth by Murray, including, but not limited to: geomorphology, place-naming, and the many ways in which humans have interacted with geological processes and features through time. However, despite the perspective that is implied with the ethno-, most of the work done in this small subfield has been conducted by geologists and geoscientists. We are lacking the anthropological perspective that I believe is necessary for future studies of this topic. Through an integrative literature review, which utilizes a multi-disciplinary approach, I show the ways in which anthropology has already contributed to this subfield, albeit not in name. A key theme of this presentation will be demonstration of the continued necessity of interdisciplinary approaches to understandings of Indigenous knowledge systems in the future. I also explore the potential applications that ethnogeology could have in applied environmental anthropological projects through the amplification of Indigenous voices and knowledge systems. Through this amplification, we may be able to begin to bridge the gap between Western conservation and Indigenous stewardship efforts, incorporating more holistic approaches to these challenges.

Heather Collins

#### [4-294 "Living The Police State On Peters Mountain": Resistance To The Mountain Valley Pipeline](#)

Flash Presentation (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Through engaging visuals and spoken word, this flash presentation will showcase the vast forms of protest against the construction of the Mountain Valley Pipeline, a 303-mile natural gas pipeline running through Virginia and West Virginia. From direct actions like blockades and tree sits to regulatory board meetings and vigils, resistance to the pipeline has revealed the ways in which environmental activism against fossil fuels crosses scales and environmental justice communities. Policing and surveillance were some of the first ways that local white activists recognized the power of the state and corporations. At tree sits, visits from police or private security were regular occurrences, with some tree sitters cordoned off by police tape, surveilled 24/7, and only fed bologna sandwiches from the county jail. As one activist at the support camp for a tree sit explained, “[Here we are] living the police state on Peters Mountain.” While this type of direct action has drawn the most attention from police and private security, the surveillance at state sponsored regulatory meetings and hearings was also a concern, as activists speaking out against the pipeline shared stories about intimidation from local and state police. In the fight to stop the Mountain Valley Pipeline, Indigenous water defenders from other pipeline fights, communities of color resisting the construction of a compressor station in their backyard, and white Appalachian activists are protesting together—drawing connections to various social justice issues (Black Lives Matter and abolishing the police), scaling up connections to address global climate change, and encompassing different world views that call for Indigenous sovereignty and land back.

Julie Shepherd-Powell

#### [4-296 Between Solastalgia & Eco-Anxiety: Reforestation Initiatives As Coping Mechanisms For Fear And Loss](#)

Flash Presentation (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

In recent years, a number of new reforestation initiatives have been founded in Germany in the context of increasing forest damages. Interviews with the respective founders have laid open both solastalgia as well as eco-anxiety as core motivational forces to go from 0 to 100 in their voluntary engagement.

After repeated hot and dry summers between 2018 and 2020, and related massive damages by bark beetles in too often monoculture environments, many German forests have been significantly harmed. In some cases, whole plots have suffered the death of certain tree species. Concern has grown quickly, has been taken up by the media and swiftly spread into the wider public. Partly in response, partly in parallel, numerous individuals who had until then not been environmental activists founded initiatives to support reforestation. The paper presents the data gathered from interviews with their respective founders on their motivation, which significantly highlights both solastalgia and eco-anxiety as driving factors, and the feeling of self-efficacy as a valve for both. Hence, we can see an example of relatively rapid mobilization of activism based on solastalgia and eco-anxiety, which in other contexts have been described as paralyzing. Side-effects are, however, related to lack of knowledge in forestry-related areas and a potentially futile engagement.

Tanja Granzow

#### [4-297 Language Ideologies, Policies, And Practices In Feminist And Lgbtqia Student Activism](#)

Flash Presentation (In-Person)

## Society for Linguistic Anthropology

10:15 AM to 12:00 PM

In the wake of major cultural touchstones such as the #MeToo movement and the feminist resistance to American president Donald Trump, metalinguistic discourses about how language should be used to be more inclusive of marginalized sexual and gender identities have become prevalent within the media and public spaces. Attempts like these to mandate or suggest language usage are examples of gender-based language reform or policy (Ehrlich & King, 1992). Prior work in linguistic anthropology and sociolinguistics has investigated gender-based language reform (e.g., Cameron, 1995; Milles, 2011; Zimman, 2018), but their approaches tend to be top-down, focusing the proposal and implementation of policies. Fewer studies (c.f. Jacobs, 2004, Duane, 2017) have taken a bottom-up approach (Ramanathan & Morgan, 2007), investigating how members of an impacted community of practice have enacted, negotiated, and/or challenged promulgated language policies and ideologies regarding gender and sexuality. This presentation is part of an ongoing project which explores how members of an LGBTQIA community on a university campus index their stances about language policies and ideologies within their localized context. Some of these policies include asking interlocutors for their chosen gendered, third-person pronouns or not using certain words that could be considered non-inclusive or offensive.

Interviews are currently being conducted with campus community members with different levels of involvement in LGBTQIA and feminist activism. Several of the participants are staff members at the women's and LGBTQIA centers on campus. Others are undergraduate students who are active in the feminist and LGBTQIA advocacy. The final group are undergraduate students who identify as LGBTQIA who are just entering the campus community and are becoming socialized in the prominent language ideologies and policies (Curnow, 2014). The interviews were transcribed and annotated using Praat (Boersma & Weenink, 2018). The analysis is made up of two complementary parts: critical discourse analysis (Cameron, 2001) to elucidate underlying language ideologies being discussed by the participants and sociophonetic analysis of prosodic features which help to indicate the speakers' stances toward these ideologies (Du Bois, 2002). Some prosodic features that currently seem relevant include rising intonation for emphasis and creaky voice for voicing someone else's stance. As participants align or disalign with language ideologies and policies promulgated in the community, they engage in identity work, situating themselves within the greater LGBTQIA and feminist communities. So far in the data, there is tension between wanting to be as broad as possible in language in order to be inclusive (adequation) and being very specific in terminology like identity labels to explain how each sub-group is different from each other (distinction) (Bucholtz & Hall, 2005).

This study contributes to the field of linguistic anthropology because it uses a community of practice-based methodology in order to explore how community members index their stances toward gender-based language ideologies and policies within a localized LGBTQIA/feminist context. In addition, this project integrates both sociophonetic and discourse analysis in order to more fully analyze how these stances are constructed and how these policies and ideologies are negotiated and shifted.

Chloe Brotherto

4-298 Amidst Violence: Community & Catharsis At The Site Of Protest  
Flash Presentation (In-Person)

National Association of Student Anthropologists

10:15 AM to 12:00 PM

Based on 9 months of auto-ethnography as a Street Medic, semi-structured ethnographic interviews, and participant observation at the Rochester (NY) Black Lives Matter protests following the murder of Daniel Prude in March 2020, this project details how participants navigate viscerally the dialectic between the beautiful and the horrific which occurs at the site of protest. Using Miranda Fricker's Epistemic Injustice as a framework for understanding the embodiment of community at the site of protest, I argue that the acquisition of epistemic resources through solidarity enables left-aligned protest subcultures to understand, feel, and give language to their own experiences of violence, trauma, and alienation—thus experiencing catharsis. Fricker's socially situated epistemic injustice is then relieved because the harm done to someone in "their capacity as a knower" is resolved with knowledge experienced through community and mutual aid. By contextualising the embodiment of community as a set of strategies for confronting epistemic injustice, we are able to understand how alienation from community results in a catastrophic detachment from the catharsis necessary to sustain direct engagement with structural and physical violence over time. As such, I conclude that community and catharsis are instrumental in allowing us to reimagine and recontextualise our relationship with violence.

Amanda Liang

#### [4-299 The Repatriation Of Indigenous Human Remains In Alberta: A Critique](#) Flash Presentation (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

Alberta institutions have an unreasonable number of unidentified and unrepatriated human remains. While all cultural affiliations are being affected, the collections are disproportionately made up of Indigenous ancestors. Thus, it is important to ask what is the Albertan system for the repatriation of human remains and what are the system's consequences? From there, I determined the impacts these laws and disciplinary practices used by our system have on descendant communities. To answer the questions, current practices, relevant statutes, rules, and regulations, were analyzed and compared to perspectives from stakeholders in the issue as well as ethical obligations. As the system currently stands, Alberta is failing at the repatriation and identification of Indigenous remains. Our institutions have no money, resources, or motivation to conduct repatriations. This is primarily due to a lack of legislation and expectation from the government: the few main statutes that do address human remains do not contain guidelines, rules, or suggestions for the unidentified or those without cultural affiliation. This means that Indigenous peoples have their ancestors housed in Albertan institutions without consent. Furthermore, requests to have the remains returned to the community primarily go unanswered, despite promises from the government that they are committed to reconciliation. These findings indicate a lack of engagement and respect from Alberta to uphold the treaties and statements of reconciliation. Those living in Alberta should use this evidence to hold the province accountable for its actions and to start repatriating Indigenous remains.

Juliette Bedard

#### [4-301 How Does Extended Environmental Litigation Change Wider Social Relations? A Case From Minamata](#) Flash Presentation (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

Minamata disease is a neurological disease caused by severe methyl-mercury poisoning. Officially recognized in 1956, the prefecture government and the state hid its causation and tolerated the deposition of methyl-mercury by Chisso Corporation, a main figure in the expansion of capitalism in postwar Japan, for another 36 years. Despite being an internationally well known case of environmental disaster and the namesake for Minamata Convention on Mercury, the state has never conducted epidemiological survey to determine the extent of the disease, neither is there sufficient medical, financial or social aid. Among the estimated 17000 residents of the Shiranui Sea being affected, less than 4000 have been officially recognized by the state as patient of Minamata disease. In 2007, a group of 7 local residents started a trail to be recognized as patient of fetal Minamata disease and the administrative responsibility of the state and the prefecture for their negligence. After fifteen years of litigation, they lost the case on March 30, 2022.

This long litigation witnessed their belief in the impartiality of law to the recognition of asymmetrical power relations established by and inherent in Japan's legal system, especially through the ways that the Diet passed new legislations to obscure the process of diagnosis. The result of the litigation also exemplifies the ways in which the wider political system constrains the possibility for subordinated group—local population could either apply for financial aid as non-Mitamata disease patient, or to fight for a diagnosis that has not been received since the generation of their grandparents. By engaging with the process of litigation through the timeline of fifteen years and the group's decision to continue with legal fight, this presentation asks what kind of legal and social resources are available to subordinated groups competing for state power in Japan, and argues that the continuous effort of litigation itself changed wider system of social relations, despite losing the case.

Sese Ma

#### [4-302 Humanizing Education For Immigrant And Refugee Youth](#)

Flash Presentation (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

This flash talk, based on a forthcoming book with the same title, offers classroom, school design, and extracurricular strategies for educators who seek to better serve newcomer immigrant and refugee youth in U.S. schools, with a focus on grades 6-12.

Lesley Bartlett

#### [4-303 Jumping Into New Cultures: How Ecec Teachers Engage Multicultural Students In Japan And The Us](#)

Flash Presentation (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

Early Childhood Education and Care (ECEC) programs in Japan and the United States face more culturally and linguistically diverse children today along with an increase in the number of children of migrant workers. In Japan, children of foreign workers between the ages of 0 to 6 increased by 140% from 2012 to 2019 along with an increasing number of foreign workers. Similarly, 27% of United States children

were first or second-generation immigrants in 2015, and about 23% of students in nursery schools spoke a non-English language at home in 2018.

In response to these demographic changes, past ethnographic research (Adair and Barraza 2014; Inouchi and Ide 2020; Kishi and Nagae 2016; Tobin 2020) has looked at multicultural preschool classrooms from the perspectives of teachers and parents in the United States and Japan. Pedagogically, researchers in education have suggested that teachers employ strategies to create a culturally responsive classroom such as culturally sustaining pedagogy (Paris and Alim 2014) and translanguaging (Garcia and Wei 2015). The role of teachers in multicultural classrooms is significant because cross-cultural early childhood education research has found that teachers transmit the values of their larger society to children in the classroom (Test 2006; Tobin, Hsuehm, and Karasawa 2009). However, the strategies, practices, and methods teachers currently employ to engage these students remain undocumented.

In this study, I aim to understand how teachers in ECEC programs in Nara, Japan, and New York City engage children with multicultural backgrounds in the classroom. I would like to examine if preschool teachers in the United States, a country with a history of multiculturalism, and Japan, a country with a history of cultural homogeneity, have different engagement strategies for inclusion. My research question is: how do preschool teachers engage children with multicultural backgrounds in Japan and the United States, and what are the similarities/differences between their pedagogies?

I will conduct participant observation at the Rita Gold Early Childhood Center in Teachers College, Columbia University, from March to June 2022, and conduct participant observation at Kahyo Nursery School in Nara, Japan from July to August 2022. I will take ethnographic fieldnotes along with video recording and interviews, as well as conduct focus group interviews at both preschools using the video-cued multivocal ethnographic method introduced in Tobin (2009).

My flash presentation will focus on the pedagogies of preschool teachers in Japan and the United States, how these pedagogies engage students with multicultural backgrounds, and the ideas underlying these pedagogies. I plan to show several images that I will take during my fieldwork in the preschools to highlight some of the pedagogies used by the teachers. I also plan to include some snippets of the teachers' interviews to introduce their reasonings behind these pedagogies.

Mako Miura

#### [4-304 Wellbeing And Flourishing Among Children Of Incarcerated Parents](#) Flash Presentation (In-Person)

Society for Psychological Anthropology

10:15 AM to 12:00 PM

Parental incarceration has been listed as an adverse child experience, with negative impacts on the child's social and emotional wellbeing. Our study proposes a Youth Participatory Action Research (YPAR) framework in Cuyahoga County, Ohio, that is rooted in social justice values to explore youth perceptions of parental incarceration. We are building more equal research partnerships with young people to explore youth's emic perspectives on wellbeing and flourishing, and any impact that parental incarceration may have had on their flourishing across the life course. Our methodology for data collection includes the establishment of a youth advisory board, individual interviews, focus group discussion, storytelling, and photovoice with 20 youth participants, ages 10-18. We involve youth in all stages of the research, from planning to data collection, from analysis to dissemination to bring attention to how they view wellbeing and what strategies can support their wellbeing.



Elizabeth Benninger

#### 4-310 Care In A Messed Up World: On Temporalities, (Dis)Continuities, And The Limits Of Anthropology

Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Care has become a productive conceptual tool for anthropologists to study a dizzying array of phenomena in the contemporary world. Under the banner of care, anthropologists have examined everything from everyday experience and affect to morality and meaning, from power and social inequality to gender and reproductive rights, from health and healing, medicine and violence, and global humanitarianism to human and non-human entanglements. While initial explorations located care(giving and receiving) within the realm of moral action and ethical responsibility, recent scholarship has sought to “unsettle care” (Cook and Trundle 2020) by interrogating its neo-colonial logics and inherent violences.

In this roundtable, we ask what affordances conceptual and ethnographic attention to care offers regarding the ecological, political and economic unsettling of these times.

This roundtable brings together multiple generations of cultural and medical anthropologists to engage in dialogue about the increasingly complicated social and temporal contexts in which care and care work are being carried out. Our conversation is deeply grounded in the diverse settings in which we conduct fieldwork including: at the bedsides of aging members of societies undergoing radical social and demographic transformations, in postconflict settings with missing generations, in family counseling sessions, in hospitals where physicians attend to COVID-19 positive patients, and in situations where the dead care for the living. Together, we reflect on the inescapability of care, which has come to occupy a slippery position in anthropological scholarship as an experience and practice that, on the one hand, is central to the flow of everyday life, and on the other hand, an engine of colonial ideology, economic precarity, social isolation, and emotional pain.

Keeping an open mind with respect to how we define and think with care as an intellectual project, the participants in this roundtable discussion engage the notion of “a continuum of care.” We consider how care indexes and generates continuities (and discontinuities) in social relations across scales and temporal frames. In addition to tracing intellectual and ethnographic trajectories of thinking about care in anthropological scholarship over the course of the twentieth and twenty-first centuries, we argue that attending to “continuums of care,” makes visible the gaps in research in the contemporary ethnographic record. Rather than view these gaps as needing to be filled, we treat them as opportunities to discuss the anxieties, uncertainties and institutional contexts that have hindered us—anthropologists with a vast repository of knowledge at our disposal—from attending to them with more robust thought, and dare we say, care. In a time where existing grammars of care seem to fall short and expectations of care are high, insights from this roundtable critically assess the limits and potentialities of ethnography in contributing to knowledge about social precarity, settler colonialism, and the state of humanity within and beyond the academy.

Aalyia Sadruddin, Elana Buch, Felicity Aulino, Julia Kowalski, Jessica Robbins, Lenore Manderson, Jessaca Leina Mara Weaver, Anne Buchbinder

#### 4-315 Doing Anthropology Beyond Anthropology

Roundtable / Town Hall (In-Person)

General Anthropology Division

02:00 PM to 03:45 PM

During this moment of unprecedented change and uncertainty within the academy, funding agencies, administrators, and faculty have renewed calls for interdisciplinary approaches to research and teaching. These calls envision holistic approaches that build projects and curricula that employ both qualitative and quantitative methods, while spanning the social sciences and beyond. Concurrently, the recent emphasis on funding STEM programs and coincident cuts to social science and humanities departments has made the ability to work beyond one's disciplinary "home" more important than ever.

In this roundtable discussion, geared towards graduate students and recent PhDs currently on the job market, participants will discuss the rewards and challenges of working within departments outside the discipline of anthropology as well as the ways in which anthropological approaches facilitate interdisciplinary collaboration.

Eric Thomas, Caela O'Connell, Amy Nichols-Belo, Eugenia Kisin, James J. A. Blair, Joseph Wiltberger

#### 4-320 Ethical Fields In Settler Landscapes: On Non-Extractive Research, Security States, & Occupied Territ.

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

Ethical Fields in Settler Landscapes: On Non-extractive Research, Security States, and Occupied Territories

This Round Table discussion takes anthropological work under conditions of military occupation as a means of entering a larger discussion on field ethics variously broached by Indigenous calls for non-extractive research, Kashmiri and Palestinian rethinking of the terms of "collaborative research," and feminist surveillance/critical security studies work on accountable positioning or "institutional ethnography." While Anthropology as a discipline has rebuked its association with clandestine research, practices of partial disclosure on the one hand, and normative but formulaic IRBs on the other, create gray zones of radical asymmetry in ethnographic encounters under conditions of settler carcerality, structural violence, and occupation that put subjects at risk. If colonial settler logics result in forms of appropriation--from land to the power of voice and the right to represent--how can we think of non-extractive pathways of research and allyship; and how can we think of the possibilities or limits of apology as a practice of repair?

Kamala Visweswaran, Mona Bhan, Dolly Kikon, Salman Hussein, Haley Duchinsky, Nadera Shaloub-Kevorkian, Amahl Bishara, Ty Tengan, Chandana Mathur, Judith Butler

#### 4-325 Global Lessons From The “Little World” Of An Archipelago: Anthropological Inquiry In Galápagos

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

The natural history of the Galápagos Islands has been meticulously studied for over two centuries, spawning influential advances in the geologic and life sciences. In contrast, the equally gripping human history of the islands remains little known. Despite no indigenous human inhabitants, and settler-colonization only since 1832, human activity in the islands is marked by heroic sacrifice, physical toil, repeated gains and setbacks, few comforts or conveniences, and yet a constantly growing connection to the outside world.

This session provides a complementary anthropological look at the Galápagos Islands. As a microcosm of the challenges on a finite planet, the Galápagos offers lessons to humanity that go far beyond life sciences and geology. The convergence there of multiple ethnic groups, cultural worldviews, livelihood strategies, and diverse ways of being within a limited timeframe has created a unique and multi-layered society in this unique, remote context. Our anthropological approach forefronts the desire for recognition, sovereignty, and social self-actualization that has sprung from human history in Galápagos. While Darwin called these islands “a little world within itself” they are now far from isolated. This panel provides insights into the history of human settlement, social conflict, resilience, immigration, identity formation and more with implications for our increasingly fragile and finite planet.

Carter Hunt, Francisco Laso, Fernando Astudillo, Melanie Jones, María José, Barragán-Paladines, William Durham, Diego Quiroga

#### 4-330 Law, Ethnography, Psychoanalysis

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

From Trump’s election to Bolsonaro’s, from Brexit to the Russian invasion of Ukraine, from the failures of international institutions to distribute COVID vaccines globally to the failures of the American military’s withdrawal from Afghanistan: liberal ideologies, institutions, and apparatuses have been broadly challenged by global affairs over the past decade. Liberal values -- perhaps most enshrined in the principle of rule of law as a putative principle of justice and a safeguard of individual freedoms -- have taken a thrashing.

As part of a broader project to understand and critique liberalism, anthropologists have called for a consideration of the ways in which liberalism and its failings are enmeshed in ethnographic practice. Some have taken a historical approach, so as to emphasize the co-emergence of American democratic principles, often invested in racism, capitalism, settler-colonialism, misogyny, and American cultural anthropology (Anderson; Greenhouse; Simpson), while others have issued urgent calls for a reconsideration of the ethical and political stakes of ethnography in light of contemporary democratic

crises (Jobson; Pandian; Shange). These critiques, keyed to an American rendition of ethnographic practice, build on longstanding indictments of the discipline's complicity with colonial power, especially through the tradition of British functionalism (Asad; Rutherford; Stoler). We read these iterative critiques of ethnographic practice as symptomatic of the deep-seatedness of ethnographic commitments that overlap with liberal values. In other words, even as generations of anthropologists have observed, with suspicion, the ways in which the very liberal values that anthropological theory serves to critique end up manifesting themselves in ethnographic practice: we seem to have a hard time moving on.

This roundtable seeks to engage and develop a different vocabulary with which to critique liberal values. We do so in an attempt to achieve analytic distance from the values we see as shared across liberal and ethnographic orders, namely a commitment to the inherent value of individual experience as undergirded by the ability of a subject to know and transparently speak (to the law, to the ethnographer) their desires. To do so, we pivot to a psychoanalytic vocabulary. We do not seek to apply psychoanalytic theory to ethnographic questions, but rather hold psychoanalytic questions as an opportunity for critical distance from values, commitments that require empirical and theoretical interrogation. We foreground to the symbolic order of law as a privileged site for anthropology, liberalism, and psychoanalysis alike. By triangulating across vocabularies and field sites, we ask:

- How does a psychoanalytic understanding of law/Law as a site of production and repression reorient anthropological priorities?
- How does law as a positive/generative and negative/prohibitive force operate in everyday life? How can we ethnographically approach the type of desire this doubled force of law installs in the subject? In what political and affective forms are these desires manifested?
- How do different approaches to law avail different opportunities for and understandings of resistance?

In sum, we ask how psychoanalytic and ethnographic subjects differ, and what the two modes of inquiry might learn from one another across this difference.

Jessica Cooper, Serra Hakyemez, John Borneman, Sarah Pinto, Hoon Song, William Mazzarella, Lotte Segal

#### [4-335 Living And Working With Digital Technologies For Health](#)

Oral Presentation Session (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: Safe, legal abortion is critical for more than a million pregnant persons seeking to end a pregnancy every year in the United States. Access to care is limited, however, due to relatively few providers and great distances to care.

Paper 2: End-of-life care services have become increasingly digitized in response to the COVID-19 pandemic, leading to an exponential growth of online threshold care resources. In this online boom, death doulas, who see their role as re-imagining "modern" care for the dying, have adapted their care practices to meet this demand.

Paper 3: In March 2020, the Chinese government rolled out the contact tracing app, jiankangma (health code), to speed up the process of returning to normal. This technology immediately attracted media attention in the west, with many commenters calling it "an invasion of privacy".

Paper 4: Based on ten months of ethnographic fieldwork among relatives to people with dementia in Danish care homes during the COVID-19 pandemic, I explore changing modes of 'being there' in the double sense of being present and being there for (taking care of) a loved one. To people with dementia, physical touch and physical presence are among the most effective ways of soothing the symptoms of the illness.

Paper 5: Control and power over women's bodies have long been key issues in feminist discourses including medical anthropology. The recent emergence of Female Technology (FemTech) prompts new questions on the potentials, adverse implications and societal consequences of digital innovation specifically designed to impact women's sexual and reproductive health (SRH).

Paper 6: The COVID-19 pandemic spotlighted the role of healthcare workers in our society and the demanding expectations they face, which often require sacrificing their physical and psychological safety to provide direct patient care. Even prior to COVID-19, healthcare workers commonly experienced stress and injury as a direct result of the professional demands placed on them (NIOSH 2022). Musculoskeletal injuries are among the most common sustained by healthcare workers and often occur during manual patient handling, such as lifting and repositioning (Garg and Owen 1992; Schulte et al. 2010; Zhang et al. 2020; Bell et al. 2008).

Paper 7: Neuromusculoskeletal prosthetic limbs, developed in ongoing clinical trials run by a laboratory in Sweden, are emerging at the frontier of embodied human-machine interfaces—integrated with an individual's bone, with electrodes implanted on their muscles and wrapped around their nerves. In what its inventors call a "bidirectional interface," amputees can control these prostheses with intuitive thought and perceive sensory feedback (touch) in interaction with their surroundings. More than a technoscientific frontier, these trials also constitute the first cases in the world in which such intimately integrated prostheses are taken out of the lab and used freely by people at home, all while still being studied and developed. How is the landscape of the experiment unsettled when an object of scientific inquiry and experimental development is also lived-with, a fixture of everyday life?

Megan Alexander, Elizabeth Jacob-Files, Nan Ding, Ida Vandsøe Madsen, Sarah Seddig, Margeaux Chavez, Alexandra Middleton

#### 4-340 Negotiating Uncertainty: Unsettling The Anthropology Of Religion, Morality, And Ethics

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

It is often remarked that we live in uncertain times. Even so, the anthropology of religion, morality, and ethics has often rested on an implicit assumption of certainty. Much current scholarship reflects an idea that "moral totalities" (Zigon 2014) exist in the world, and that individuals shape themselves as moral/ethical subjects in relation to broadly coherent normative traditions, which often entail a stable telos of the "good." This panel asks: how might the anthropology of religion, morality, and ethics be transformed by greater attentiveness to and engagement with uncertainty? In doing so, the papers in this panel not only explore uncertainty as a constitutive feature of human experience, but as an unavoidable element of ethnographic research, and moreover as a "legitimate ethnographic object" (Stevenson 2014) that can provide important insights for the development of anthropological theory. With this in mind, the papers in this panel bring literature from the anthropology of religion, morality, and ethics into conversation with recent scholarship on how people live in and manage emergent, unpredictable, and indeterminate worlds. The papers broadly approach moral worlds as emergent, relational processes, foregrounding moments and experiences of ambiguity, hesitation, contradiction, and contingency. The papers attend specifically to the generative role of uncertainty in ethical and religious life and in the practice of anthropology, exploring: how people shape themselves as ethical subjects in contexts of social, material, and ontological uncertainty; how people encounter and understand the limits of their own agency and/or knowledge; and how people enact and manage relationships, with other humans, and with other-than-human agencies and beings, including the divine. The papers in this panel approach uncertainty not as a problem to be definitely resolved, but as an opening toward dynamic and creative ways of being in moral and material worlds that are always in a process of becoming.

Emily Ibrahim, Calynn Dowler, Catherine Bolten, Annika Schmeding, Brinton Ahlin, Henrik Vigh

#### 4-350 On Indigenous Peoples' Terms: Unsettling Landscapes Through Remapping Practices

Oral Presentation Session (In-Person) Invited Session

Association of Indigenous Anthropologists

02:00 PM to 03:45 PM

Unsettling Landscapes begins with the reality that Indigenous peoples of Native North America (United States) are left with less than 2.3% of land. However, in turning the narrative, the Land Back movement calls to put Indigenous Lands back into Indigenous hands, while dismantling settler-colonial institutions of knowledge. Land Back insists on returning to Indigenous protocols, language preservation & traditions, food sovereignty, and stewardship over Indigenous land as foundational to any process claiming to unsettle. Anthropology as an institution of knowledge is entangled in regimes of ongoing settler colonialism calls to move towards decolonizing the discipline by reimagining the ways to engage with the communities we work with. (Gupta, 2021; Deloria, 1964).

(Re)Mapping practices on the terms of Indigenous peoples begins through the relationships of Indigenous experiences that have unsettled and refused settler-colonial technologies employed to

dispossess and eliminate Indigenous peoples from their lands. By foregrounding Indigenous methodologies at the intersections of art and technology, this panel centers the life-affirming Indigenous protocols that have always refused the unconsented emplacement of settler epistemologies and ontologies on Indigenous lands.

Our panel centers Indigenous methodologies to the study of Anthropology for the purpose to reimagining a discipline accountable to Indigenous communities and lands. We echo Faye Harrison's (1991) vision of a liberated Anthropology is rooted in Indigenous theory and to empower the communities we work with.

To join in the call by Gupta (2021), McGranahan & Rizvi (2016) who frames Decolonizing Anthropology as a project to rethink epistemology, methodology, community and political commitments. As a collective, we discuss how Indigenous methodologies resist settler colonial logics of elimination on the terms of Indigenous peoples through interdisciplinary arts, curation, and digital cartographies. Artistic methods include the creations of art, place-name curations, (Re)mapping, Rez Metal, choreography, and contemporary forms of Digital-Visual Counter-Cartographies and Technologies that contribute to dismantling colonial ideologies of place.

As a collective, we ask the following questions:

How do Indigenous methodologies dismantle and unsettle settler imaginaries? How have Indigenous peoples' always refused the epistemic violence imposed by settler knowledge frameworks (L Simpson, 2017; Deloria and Lytle, 2004) ?

How might Anthropology and other settler knowledge frameworks be held accountable for their active enrollment in the dispossession of Indigenous peoples' lands?

What forms of relationality are rendered visible through Indigenous curations and performances and practices?

How do Indigenous methodologies refuse the settler-spatial categories of urban and reservation?

Viki Eagle, Jean Dennison, Clementine Bordeaux, Issac Rivera, Haliehana Stepetin, Yoli Ngandali

[4-355 Precarity And Hope In The Tourism Landscape Part 2 \(Anthropology Of Tourism Interest Group\)](#)

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Tourism can be envisioned as a series of shifting landscapes—imaginary, cultural, and natural (Salazar and Graburn 2014 and Yamahsita 2003, and Coleman and Crang 2002). Incorporating economic, political, and cultural features at sites of encounter within physical and virtual spaces, the tourism landscape is precarious, replete with uncertainty and tension. Often perceived through a negative lens, this unpredictability tends to be viewed as unsettling, disruptive, and destructive. A persistent feature of tourism development, volatility has been exacerbated by climate change, the COVID-19 pandemic, and violent political conflict. Precarity in the tourism landscape impacts tourists, tourism providers and local communities. Economic precarity, for example, can limit tourists' opportunities to travel and often creates persistent insecurities for tourism providers. Health precarity, concern about contracting or

spreading disease, is particularly salient in the context of the current global pandemic in addition to other health risks. Tourism is also implicated in ecological precarity and environmental degradation, such as concerns about the overuse non-renewable resources in travel and the impact that visitors have on the physical landscape. Both tourists and tourism workers also face precarities of mobility, restrictions on travel and inherent economic and social risks of migrating in the hopes of employment in tourism. Tourism also highlights the precarity of cultural identity, the potential for cultural loss or change, as traditions transform within the context of tourism.

But precarity does not necessarily result in vulnerability, insecurity, and disparity. Uncertainty in the landscape can be a productive space that allows for innovation and growth. It can challenge boundaries, allow for positive transformations and provide the potential for hope. The prospects of culturally, economically, and environmentally sustainable tourism, cast a positive light on the landscape. The potential for infrastructure development that allows for tourism expansion and can also benefit local communities. The transformation of cultural practices into touristic experiences is a potential impetus for cultural preservation. Mobility also carries the potential for economic opportunity and individual growth.

This is the second part of a panel organized by the Anthropology of Tourism Interest Group. As whole, the panel proposes a nuanced framework for investigating aspects of precarity that moves beyond static conceptions of uncertainty as dangerous or damaging. It poses the question: How does precarity manifest within the tourism landscape? How does this uncertainty constrain tourism development and participants while simultaneously providing a catalyst for productivity? Part 1 of the panel, which will be included in the Annual meeting program as the ATIG invited panel, addressed these questions with a focus on precarity and hope in the physical landscapes of touristic production addressing issues of climate change, infrastructure development, and sustainability with some discussion of heritage and mobility. Part 2 of the panel expands on the precarities of economics, health, mobility and cultural identity with a focus that moves beyond the natural landscape into cultural and ideological terrains with special attention to migration and performance.

Celia Tuchman-Rosta, Antje Gunsenheimer, Joe Quick, Lawrence Ramirez, Elizabeth Melville, Michael Di Giovine, Adam Kaul

#### 4-360 Producing Power And Participation: Papers In Honor Of Don Brenneis Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

In 1984, Don Brenneis and Fred Myers edited a seminal volume, *Dangerous Words: Language and Politics in the Pacific* whose interventions still resonate. Brenneis and Myers pointed out that political arenas are achievements, not already established categories, and are achieved through patterned circulation of language, relations, and social forms (1984: 11). With a focus on language and social organization, they insisted that not all forms of egalitarianism are the same, nor is a context geared towards fashioning egalitarianism producing egalitarianism for all participants. Similarly with hierarchy – not all contexts produce that specific form of hierarchy in the same way for all participants. This panel explores how people create contexts in which certain interactions can take place, in which various forms of egalitarianism and forms of hierarchy can be represented and enacted. The questions anthropologists used to ask about power is now increasingly being asked about participation. Thus the panel explores: how do people produce the many mechanisms that make power and participation



possible? When and by whom are these mechanisms understood as political? What are the consequences of viewing them as political or apolitical? And in the act of crafting these mechanisms, what opportunities for conflict emerge, and to what degree do these opportunities remain once the mechanisms are stably established to make power and participation possible?

Ilana Gershon, Heath Cabot, Alex Pillen, Bregje van Eekelen, Dan Segal

#### 4-365 Relations In Multispecies Ecologies

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: This paper is based on a larger project, entitled, 'Keeping Company: An anthropology of being in relation'. It expands the horizon over which understandings of the self and non-self/other in relation are engaged.

Paper 2: The central argument of this paper is that the unsettling and settling modes of anthropological research exist in a productive tension. On one hand, critical interrogation resulting in discomfort may erode established power structures or challenge normative ways of thinking and acting.

Paper 3: Migratory shorebirds in the East Asian Australasian Flyway (EAAF) unsettle human notions of scale. Their annual migrations between Siberian breeding grounds and Australasian wintering grounds transcend cultural, linguistic, and political boundaries.

Paper 4: This paper presents the case of Sicilian oliviculture to unsettle a landscape, and a people, too often considered timeless and unchanging. In a context of historically entrenched economic underdevelopment and environmental ruination exacerbated by climate change, a discussion of life and liveliness troubles a simplistic focus on impossibility and apocalypse.

Paper 5: This paper is a preliminary analysis of ethnographic interviews and site visits conducted in 2021 with U.S. rural farmers in processes of transition. These previously conventional, white farmers from multigenerational farming families live in conservative rural areas and have come to think about topics such as climate change, environmental degradation, racial justice, and labor as related to their farming practices through efforts to "get out" of industrial agricultural and transition toward "sustainable" or "regenerative" farming.

Paper 6: In recent years, surveillance technologies have entered into the arena of lemur conservation. With drones, camera traps, and other remote sensing technologies, ecologists and conservationists can now obtain more data regarding endangered species' numbers, habits, and movement.

Amanda Hilton, Amanda Kearney, Daniel Sosna, Francis Commerçon, Sydney Giacalone, Quinn Georgic

#### 4-370 Security From The South

Roundtable / Town Hall (In-Person)

Association for Feminist Anthropology

02:00 PM to 03:45 PM

This roundtable adopts “security from the south” as a method and as an analytic, questioning whether it is possible to speak of one overarching set of politics, practices, and ideas that constitute security regimes today. In tracing the colonial continuities, the imperial geographies, and the forms of difference through which people become subjects of, resist, and shore up security regimes, we propose a pluriversal lens onto a world in which ‘security’ appears beguilingly universal. Adopting a transnational feminist approach, the conversation will aim to capture the fluidity between supposedly separate scales (e.g. North/South, intimate/global, etc.) at which religion, gender, and race operates in contemporary security regimes. Thinking across time and space allows for consideration of the ways in which U.S. empire has shaped practices elsewhere, but not in isolation, not without tension, and not without links to other empires. Security from the South thus encompasses imperial “war on terror” projects, but has a before and after to such projects, as security regimes across the Global South are enmeshed in longer histories of colonialism and racisms, religion, and gender/sexuality.

Samar Al-Bulushi, Sahana Ghosh, Inderpal Grewal, Negar Razavi, Deborah Thomas, Madiha Tahir, Hayal Akarsu, Narges Bajoghli

#### 4-375 Sounding Foreign: Colonial Languages, Indigenous Landscapes, And Unsettling Ironies

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

02:00 PM to 03:45 PM

In this opening year of the International Decade of Indigenous languages (IDIL 2022-2032) we are witnessing greater interest in the “preservation, revitalization and support” of the world’s Indigenous languages. The last two years of the pandemic have revealed the uneven health risks the virus has inflicted on the world’s populations. In the United States, Native Americans between ages 40 and 65 suffered a mortality rate of 1 in 240, whereas the rates endured by Hispanic people is 1 in 390, 1 in 480 in Black people, and 1 in 1,300 for White and Asian people (Achenbach 2022). COVID is a devastating threat to Native American lives as well as Native American languages (Archambault 2021). In this moment we witness efforts to recognize Indigenous peoples through public displays of land acknowledgements and land back initiatives. As isolated events they seem contained in separate domains of public imagination. Yet, in the context of settler colonialism, colonial languages dominating Indigenous languages in traditional and ancestral lands reveal deeply unsettling ironies.

What are the crucial “unsettling ironies” that have played out historically and in the present? Colonial linguistic hegemonies erupt into chronotopic breaches for the unsettling of landscape, both in the violent sense of removing populations from their ancestral landscapes as well as through the experiential uncertainty and cultural deracination built into colonial occupation. Examples include: the forcible re-inscription of landscape (including erasures) and the counter-assertions of indigenous linguistic landscapes (remediations); shifting performatives that have new power to make, remake, or unmake the significance of landscapes; new language ideologies that work to root or unroot linguistic communities from specific landscapes; and contested forms of the spatial and temporal indexicality that orient linguistic practices. In all such cases, the stakes are heightened when the landscapes in question overlap with sacred geographies. Ironically, it often falls to the original Indigenous communities to assert truth-claims re-linking their languages with these unsettled landscapes.

Our presentations address a range of such relationships among indigenous language, landscape, and the unsettlements of settler colonialism. Tavárez examines how a collaboration between Nahua intellectuals and Franciscans produced a new discourse that projected the virtues of Christian wisdom and prudence onto the landscape of Nahua bodies. Romero shows how missionaries and their Mayan collaborators reinscribed Christian sacred landscapes in the discursive form of Maya migration histories, thus unsettling and resettling both Maya and Christian relationships between narrative and place. Nevins explores the global dynamics intersecting with the diverse, multilingual (indigenous and international) linguistic landscape of post-gold rush California. Bender and Belt show that the translation of the Christian Bible into Cherokee in the mid-19th century served to loosen the indexical connections between sacred language and the very specific landscape of the Cherokee homeland in a way that semiotically supported the Cherokee removal. Finally, Teuton brings us into the present day, arguing for the importance of the reassertion of decolonizing Cherokee narrative practices that link language and landscape.

Margaret Bender, Sergio Romero, M. Eleanor Nevins, David Tavarez, Christopher Teuton, Bernard Perley, Sean O'Neill

#### 4-380 Sustainability Of Global Rangelands: Significance For The Un International Year Of Rangelands And Pa

Oral Presentation Session (In-Person)

Anthropology and Environment Society

02:00 PM to 03:45 PM

On March 15, 2022, the United Nations General Assembly (UNGA) in New York unanimously

declared 2026 the International Year of Rangelands & Pastoralists (IYRP)

(<https://undocs.org/en/A/76/L.36>). This final approval is the culmination of an IYRP movement that grew over several years to become a global coalition of over 300 pastoralist and supporting organizations, including the American Anthropological Association ([www.iyrp.info](http://www.iyrp.info)). The UN IYRP charts a course for the worldwide recognition and attention that pastoralists and rangelands deserve and to recognize how rangelands and pastoralists contribute to the world's cultures, economies, and environmental health through 12 global themes (<https://iyrp.info/12-iyrp-global-themes-graphic-and-text>). The IYRP resolution is vital for addressing global biodiversity, climate change, and socio-economic issues. It recognizes that pastoralism is a dynamic and transformative livelihood linked to diverse

ecosystems, cultures, identities, and traditional knowledge. It affirms that healthy rangelands are vital for contributing to economic growth, resilient livelihoods, and pastoralism's sustainable development.

This session will contribute to the support of the IYRP with a focus on Theme 12: Sustainability. This is a futurist outlook where we ask the question where will pastoralism and rangelands be in the years to come? What transformations are occurring in rangelands and among pastoralists? Do they lead towards more sustainable futures? We provide diverse perspectives from across the globe, and we intend for this to be the first in a series of AAA sessions recognizing the IYRP.

Global rangelands cover more of Earth's land surface than any other land type, support millions of pastoralists, and account for half of the world's livestock. A large proportion of rangelands are not altered significantly by livestock grazing. Plant biodiversity is high, and some rangelands hold the last remaining large populations of charismatic megafauna. However, climate change and socio-economic drivers are rapidly altering some of these social-ecological systems with the potential to increase vulnerability. Management of these tightly coupled systems involving food, water, and energy are becoming increasingly sensitive to anthropogenic disturbances from direct and indirect actions, compounded by climatic perturbations, contributing to habitat decline and fragmentation.

Further, rangeland peoples are often politically remote, economically marginalized, and have limited access to markets, information, and services. Formal institutions such as finances, credit, and insurance are often underdeveloped, with land and water resources frequently vulnerable and unequally allocated. There is an urgent need to raise awareness on the challenging future of pastoralists' livestock production systems and the rangelands they depend on – multi-faceted challenges that include access to health and education services, access to economic inputs and markets, land-tenure security, conflict resolution, and investment in rangeland ecosystem improvement. This session will contribute to the support of the IYRP with perspectives from different parts of the world.

Kathleen Galvin, Ivy Pike, Peter Little, Daniel Murphy, Huatse Gyal, Masresha Taye, Tadesse Jasmine Bruno, Natasha Maru

#### 4-385 [The Afterlives Of Words: Unsettling Language, De-Settling The Senses](#) Oral Presentation Session (In-Person)

Society for Visual Anthropology

02:00 PM to 03:45 PM

Oral interviews and written records are often taken as valid and immanent source material that claim to accurately describe culture. Recorded at face value, words define events, people and places. In real life, beyond publishing and editing conventions, spoken words are often elusive, and their exact meaning depends as much on the source, as on the immediate context they are uttered in. They feel concrete and tangible, and yet they are ephemeral, fleeting moments. Words and language can be meticulously collected, indexed, analyzed and synthesized. Sensory and art-inspired approaches to anthropology, archaeology and history draw attention to the after-life of spoken language; often detecting its traces, ruins, debris, hum, pauses or absence. This panel-performance recognizes the limitations of language in evoking experience, highlighting possibilities for a generative repurposing and reevaluation of the uneasy relation between oral history and embodied modes of knowing and sensing experience.

What happens when words collide with other modes of being, expression or interaction in the world, human or non-human?

What does silence tell us about the words that were previously uttered, or that never got to be spoken?

Where and how can image, sound or embodied performance sense language breakdowns or events, places and people that can't be evoked otherwise?

What kinds of muted or histories present in the blind spot of description can sensory ethnography or visual anthropology detect?

How does language reverberate in material culture, and can methods from the arts and humanities help recuperate those echoes?

Presenters go beyond and beneath descriptions of people, places and events, and address these questions through mixed practices that reflect with the world, history and words, as they are encountered and experienced, complicating notions of "the real" as tangible, immediate and readily available.

Toma Peiu, Martin Saxer, Che Applewhaite, Patricia Markert, Anya Yermakova, Craig Campbell, Fiona McDonald

#### 4-390 The Other Sides Of The Border

Roundtable / Town Hall (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Our roundtable will explore what we call the "other sides of the border," highlighting the experiences of migrants who fall between the cracks of citizenship categories, remain in the shadows of the immigration system, or return (or are returned) to their countries of origin. Building on and troubling the major analytical frameworks that have been used to theorize the border, we want to consider how the embodied experiences of those on the "other sides" (e.g., women, queer subjects, deportees) can be used to reconceptualize our understandings and critiques of the border.

In anthropological studies of migration, the border usually figures as a space that migrants traverse in their journeys to a new country. In this roundtable, we will reconceptualize the border as not merely a static physical space that migrants pass through, but as a dynamic state of being that migrants inhabit as they cross legal and social structures of nationhood. The other sides of the border focus on these shadows, highlighting the varying spatial and temporal representations that embody contradictions, nuances, and non-linear frameworks (for example, multiple failed crossings or returns). Putting the focus on the "other sides" of the border and the shadows it produces allows us to foreground the persons and pathways often left out of ethnographic studies of migration, such as: deportees returning to the now foreign homeland, and communities of women that span both sides of the border.

On the other sides of the border, we seek to include experiences of joy and trauma, hope and despair, collectivism and individualism, resilience and suffering, and defiance and acquiescence as migrants inhabit and cross border spaces. Inspired by the work of scholars who have called for including voices from the other sides of the border (Brady 2000; 2002; Boehm 2016; 2012; Gonzalez 2020) we ask: How do people whose lives are treated as expendable or invisible affirm themselves against the discrimination and abuse they confront? How do they negotiate their own border identity within their communities? Who is left out of the border space and why?

Natasha Swiderski, Yana Stainova, Chelsey Kivland, Julie Kleinman, Andrea Allen, Maria Sonevitsky, Deborah Boehm

#### 4-395 Unsettled And Unsettling Tourist Landscapes Of Timor-Leste (Atig)

Oral Presentation Session (In-Person)

Interest Group

02:00 PM to 03:45 PM

\*For submission to the Anthropology of Tourism Interest Group\*

In the light of declining oil and gas revenues and increased calls for economic diversification, tourism is being held up as Timor-Leste's great promise for the future. Since 2015, the government of Timor-Leste and international partners such as USAID have begun to lay the foundations for the development of tourism in the hope that it will attract foreign investments and create employment opportunities in the new nation. Yet, there is little consensus among stakeholders as to what forms tourism should take. Drawing on familiar examples from neighbouring Indonesia, some imagine a modernist landscape of high-rise beachside resorts replete with golf courses and infinity pools, while others look to eco-friendly sustainable models of tourism that capitalise on the idea of 'undiscovered' landscapes and 'pristine' seascapes. These contested visions for tourism reflect, in part, past and present engagements with the tourist 'other', from sun-baked Aussies who visited then Portuguese-Timor in the 1960s, to activist tourists during the latter years of the Indonesian occupation, and more recently, to resident humanitarian and development 'expat' tourists. However, they also reveal larger internal struggles over national identity and development that have emerged since independence, exposing intergenerational, social, economic, and political cleavages. Despite the expectations surrounding tourism in Timor-Leste and the tensions these reveal, the topic has received scant scholarly attention. This panel mobilises anthropological approaches to tourism to explore pressing issues that have dominated public and scholarly discourse in Timor-Leste since independence, including questions of identity, representation, development, inequality, gender, reconciliation, and solidarity. It also seeks to contribute to the broader scholarship on tourism in post-conflict and post-colonial contexts, exposing the unsettled and unsettling futures of tourism in the post-pandemic world.

Amy Rothschild, Susanna Barnes, Gabe Tusinski, Kelly Silva, Ana Carolinade, Oliveira Maria Luíza Vietes, Noel Salazar, Christopher Lundry

#### 4-415 Unsettling Place And Time Through Stories

Oral Presentation Session (In-Person)

Society for Humanistic Anthropology

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: Our nations and worldviews are overwhelmingly land-based and consequently oceans escape our modern consciousness, even though oceans comprise some 70% of the surface area of the earth and are essential to human existence. To shed light on human relationships that exist upon, around, and across the seemingly unsettled environment of the sea, I draw from my own autoethnographic account

of sailing across the Pacific Ocean as one of two crewmembers aboard the 47' offshore sailing vessel Larabeck.

Paper 2: This paper starts with the premise that landscapes are palimpsests. Civil War-era national parks in the United States are positioned as participants in a national discourse but also as place-markers in a region defined in relation to a contested past.

Paper 3: This paper will discuss the settling and unsettling landscapes of Italian anthropologist Ernesto de Martino's posthumous volume, *The End of the World* [forthcoming in English, U. Chicago Press 2023], a work that is indeed unsettling on many levels, and yet holds out hope for the role of anthropology. De Martino was well aware that the planned title of his last book, *La fine del mondo*, would be provocative. Tempering the title's impact, de Martino added the subtitle, "A Contribution to the Analysis of Cultural Apocalypses": here he does not use the term "apocalypse" in a merely negative sense as cataclysmic destruction, but also as it is employed by historians of religion to refer to visions of better times to come.

Paper 4: In 2019, the Mosco River in Chilean Patagonia flooded. Locals explained to me that it wasn't water, but sediment that caused the flooding. In this paper I use the geological process of sedimentation as a metaphor and motif to explore the ways in which the river became the domain of engineering and government "experts" associated with central Chilean university learning.

Paper 5: Part ethnographic reflection, part queer/trans performance (Muñoz, 2019), I share stories of queer/trans tweens and their families in rural, Appalachian Pennsylvania. I do this to hold the incommensurabilities of their anti-genderqueer, White supremacist Appalachian landscapes alongside their healing, hoped-for futures. Inspired by queer/trans storytelling traditions (e.g., Blaise & Taylor, 2012; Silin, 2017; Sullivan & Urraro, 2019), this presentation aims to illustrate our and other queer/trans families' stories of "coming out" in rural Appalachian communities.

Paper 6: Drawing from virtual fieldwork conducted during the COVID-19 pandemic, this presentation explores the intersection of virtual methods and place-based ethnography, focusing specifically on social media as an opaque zone of mediation between site(s), content, researcher(s), and interlocutor(s). In doing so, it draws a distinction between virtual ethnography as an ethnographic examination of virtual social worlds and virtual methods of ethnography, which may or may not concentrate on a virtual site.

Sharon Graf, William Leggett, Dorothy Louise Zinn, Page McClean, Bonnie Richardson, Hope St. John

#### [4-420 Unsettling Queer Asia](#)

Oral Presentation Session (In-Person) Invited Session

Association for Queer Anthropology

02:00 PM to 03:45 PM

In recent years, queer studies scholars of Asia have both cautioned against Western-centric imaginings of queerness in Asia and proposed an approach that centralizes connections and flows within the region. These attempts to reorient queer studies double as a fundamental unsettling of the area studies model, querying the very foundations of knowledge production. By foregrounding lived experiences, moreover, ethnographic analyses refuse a singular location or angle of vision, instead following the transnational pathways queerness takes through Asia and acknowledging that lived experience is often contradictory. In short, ethnography enables us to “deidealize” and “deexceptionalize” queerness (Amin 2016) through fine-grained attention to daily life contexts defined by mobility.

Inspired by this year’s theme of “Unsettling Landscapes,” the panel interrogates how transnational movements of queer people and ideas unsettle localized iterations of family, law, space, and identity. We ask how transnationalism itself is a queer process that challenges knowledge formations, identitarian categories, and regulatory infrastructures (Luibheid 2005). If queerness, as Jasbir Puar (2007) argues, is best understood as an assemblage, then queer Asia assemblages shift and reshape along with transnational currents. To unsettle is to question the temporality of physical and ideological landscapes, to pay reverence to disconnections, to foreground disturbances. To unsettle queer Asia is to mobilize ethnography in attempts to deexceptionalize the queer experience by exposing cracks in the coherence of borders, institutions, and national spaces.

The panel engages in this unsettling practice through close attention to transnational flows within and beyond Asia. Kang interrogates the rise of Bangkok as a tourist and healthcare destination for gay men from primarily developed Asian countries seeking generic versions of Pre-Exposure Prophylaxis (PrEP). Their health quests foreground agency and pleasure-seeking amidst the contradictions generated by HIV prevention programs and expanding regimes of neoliberal healthcare. Gitzen focuses on the movement of refugee populations across Asia and the national panic sparked by the arrival of asylum-seeking Yemeni refugees in South Korea. He unpacks the unexpected convergence of South Korean queer activists and refugee support, interrogating the methodology of solidarity as a driving force for simultaneously domestic and transnational queer mobilizations. Friedman continues this concern with querying cross-border mobility by examining the vulnerabilities and recognition quests of transnational LGBT coparents in Taiwan denied legal rights and recognition under the country’s 2019 same-sex marriage law. Divided by national origins that stretch across Asia, these couples challenge heteronormative categories and legal regimes unable to account for transnational queer intimacies. Kam unsettles heteronormative models of emigration by asking what happens when queer women leave their homes, focusing on queer women seeking “exit” from Hong Kong due to increased political turbulence and mainland Chinese influence. Atienza concludes the panel by analyzing how gay Filipino men in Manila and Los Angeles engage regional and diasporic aesthetics and cultural forms as they construct themselves as desirable subjects on digital media platforms, enacting mediated desires that refuse dominant formulations of space and time.

Sara Friedman, Dredge Kang, Timothy Gitzen, Lucetta Y. L. Kam, Paul Michael Leonardo Atienza, Ara Wilson

#### [4-425 Unsettling The Pacific Northwest: Latinx Activism, Resistance, And Intervention In Pandemic Times](#)

Roundtable / Town Hall (In-Person)



## Association of Latina and Latino Anthropologists

02:00 PM to 03:45 PM

This roundtable centers the work of activists within Latinx communities in the Pacific Northwest. It analyzes the power dynamics in this work, and thus is inherently concerned with the goals of equity, diversity, and inclusion. Participants will discuss their work, who they work with, and best practices and methods for mobilizing around issues such as food sovereignty, labor, immigration and healing in our communities. This roundtable will encourage discussion on classism, racism, homophobia, and gender exploitation and the ways it is entangled in activism and research in Latinx communities. Through this conversation, anthropologists stand to learn how to better support and accompany activists and community organizers in resistance and intervention strategies with the aim of unsettling oppressive structures.

Inspired by this year's theme of unsettling, this roundtable spotlights Latinx communities of color who form part of the essential labor force throughout the pandemic and yet remain largely invisible, working behind the scenes in service work, agricultural fields, and support services to ensure that our lives proceed "normally." In the Pacific Northwest, and specifically in Washington and Oregon, Latinx communities were disproportionately impacted by COVID. Yet, we don't often hear their stories or know much about how they have struggled because of the pandemic. The important role they have played in our economy has not diminished anti-immigrant sentiment, detentions, and deportations. The Tacoma Detention Center and its deplorable conditions serve as reminder of the precarious condition of Latinx migrant lives. COVID has produced an urgency to better understand what is happening, on the ground, and yet, our abilities to conduct research as anthropologists have also been slowed if not halted by the pandemic. At the same time, community organizers, cultural workers, and activists have been working on the ground to ensure the well-being of Latinx individuals and communities.

These circumstances compel us to contemplate our role as anthropologists as we work with communities that are directly impacted disproportionately by dehumanizing policies and ideologies. Participants in this panel will engage directly with some of the following questions: How has COVID impacted activism, research, and organizing? How can the work of activists and organizers help us think more strategically about ways to make our work relevant outside of academic circles? How do cultural workers contribute to unsettling research practices? How can we as anthropologists be better allies, especially under a pandemic? How can cultural workers, activists, and organizers help us unsettle the anthropological ivory tower? How do we privilege healing in our research, outreach, and teaching?

Lourdes Gutiérrez Nájera, Linda Sanchez, Martín Valadez Torres, Lola Velázquez, Roxana Pardo García, Ariana Ochoa Camacho, Sage Fairman, Devon Peña

## [4-435 Women, Transnational Kinship And Economic Sustainability As Resistance In Africa And The Diaspora](#)

Roundtable / Town Hall (In-Person)

Association of Black Anthropologists

02:00 PM to 03:45 PM

This roundtable explores the integral role(s) of African and Afro-descendent women in fostering economic development, sustainability, and kinship through local informal economies, social entrepreneurship, and transnational socioeconomic networks. While the agency of Afro-women is often obscured by the intersections of racism, sexism, classism and other forms of structural violence and inequality, Black women have always and continue to be the central procurators of resistance in Africa and the Diaspora (Crenshaw 1991; Davis 1983, 1989). Johnetta B. Cole asserts that Black women are “expected to find solutions ‘to many of the problems we face today’ because of their ability ‘to see out of their Blackness, out of their womanness, often out of their poverty, and sometimes out of their privilege’” (Harrison 2010, 90). This roundtable brings together a group of Afro-descendent women scholars who work in and with Black and African-descended communities in the U.S Southeast, Egypt, Mexico, and Colombia. Drawing on Harrison’s (2010) notions of “multiple-consciousness” and ethnography as “political capital” (95) we ask, how might we envision and enact anthropology in ways that support, amplify, and enhance the socioeconomic and political endeavors of our sisters beyond academia? How can we reimagine labor and sustainability in ways that decenter attachments between Afro-women and capitalist exploitation to focus instead on on-going labor that reproduces kinship and sustainability? Asserting that kinship acts as a “vehicle of racially transgressive practice” that produces “racialized geographies of imagination” (Nassy Brown 2006, 34, 76), we reconceptualize manifestations of Diaspora (Clarke 2010; Zeleza 2009). We explore the creative ways Afro-women enact transnational socioeconomic networks rooted in historical vessels of kinship that act outside of White neoliberal capitalist patriarchal systems. More specifically, the roundtable explores Afro-women’s entrepreneurship and participation in informal economies as a means for economic and social sustainability, as well as a mode of resistance to varied forms of structural and state-sponsored violence such as gentrification, displacement, segregation, government-imposed poverty, discrimination, genocide, anti-Black racism/anti-immigrant xenophobia, environmental exploitation, police brutality, political corruption, structural adjustment, civil war, disproportionate impacts of Covid-19, and narco-trafficking. We interrogate the social lives and significance of the things sold and exchanged and discuss the ways these exchanges shape affective forms of transnational Afro-kinship (Appadurai 1986; Bourdieu 1984; Miller et al. 1998; Thrift 2008; Appiah 2006; Ulysse 2007). As Afro-women scholars, we critically reflect on the simultaneity of sameness and difference of our experiences as diasporic subjects, and discuss the ways our praxis is shaped by Pan-African kinship ties (Hall 1997, 1990; Rahier, Hintzen, & Smith 2010; Gilroy 1993; Clarke 2010; Zeleza 2009).

Masonya Bennett, Marwa Ghazali, NaaKoshie Mills, Yirlehan Ramirez Murillo, Joel Julien

#### [4-635 A Contentious Legacy: Unsettling Anthropology'S Landscape To Build A Collaborative Discipline](#)

Oral Presentation Session (In-Person)

General Anthropology Division

02:00 PM to 03:45 PM

The legacy of anthropology is contentious. The discipline is currently being unsettled as anthropologists are transformed into co-creators with their collaborators instead of distant observers. Historically, anthropologists traveled to remote regions of the world to collect data and extract knowledge from or about the local population, both living and deceased. Assuming the role of ‘experts,’ anthropologists constructed narratives surrounding these communities, defining these groups’ identities and heritage in terms that often did not align with these groups’ perceptions of their communities, however they were defined.

Among the Indigenous populations of Guatemala and southern Mexico, for example, anthropologists and other scholars forged narratives that bound together linguistically and culturally diverse groups under the identity of Maya by emphasizing the groups' belonging and connections to their ancestors' illustrious past. The harm these narratives cause is that they have the power to erase the struggle of contemporary Indigenous groups by binding them to an identity that does not reflect their entanglement in complex local, regional, national, and international power constellations.

In November 2021, the president of the AAA, Akhil Gupta, addressed this legacy by acknowledging the discipline's exploitative nature and issuing an apology to Indigenous communities. Although a critical re-evaluation of anthropology has occurred throughout the discipline's storied past, his address calls for contemporary anthropologists to reimagine our roles as educators and researchers in the production of knowledge about the subjects of our anthropological inquiry and how we become a part of this narrative.

In this session, we take up the call of Gupta by extending this discussion to all subjects of anthropological inquiry to actively understand how we can create a collaborative anthropology. Our papers collectively seek to discuss how anthropologists can engage in collaborative research and to whom are anthropologists accountable. They also consider how our responsibilities as anthropologists vary across contexts, and how research narratives can be co-created with our collaborators. We further examine the impact of digital technology and how it may shape new colonial divides. From this discussion, we will explore new and reimagined landscapes and seek hope for the future of anthropology as a collaborative discipline that can transform both the anthropologist and the surrounding context.

The first paper in the session discusses the benefits of collaboration between anthropologists and Christian communities in the United States. The next two papers draw on research conducted in the Yucatán Peninsula of Mexico. The second paper examines how collaborative methods can be utilized to co-create narratives that empower Indigenous groups in the context of modernity. The third paper offers insight into concepts generated from community-engaged projects of self-representation and if collaborative research projects can help build a flexible approach to cultural landscapes and heritage. The fourth paper focuses on building partnerships with the Native Hawaiian community to build collaborative projects that reconstruct cultural landscapes on the West Coast of the Hawai'i Island. The final paper discusses a collaborative approach to pedagogy and anthropology in the classroom through open educational resources.

Crystal Sheedy, Christa Mylin, Maia Dedrick, Jessica Christie, Joseph Torres-González, Sarah Appelhans

#### [4-645 Ceramic Ecology Xxxv: Unsettling Landscapes](#)

Oral Presentation Session (In-Person)

Archaeology Division

02:00 PM to 03:45 PM

For 34 years, the Ceramic Ecology session at the American Anthropological Association has provided an open and supportive venue for the presentation of research and insight on all aspects of ceramic production, consumption, trade and their economic, political, social, aesthetic, cosmological, and phenomenological implications. 'Unsettling Landscapes' is this year's AAA theme, giving us a unique opportunity to push the boundaries of our research and reimagine ceramic studies to meet the

demands of the present moment; reflect on our responsibility in reckoning with disciplinary histories, harms, and possibilities; think about to whom are we giving evidence, toward what ends, and for whom are we writing. In this session, participants will approach these questions and will present new data on archaeological ceramics, methodological applications, and insights on the struggles of pottery communities in today's world.

Sandra Lopez Varela, Kostalena Michelaki, Charles C. Kolb, Joanne M. Mack, Genevieve Woodhead, Eleni Hasaki, Amy Hirshman, Anabel Ford, George J. Bey

#### 4-650 Circuits Of Gustatory Power

Oral Presentation Session (In-Person)

Society for the Anthropology of Food and Nutrition

02:00 PM to 03:45 PM

Abbreviated Abstracts:

Paper 1: Tea is a beverage that has long been taken to symbolize a key aspect of Chinese tradition and history. However, it is one of many beverages that are consumed in contemporary China, where in recent times knowledge of wine has come to stand for a much-desired cultural capital, associated with the West.

Paper 2: Food is often conceived of as a means of incorporating new migrants and offering cross-community connection. This work seeks to unsettle the notion of food as a tame avenue of migrant agency by examining the culinary violence wrought by consumer expectations on Latinx food in the American Midwest, especially in Columbus, Ohio.

Paper 3: This paper untangles the supply chain of Kenya's crayfish industry. Originally introduced to Kenya from the United States in the 1970s, Louisiana red swamp crayfish (*Procambarus clarkii*) are primarily consumed by the Chinese population in Kenya.

Paper 4: Why are French restaurants more expensive than Vietnamese restaurants? Who decides what is the difference between Southern Cuisine and Soul Food?

Paper 5: Bread is the staple food of low-income Moroccans and the most regular ingredient of everyday culture and food security despite a changing diet. Since centuries it constitutes the material and symbolic basis of the social contract between the Makhzen (literally granary; denotes the monarchy and its political allies) and its poor subjects, whereby the guarantee of cheaply available flour and bread assures the monarchy's legitimacy among the low-income urban population.

Christopher Laurent, Yingkun Hou, Andrew Mitchel, Amanda Kaminsky, Katharina Graf

#### 4-655 Cityscapes Of Precarity: Navigating Vulnerability And Possibility In Urban Life Oral Presentation Session (In-Person) Invited Session

Critical Urban Anthropology Association

02:00 PM to 03:45 PM

In a world wracked by a global pandemic, persistent and intensifying inequities, and a looming climate catastrophe, it is not surprising that precarity has been characterized as the condition of our time. While precarity is not unique to urban areas, the cityscapes of today are distinctly marked by topographies of precarity superimposed on the luxury and wealth of the few. Many urban residents are unable to access the social and economic resources they need to thrive—or even survive—in the same communities, forced to inhabit spaces between “just getting by” and “total calamity.” This is an experience that is often exacerbated by health, racial, and gender disparities, among other forms of intersectional precarity. As this panel will explore, today’s cities offer a unique context for considering the vulnerabilities and possibilities presented by precarity amidst an ever-growing concentration of diverse people, shifting social and economic relations, and the pervasiveness of urban disparities.

We invite presentations on contemporary forms of urban precarity from around the globe that speak to the range of ways people in cities live precariously, including but not limited to urban poverty and economic instability, homelessness, racial, gender, and other social categories, disease, chronic health, and disability, and other forms of precarious vulnerabilities. We also seek to include perspectives that flesh out and delineate the changing meanings of precarity, including how urban precarity may be productive of new modes of subjectivity, citizenship, and organizing. Drawing together papers from across the anthropological sub-fields and related disciplines, this panel will explore the ways that that precarity emerges from and is interwoven into city life, producing pervasive forms of vulnerability and instability, but also creative possibilities for mobilization and collective change.

Austin Duncan, Sarah Renkert, Rachel Rosenbaum, Elizabeth Eklund, Mario Morales

#### 4-765 Potential (Self)-Regulation And The Delta-8 Industry: A Mixed-Method Netnographic Analysis Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Dr. Doug Henry, University of North Texas

Spurred by a confluence of events including the federal legalization of hemp under the 2018 Farm Bill, the subsequent glut of hemp biomass, and a novel method to convert CBD (cannabidiol) into  $\Delta^8$ -THC (delta-8-THC, “D8”) discovered in the mid-aughts, hemp-derived psychoactive cannabinoids like delta-8, delta-0, and delta-10 have become the fastest growing segment of the consumer hemp market. Products containing novel and minor cannabinoids like delta-8 can be ingested, vaped, smoked, or applied topically, and the extracts and isolates are added to a wide range of products from pre-rolls to gummies, energy drinks and familiar-looking junk food. As federal regulators scramble to clarify the “spirit” of the 2018 Farm Bill, states have adopted a patchwork of legal and regulatory approaches

ranging from laissez-faire to full prohibition. Some states have incorporated delta-8 into established cannabis regulatory schemes, while others such as Texas have no such control mechanisms in place; delta-8 products continue to be sold in gas stations, convenience stores, smoke shops, mobile dispensaries, online retail, and more.

As long as they contain no more than 0.3%  $\Delta^9$ -THC (delta-9-THC, "D9") on a dry-weight basis —the limit under federal law— delta-8 and other cannabinoid products remain legal. Cannabis consumer advocates, regulatory agencies, and industry-sponsored studies, however, have shown this standard to be problematic. CBD Oracle, e.g., recently found that many off-the-shelf  $\Delta^8$  products tested at independent, third-party laboratories greatly exceeded legal delta-9 concentrations, data presented on Certificates of Analysis (COAs) were often inconsistent if not fraudulent, and only two-thirds of companies performed substantial age verification at point-of-sale. The FDA has also voiced concerns over potentially toxic residual chemicals left behind after the manufacturing process. This recalls the 2018-2019 EVALI epidemic in which black-market delta-9 cartridges containing an ad-hoc diluent, Vitamin-E Acetate, led to the hospitalization of 2,807 people and 68 deaths nationwide.

Faced with the threat of statewide bans and fearing consumer backlash, industry advocates and representatives have begun deliberating the possibility for self-regulation. These discussions take place primarily online, both on industry websites and forums such as Reddit. To assess the kind of self-regulation being proposed, we employed a combination of netnographic methods and programmatic web scraping to collect and analyze the evolving discussions. Following Barry and Hardon, we highlight the ways that  $\Delta^8$ -THC and other 'novel' cannabinoids become "informed materials," "enriched" through policy, laboratory practices, discourses, and data "journeys" even before they are consumed. We attend to industry tensions and stress points such an analysis reveals, and the quandaries they present for delta-8 insiders, consumers, and consumer health advocates wanting to ensure the safe supply of product.

Kelly Partin

#### 4-770 The Temporal Experience Of Continuous Glucose Monitoring Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

The temporal experience of continuous glucose monitoring:

Past, present, and future dimensions in the adoption of novel health technologies

Scholars such as Ajana (2018) have pointed to the fact that metrics, data and numbers have expanded to cover almost every domain of everyday life so that we now live in a 'metric culture', and, as Oxlund has shown us, people with diabetes represent one of the more striking examples of individuals who are 'living by numbers' (2012). Health technologies are increasingly part of the day-to-day self-care for people living with diabetes. In turn, the introduction of new technologies transforms everyday life for people with diabetes. Self-monitoring is dependent on the person using it and creates new forms of reflexive work by providing access to 'real time' data to inform actions. A potential corollary effect is that technologies may foster new temporal regimes (Mathieu-Fritz & Guillot 2017). Based on 12 months fieldwork with 20 people with type 2 diabetes, I explore the temporal experience of living with continuous glucose monitoring. Through a focus on time, I show how continuous glucose monitoring becomes part of peoples' biographies, capturing the ways in which the technology structures the being

here-and-now, influencing possibilities, hopes and imaginings of the future, and is at the same time bound up with embodied past experiences with everyday life technologies. I argue that paying attention to the coinciding temporalities of living with continuous glucose monitoring reveals how people's biographies shapes the adoption of technology in various ways, in turn suggesting uneven possibilities for people with diabetes.

Ajana B (ed.). (2018). *Metric culture: Ontologies of self-tracking practices*. First edition. Bingley: Emerald Publishing Limited.

Mathieu-Fritz A., Guillot C. & Crisp J. (2017). Diabetes self-monitoring devices and transformations in "patient work": New forms of temporality, reflexivity and self-knowledge relating to the experience of chronic illness. *Revue d'anthropologie des connaissances*, 11(4) k-ao.

Oxlund, B. (2012). Living by numbers the dynamic interplay of asymptomatic Conditions and low cost measurement technologies in the cases of two women in the danish provinces. *Suomen Antropologi*. 37(3)42-56.

Astrid Schultz

#### 4-775 Who Is Recommending Placenta Consumption?: A Survey Of Placentophagic Mothers

Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Julianne Paige, Daniel C. Benyshek, Sharon M. Young, Jodi Selander, Alison Cantor

Maternal postpartum consumption of the placenta, or 'afterbirth,' known as placentophagy, is ubiquitous among terrestrial mammals, but an extremely rare occurrence in human populations. In the 1970s, however, human maternal placentophagy was first reported occurring in home birth settings in the US and has since emerged as an 'alternative' maternal health-seeking practice in some high-income countries (esp. US, Canada, UK) due to its purported therapeutic benefits for postpartum individuals. Advocates for placentophagy claim the practice improves postpartum mood, increases lactation, lessens fatigue, and accelerates post-birth physical recovery. To date, scientific studies have neither identified objectively measured clear health benefits nor health risks of the practice. In a secondary analysis of data from Selander and colleagues' survey of placentophagic individuals published in 2013, the current study investigates how and/or from whom mothers were learning about placentophagy. Mothers who marked encapsulation as their method of consumption (the most common method) on the survey were able to write in answers to three questions: (1) how did you hear about encapsulation, (2) if from the internet, write in where on the internet, and (3) if from another source, write in where and/or how you heard about it. The survey data collected from 189 women who had previously consumed their placenta postpartum revealed midwives and doulas were the most common recommenders and sources of information for these mothers. Investigating the sources of information and recommendations regarding placentophagy can further inform our understanding of the decision to engage in this practice.

Julianne Paige

## 4-780 Knowledge About Menstruation And Women'S Life Course: A Case Study Of The Abelam In Papua New Guinea Poster (In-Person)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

In recent years, menstrual hygiene management (MHM) has become an international development goal, and what kind of menstrual education should be provided is being examined. In this presentation, I will clarify what kind of menstrual education is provided in rural areas of Papua New Guinea, using the case of East Sepik Province. I will then discuss the relationship between knowledge about menstruation and women's life course.

The surveys were conducted in July 2015, September 2017, and March 2018 in Maprik and Wosera-Gawi districts, East Sepik Province, Papua New Guinea. The people living in the area are Abelam-speaking and have been engaged in slash-and-burn agriculture and starch collection from the sago palm. Avoidance of menstruation has developed around these agricultural activities. Women's life stages were divided into "premenstrual," "menstrual," and "postmenopausal" periods. The data presented here were collected through interviews with residents of village N in Maprik district and village K in Wosera-Gawi district, and a questionnaire survey conducted at primary schools attended by children in those villages.

In the villages, menstrual coping was originally taught by the upper generation, including mothers. In recent years, however, some children have learned how to cope with menstruation not only from their mothers but also from their older sisters, friends, and other women of the same generation. I can also point out a change in the quality of information. In the past, girls were taught not only how to cope with menstruation, but also about taboos and feminine norms during menstruation, and boys were taught how to treat women during menstruation. In recent years, however, education on menstruation has been given only to girls, and boys have not been given the knowledge of how to treat women during menstruation. Girls appear to have been conveyed a sense of shame about menstruation rather than the norms of womanhood.

At school, on the other hand, the subjects of menstruation were covered in the classes "Personal Development" and "Home Economics". These classes are regular subjects, taken by both men and women. In "Personal Development," the secondary sexual characteristics of the female body and menstruation were covered as biological knowledge, and in "Home Economics," students were taught that maintaining good body hygiene is the key to good health. Apart from these formal classes, informal "classes" were held exclusively for female students. In these "classes," the girls would learn how to deal with menstruation in a hygienic manner.

The change in the knowledge of menstruation as transmitted in the villages and the quality of the knowledge taught in the schools seem to have affected the life course of the women. In the past, women in the "menstrual period" were under taboo of menstruation, and men also had to avoid menstruation. Today, however, women's taboo of menstrual periods has weakened, and unwanted pregnancies have become a social problem. The case studies in this paper point out that the quality of knowledge about menstruation is related to women's life course and relationship with their partners; this perspective will be important when designing menstrual education in MHM projects.



Mariko Shinmot

#### 4-785 A Quantitative Analysis Of Maternal Smoking During Gestation And Congestive Heart Failure

Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Although preventable, congestive heart failure affects almost 6 million Americans a year and is the primary reason for hospitalization in patients experiencing heart failure in the United States, placing significant burdens on the healthcare system (Boorsma et al., 2020). Congestive heart failure is caused by the heart's inability to pump blood throughout the body and thus blood begins to build up and block the capillary walls. Coronary artery disease is the primary risk factor for congestive heart failure and includes several risk factors, such as: high levels of cholesterol and/or triglycerides in the blood, high blood pressure, poor diet, diabetes, smoking, stress, and/or being overweight or obese (Meijers and de Boer, 2019; Jackson et al., 2018).

A significant amount of research has highlighted the ways that maternal smoking during pregnancy impacts the long-term effects of the child's health into adulthood, such as cardiovascular and respiratory issues throughout life, higher systolic or diastolic blood pressure (BP), higher rates of obesity, psychological disorders, and asthma diagnoses (Center for Disease Control and Prevention [CDC], 2022; Banderali et al., 2015; Knopik, V., 2009). Maternal smoking during gestation has even been linked to mental and emotional disorders (Cheraghi and Salvi 2009; Oken, Levitan, and Gillman, 2008).

Although there has been significant research on both congestive heart failure and the impacts of maternal smoking during pregnancy on the health of the offspring in adulthood, there is a lack of data which correlates severe cardiovascular health issues to material smoking during gestation. Using quantitative data from the National Center for Health Statistic's National Health and Nutrition Examination Survey (NHANES), this project will examine the statistical relationship(s), if any, between congestive heart failure in adulthood and maternal smoking during gestation. In addition, this project will examine the relationship(s), if any, between congestive heart failure and socioeconomic variables. Specifically, this project asks: are you more likely to suffer from congestive heart failure as an adult if the mother smoked during pregnancy?

Rachel Kingsley

#### 4-790 Understanding Students' Quarantine And Self-Isolation Experiences During The Covid-19 Pandemic

Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

(Co-Presenters: Laura Heinemann, Alissa Jeffrey, and Anna Kotula)

When Creighton University decided to hold classes in-person during the 2021/2022 academic year, a system of COVID-19 monitoring and reporting was put in place, and about 900 undergraduate students

were quarantined or self-isolated at least once during the academic year because of exposure to or infection with the virus. They were invited to participate in an interdisciplinary study, led by faculty and students as well as staff from the Office of Student Health. The goal of the mixed methods study was to better understand the quarantine and self-isolation experiences of students in relation to sources of stress and systems of support. Interviews and group concept mapping were used to collect data, which were analyzed using the Grounded Theory approach and multivariate statistics. The results and findings are informing a discussion on institutional responses to health and other emergencies on campus and are helping the Office of Student Health to evaluate and improve services it provides to students. The study identified areas of profound change to students' daily lives and their coping responses. While the university worked to replicate aspects of everyday college life, students navigated disruptions in ways that frequently did not align with the university's focus. Drawing on Habermas' "communicative spaces", the researchers posit that universities' responses to emergencies are better aligned with students' coping strategies, and subsequently more effective, when they are created within organizational structures that allow all stakeholders to be heard equally.

Alexander Roedlach

#### 4-795 (Re)Making A Context-Relevant And Gender-Sensitive Mhm Programs In Latin America: Based On Case Stud

Poster (In-Person)

Society for Latin American and Caribbean Anthropology

02:00 PM to 03:45 PM

Recently, women's menstrual hygiene has caught attention as an international agenda. For instance, in Goal 6 (water and sanitation goal) of the Sustainable Development Goals (SDGs), it is indicated to pay "special attention to the needs of women and girls" to achieve access to adequate and equitable sanitation and hygiene for all(1). This implies necessities of support for the management of menstrual hygiene. The acronym MHM for Menstrual Hygiene Management has become widely known among development practitioners and the 28th of May was set as the day of MHM in 2014(2). MHM seems to be a subtle issue at a glance, but it is a big issue as it covers and is related to many issues such as education, reproductive health, gender and equality, water and sanitation, culture, and infrastructure (3). According to WaterAid, approximately 800 mil women have menstruation periods every day and one out of those women cannot use toilets during their menstruation periods, which is a reason for many girls in developing countries to be absent or leave from school education (4). Thus, this issue should be taken more seriously (5). However, menstruation is a domain not often talked about in local societies. Local realities such as culture related to menstruation vary among different societies. These aspects should be considered before a wide-scale intervention is undertaken by international development agencies.

In many Latin American countries, mainly due to religious and gender-related backgrounds, reproductive health education for teens including MHM has not been widely or officially provided through school education systems. Very few MHM education programs have been run in some South American countries. However, the contents of the program are not necessarily context-relevant and rather cooky-cutting, as far as observed. Besides, gender-based violence is concentrated and abortions are also prohibited in Latin American countries (6). Thus, gender and reproductive health rights are "threatened" and an effective but context-relevant MHM program could be a small but important breakthrough to change such situations.

This presentation aims at (re)making a context-relevant and gender-sensitive MHM programs in Latin America, through analyzing case studies in Nicaragua. First, the author explores socio-cultural and gender-specific contexts influencing MHM realities as well as analyzing current policies related to reproductive health, sanitation, and gender to analyze power relations among actors. Second, the results of anthropological research are shared that were conducted in Waspan City (an indigenous community located in RACN (Nicaragua North Caribbean Autonomous Region) between 2017-2019 to understand schoolgirls' realities related to MHM. Third, the author introduces the current MHM programs run by international agencies in Latin American countries to identify gaps and overlaps between local realities and international programs. Finally, the author tries to share ideas and alternatives for more cultural-relevant MHM approaches that could make a difference.

(1)<https://sustainabledevelopment.un.org/sdg6>

(2)<http://menstrualhygieneday.org>

(3)<http://menstrualhygieneday.org/materials/menstruationmatters/>

(4)<http://www.wateraid.org/jp/news/news/menstrualhygieneday>

(5)<http://www.wateraid.org/jp/news/news/menstrualhygieneday>

(6)Kunimoto, M. (2015). Women and Societies of Latin America in 21st Century. Shinhyoron Publication.

Mine Sato

#### 4-800 Investigating Current Policy Classification Of Diets As 'Normal' And 'Special' In School Cafeterias

Poster (In-Person)

Society for the Anthropology of Food and Nutrition

02:00 PM to 03:45 PM

U.S. schools serve lunch to almost 30 million students every day. Choosing what to put on these trays is a hotly debated topic. Through heavily regulated policies, the U.S. Department of Agriculture (USDA) has shaped what is considered a 'normal' or 'proper' meal pattern for school-aged children for decades.

These policies historically have followed ethno-biocentric beliefs and do not meet the needs of every student. When students have a dietary need outside of this normal framework, they are classified as having a special diet. The current policies establish systems of standards that can be classified as 'normal' and 'special,' which aligns with Wiley and Cullin's (2020) biological normalcy framework. My goal is to identify who and to what extent of students have needs that do not meet the traditional meal guidelines as well as ideologies attributed to special diets through a mixed-method approach - quantitative surveys and qualitative content analysis of interviews. Using fluid milk and peanuts special diets as examples, I hope to explore the intersection of policy, biology, and culture through food, so as to understand which students meet the threshold for being 'normal' and how different policies handle special diets. Since school meal payments are usually based on family income level, this further exacerbates the power imbalance between who controls what our children eat. Through this study, I hope to give space to families, who traditionally are left out of the special diets process.

Erin Hosein

#### 4-805 Using Ethnographic Approaches To Limit Obesity

Poster (In-Person)

Society for the Anthropology of Food and Nutrition

02:00 PM to 03:45 PM

We view disappointing outcomes when reviewing efforts that try to limit obesity, often with related health problems such as diabetes type 2. Programs focused on changing eating behavior often lack appreciation of the cultural practices prior to efforts to satisfy our appetite and cravings, even when rational decision-making tells us to abstain or be more moderate. Overpowering urges are fundamentally biological drives, stronger than any rationale and intentions to respond differently. This presentation reviews recent work on appetite and cravings from the disciplines of endocrinology and neurology to better understand what is frequently described as food addiction. I suggest that the cultural practices leading to addictive behaviors have been given less attention because limits on eating have been analyzed from the viewpoints of psychology and psychologically oriented public health programs. Instead, I propose ethnographic examination which uses rapid assessment techniques to detect the ways a household manages its relationship to food. With an awareness of the relevant cultural practices, a fruitful relationship may be established through collaboration with members of the household who are aware of the problems of obesity in their midst.

Andrew Gordon

#### 4-810 Are Wash-Related Stressors A Form Of Violence?

Poster (In-Person)

National Association of Student Anthropologists

02:00 PM to 03:45 PM

Evidence suggests that communities lacking access to water and water-related resources see higher rates of gender-based violence due to structural and environmental factors. In this poster, I will examine whether WASH-related (water, sanitation, and health) stressors can be interpreted as a form of gender-based violence. Specifically, I will present a preliminary analysis of qualitative data focused on water insecurity and gender-based violence collected in Indonesia and Peru in 2021 and 2022 through focus groups and stakeholder workshops. This data is supplemented by a literature review on WASH-related violence as it relates to women and children globally. Women and children face various forms of violence which are exacerbated due to water insecurity and lack of water-related resources including safe and sanitary latrines, clean water, nearby access, etc. For example, women and girls are forced to endure miles of travel to collect water from extremely distant sources for their household needs. This poses a major threat to overall health as increased strain and societal/familial pressures burden women to provide for their families while disregarding their own needs. I conclude that WASH-related violence is not only a result of environmental factors but structural and cultural pressures that continue to enable violence towards women. Understanding the various manifestations of violence in connection to problems with water is important as water stress increases with climate change and environmental degradation.

Aman Kothadia

#### 4-815 Transforming Genomics Research Through Community Engagement: A Case Study From French Polynesia

Poster (In-Person)

National Association for the Practice of Anthropology

02:00 PM to 03:45 PM

Many communities around the world are wary of genomics research, and for good reasons. All too often, researchers have failed to address local priorities and power inequities when designing and executing these studies. This poster highlights an example of a more accountable and collaborative approach to genomics research. Here, researchers involved in a study on the genetics of gout in French Polynesia consulted with participating communities on topics ranging from ethics and project design to return of results and benefit sharing. Drawing on ethnographic methods and principles of co-creation, the research team – which consisted of geneticists, applied anthropologists, community liaisons, and healthcare providers – carried out community engagement with a diverse range of stakeholders across French Polynesia. Ultimately, this case study highlights how, by unsettling the divides between academia and industry, and between the so-called “hard” and “soft” sciences, researchers can work together to ensure greater equity and justice for those participating in genomics studies.

Sarah LeBaron von Baeyer

#### 4-820 Unsettling The Great Plains: Native Americans And The 1837 Smallpox Epidemic

Poster (In-Person)

Society for the Anthropology of North America

02:00 PM to 03:45 PM

According to Russell Thornton’s “American Indian Holocaust and Survival: A Population History Since 1492” (1987), the smallpox epidemic of 1837 on the Upper Missouri River was “perhaps the most severe episode of any disease among North American Indians.” Current estimates are that 20,000 died within a short period of time, including an estimated 90 percent of the Mandan, two-thirds of the Blackfeet, 50 percent of the Arikara and Minnetaree, one-third of the Crow, and 25 percent of the Pawnee. Those numbers bring to mind the Black Death of the fourteenth century, which killed perhaps half of Europe’s population in the 14th century. But while the Black Death stands as a well-known component of medieval history, the 1837 smallpox epidemic remains largely unknown, in spite of the ways in which it totally unsettled the landscape of the Upper Missouri River less than two hundred years ago. The futures for both whites and Indians in the region of the Upper Missouri changed irreversibly.

It is now commonplace to hear that the effects of the coronavirus pandemic of 2020–2022 are “unprecedented,” bringing dramatic losses of human life worldwide by disrupting our social, economic, environmental, and technological landscapes. Yet, it pales in comparison to the 1837 smallpox epidemic. To take one example, the deaths of 37,000 people in Bulgaria (which has one of the highest rates of Covid deaths in the world) represent 0.6 percent of Bulgaria’s population of 6.1 million people. Clearly, our understanding of what may or may not be unprecedented has shifted dramatically over time.

This paper will explore how anthropologists and their research may better help place in perspective terms like unprecedented, devastation, and catastrophe. As the AAA Call for Proposals notes, “the current unsettling of landscapes [due to the coronavirus pandemic] brings with it an urgency that demands conversations which may elicit feelings of discomfort and disturbance, but may also stoke hope and determination.” By comparison, the 1837 smallpox epidemic seemed to eliminate hope and determination among the Native American communities affected. According to anthropologist W. Raymond Wood, quoted in a Smithsonian magazine article (May 2005), the culture of Native Americans on the Great Plains “was massively impoverished” by the smallpox epidemic, which “ravaged their economy, their arts, their social systems and their kinship systems.” Moreover, according to Wood, the epidemic “made settlement simpler for whites by reducing the number of Native Americans.”

That same Smithsonian magazine article observes that, as a result of the smallpox epidemic, “There are no full-blooded Mandan left.” Yet, there are Mandan descendants of those who survived the smallpox epidemic—just as there are survivors among the Blackfeet, Arikara, Minnetaree, Crow, and Pawnee. The voices from those communities—both historic and contemporary—will provide the foundation for this paper’s exploration of how the smallpox epidemic of 1837 unsettled those landscapes and communities and how anthropologists may help to amplify those voices.

James Deutsch

[4-825 "The Menace Of Procreation:" Forced Sterilization In The State Of Texas](#)  
Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Forced sterilization is a predominantly state-specific issue in the United States. In the state of Texas actions involving sterilization were introduced intermittently over a period of 150 years, occasionally by several prominent members of Texas history. This work examines archival materials documenting activism regarding sterilization efforts in order to reconstruct the state specific history. Through considering this history, the tripart legacy of retrograde punishment, governmental manipulation, and eugenics becomes clear. Today, the state utilizes forced sterilization in addition to forced pregnancy to implement paradoxical values concerning who is allowed to give birth while also inhibiting abortion. Considering Texas in regards to forced sterilization demonstrates the historical and anthropological importance of narratives that often go hidden but helped contribute to the legacy of eugenics in modern US society.

Kathleen Stansbury

[4-830 Covid-19 And Disruptions In Everyday Life For Caregivers Of Veterans With Complex Conditions](#)  
Poster (In-Person)

National Association for the Practice of Anthropology

02:00 PM to 03:45 PM

For persons supporting individuals with complex illnesses and conditions, the COVID-19 pandemic creates unique physical and relational uncertainties. Policies regarding physical distancing and the social construction of risk shape how people navigate their everyday lives and the landscape of supportive services and programs (e.g., adult day programs, respite care, routine in-person medical care). We conducted a mixed methods (surveys, interviews), five-sited study with 53 caregivers of U.S. military Veterans to identify how the pandemic impacted their lives and their recommendations for improving U.S. Veterans Health Administration (VA) systems of caregiver support. Survey data was descriptively analyzed and interview data was analyzed using rapid, matrix approaches.

In this poster, we focus on the themes of (1) disrupted life and (2) vigilance to explore the interruption and continuity of everyday life and relationships. Caregivers described a range of experiences, from an abrupt change in their everyday life (“all hell kind of broke loose”) to a slower, progressive (“drip, drip, drip”) process of difference. Changes included to routines (e.g., working remotely from home, adult day program closures, no hair cuts), relationships to people outside their households (e.g., cancelling get-togethers with friends, no/limited informal care support), and their Veterans’ conditions (e.g., deterioration of cognitive functioning with loss of routine anchors, increased paranoia related to rumors about COVID). Although, most experienced what they considered at least acceptable access to continued VA care for their Veteran through expanded telehealth services and for themselves through expanded general caregiver support programs, caregivers described challenges and care work needed to get help for new problems, access specialty care, and be included during in-person treatment. Sixty-seven percent reported increased stress levels, and most said that their emotional and physical well-being were negatively impacted. Almost all endorsed increased stress due to worry about COVID infection and increased caregiving responsibilities. Caregivers described themselves as guards and enforcers who are responsible for limiting their Veterans and themselves’ exposure to risk. They expressed worry of what would happen if they became incapacitated and unable to care for their Veteran. Collectively, these changes impacted how they related to their Veterans: some described a sense of increased closeness after the protracted time spent together, while others described a shift to being more of a care taker.

Caregiver recommendations for VA system improvement frequently reflected the burden they experience being managers of their Veterans’ health and social care, and their felt need for more peer support. These challenges became enhanced during the COVID-19 pandemic. They recommended that the VA streamline processes for community care to take the administrative burden off caregivers, help caregivers navigate different program offerings, advocate on behalf of caregivers in accessing caregiver supports, and create opportunities for caregiver networking and peer support.

Lauren Penney

#### [4-835 Applied Medical Anthropology Research On The Anti-Diabetic Properties Of The Chaya Plant](#)

Poster (In-Person)

Society for Medical Anthropology

02:00 PM to 03:45 PM

Co-Authors, in order:

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Reddy, Arubula P. (Department of Nutritional Sciences, Texas Tech University)

Hegde, Vijay (Department of Nutritional Sciences, Texas Tech University)

Baliga, Vikram (Department of Plant and Soil Science, Texas Tech University)

Cho, Juan (IXCACAO, Belize)

Griffith, Lauren (Department of Sociology, Anthropology, and Social Work, Texas Tech University)

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Chaya (*Cnidocolus chayamansa*) is an edible, spinach-like medicinal plant native to Central America that has been reported to be a “cure” for diabetes by Maya village elders and other local community consultants in Belize. To date, only a handful of biomedical experiments have been conducted on Chaya, yet all of them have shown Chaya to have some degree of anti-hyperglycemic effects on laboratory animals. In our interdisciplinary study we are evaluating various biochemical properties of Chaya and investigating its therapeutic potential in diabetic mice. In this poster we present the preliminary results of our ongoing research efforts.

Cameron Griffith

#### [4-440 \(Re\)Visualizing Art, Museums, And Ethnography On The Northwest Coast: Papers In Honor Of Ira Jacknis](#)

Oral Presentation Session (In-Person) Cosponsored Session

Council for Museum Anthropology

04:15 PM to 06:00 PM

Anthropology, along with the adjacent disciplines of history and art history, has long engaged with the distinctive Indigenous visual, material, and performance traditions along the North Pacific coast and interior, a region indelibly associated with the potlatch, the formline, and the totem pole. Due in no small measure to the centrality of the area in Franz Boas’s own fieldwork and collecting activities, Indigenous concepts and cultural forms from here are deeply embedded in anthropological theories, methodologies, and museums. Current generations of scholars and Indigenous peoples are revisiting this history of ethnographic collecting and knowledge production in order to unsettle its colonial foundations, excavate accounts of Indigenous agency, critically examine modes of cultural mediation, and recast visual and material products as resources for the present and future. This session assembles interdisciplinary scholars working in the region—often collaboratively with Indigenous communities—who have recent or forthcoming publications that critically engage with the legacies and potentialities of anthropology and art scholarship. Paper topics include Boas’s formative collaboration with Anglo-Tlingit ethnographer George Hunt; current redocumentation of Haida house models commissioned for display at the 1893 Chicago World’s Fair; James Teit’s collections of Nlaka’pamux basketry and buckskin for the AMNH’s Jesup North Pacific Expedition and other museums; Boas’s work with Hunt to film Kwakwaka’wakw ceremonial dances and games in 1930; the legacy of Haida women in art production



and art scholarship; the history of research on the Hamat'sa or "Cannibal Dance;" and recent Indigenous reinterpretations of collections at the UBC Museum of Anthropology. The session is held in memory of our dear friend and generous colleague, Ira Jacknis, who helped shape the fields of visual anthropology, museum anthropology, and Northwest Coast studies through his meticulous attention to historical detail, fluency with multiple mediums, and deep knowledge of ethnographic theory and practice. Ira contributed groundbreaking scholarship to all of the realms that panelist will discuss, and we honor him by continuing his dedication to our interdisciplinary fields.

Aaron Glass, Judith Berman, Kathryn Bunn-Marcuse, Andy Everson, Jisgang Nika Collison, WendynWickwren, Karen Duffek, Jordan Wilson, Robin Wright, Tom Child

#### 4-445 Embodied Encounters Of Violence And Faith: Feminist & Decolonial Perspectives On Gender And Religion

Roundtable / Town Hall (In-Person)

Society for the Anthropology Religion

04:15 PM to 06:00 PM

Through religious practices, discourses, and institutions individuals and collectivities may reinforce power-laden structures and social, political, and economic relations or mobilize transformative efforts to imagine and build worlds otherwise. This roundtable explores some of the theoretical, methodological, and ethical issues that emerge when we mobilize feminist intersectional and decolonial frameworks to analyze encounters of violence and faith across religious, cultural, and ontological boundaries. We consider the contingent and dynamic ways that faith and violence, broadly understood, are mutually constituted in embodied encounters and shape both the contours of peoples' religious lives in specific cultural and historical landscapes and the scholarly dialogues through which we develop interpretations of our interlocutors and ourselves.

Not confined to analyzing women as neglected subjects, feminist decolonial perspectives illuminate the mutual constitution of gender and sexual relations, coloniality, and capitalism in everyday life. These approaches may be particularly relevant to addressing the articulation of gender and religiosity in the contemporary moment. Both individual and collective efforts to survive or challenge violence (in myriad forms), or to make space for more equitable social relations, may integrate religious practices and ideologies with hegemonic as well as decolonial discourses. Both authoritarian governments and populist movements may claim and revalorize religious identities and affiliations and reinforce gender and sexual hierarchies. Individuals may engage in religious or ritual practices keyed to local ontologies and senses of personhood, yet their words and images may circulate to much wider publics through digital or other media. Anthropologists and our interlocutors may face new limits, perils, or possibilities for research, and consequent forms of official and self-censorship.

The roundtable discussion revolves around four broad themes: religion as (de)colonial practice; creativity and collaboration in remaking worlds; forms of violence and forms of healing; embodied encounters and faithful action. Presenters draw on fieldwork in diverse geographical areas and religious communities. We, more specifically, focus on examples such as women's use of religious symbolism, community, and art to challenge intimate and structural violence among US Muslims (Hammer) and Evangelical Maya in Guatemala (Bennett) and to struggle for reproductive justice in Ecuador (Céleri). We consider masculinity, state violence, and the coloniality of religion in Tibet and China (Makley) and religion as decolonizing theory (and theory as postcolonial violence) through Jewish religious praxis in Morocco (Kosansky). We explore gender non-conforming individuals' efforts to reframe religion through

a trans-affirming theology in Brazil (Jarrín) and Muslim women's determination to construct collectivities that transcend religious boundaries amidst revanchist politics in India (Menon). In this way we hope to create a space for collaborative questioning and envisioning around feminist and decolonial approaches to violence (intimate, state, and epistemological), intersectional identities (based on gender, sexuality, ethnicity, race, disability, language, coloniality) and personhood, and institutional and embodied dimensions of faith, religiosity, and transformation.

Krista Van Vleet, Charlene Makley, Kalyani Devaki Menon, Joyce Bennett, Oren Kosansky, María Céleri, Juliane Hammer, Tyler Zoanni, Xiaobo Yuan, Lucia Stavig Hafsa Arain, Alvaro Jarrina

#### 4-460 Extractive Futures: Examining Resource Frontiers Through Temporalities Of Dispossession

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:15 PM to 06:00 PM

The concept of a "frontier" implies futurity; an often-literal carving out of raw potentiality through which to establish new developmental forms and "zones of opportunity" (Tsing 2003). But the promise of frontiers has historically been premised on violent forms of expropriation, at least in terms of extractivist capitalism: the dominant organizing structure of global relations and a form of systematized dispossession that has normalized the expropriation of some form of value—material resources, time, vital energies—away from exploited groups for the service, benefit, and consumption of others. More than just the expropriation of material resources, extractivism requires the appropriation of time: creating forms of temporal dispossession, as those who are exploited within and by these systems expend their labor and vital energies towards uneven forms of futurity. In this panel, we acknowledge the ongoing salience of these historic frontier formations, but seek a more expansive reading of frontier-making that turns attention to the kinds of futures that are sought and possible within or beyond these established systems of extractivism. We ask: Is it possible to build a just future out of entrenched systems of dispossession, segregation, and control? We aim to pull out the complexities and contradictions of extractivist futures ethnographically, highlighting the promise and potential that extractivist enterprises so often represent against the reality of stratified and segmented hierarchies of labor and dispossessed lives. We are particularly interested in alternate epistemologies of futurity that are forged within or in spite of extractivist landscapes, with special attention to Indigenous and gendered knowledges that rub against the temporal linearity of "progress" that extractivist futures normatively imply.

Georgina Ramsay, Julia Morris, Nikolina Zenovic, Laurie Medina Medina, Daniela Soto Hernandez, Fiona Murphy, Evropi Chatzipanagiotidou, Elizabeth Walsh, Clate Korsant

#### 4-465 From The Shadow Of Devastation: Post-Dorian Recovery In The Bahamas Via The Lens Of Spatial Justice

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

04:15 PM to 06:00 PM

Space, geographer Edward Soja (2010) reminds us, is not a neutral background to the "real" events of social and cultural life. Rather, it "is always filled with politics, ideology, and other forces shaping our

lives.” The struggle for justice is not only historical and social but spatial as well. Geographies are consequential. What does that mean for the Commonwealth of The Bahamas, an archipelago of some 3,000 islands, cays, and rocks scattered over 225,000 square miles of the Atlantic? A nation attempting to overcome its past of genocide and enslavement, colonial rule, and post-colonial exploitation, The Bahamas today continues to be disproportionately affected by forces beyond its control: climate change, tourism, and inequality. Its low-lying islands are threatened by sea-level rise as well as hurricanes of increasing intensity and frequency. What does spatial justice look like in such an environment? How does it emerge in the wake of disaster? Where does resilience lie?

Our symposium brings together a multidisciplinary team of researchers at all levels of their careers, who are engaged with post-Hurricane Dorian recovery processes. Hurricane Dorian was a severe category 5 storm, one of the strongest on record, that devastated much of the human and natural landscapes on Grand Bahama and Abaco. The increased intensity of storms makes The Bahamas one of the more vulnerable nations in the world. Recovery efforts often focus on the land resources with little emphasis on the impact of these efforts on the local populations who suffer significant economic loss. While there is an obvious need to restore forests and understand groundwater threats to already vulnerable environments, there is an equal urgency to evaluate community perspectives on recovery projects and the social impacts of the storm. In an ongoing project, we are collecting information about residents’ experiences with scientists, scientific processes embedded in recovery efforts, and other biocultural intersections so that we can understand how the recovery projects might be reinforcing existing spatial injustices.

Our symposium contributes to the general “unsettling” of the climate change discussion by asking about resilience and recovery for whom? It is more than two years since the storm yet social distress still exists in many affected areas. Residents have applied for existing relief programs, but many are still waiting to receive financial support to rebuild their homes and businesses. It is common for members of the community to use radio programs to voice their discontent with the efforts that are being made to assist them financially while there appear to be greater amounts of resources channeled into environmental projects.

For this reason, we position the range of voices in the recovery projects under the banner of spatial justice. Our work enlists scientists (social scientists, plant scientists, groundwater scientists) and community-engaged citizens to understand resilience and the discourse that still hinders inclusive and just recovery efforts.

Elizabeth Lynch, Clare Bowen-O'Connor, Nicolette Bethel, Kristen Welsh, Erin Woolley, Kenzie McPhie, Keaton Lovato-Hegdahl, Amber Turner, Pamela Innes

4-470 [George W. Stocking, Jr. Symposium: Midcentury Modern Anthropology: Knowledge, Politics, Aesthetics](#)

Oral Presentation Session (In-Person)

General Anthropology Division

04:15 PM to 06:00 PM

This panel deepens understandings of anthropology at the dawn of the Cold War by focusing on what can be called “Midcentury Modern Anthropology,” corresponding roughly to the years between 1944 and 1965. The panel begins with the idea that anthropologists in the immediate post-war period – as they joined a bevy of behavioral scientists – were attuned to more than the emerging threats, real and perceived, of Soviet global influence. Indeed, “Cold War Anthropology” includes a richer, largely-

unexamined history attuned to mid-century modern aesthetics, practices of the mind, attention to creativity, and cross-fertilization with artists and other creatives. It was also an era that witnessed a strong reliance on, and belief in, a range of new and revived research technologies and ways of knowing – from the Rorschach to the Rolodex, from psychoanalysis to systems theories. New card filing systems, the use of computers and computer punchcards, and cybernetic thinking brought new measures to present, store, and tabulate data that exemplified the tagline “better living through technology.” Midcentury Modern Anthropology also saw the emergence of the Human Relations Area Files (HRAF), which promised rapid cultural analyses in an almost Veg-a-Matic-like speed (Tobin 1990)

Midcentury Modern Anthropology maps on to the post-War expansion of higher education, and particularly the opportunities ushered in by the GI Bill. Influenced in part by military organization itself, anthropologists increasingly developed lines of inquiry through group projects and team research. This work also brought key sectors of the discipline, if only briefly, into the orbit of big science where outsized funding, think tank research groups, and multi-disciplinary projects were the norm, all part of what historian of science Sharon Ghamari-Tabrizi has called “the Cold War avant-garde.” How did new forms of team research shape a midcentury anthropological group think? Correspondingly, how did new funding opportunities of “big anthropology” (Lemov 2015) shape the discipline’s vision of the limits and possibilities of anthropological research? Its specific agendas? Methodological excesses? What vestiges live on from this forgotten disciplinary past? And, what role did Midcentury Modern Anthropology play in the larger “institutionally sanctioned sensibility” that pervaded think tanks like RAND and the Center for Advanced Study in the Behavioral Sciences, where a premium was placed on “diverse, interdisciplinary and creative thinking” (Lee 2020: 53)?

Jason Pribilsky, Matthew Watson, Adrianna Link, Matteo Bortolini, Susan Seymour, Samuel Collins

#### 4-475 Governing Migrant Minorities

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: On 22 July 2019, the Istanbul governor published a press release called “The Struggle against Irregular Migration” (Düzensiz Göçle Mücadele). The release was about the decision of the governor to deport undocumented migrants; send Syrians who registered themselves outside of Istanbul back to their original addresses; and transfer undocumented Syrians to cities where they can register by 20 August 2019.

Paper 2: What does it mean when a Chinese undocumented immigrant repeatedly exclaimed that “I don’t want to be trampled underfoot like a dog; I want to be a human!” when recalling his experience of being bullied, humiliated, and looked down upon in the U.S., where not only racism but also “humanism” prevails, that is, where there are always some humans being treated as less than humans?

What is the political implication of the statement “I want to be human (Wo yao zuoren)!” especially when it was issued by an undocumented immigrant, who has “no rights whatsoever and live under the threat of deportation” (Arendt)?

Paper 3: Since 2001, the “Global War on Terror” has been exploited by nation-states to throttle political dissent and alternate claims to self-determination by marginalized minorities. This paper considers two interconnected examples to show the effect of this emerging global discourse on the deterritorialized Tibetan national community.

Paper 4: In this paper, I explore discourses of deservingness, “respect for the law,” and moral citizenship based on in-depth interviews and participant observation with Haitian Temporary Protected Status (TPS) holders in South Florida, conducted from 2019-2021. While TPS for Haiti was granted anew in May 2021, TPS recipients have continued to be subject to uncertain legal futures.

Fulya Pinar, Chang-Chen Shen, Ishani Dasgupta, Laura Leisinger

#### 4-480 Honoring The Works Of Dr. James Diego Vigil

Oral Presentation Session (In-Person)

Association of Latina and Latino Anthropologists

04:15 PM to 06:00 PM

This session will discuss the crucial contributions of the many works of Dr. James Diego Vigil. He is a pioneer in the application of anthropological knowledge to understanding and creating solutions to issues of educational equity, youth membership in intentional communities, the ecology of marginalizations, and interventions to the misapplication of legal constraints on youth.

Carlos Vélez-Ibáñez, Patricia Zavella, Robert Alvarez, Leo Chavez, Gilberto Conchas, Diego Vigil

#### 4-485 Knowing Water, Knowing Plants, Knowing Through Magic

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: Amid fossil-fuel-driven climate change, calls to develop sustainable fuels—such as biofuels from plant biomass—have become increasingly widespread. Even more sustainable, some argue, would be biofuels made from waste rather than otherwise useful crops.

Paper 2: This paper first presents an account of water dowsing, and then tells the story of how the expansion of Sufi networks was directly related to their work to establish wells across the region.

Paper 3: For too long our ideas about the world and our actions and relationships to one another in it have been driven by machinations about what was or is ostensibly “rational.” One prominent anthropologist declared that “the turn to magical thinking,” instigated by the COVID-19 pandemic, had no place, or is at best, the mark of desperation and ignorance.

Paper 4: Sensory technology, whether through drones, satellites, or in-place sensors, provide constant, real-time data of emerging agricultural conditions. This paper explores how agricultural sensors make sense of emergent algorithmic regimes of farming, finance and agri-politics within the context of a warming planet.

Katie Ulrich, Saquib Usman, Laura Gilchrest, Keren Reichler

#### [4-495 Labs As Unsettling Counterspaces For Mentored Research At Pwuis](#) Roundtable / Town Hall (In-Person)

Society for Medical Anthropology

04:15 PM to 06:00 PM

In a discipline that continues to exclude BIPOC, LGBTQ+ and Disabled researchers, this roundtable of diverse scholars from a multi-institution medical anthropology lab situated in a Primarily White Undergraduate Institution (PWUI), explores the ways we unsettle ourselves and those around us. Building on Ong, Smith, & Ko’s use of “counterspaces” (2018), we begin with a recognition that “the prevailing culture and structural manifestations in STEM have traditionally privileged norms of success that favor competitive, individualistic, and solitary practices—norms associated with White male scientists.” As diverse scholars, we recognize that our disability, gender, and ethnicity does not settle neatly in the spaces that usually exist in academia. Through discussion and sharing of our experiences creating and maintaining the Medical Anthropology Lab, including decisions about who engages and receives recognition for projects, how we are funded, who we represent in our work, how we speak, or how we unsettle ourselves and those around us, we seek to come to a better understanding of how we created and can maintain an inclusive and supportive mentoring environment that unsettles both research and mentorship norms at PWUIs.

Sean Bruna, Rhiannon Joker, L. C. Osadchuk, Dan Hargrave, Caitlin Millard, Tori Bianchi, G McGrew, Cori Knight

#### [4-505 Ngo Afterlives](#) Oral Presentation Session (In-Person)

Interest Group

04:15 PM to 06:00 PM

As the world begins to emerge from the COVID-19 pandemic, at vastly different paces and with unequal consequences, and with Russia’s war against Ukraine renewing fears of large-scale complex humanitarian crisis, what do we know and what can we say about the continuing roles and relevance of non-governmental organizations (NGOs)? We can perhaps agree that the ‘NGO boom’ of the 1990s and 2000s is now well and truly over - but ‘NGO effects’ (Sharma 2014, following Abrams 1988) are still present and ubiquitous across different fields, areas, and scales, etc. These effects include hybridization driven by the market and business logics that increasingly dominate development, humanitarianism,

and public policy, and which serve to ‘disappear’ the NGO form (Bernal and Grewal 2014) in favor of forms of ‘social enterprise’; tendencies among social justice movements to deliberately attempt to build anti-NGO structures; the incorporation of NGOs into government-business-donor structures in ways that transform their roles and purposes that may increase their relevance or be disempowering; the ongoing anxieties among practitioners about the need to rethink the NGO (such as the RINGO ‘re-imagining the INGO’ project); and finally the changed language and discourse around NGOs, including the need to explain the persistence of ‘NGO’ as a public/media term at the same time as it increasingly fades from activist and researcher vocabularies. This panel will explore these post-NGO presents and futures through a set of ethnographically grounded analyses that imagine – or question – the idea of NGO afterlives. In doing so we hope to crystallize, sharpen, or clarify interest on what Hemment and Sampson (2001) called ‘NGOgraphy’.

Mark Schuller, David Lewis, Erica Bornstein, Elana Lesley, Millie Thayer, Yasemin Ipek, Mamyrah Douge-Prosper, Lamia Karim

#### 4-510 Policing Muslims: Islam, Surveillance, And Resisting The Carceral State

Oral Presentation Session (In-Person) Invited Session

Society for the Anthropology of North America

04:15 PM to 06:00 PM

In the aftermath of the so-called 2020 “Summer of Racial Reckoning,” debates about anti-Blackness and police violence have re-entered the public arena. Through op-eds, public addresses, and scholarly publications, several prominent academics and organizers have rejected calls for the liberal reform of law enforcement, and instead advocated for dismantling the carceral state through the abolition of the police, the military, and prisons. While such conversations have been important sites for addressing the crisis of anti-black policing, they have not considered a crucial dimension of racial blackness and insurgent Black politics – Muslims and Islam.

In this panel, we extend the project of abolitionist scholarship by engaging methodologies and theories to “unthink” and “undo” the carceral state (Shange 2019), with a special emphasis on Islam. Specifically, we probe how the underlying logics of anti-Blackness and carcerality in the twentieth and twenty-first centuries have been shaped by the surveillance and policing of Muslims and Islam. This panel, however, is not only concerned with exposing the anti-Muslim racism that pervades the US carceral state, but also with the various ways Muslims in the United States have sought to counteract policing by drawing on forms of “sociality, theology...[and] alternatives modes of political thought and liberation” from within Islamic tradition (Rana 2017). Junaid Rana and Sohail Daulatzai (2018) approach the question of abolition from what they call the “Muslim Left” – an antiracist and anti-imperial political formation developed in the undercommons of surveillance and structured by Islam, Blackness, and anti-Muslim racism. However, this panel considers American Muslim figures and movements who may not so readily be identified as either Muslim or leftist. Topics and case studies explored in this panel include restrictions around the use of the Qur’an for inmates at US prisons; Islamic internationalist movements in the 1970s and 1980s led by Black American Muslims in New York City; and Black and immigrant Muslim American responses to the US military’s purchase of data on religious practice from private smartphone applications. We therefore query Muslim Americans as targets of US State intervention, as well as Islam, and particularly Black Islam, as a mode of liberatory thought and praxis from which to articulate alternative visions of worldmaking beyond carcerality.

Mohammad Nasir, Zareena Grewal, Su'ad Abdul Khabeer, Rasul Miller, Maryam Kashani

#### 4-515 Political Projects Of Knowledge And Identity

Oral Presentation Session (In-Person)

General Anthropology Division

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: We all have blind spots. Harmless blind spots might be amusing. Blind spots cloaked in the mantle of authority, however, can have a rather pernicious life with manifold ill effects.

Paper 2: Soon after assuming power for the second time in 2014, the Bharatiya Janata Party (BJP) embarked on the path to redefining India as a nation, sifting the emphasis from secular pluralism to Hindu majoritarianism. The BJP government employed diverse strategies, to redefine the manner in which India and its history are approached and comprehended.

Paper 3: According to Miles, "In Latin America the problem of high illiteracy rates compounded with unstable economic conditions, flagrant piracy and poor systems of distribution conspire against publishers looking for growth." Despite this claim, there has been a recent boom of underground, independent and alternative publishers.

Paper 4: The nascent field of algorithm studies is rife with examples of how machine learning algorithms applied in fields from criminal justice to finance exacerbate social injustices (Noble 2018; Benjamin 2019). How does the human behind non-human algorithms understand, anticipate, or react to these results of algorithmic processes?

Raghu Trichur, hagwil hayetsk (Charles Menzies), Cecilia Salvi, Esra Tunc

#### 4-520 Pronouns, Bottoms, Cat-Ears And Cuerpes, Girl: For An Intersectional Trans Linguistic Anthropology

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

04:15 PM to 06:00 PM

Transgender people occupy a dissonant place in contemporary US life. As public attitudes continue to shift, trans bodies are at once more visible and more vulnerable than any time in recent history. These are not opposing, but rather complementary, situations: with increased visibility has come an intensification of transphobia across multiple domains, with each year marking a new record for the number of reported murders of trans people. Yet trans visibility, vulnerability, and affirmation are unequally distributed: while white trans people often benefit from efforts at institutional inclusion, it is trans femmes of color who bear the brunt of transphobia and its violence.



Building on Zimman's (2020) theorization of trans linguistics, this panel imagines a trans linguistic anthropology that is, at its core, intersectional. The trans scholars on this panel collectively draw on a set of interdisciplinary tools, frameworks, and methods to explore the way trans identities and the linguistic practices associated with them are inherently racialized and racializing. Each paper takes up a particular aspect of language with significance for trans communities, including pronouns, grammatical gender, sexual terminology, online memes, and queer linguistic commodities. In each case, however, it is simultaneous attention to gender and race – as well as sexuality and other dimensions of subjectivity – that produces the critical insights needed for manifesting trans (linguistic) justice.

Several key themes emerge among the presenters on this panel. One of these is a critical perspective on the construction of trans identities in ways that reflect white trans practices and norms. Brooke English analyzes memes known as “starter packs,” which present an array of consumables to characterize identity categories like “trans.” Yet the picture of trans constructed here is a distinctively white one, rendering trans people of color both invisible and illegible. Cedar Brown similarly emphasizes the implicit whiteness in trans-inclusion trainings that focus on pronouns, which rarely consider trans inclusive language from the perspective of trans people or allies of color.

Brown's analysis illustrates another theme, which is the possibility of constructing truly intersectional linguistic interventions. Zimman addresses such interventions in a different kind of context: RuPaul's Drag Race. While the popular TV show has recently made significant advances in gendered inclusion, racism on the show and in the fandom remains an intense and persistent problem such that anti-Blackness and trans inclusion at times operate in the same moment.

A final theme, which is critical for trans linguistic anthropology, is the well-being and linguistic creativity of trans people of color. In “Bonus hole bakla,” De Jesus employs an autoethnographic method to reflect on the ways transmasculinity and Asianness are gendered and sexualized in ways that foreclose on sexual agency for transmasculine Asian Americans. Mendoza's “Cuerpes and cules,” meanwhile, explores grammatical gender in the Spanish of trans Puerto Rican artists, who not only challenge the normative assignment of binary gender forms to individual humans, but also reimagine so-called arbitrary grammatical gender as applied to la munda at large.

Taken as a whole, this panel sets out an intersectional, social justice-oriented agenda for the study of language and gender (non-)normativity.

Lal Zimman, Cedar Brown, Julien De Jesus, Brooke English, Dozandri Mendoza

#### 4-525 Re-Centering Women In Tourism: A Conversation Conversation or Debate (In-Person)

Association for Feminist Anthropology

04:15 PM to 06:00 PM

As the world re-opens after two years of pandemic shutdown, we feminist anthropologists meet In Conversation to unsettle landscapes of global tourism. During this time of tentative and uneven re-opening, we are reminded that the historic pandemic offers a moment of pause to rethink the ways we travel and the ways we congregate in place. We take this time to consider what is being called “the new normal” of travel.

Our In Conversation is guided by the questions we all address in our own work: What do tourism projects look like when we center and contextualize the lived experiences of women? What happens when we employ feminist anticolonial lenses in the study of tourism? In our ethnographic research on

tourism, each of us re-centers women's lived experiences in settings ranging from Jamaica, Costa Rica, Nicaragua, Cuba, and Peru to Israel and Botswana. In this re-centering, we situate tourism as simultaneously empowering women and reproducing colonial hierarchies.

Pre-COVID19, Women in Tourism as a concept was all over the media. Tourist companies promoted their support of local women's businesses. Bloggers wrote about female focused travel companies, and cooperatives and universities began offering courses in women and tourism. The World Tourism Organization's (2019) Global Report on Women in Tourism found that the majority of the tourism workforce worldwide is female, that the gender wage-gap is smaller in the tourism industry than in other economic sectors, and that tourism offers women greater opportunities for leadership roles. Yet women are concentrated in lower status and lower paid jobs in the tourism industry. And in practice, tourism's cash infusion has been found to reproduce, rather than disrupt gender, racial and other cultural inequities. This tension of increased opportunities and reproduction of gender roles and salary disparities has been both constant and disconcerting.

In Conversation, we address these incongruities by offering a unique and long overdue theoretical frame on tourism. By positioning tourism as gendered neo-colonial practice and by centering women and their/our experiences (e.g. as hosts, liaisons, vendors, performers, producers, and consumers) through lenses that encompass colonial histories and economics, we reframe the very presuppositions on which tourism initiatives are based. We discuss how racialized and gendered logics, informed by neo/colonial structures, policies, and practices in Latin and South America, Southern Africa, and the Middle East, shape women's participation in tourism initiatives, practices, and policies across our research sites. In Conversation, we decolonialize the knowledge that typically grounds tourism policies and practices, and we help imagine sustainable and regenerative travel alternatives.

Frances Riemer, Augusta Lynn Bolles, Lindsey Pullum, Florence Babb, Karen Stocker

#### 4-530 Researcher And Participant Perspectives Within Video-Cued Ethnography Oral Presentation Session (In-Person)

Council on Anthropology and Education

04:15 PM to 06:00 PM

This session explores expanded approaches to and experiences within the Video-Cued Ethnography methodological process (Tobin et al., 2009). Video-Cued Ethnography (VCE) is an ethnographic method that involves attention to cultural groups and positions participants as the experts on their own lives, perspectives, and beliefs (Tobin, 2019). In VCE, there are two phases of data collection. First, researchers spend an extended period of time with and learning from a community by conducting a traditional ethnography. As part of that ethnography, they film the space for a number of days then edit the footage to make a film representing a typical day in that community that is then reviewed and approved by community members. Phase two involves sharing the film with outsiders of that community and gathering their reactions and perspectives related to the topic of the study.

Papers in this session offer methodological variations of VCE in early childhood educational settings across communities as well as insight into individuals' experiences as participants and collaborators in the VCE research process. These analyses of VCE from the perspective of parents, children, researchers, and teacher researchers highlight the method's strengths and possibilities, benefits to participants and researchers, and ethical challenges and limitations inherent in the intersecting systems of power

including race, class, caste, and adult/child power dynamics that structure the research process. Illustrative examples are drawn from eight qualitative studies informed by VCE examining the intersections between early childhood education and school readiness, story telling, children's agency, immigrant families, parents of children with dis/abilities, children's ideas about learning, and children's ideas about race.

Each paper is summarized below and offers a unique perspective of VCE from centering the experiences of parents, children, researchers, and teacher researchers.

Video-cued ethnography methodology as a safe space for pláticas with families of color focuses on how VCE can create space for immigrant families and parents of children with dis/abilities to engage in dialogue to share their thoughts and experiences on their children's schooling.

Positioning young children as experts using video cued ethnography explores how leaning into the challenges of using VCE to collect and analyze data with young children including complex issues of communication and consent leads to nuanced findings that reflect children's unique and important understandings of their lives and worlds.

How do "I" show up in my data? discusses how researchers enter stories to think with power dynamics between the researcher and researched with societal labels of class, caste, racial distinctions, and child/adult binaries.

Early childhood educators' perspectives on the use of video cued ethnography in their classrooms shares the perspectives of early childhood educators who participated in VCE studies centered on their classroom communities and reflections on how video footage from their classrooms supported the continued unsettling and rejection of deficit individualistic discourses of young children.

Molly McManus, Kiyomi Sánchez Suzuki Colegrove, Natacha Ndabahagamy Jones, Monica Alonzo, Anna Falkner, Nnenna Odim, Shubhi Sachdeva, Sunmin Lee, Jennifer Keys

#### [4-535 Roundtable In Honor Of Donald L. Donham](#)

Roundtable / Town Hall (In-Person) Invited Session

American Ethnological Society

04:15 PM to 06:00 PM

This retrospective roundtable brings together former students and colleagues of Donald L. Donham to celebrate his career and reflect on the significance of his work. Donham's research spans five decades and multiple countries. Throughout his career Donham continually returned to the relationship between Marxist theory and anthropology. He began by drawing on Marx to understand the relationship between work and power among the Maale of Southern Ethiopia. Building from his research with the Maale, Donham developed a broader analytical method for using Marxist theory to explore relations of power across a wide range of modes of production. In the 1990s, Donham shifted from using Marx to understand relations of power among the Maale to exploring why certain groups in Ethiopia had embraced Marxist political ideologies during the 1970s. In examining this relationship between Marxism and modernity, Donham returned to a theme that runs through much of his work – the importance of history for ethnographic research. He often collaborated with historians, perhaps most notably in editing *Southern Marches of Imperial Ethiopia*, a volume that supported a major paradigm shift in the historiography of the country. Donham's research took another turn in the late 1990s and early 2000s, with field research in South Africa. While Marxist analyses of capitalism were still foundational for his work, here he explored the relationships between violence, labor, and ethnicity, as well as modernity

and sexuality, after the end of apartheid. In his most recent book, drawing on fieldwork in a third location on Africa's Atlantic coast, Donham uses Marx's conception of the fetish to deconstruct sexuality and argue for a historically and contextually based understanding of the erotic. Roundtable participants will explore the variety of ways in which Donham's scholarship has influenced their work and reflect on his role as a mentor and colleague.

Daniel Mains, Lara Deeb, Donald Donham, Lisa Rofel, Joanna Davidson, Sylvia Yanagisako, Christopher Krupa, Timothy Murphy, Engseong Ho, John Wood, Bruce Knauft

#### 4-540 Tales Of Ecourbanism

Oral Presentation Session (In-Person)

Critical Urban Anthropology Association

04:15 PM to 06:00 PM

Abbreviated Abstracts:

Paper 1: A houseman who followed American troops from one installation to another for almost thirty years, Sermet is a rare member of his generation who is still alive to tell the days of Americans in Cold War Turkey. In our interview, I asked about the nature of his job on a military base in the 1960s. At one point in his response, Sermet leaned as if to whisper: "They stored nuclear weapons down the airfield. It was a secret, none of our business."

Paper 2: In the past three decades, residential real estate markets have undergone significant growth across the world. This expansion is connected to a shift in the patterns of capital accumulation which have gone from industrial production and trade toward finance.

Paper 3: How do different water imaginaries flow with and against one another in urban spaces? How are commentaries on waterways connected to central issues in the city including inequality, settler colonialism, gentrification, and the consequences of the climate crisis?

Paper 4: This paper explores the life and afterlife of a spontaneously developed community garden in the center of Ostrava, a post-industrial city in eastern Czech Republic. In a city still impacted by socialist-era urban planning, public space has become contested territory and a precious commodity that had until recent years been largely ignored.

Paper 5: Trenton, NJ is a working class, majority-minority, post-industrial city, subject to urban planning and economic development policies and practices like redlining, urban renewal, and specialized zoning. Its history is further complicated by its position as a state capital and county seat, and as a hub in a larger system of transit, transportation, and logistics infrastructure that connects major East Coast cities through a network of federal highways, state roads and highways, and county and city surface roads.

Paper 6: The consequences of rapid climate change will strongly influence the futures of young people across the globe and are already affecting many aspects of their everyday lives. Young people also predominantly live in cities, where the urgency of climate change issues is intertwined with numerous other societal challenges.

Aina Landsverk Hagen, Sertac Sen, Julio Gutierrez, Kristina Alda, Cristina Moretti, Elena Peeples

#### 4-550 Unsettling Built Environments: Struggles Over Arctic Futures

Oral Presentation Session (In-Person)

Anthropology and Environment Society

04:15 PM to 06:00 PM

In recent decades, climate change, mass species extinction, ocean acidification, and other symptoms of the Anthropocene have led social scientists to engage with environmental issues more than ever before. Growing fields of anthropological research on the built environment (Schwenkel 2020) and infrastructure (Carse 2014; Harvey et al. 2017; Hetherington 2019) are connecting to critiques of sustainability in the context of rapid social and environmental change. While infrastructural legacies create path dependencies that challenge our ability to envision or to build alternative worlds, at the same time, new infrastructure projects can be invested with the promise of transformation and progress (Anand et al. 2018).

In this panel, we aim to advance inquiries in anthropology and the wider social sciences into infrastructure and the built environment by questioning their potential to jeopardize or contribute to sustainability of local communities. While our case studies come from the Arctic, our discussions can inform other regions of the world, particularly those that are far from centers of political and economic power, contending with rapid climate change, or grappling with the legacies of settler-colonialism as inhabitants attempt to chart new courses for the future.

Peter Schweitzer, Olga Povoroznyuk, Mia Bennett, Ria-Maria Adams, Alexandra Meyer, P. Joshua Griffin Tobias Holzlehner

#### 4-555 Unsettling Carescapes

Oral Presentation Session (In-Person)

Society for Medical Anthropology

04:15 PM to 06:00 PM

Anthropology is unique in its efforts to unpack the assumptions associated with care - that it is directional, deployed for 'the good', always desired, draws on shared affective ties, and so forth - and the environments within which such care is situated. Anthropologists have argued that, how care is imagined and delivered relies on particular imaginaries of the state (and also of non-state agencies), which translate even at the interpersonal level.

The concepts of carescapes and caringscapes (Bowlby 2012; Bowlby & McKie 2019) offer an avenue to further elucidate the complex contexts of care and how these shape - and are shaped by - the lives of those who are actively engaged in it. Attention to Carescapes requires a consideration of the broader structural and cultural influences that shape how care is understood, realised, and experienced. Although care has long been thought of as relational - as a form of affective and embodied labour provided from one person to another - these concepts draw attention to its spatial and temporal

dimensions, as well as to questions of power and privilege. Caringscapes especially invite a consideration of how care is organised socially (Bowlby and McKie 2019): who provides care, for/to whom, and when (in a lifecourse, but also across a day/week/month/year) often reflects sociocultural faultlines, as does the nature of that care.

Yet, while these two landscapes appear complementary, they intersect in ways that prompt a consideration of the processes and prospects involved in de/re/territorializing care. In writing of the COVID-19 pandemic, Sofie Rosenlund Lau and colleagues (2021) highlight how carescapes do not always act in support of caringscapes but instead may undermine or compromise the lived experience of care. This panel extends theorising on carescapes and caringscapes to emphasise the place of agency, imagined in diverse ways. The papers consider how the assigned physical geographies of, and social spaces demarcated for, care are transformed, resisted, or accepted by those who operate within these scapes - and how these, in turn, shape what is possible, imagined and realised/desired.

Narelle Warren, Martha Lincoln, Sienna Ruiz, Jean Hunleth, Heather Howard, Emily Hammad, Mrig Dikaios Sakellariou, Taylor Bell

#### 4-560 Unsettling Landscapes Of Sociality And Learning: Movement, Touch, And Affect Oral Presentation Session (In-Person)

Council on Anthropology and Education

04:15 PM to 06:00 PM

One of the traditional hallmarks of anthropology of education research has been to capture local epistemologies, which include community relations and forms of sociality central to meaning making within communities (Lave and Wenger, 1991; Rogoff, 2003; Nasir et al.; Scribner, 1997; Vygotsky, 1962). Our contemporary theories extend these understandings so as to highlight how cultural practices and value systems are integral to the pedagogical encounter and to sustaining, expanding, and revitalizing forms of knowledge from nondominant communities (Paris and Alim, 2017; García Sánchez and Orellana, 2019; McCarty and Lee, 2014).

The general trend taken in empirical research from these perspectives, however, has been to give primacy to language and discourse despite the wealth of scholarship in talk-in-interaction illustrating the importance of physical arrangements of bodies in space (Kendon 1990), embodiment and touch (C. Goodwin, 2018; Cekaite 2021), affect (Johnson 2017), as well as movement (Marin 2019) for learning in everyday face-to-face interactions. Important exceptions are those within the limited scholarship on interaction analysis in the learning sciences (e.g. Marin 2019, Vossoughi et. al. 2013) and the linguistic anthropology of education (e.g. Cekaite, 2016; García-Sánchez, 2017; Erickson, 2004), where these interactional paradigms have been applied to better understand the multimodal, semiotic channels that mediate learning. We extend this work—making connections between paradigms within educational anthropology and talk-in-interaction—by attending to touch, movement, and affect (Cekaite 2021; Cekaite and Goodwin 2021; Marin et. al. 2020) as loci for examining “co-operative action” (C. Goodwin 2018) and social relations within diverse learning communities.

The panel builds on examples featuring a variety of learning environments, including schools, after-school and community education programs, with learners across the lifespan. They bring a critical multimodal approach to sociality within learning while decentering language as the epicenter of social conduct. The authors also unsettle the traditional researcher/subject analytic gaze by innovating new

methodologies for studying embodiment, advancing the participants' perspectives and insights—including those of young children and teachers of color—and critically assessing how our theories and empirical findings can be applied to transform educational practice. Further, the papers give attention to disciplines and educational practices—for example, theater games, classical music, hands-on play for learning math concepts, and heritage language learning, and peer play—that are often neglected within educational policy and practice due to an emphasis on standards-based learning.

Taken collectively, the papers in this panel aspire to productively unsettle and reimagine the landscapes of how sociality has been traditionally studied within learning. Moreover, they have design implications in terms of the intentional construction of and the reimagining of embodied learning environments that center ethics, pedagogical responsibility, and care. Our analysis emphasize the kind of “attunement to embodied interactions that call forward generative forms of pedagogical responsibility and solidarity” (Vossoughi et. al., 2021 p. 154).

Inmaculada Garcia Sanchez, Sarah Jean Johnson, Jacqueline Kemp, Josephine Pham, Asta Cekaite, Ananda Marin, Marjorie Faulstich Orellana, Amy Kyratzis, Andrea Kern, Lindsay Lindberg, Maria Teresade la Piedra, Alejandra C. Sanmiguel López, Claudia Saldaña Corral

4-565 Unsettling Latin America: Rethinking Ethnicity, Race, And Indigeneity In Abya Yala  
Oral Presentation Session (In-Person) Invited Session

Society for Latin American and Caribbean Anthropology

04:15 PM to 06:00 PM

Since the 1980s, sociocultural anthropologists have joined activist-scholars from other academic disciplines to analyze and theorize ethnicity, race, and Indigeneity in Latin America. Over the past decade, an emerging line of inquiry within this interdisciplinary body of scholarship has begun to apply an analytic lens of settler colonialism, drawn from the field of Native American and Indigenous studies and previously applied primarily to states in the anglophone world. This new body of scholarship recasts the region as "Abya Yala" to foreground the voices and experiences of Indigenous peoples and Afro-descendants within the analysis. This panel highlights the work of established and emerging scholars who use this analytical framework to shed light on the ongoing colonial dynamics of ethnicity, race, and Indigeneity throughout the region, with a focus on the relationship between Latin American settler states and Indigenous peoples and Afro-descendants. The panelists consider the following questions: How do states perpetuate settler colonial structures, processes, and logics? How does the analytic lens of settler colonialism unsettle long-held ideas about statecraft, national belonging, and justice within Latin American anthropology? What does the discipline of anthropology, in particular, offer to the interdisciplinary study of settler colonialism in Latin America? And how do Indigenous peoples and Afro-descendants mobilize to resist ongoing colonization within oppressive systems of domination and move anthropologists to re-imagine a more just world otherwise? In order to explore these questions, the panelists will present case studies from Mexico and Central America. Regarding Mexico, panelists will consider the simultaneous erasure and co-production of blackness and Indigeneity at the center of the settler nation-state; the settler colonial logics and policies that strengthened the regional hacienda economy and also exploited, displaced, and erased Indigenous and afro-mestizo people along the country's western coastline; and the necropolitics of heritage tourism promoted by the settler state that conceal contemporary Indigenous activism around land and autonomy in the state of Michoacán. In Central America, a panelist will examine the limits and possibilities of the contemporary and transnational Indigenous politics of memory and remembering to reverse the settler state's historical dispossession of Indigenous peoples of their lands in El Salvador.

Hector Callejas, Shannon Speed, M. Bianet Castellanos, Gabriela Spears-Rico, Ashley Agbasoga

#### 4-570 Unsettling Trust: Critical Perspectives From The Global African Diaspora

Oral Presentation Session (In-Person) Cosponsored Session

Association of Black Anthropologists

04:15 PM to 06:00 PM

As a taken-for-granted and ubiquitous part of everyday life, trust continues to be an elusive social phenomenon essential to the functioning of institutions and relationships. Within the genealogy of classic anthropological scholarship, the notion of trust has been studied as a virtue central to social solidarity and well-being (Durkheim 1893). In other words, anthropologists have long understood trust as critical to people “getting along” (Coates 2018). More recently, writings on the crisis society and the breakdown of social solidarity (Strathern 2004) have generated research that engages trust as a way in which to measure risk, connectedness, capital accumulation, and well-being (Putnam 2000). Still, as Broch Due and Ystanes (2016) note, much of the extant literature on trust which spans the social and natural sciences rests on the assumption that trust is universal and produced the same everywhere and moreover, that trust is encapsulated in reciprocal expectations (Hardin 2006).

In African diasporic geographies, contemporary life is often regulated through state-sanctioned practices of militarism, surveillance, and violent policing. In these landscapes, trust presents itself as a historically fraught and racialized category and must be read as more than a moral commitment, a character disposition, or a dynamic set of interests negotiated between transacting parties (Corsín Jiménez 2011). Rather, contestations around trust—and its ever-present shadow mistrust—present themselves as ways in which to grapple with the precarity of Black life in the wake of the plantation (Sharpe 2016) as well as with radical diasporic expressive, political, and cultural practices that tether Black geographies across space and time.

In this spirit, this panel takes trust as its ethnographic subject, interrogating its racialized, classed, gendered, and affective politics, and mapping its hegemonic limits as well as the counter-hegemonic possibilities of mistrust within Afro-diasporic communities. In unsettling and complicating the notion of trust, the panel seeks to investigate, not simply what trust is, but the affective labor that it performs in Black geographies (McKittrick and Woods 2007). Furthermore, in temporally conceptualizing trust as a verb rather than a noun (Coates 2018), panelists will be attentive to how Black geographies illuminate the nuanced ways in which trust intersects with

local ideas about the body, intimacy, and power; becomes distributed through a variety of nonhuman forms (such as documents and technologies); and critically informs gendered practices in everyday life.

Drawing on ethnographic accounts of policing in Brazil; sovereignty in Trinidad; biometric technology in Jamaica; and Puerto Rican Bomba performance in Chicago the panel will illuminate the multiple creative scales at which trust is performed in the African diaspora. Moreover, in seriously considering the work of mistrust in Black geographies, panelists will challenge themselves to re-think the meanings and practice of emancipatory politics in our own time and consider counter-hegemonic articulations of democracy that allow for new imaginings of Black diasporic life.



Marta-Laura Haynes, Kimberly Theidon, Aisha M. Beliso-De Jesus, Kimberley D. McKinson, Leniqueca Welcome, Sarah Bruno

#### 4-575 What Does Evaluation Produce: Papers In Honor Of Don Brenneis

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

04:15 PM to 06:00 PM

This panel examines how people construct evaluations in anticipation of further circulation in culturally or institutionally specific ways. Evaluations and assessments often occur through opaque and secretive institutional processes, and then are treated as transparent lens to the value of people and practices. In his work, Don Brenneis has explored how this dynamic has led to tensions between peer review and the uses of quantitative metrics and the bureaucratic regimes of 'self-assessment' that have become increasingly prevalent in organisational life. To paraphrase Don Brenneis (2016: 42-43), panelists explore how unpacking evaluation reveals efforts to stabilize value through interactions with the forms and frameworks central to specific institutional practices. Asking about evaluation is a productive starting point for understanding perspectives on who or what has value, and how changing practices in institutions -- including the rise of managerialism and the increasing tyranny of metrics -- affected how value is determined. As Don Brenneis has shown in recent work, analyzing practices of evaluation often reveal institutionally specific insights into how regimes of assessment construct subjectivity and expertise. When evaluations are contested, anthropologists learn about how people link together worth and distinction. When forms of evaluation are at odds with how value is produced, anthropologists learn about how people on the ground understand relationships between the power of an institution and the power of a community, between form and interaction, and between value and practice.

Ilana Gershon, Bonnie Urciuoli, Summerson Carr, Tess Lea, Susan Wright, Cris Shore, Eitan Wilf

#### 4-660 Billionaires In Space, Capital In Crisis: Manifold Lives Of Contemporary Finance, Part 1

Oral Presentation Session (In-Person) Executive Session

Executive Program Committee

04:15 PM to 06:00 PM

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?

Lisa Simeone, Bill Maurer, Karen Ho, Julia Elyachar, Paul Kockelman, Hannah Appellnés, Escobar González

#### 4-665 Chemical Aesthetics

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

Human-chemical entanglements are unsettling. Since the emergence of large scale synthetic chemical manufacturing in the 19th century, and as the recent turn to chemoethnography has noted, chemicals make and unmake works, as they catalyze processes of subjectification, inequality, and desire. As molecules seep across boundaries between subject and environment that were once imagined as impermeable, they disrupt liberal fantasies of self-sovereignty and self-determination. Synthetic substances also unsettle hegemonic systems of value--reconfiguring their moral (and monetary) value and entrenching some power relations while dismantling others. While often elaborated through discourses of disgust and abjection--industrial chemicals cloud the lungs, contaminate the body, and sometimes blunt the mind--such materials are also a locus of creativity, as synthetic substances facilitate new lifeworlds, new lines of desire, and new raced, classed, gendered, and sexualized modes of personhood. Political and social institutions insist on taxonomizing these synthetic substances as either commercial products, intoxicants, foods, medicines, wastes, or pollutants, creating dichotomies between substances that harm or substances that help. But chemicals can do both; they can extinguish the conditions for life, while potentiating new ways of living.

How do individuals and collectives come to experience contemporary chemical life? To address this question, we approach human-chemical encounters as fundamentally aesthetic. Chemical encounters are irretrievably wrapped up in the (often ambivalent) sensations that they produce. Chemical aesthetics queer existing taxonomies, challenging predominant moral and epistemological registers through which regulators separate chemicals and much scholarship still discipline the production of knowledge around them. Aesthetics, in short, moves beyond limiting dyads of ontology (self/subject vs. other/object), respectability (therapeutic vs. recreational), and safety (cure vs. poison). By exploring chemical aesthetics, we also envision a feminist politics of human-chemical encounters that seeks ambiguity within abject relations of desire and repulsion, one that decenters agency, and that is by necessity non-binary.

Joseph Jay Sosa, Alison Feser, Richard del Rio, Ella Butler, Nicholas Shapiro

#### 4-670 Cooperative Research On Food Security And Food Traditions Among Indigenous Peoples In Alaska

Oral Presentation Session (In-Person)

Anthropology and Environment Society

04:15 PM to 06:00 PM

This session reports ongoing projects relating to food security and lifeways due to climate and socioeconomic changes in Alaska and its related areas and from multiple perspectives. For many decades, many anthropologists have collaborated with Indigenous communities and scholars in various disciplines to learn about culture change from multiple viewpoints. Food security topics in this session includes relationships between humans and with non-humans, cultural skills of harvesting, sharing, and storing food, Indigenous knowledge of the land, and how northern communities have maintained their lifeways while adapting to these changes wrought by colonialism and other factors.

Working in partnership with Alaska Native communities, researchers have recognized the importance of local knowledge and voices that need to be taken into consideration alongside scientific data. Scientists traditionally have not used oral history data because it lacks systematic written records. However, many projects in Alaska and elsewhere show that Elders' oral traditions have provided multi-generational Indigenous knowledge of observations of landscape changes, weather, and economy that are crucial for academic research. Oftentimes Indigenous knowledge includes a deep understanding of the many social and ecological interconnections, including the effects of altering one aspect on many or all aspects of an ecosystem. This has direct impact on sociocultural systems, as these are not separated from the remainder of the local ecological system.

Our presentations will demonstrate that engaging with communities has encouraged the partnering community to identify and pursue their own goals for a project, thus enhancing interest in such projects. Local knowledge bearers and other leaders can ensure that their community will benefit from academic research, and by being focused on community needs and wellbeing, researchers can reciprocate with their community partners while also conducting academic research goals. We will also present on efforts by Indigenous people themselves to preserve and enhance their food sovereignty, and commensurate efforts by Indigenous groups to engage in research around those activities. The papers of this session will address cooperative food security-oriented research through the experiences of the cultural researchers' projects and partnerships with local communities.

Yoko Kugo, Michael Koskey, Theresa Arevgaq John, Daniel Monteith, Kyle Wark, Kazuyuki Saito  
Golwahana, Anne Lally

#### 4-345 New Vistas And Oases: Conflict, Connections, And Cooperation Between Muslims And Christians

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

4:30 PM to 6:15 PM

Developments in our rapidly changing world are bringing members of different religions in close contact with one another more than ever before (Beyer and Beaman 2007). This panel will explore the sometimes uneasy opportunity to develop understanding across religious differences (Hedges 2015). Topics raised in the panel range from autoethnographic exploration of dual religious background (Homrighausen 2015) in Uganda to students with conservative backgrounds being encouraged to visit a local mosque in Cincinnati. Two papers present new opportunities for Muslim-Christian interaction. In one, a local church in the Los Angeles area is coached to be more neighborly as it finds answers to some ethnographic, life-history questions. Here the focus was on becoming transcultural (Slimbach 2005)

through hospitality and meaningful interaction. In the other, the complexities of Muslim-Christian friendship-building events are illuminated by contact-hypothesis and prejudice-intervention research questions, which seek to test whether what they are doing actually works. The final presentation addresses the issue of inter-faith advocacy in response to the Uigher genocide. Drawing on legacies from the Civil Rights movement where a broad interfaith coalition emerged to challenge the segregation of the Jim Crow era, this paper will look at the mental health care initiatives that are emerging in Muslim-Christian-Jewish spaces in response to the genocide. (Churchill 2020 McKormick 2021).

The panel will discuss the benefits of not settling for assumptions of the other but rather constructively pursue new spaces of interaction and understanding.

Erik Aasland, Yosam Manafa, John Schaefer, Michal Meulenberg, Kevin Pittle

Sunday, November 13, 2022

5-010 Educational Landscapes Of Soft Skills And Socioemotional Learning: Tracing Contested Regimes Of Emo

Roundtable / Town Hall (In Person)

Council on Anthropology and Education

Over the last decade, schools, educational non-profits, and international educational development interventions have become increasingly invested in a set of skills that are categorized as socioemotional skills, non-cognitive skills, soft skills, and life skills. An expanding industry attends to defining and delineating terms, assessing their promise, designing curricula, related national educational standards and policies, and assessing the impact of such skills on young people's lives. Discourses attached to such projects underscore the importance of skills that range from resilience and perseverance to entrepreneurship, communication, and teamwork; these skills are deemed requisite for contemporary labor markets (Urciuoli 2008; Gooptu 2009; Ng, 2018). It is assumed that investment in soft skills guarantee better academic and life outcomes for young people (Duckworth et al. 2007). Moreover, national economic growth and therefore national prosperity is promised if youth potential is properly shaped. Minoritized and marginalized young people across the global North and South are targeted as shaping affective and aesthetic dispositions figures as an (re)emerging tool of governance transnationally (Desai 2020). This round table gathers scholars working across various contexts and engages some of the following questions: How do global racial and labor regimes shape the design and enactment of educational interventions focused on 'soft' skills? What histories are they tied to globally and across various contexts? And how do they map onto local contemporary hierarchies? In what ways are young people fashioned through such technologies of emotional management and towards what ends? How do educational actors and young people differently experience and negotiate these landscapes?

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Karishma Desai, Fida Adely, Olivia Casey, Jennifer Keys Adair, Jessica Peng, Thea Abu El Haj, Amelia Herbert, Peter Demereath

## 5-020 Humans And Nonhumans

Oral Presentation Session (In-Person)

Society for the Anthropology Religion

08:00 AM to 09:45 AM

Paper 1: Guatemalan folk saint Rey Pascual's foundation myth is a fascinating account of Catholic and Mayan syncretism in which the original Spanish saint, Pascual Bailón, morphs into the skeletal folk saint who is venerated today in Olintepeque and also Tuxtla Gutiérrez, the capital of Chiapas, Mexico's southernmost state. A canonized saint whose feast day is May 17, Pascual Bailón was a Franciscan friar from Aragón who lived during the second half of the sixteenth century and was known as a mystic and contemplative.

Paper 2: People experience and understand their relationship to the cosmos in different ways. One way these differences are present is in discourse on climate change.

Paper 3: Relationality between humans and non-human spiritual entities in the Buddhist Eastern Himalayas is characterized by a certain ambivalent obligatory engagement. Despite their close co-habitation, local deities and spirits can be considered morally good or bad depending on the context and generally cannot be trusted.

Paper 4: This paper looks at how Protestant Christians in Turkey understand the divine Holy Spirit to be "at work" in the world through time and their role in progressing, embodying, and materializing that work. What activities is God about, and how much agency do humans have to disrupt, delay, progress or accelerate the divine plan to its intended end?

Andrew Chesnut, Frederick (Fritz) Lampe, Stephen Amorino, Eileen Slesman Calderon

## 5-025 Migration And Lifestyle Politics In East Asia: Intimacy, Transience, And Disruption

Oral Presentation Session (In-Person)

Society for East Asian Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: This study examines the intergenerational dynamics between Chinese parents and their adult children living in another country. It focuses on the lived experiences of the Chinese international students who are: (1) adult, (2) pursuing a doctoral degree in the US with parents living in China, (3) heterosexual or non-heterosexual, (4) childless if partnered.

Part 2: This paper analyses the way in which Sindhi traders – one of the largest Indian diasporic populations in Asia – have managed to live and work in China as de facto migrants despite their inability to be granted settled immigration status by the Chinese state. Drawing on long-term fieldwork that started in 2010, the paper offers a China-centric ethnographic perspective on how Indian traders, particularly Sindhis in the Chinese county of Keqiao, have been dealing with the incongruence between immigration policies that largely preclude the possibility of their permanent residency and their long-term entrepreneurial engagement in China.

Paper 3: Migration has been promoted as a tool of development by institutions such as the World Bank, the IMF, and the EU, and embraced by countries who seek to export labour migrants and by those who hope to benefit from their labour under a framework of migration control. Temporary, circular migration is thought to contribute to household, community, and national poverty alleviation—the ultimate goal of development—through the leveraging of both financial and social remittances (ideas, innovations, and social capital).

Paper 4: This presentation examines why and how new farmers from non-farming families (hereafter, newcomers) in the outskirts of Tokyo, Japan migrated from urban to rural areas and entered and maintain their agricultural business. In Japan, agriculture is a family business and is mainly inherited by a family member; however, around 3,000 newcomers enter agriculture annually.

Wenqi Yang, Ka-Kin Cheuk, Denise Spitzer, Makoto Osawa

### 5-030 Performing Threatened Identities: Reconstructing Latin American Macho Privilege In The Public Sphere

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

Following critical gender theorist Judith Butler (1990), we understand gender identity as a social construct that needs to be constantly performed in order to be legible as a sign. In patriarchal and capitalist societies, the performativity and intelligibility of a macho identity demands social, political, and economic privileges. However, in the context of a globalized economy, not every macho performance is read and valued in the same way, especially if we take into consideration other social categorizations, like race, class, and historical conditions like colonialism. This panel addresses the possibilities of performing a macho identity in the Global South. We argue that, in this historical context of economic, environmental, and health crises, people of color who identify as macho are struggling to be socially legible as men, and, therefore, they have trouble claiming their macho privileges in the public sphere. As a response to that struggle, men of color around the world are exploring and using old and new semiotic systems to gain social acceptance and control over their own lives. In this panel, we will

explore what kind of semiotic, political, and cultural strategies these machos are using to defend their threatened masculinity and claim their power and control of their lives and social institutions. This analysis will be done by the panelists' ethnographic and discursive accounts in three different sites: Puerto Rico, Spain, and the United States. We take a linguistic anthropological and ethnographic approach that combines analysis of discursive practices and semiotic processes to examine the ideological conjecture of gender (Gal & Irvine, 2019). We hope to demonstrate how Latin American and Caribbean men are navigating the contemporary challenges of debt, austerity, inflation, migration, climate change, and COVID-19, and to discuss how the use of new semiotic, political, and cultural/discursive strategies can point (or not) to a new conception of the Latin American macho.

Carmin Quijano-Seda, Julio E. Vega, Victor Corona, Gabriela Quijano, Vanesa Contreras-Capó, Juan Rodriguez

### 5-035 Power, Danger, And Health Amid Dangers Of Anthropology

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstract:

Paper 1: Objectives: At the onset of the COVID-19 pandemic, people faced multiple issues, such as unemployment and isolation. There was widespread uncertainty about the nature of COVID-19; as such, people turned to various sources of information for information.

Paper 2: Scholarly conversations around the increase of community engaged research, while not a regular expectation, are no longer uncommon. Community engaged research's institutionalization in federal calls for funding has made it a method of choice particularly for projects focusing on health disparities.

Paper 3: In this short presentation I aim to reflect on the shifts in my own research practices that the Covid-19 pandemic brought about - namely the prevalence of data collection via digital technologies. This paper draws on the ethnographic research with parents of children affected by the rare inborn errors of metabolism in Poland, conducted before the pandemic started, throughout the pandemic (during lockdowns) and after the precautions have been lifted at the national level.

Paper 4: This review examines the global literature concerning research on Anthropological fieldwork safety and risk. The ongoing effects of risk and dangers encountered in the field warrant a systematic literature review to grant a better understanding of what dangers are encountered in the field, and how these dangers are being systematically examined.

Paper 5: In 2019, Beatriz Reyes-Foster and Rebecca J. Lester curated a thematic series entitled "Trauma and Resilience in Ethnographic Fieldwork" for the blog Anthrodendum, in partnership with the

Anthropology of Mental Health Interest Group (AMHIG). The series highlighted the reality of trauma and emotional stress during ethnographic fieldwork, while also providing resources on best practices for emotional care prior to, during, and after fieldwork.

Shir Ginzburg, Juliet McMullin, Katarzyna Król, Sean Bruna, Saira Mehmood

### 5-040 Reimagining And Resocializing Global Health: A Social Medicine Approach

Oral Presentation Session (In-Person)

Society for Medical Anthropology

08:00 AM to 09:45 AM

“A social justice approach should be central to medicine,” argued physician and medical anthropologist Paul Farmer. “This could be very simple: the well should take care of the sick.” Too often, though, the social inequities that drive disease remain masked in health programs, which provide an alibi for the powerful and a rationale for blaming the sick and destitute poor for their lot. Such failures have lethal consequences. Consider the World Health Organization, which created in the early 1990s a global tuberculosis control strategy that did not call for infection control, even as the airborne disease spread through families, workplaces, and prisons (Keshavjee & Farmer, 2012; McMillen, 2015).

Social medicine approaches have developed over the past 150 years in different times and contexts in response to the failures of biomedicine to address socially produced harms. Though they vary, these approaches share key commitments that lend coherence to social medicine as a field of practice. From its canonical founder, Rudolf Virchow, to Latin American physician-activists Salvador Allende and Che Guevera and, more recently physician-anthropologists such as Arthur Kleinman and Paul Farmer, social medicine adherents have understood disease as a composite process that includes biological as well as social, political, and economic factors. Complex diseases can only be grasped from a biosocial perspective—one that draws on ethnography to uncover the forces that structure health risks while also remaining grounded in history and political economy. Such a biosocial understanding is not only useful to clarify the roots of epidemic and chronic disease. It also informs an imperative to act on social sources of harm to improve health equity, enabling social medicine practitioners to resist simple stand-alone interventions (such as medication or food support or education in isolation) and to embrace comprehensive programs.

While contemporary social medicine approaches have been critiqued as “resource-insensitive” (Persad & Emanuel, 2017), such critiques often assume temporal stasis (when health emergencies are always fluid and dynamic) and use market reasoning to abstract away from the lived experience of suffering and death. Social medicine—with the resocializing disciplines of anthropology, sociology, and history as its tools—seeks to elevate the lived experience of the poor, enshrine human rights as a first priority of medicine, and reject health inequities as destiny. Moreover, it seeks to re-center caregiving practices as the core component of both medicine and social science (Kleinman and Wilkinson, 2016). Doing so has been successful: for example, the WHO’s Green Light Committee, chaired by medical anthropologist Salmaan Keshavjee, reduced the price of drugs for multidrug resistant tuberculosis by more than 90%, making these lifesaving therapies available to vulnerable communities where they are needed most (Gupta et al., 2001).

This panel explores how the social medicine tradition has unsettled traditional academic silos, enabling an engaged practice of anthropology that works in interdisciplinary fashion to dismantle systems that deprive the poor of health. Drawing on a range of scholarship, this panel shall trace the arc of historical



practices of social medicine through critical responses to emergent problems, such as COVID-19 vaccine apartheid, the partiality of epidemiological modelling, and elderhood and caregiving.

Lindsey Zeve, Eric Reinhart, Margaret Czerwienski, Jason Silverstein, Jon Shaffer, Emily Harrison

### 5-050 Sonic Activism: Unsettling Aesthetics With A Touch Of Anthropology

Conversation or Debate (In-Person)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

This paper begins with an ethnographic and aesthetic puzzle: if noise music on the North Atlantic Rim emerged as a form of protest against an aesthetics of silence and the hegemony of rhythmic and tonal music, what is the aesthetic and political appeal of noise music in Indonesia, a place where pentatonic, polyrhythmic music is considered high taste and where noise - in its broadest sense - is rarely considered disruptive?

Our puzzle is this: Does noise music (and sound) express the same thing in these contexts? Does protest and politics?

Over the last four years, we have been participating in the physical performances of Indonesian noise and experimental musicians in Java, followed them to European music festivals and watched their performances online. We have been hanging out with them between gigs, followed them on Instagram and chatted with them on WhatsApp during the pandemic. The musicians see themselves as social activists and yet they deny they are political. The music they play attracts a global audience on the experimental, noise, and trance music scenes, but does so, in part at least, because of its experiments with digital transpositions of Javanese music.

Following all of this across these various registers requires, so we suggest, an acknowledgement of aesthetics and politics as phenomena that are made through continuous transposition. And it requires a break with both universalist and exoticizing histories of aesthetics. But, first of all, it requires anthropology to actually pay attention to aesthetic experience.

What we call aesthetic-anthropological attuned fieldwork is a methodological, analytical, and theoretical approach that straddles aesthetic studies and anthropology. It is an attempt to extend the aesthetic practice of listening to a broader ethnographic, 'deep' listening in anthropological fieldwork while also allowing anthropology to unsettle what aesthetics might be.

The paper is a co-presentation by Nils Bubandt, an anthropologist, and Sanne Krogh Groth, a musicologist.

Nils Bubandt, Sanne Krogh Groth

## 5-060 The Shapes Of Myanmar's Revolution: Ruptured Futures, Returns To The Past, Ruins Of The Present

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

As Myanmar's democracy movement continues to resist the February 2021 military coup, Burmese revolutionaries have been waging two simultaneous fights: the first against the country's generals and their brand of militarism, but the second within their own movement, as partisans seek to construct new futures. To wit, revolutionaries are actively reflecting on the failures of past uprisings and the ruins of the current moment, working through political differences (along tactical, ethnic, class, and gendered valences) to create a common ground, a politics of shared values rather than a short-term tactical collaboration ("the enemy of my enemy is my friend") which may fail to mobilize people on the fence and may lead the revolution to a dead end in the long run. In fact, it seems that the tactical alliance ("we will work together against that which we both are not – the military") can only be forged if internal differences are appreciated. Specifically, papers discuss, respectively, worker movements, movements against patriarchy, the importance of care-work to grounding revolutionary consciousness. They also address how activists deal with potential failure, and how particular constituencies express deep ambivalence – supportive of revolutionary ideals but constrained by security or economic concerns. The panel hence explores how activists and average people manage the multiple temporalities and projects that define the current struggle, with an eye to generating theoretical insights about revolutionary praxis and consciousness generally.

Elliott Prasse-Freeman, Stephen Campbell, Khin Oo Thazin, Courtney Wittekind, Aye Lei Tun, Elliott Prasse-Freeman

## 5-070 Unsettling Landscapes

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: In the thirty-two-year period from 1972 to 2004 the Canadian Government negotiated with Yukon First Nations to gain control of most of the lands in the Territory, and extend government bureaucracy to Indigenous communities. The Kaska First Nations ultimately rejected this process, preferring to retain control of their Indigenous lands, resources, and rights (Alcantara 2013).

Paper 2: Although Ebola never spread to Senegal from neighboring Guinea, the West African Ebola epidemic of 2014-2016 strongly impacted the lives of communities in southeastern Senegal who came to be policed and surveilled by local and international actors. Amid an increased police presence, coastal Senegalese monitored trans-border bush paths for signs of Guineanness, all the while relying on local relays to translate and to interpret local markets for signs of alterity.

Paper 3: The ethnic Zhuang minority is the largest ethnic minority in China with most of the population from the Guangxi Zhuang Autonomous Region. The Zhuang minorities, like other ethnic minorities in the southwest of China, live an urban life as China's economy and urbanization develop.

Paper 4: This paper makes a theoretical contribution to the literature on the materiality of language and the social construction of space by conceptualizing place-making as the semiotic differentiation of space (Gal & Irvine, 2019). Studies of the linguistic and semiotic landscapes of gentrifying and gentrified urban neighborhoods have identified the work that signs do as place-making tools, largely through the indexical meanings they contribute to a neighborhood's sense of place (e.g., Trinch & Snajdr, 2020).

Patrick Moore, Nikolas Sweet, Linfei Yi, Jeff Millar

5-075 Unsettling Mediascapes: Anthropological Engagements With A "Post-Truth" World.  
Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

Two decades into the 21st Century, our mediascapes are awash with worries over the unsettling state of news information. In response, we have witnessed a proliferation of fact checkers, news literacy initiatives, and social movements dedicated to shoring up "real" facts and science against the perceived onslaught of mis- and disinformation. Scholars are quick to point out that the prevalence of false information in our information landscape is nothing new. Yet, the intensification of digital networks, renewal of populist political movements, and onset of the Covid-19 pandemic have led to a perceived crisis in the epistemological foundations of liberal democratic belonging.

Despite the discipline's longstanding interest in conspiracy theories, knowledge politics, and cultures of expertise, anthropology has largely been absent from the public conversation on securing our public sphere. Drawing on ethnographic insights from Europe, Latin America, the Middle East, and the United States, this panel seeks to develop an anthropological approach to the problems of information disorder that structure so much of 21st Century politics. In so doing, we seek to push beyond the facile binary of "fake" and "real" news that dominates so much of our public discourse. Instead, we approach the worries over a perceived epistemological rupture as a starting point to ask what kinds of political and social projects are accomplished through invocations of the real and the fake and how anthropological insight changes the contours of these discussions.

Jonah Rubin, Noelle Molé Liston, Tamar Shirinian, Luciana Chamorro Elizondo, Meg Stalcup, Jonah S. Rubin, 12:00:00 AM 12:00:00 AM

5-080 Unsettling Reproduction  
Oral Presentation Session (In-Person)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

Reproduction has long been a topic for anthropologists, interesting scholars in kinship, gender, technology studies, to name a few. From early accounts of different kinship systems that involved the

reckoning of descent to more recent examinations of queer reproductive justice, reproduction is a ripe topic. Kinship as a central theme in anthropology became a renewed topic of interest with David Schneider's work, and more recently "new kinship studies" became a focal point with the advent and increasing use of assisted reproductive technologies.

Reproduction - unsettled- will be the focus of this panel. Presenters will disrupt various assumptions of anthropological theories as they relate to abortion, pregnancy, atmosphere and assisted reproduction. First, the panel aims to unsettle current framing of abortion as a moral issue, in order to interrogate it as a locus of policy, practice and lived experience. In addition, the autonomous reproductive actor is central to many anthropological and feminist theories of reproduction. However, in cases of travel to the Caribbean, European women find themselves in a mesh of reproductive vibes that can lead to unplanned pregnancies. This panel aims to unsettle the framing of the autonomous subject with respect to reproduction. Even further, this panel aims to disrupt dichotomous framing of reproduction as "normal" or "disrupted" - by revealing the ways that reproduction and mobility interest in more complicated ways. Finally, by reflecting on the past few years, the unsettling of the global reproductive medical industry will be examined in the framework of global public health and disaster.

Amy Speier, Susan Frohlick, Charlotte Waltz, Kelsey Marr, Amy Speier

## 5-265 Affective Ecologies

Oral Presentation Session (In-Person)

Anthropology and Environment Society

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: This paper develops on sedimentary archives and ethnography to explain the movement of sand along tectonically active plates and meandering rivers of the Himalayas. A key question that I ask is how the fluvial sediments of the mountains particularly sand become an economic agent.

Paper 2: This presentation reviews the literature on rain and rainmaking in Africa and considers the implications of post-humanist concepts of relational personhood, non-human social actors, and ontological anthropological methods for understanding rainmaking and climate change in sub-Saharan Africa. The first section examines rainmaking as an Indigenous Knowledge System (IKS) embedded in particular ecological contexts.

Paper 3: This paper will examine how the green burial movement shifts the American relationship to death, bereavement, the afterlife, and nature. Through the advent of novel memorial objects in the twenty-first century, the afterlife has become increasingly tangible, participatory, and earth-bound (Dawdy 2021); this alteration in American attitudes and practices toward death and the afterlife has had consequences for the affective and social lives of the bereaved.

Paper 4: This paper works outwards from the starting premise that Stanley, the town at the centre of my ethnographic research, is a place with a reputation for 'bad' weather. Adopting Ingold's understanding of the 'weather-world' (2007), and incorporating Hulme's notion of weather 'cultivation' (2018) as well as insights from the field of somaesthetics, I argue that 'bad' weather in Stanley has a history, and one of which my interlocutors in the town are acutely aware.

Paper 5: In this newly growing field of anthropology of senses, infrastructure has been felt, smelled, and visualised, among other sensory experiences. But what happens when something hinders such experiences?

Paper 6: Due to its mountainous geography with rivers running through deep valleys, Northern Kurdistan's landscape has always been perceived as a central threat by Turkish state. Especially since the 1990s, with the impact of the war, ecological destruction of the region became systematic.

Paper 7: The islands of the Bahamas have been shifting for thousands of years. The land itself remains essentially and forever dynamic, yet the islands have been settled: hundreds of thousands of Bahamians, millions of tourists, and billions of dollars of infrastructure now attempt to hold the land in place.

Michael Sheridan, Saumya Pandey, Sasha Kramer, Christopher Farrell, Prince Tomar, Burcu Ozdemir,  
12:00:00 AM 12:00:00 AM

## 5-270 Doing (In)Formal Business: Exchanges Between Business Anthropology And Anthropological Criminology

Oral Presentation Session (In-Person)

Society for Economic Anthropology

08:00 AM to 09:45 AM

This panel takes its point of departure in a curiosity about the overlaps and differences between business practices in formal and informal business spheres. While business is most commonly associated with formal organizations, professions, and transactions within established categories such as innovation, design, leadership, branding, marketing, and consumption, it is evident that business is also at the center of a number of informal domains by way of activities such as drug dealing, street hawking, pimping, smuggling, scavenging scrap, document fraud, and undeclared working. The formal and the informal exist in all business domains, and business practices are not always bound into one category or the other, but rather flow across the lines of the formal and the informal – and the legal and the illegal – in a myriad of ways.

In this panel, we wish to investigate the resonances and dissonances between understandings and practices of what “doing business” means, in the business world of companies and organizations versus businesses in more underground or shadowy spheres, and sometimes outside the bounds of the law. In which ways are “corporate business” and “shadow business” (both notions broadly understood) similar to, and different from, each other? What can be learned about the general and crosscutting practice of “doing business” by juxtaposing and seeing each domain through the lens of the other?

The panel thus invites presenters who have primarily carried out research within either business anthropology or anthropological criminology. We will investigate the analytical and conceptual potentials emerging from comparing empirical materials and thinking through concepts that have long histories in these different subfields of anthropology. As such, the panel aims to be creative, exploratory, and experimental by highlighting key themes and practices that may, or may not, cut across the formal and the informal, the legal and the illegal, as well as the overt and the covert, of doing business.

The purpose of the panel is, in other words, essentially to explore what business looks like – how it is practiced, imagined, and rationalized – and what the comparison across seemingly dissimilar domains

and scales may tell us about the shape and future of business and labor in the formal and informal economy. This will be achieved through a set of paper presentations that speak to each other by exploring and discussing business practices, imaginaries, and rationalities across a number of themes such as trading, branding, street smartness, leadership, hustling, negotiation, performance, consultancy, client relations, etc.

Kasper Tang Vangkilde, Trine Mygind Korsby, Simon Lex, Henrik Vigh, Timothy de Waal Malefyt, Anja Simonsen, 12:00:00 AM 12:00:00 AM

### 5-275 Down The Rabbit Hole: Fiction As Ethnographic Looking Glass For The Racial Order Oral Presentation Session (In-Person)

Association of Black Anthropologists

08:00 AM to 09:45 AM

What world did Alice find when Lewis Carroll sent her down the rabbit hole in his absurdist 1856 tale, *Through the Looking Glass*? We find a wonderland made out of elements familiar to Alice's everyday life, only transfigured as phantasms—fictions that illustrate subterranean truths about the social order from which she came. This panel takes fiction as a looking glass through which to reflect racialized realities about the social orders in which our research is immersed. We have each traveled down our respective rabbit-holes, chasing fictions that illuminate the terrain in which racial imaginaries are cultivated. In their range of genre, tone, character, and cadence, these fictions draw us deeper into ethnographic encounters with race as it is (re)produced in the everyday. Thinking with John Jackson (2006) on race as real fiction, with Karen Fields and Barbara Fields of race as craft (2012), with David Scott on postcolonial politics of plot (2004), and with Lauren Berlant on ordinary embodiments of fantasy (2011), we explore our respective fictions to ask how affect organizes (and is organized by) social orders that devalue Black life and erase white violence. We travel from: just-so stories told about Veracruz's African "Third Root" that lull publics into emerging racial formations; controversies over Atticus Finch's whiteness that haunt criminal justice reform in New Orleans; the fairytales that animate politics of crisis for Black queer youth in the ballroom scene across Chicago and New York; the dark comedy of confidence men leading Detroit's bankruptcy. Like Carroll's Alice, we are learning the rules of this topsy-turvy world and the food-chain that governs it: do we (like Alice) refuse them? Or might the rabbit-hole open elsewhere? Thinking and writing with one another, we travel different paths through a shared terrain. Attuned to the work of genre, tone, character, and cadence in our own ethnographic performance, we seek methods of telling the story that open this terrain to dissensual dialogue and adventurous questions.

Molly Cunningham, Emily Bock, Karma Frierson, Kaya Williams, Kathryn Mariner, Ella Butler

### 5-090 Earthforms: Round Table On Landscape Morphology, History, And Change Roundtable / Town Hall (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

This round table explores landscapes unsettled by imperial, engineering, industrial processes, and racial formations, which leave legacies of loss and open up possibilities of change or transformation. These processes, by which landscapes are continuously unsettled, also force the emergence of new landscape forms. We thus see landscapes in the breakdowns and remakings of an ongoing morphological process that requires anthropological attention. They are as the products of political projects, agricultural and

industrial systems, and relationships between plants, animals, soils, pathogens, rocks, soils, climate, and more. More than human processes and beings are transformed through relations with each other as well as by human desires and long term practices of care, producing unexpected consequences, phase changes, and residues. Anthropological attention to the specificities of histories of landscape transformation can, we suggest, bridge *longue durée* processes, global scales, and human frames of reference. Presenters use a variety of analytic approaches to expand human frames of reference to consider the long term and the large in scale alongside human ways of making a living in a transformed world.

For many of us, attention to morphology offers ways to account for the ecological histories and encounters that make landscapes change shape, and for the transformations in forms produced by relationships between beings. Morphology, we suggest is a key concern in contemporary environmental anthropologies that consider long term nature/culture relations and more than human relations. Through methods drawn from ecological history, natural history, art, and the natural sciences, some of us explore the morphologies that testify to the ongoing consequences of past events. Fish bodies in South Africa and Japan record the traces of pathogens and of farming; trees and terracing systems in Italy record the traces of peasant care, of land abandonment, and of pathogen epidemics and of forest fires. Sand dunes and dust storms in China emerge at the intersection between pastoralism, capitalist extraction and state engineering projects. Others of us explore the landscape as an archive that records traces of race, colonialism and empire, of genocide and survival from Patagonia to Norway, or follow the racialized energy supply chains of sustainable energy production that produce uneven toxicities upon Black and other bodies. Presenters work across geographies and timescales to argue that landscapes and morphologies provide a crucial entrypoint into questions of contemporary and near-future importance. Landscapes record intersectional effects of inequality, violence, and racism, they both refract and mutate questions of history, loss, and empire. By focusing on earthforms, the panelists consider unsettled landscapes as moments in open ended processes that may yet disclose crucial critical and imaginative sensibilities for a planet in climate catastrophe.

Jerry Zee, Andrew Mathews, Laura Ogden, Heather Swanson, Myles Lennon, Marianne Lien, 12:00:00 AM 12:00:00 AM

## [5-095 Evaluating The Landscape Of Rural Veteran Food Insecurity In The Department Of Veterans Affairs](#)

Oral Presentation Session (In-Person)

National Association for the Practice of Anthropology

10:15 AM to 12:00 PM

U.S. Veterans experience food insecurity (FI), defined as inconsistent access to nutritionally adequate and safe foods, at a higher rate than U.S. adults. Veterans with FI experience poorer health outcomes and overall health status. These issues are more prevalent for the 2.7 million rural veterans who tend to have less access to transportation, employment, education and food assistance programs, and a higher likelihood of disabilities. The COVID-19 pandemic has compounded factors related to FI in all populations, including rural veterans, where availability of and access to resources were already compromised.

The papers in this session discuss a project funded by the Department of Veterans Affairs (VA) Office of Rural Health whose goal is to alleviate FI and improve health outcomes for rural veterans. The project is

using a mixed methods and community-engaged approach to develop effective, evidence-based, stakeholder-driven strategies to alleviate FI in this population, including the impacts of COVID-19. Results will provide a better understanding of the prevalence and risk factors for FI among rural veterans throughout the VA healthcare system. Though national in scope, the rural veteran FI alleviation strategies will incorporate local unique needs, foci, and perspectives and embrace regional adaptation. This holistic approach also takes into account the varying contexts in which VA programs and services address FI in rural veterans.

This project also aligns with national priorities to address FI. Since 2017, the Veterans Health Administration (VHA) has conducted annual screenings of veterans for FI during primary care visits and a national interdisciplinary workgroup was established to address FI throughout the health system. VA recently incorporated food insecurity as part of its strategic objectives focusing on at-risk veteran populations. Additionally, in recent years, there has been an increased focus on nutrition security, or consistent access to nutritious foods that promote optimal health and well-being, in addition to food security. Nutrition security builds on the USDA's work to address FI by increasing focus on diet-related chronic diseases and aligns with the VHA's strategic goals, including an emphasis on improving Veteran nutrition to address chronic disease.

The first paper describes the community-engaged, mixed methods approach and formation of partnerships to address rural veteran FI. The second paper reviews the current state of the literature of veteran FI research. The third paper presents results from key informant interviews conducted with program leaders from VA programs addressing FI both directly and indirectly, from other federal agencies such as the US Department of Agriculture, and from non-governmental organizations involved in food assistance programs and resources. The last paper discusses the geographic landscape of rural veteran FI and food assistance resources with a presentation of the GIS maps used to illustrate areas of high risk for rural veteran FI.

Karen Besterman-Dahan, Jacquelyn Heuer, Bridget Hahm, Sarah Bradley

### 5-100 Identities With/In Educational Landscapes

Oral Presentation Session (In-Person)

Council on Anthropology and Education

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: At a Latinx youth empowerment conference, I presented images of what we are calling expressive funds of knowledge. These are powerful and artistic works that contribute to the survivance, well-being and intellectual development of minoritized communities.

Paper 2: This teacher research (Cochran-Smith & Lytle, 1993) project explores what happened when high school students at an arts-focused charter school, which explicitly strived to create and maintain a queer-friendly context, opted to take a semester-long course focused on LGBTQ- themed literature. This



paper focuses specifically on students' understandings of nationality in relationship to sexuality and gender in their lives as represented in class discussions, course writings, and interviews.

Paper 3: This paper explores the conflicted processes of grappling with "white identity" within a Midwestern-American rural school undergoing significant demographic, economic, and political shifts. Situated in Critical Whiteness studies in education, this study builds on understandings of whiteness as a hegemonic power structure and the processes of individual educators conceptualizing their own whiteness in their lives.

Paper 4: This proposal continues the work of a conceptual paper presented at the AAA conference in Baltimore in November, 2021. The earlier work presented a theoretical framework which synthesizes Foucauldian and Bourdieuan theory to problematize how systems of institutional power and their practices inherently contribute to inequalities within racialized student populations.

Paper 5: This presentation is an anthro-performance (Harrison, 1990) focusing on how girl performers make sense of their experiences with girlhoods and being objectified, sexualized, and gendered as cis-girls in the performing arts. In this presentation-performance, I take up the animated Disney/Pixar film "Turning Red" – a coming-of-age story of a 13-year-old Chinese Canadian girl.

Mollie Blackburn, Julio Cammarota, Heidi Fahning, Gloria Nystrom, Julie Snyder

## 5-105 Livable Lives In Uncertain Landscapes

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

These are unsettling times, full of loss in many forms. Some lives flourish, while others do not. Still, amidst transformations that shake lifeworlds at their core, people eat, sleep, work, find pleasure, and experience pain. What emic perspectives of life and wellbeing guide everyday practices of making do, even as landscapes shift underfoot? What various (and sometimes conflicting) estimations of livability emerge at different moments and in different contexts? This panel brings together anthropologists working to understand efforts to cultivate livable lives amidst the upheavals of the climate crisis. We examine, through different conceptual frameworks and material entry points, the way that people are "confronting squarely and somehow making livable this time of ours" (Howe and Pandian 2016). The perspectives explored in this panel are anchored in the embodied work of social reproduction and highlight the diverse ways that people experience, critique, and rework the meanings and practices of daily life. The goal is to open space for new formulations of (more-than-human) wellbeing that manifest in the mundane tasks of making do.

### Reference

Howe, Cymene and Anand Pandian. 2016. "Introduction: Lexicon for an Anthropocene Yet Unseen." Society for Cultural Anthropology website. <https://culanth.org/fieldsights/introduction-lexicon-for-an-anthropocene-yet-unseen>

Camille Frazier, Camille Frazier, Sarah Besky, Nayanika Mathur, Nikhil Anand, Amy Zhang, 12:00:00 AM  
12:00:00 AM, Bettina Stoetzer

### 5-115 Mapping The Licit: The Circulation Of Desire And The Body As Encounter

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

In this panel we look to ethnographic framings of the body as condition, site and object of the interpolating force of desire, as well as the negotiation of its conditions of licit recognition. Here, desire inflects modalities of the il/licit as an unsettling force of fragmentation, integration, and assembly, through which bodies are rendered intelligible as infrastructures of their own presence. We ask, how do bodies mediate a distinction between, and collapse of, interpolation and recognition which desire sets in motion? What are the landscapes of time and space, mobility and geography, justice and jurisprudence which desiring bodies unsettle and project anew?

Attempts to universalize the body as generic condition of personhood can lead to paradoxes of self-possession such that the circulation of desire through bodies can lead to the possibility of a “loss of form” (Bersani 1974, Saria 2021). When might this lead to a loss of self, or the loss of kin? If the body is “that which is given over to demand” (Cohen 2014), how are those demands interpreted? Intimacy and love often appear as the structures of feeling through which desire winds its way in order to acquire licitness (Berlant 2008). How might the ambiguities of desire transform the relationship between autonomous self and the social, as bodies seek to encounter and accommodate one another (Das 2020, Bush 2019)? What are the ways in which the body figure as terrains of disruption and interruption to institute desire's proper limit (McKittrick, 2006)?

The four papers in this panel take the body as a node of encounter within circuits of desire. We begin by exploring how illicit forms of kinship in Iraqi Kurdistan render possible the work of repair and recuperation within the social body, thereby excavating queer tendencies within the kinship archive. The intense scrutiny in Pakistan of young Hindu women's bodily comportment and everyday behavior in the aftermath of conversion-and-elopement events helps construct their bodies as unsettled landscapes through which ambiguously licit desires circulate as moral claims. At the Malay/Thai border, desiring bodies activate mobility as a means to mitigate potentially illicit forms of intimacy, thereby channeling conformity even as they respond to morally treacherous desires. Finally, in public spaces in Delhi, the panic button fragments the mobile body as subject and object of a desire to purify those spaces through a techno-theology of protection.

Taken together, we ask, how can desire be thought of simultaneously as an ethical modality with which to navigate the boundaries between self and other, or the licit and illicit, as well as an agentive affect which undoes the very form of such boundaries?

Ghazal Asif, William F. Stafford Jr., J. Andrew Bush, Vaibhav Saria, Nurul Huda Mohd. Razif

### 5-120 Mediating Language And Interaction

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

### Abbreviated Abstracts:

Paper 1: In my paper I analyze the mass mediated multivocality of #Cuéntalo, a 2018 Twitter movement in Spain and Argentina that raised awareness about gender violence. The movement involved collective participation through the circulation of testimonios, a genre popularized in Latin America and perhaps most famously represented by that of Rigoberta Menchú (1984), featuring a first-person narration by “a typical or extraordinary witness or protagonist who metonymically represents others who have lived through similar situations” (Zimmerman 2004, 1119).

Paper 2: This paper explores notions of purity and conviction, as framed through a lens of medieval Christian crusaders on /pol/, the “politically incorrect” subforum (or board) on the anonymous image board website, 4chan. Users on this board, known for their vitriolic, racist and destructive discourse frequently frame resistance to corporate control, liberal or progressive “cultural brainwashing,” and Jewish conspiracy forms of social control (such as interracial marriage or pornography) as romanticized depictions of mediaval knights or soldiers of the crusades.

Paper 3: The COVID-19 pandemic and the resulting stresses placed on the freedom of movement in Japan and other parts of the world provide a backdrop for examining the different ways in which language is seen and commodified by people of different cultures and language ideologies. The term "sakoku," harkening back to Japan's pre-Meiji Era isolation from the world, has been used in contemporary mainstream discourse to critique border policies put in place, ostensibly to protect Japan from the spread of COVID-19, but which have had the effect of preventing international students and non-Japanese marital partners from entering Japan.

Paper 4: The COVID-19 pandemic and the resulting stresses placed on the freedom of movement in Japan and other parts of the world provide a backdrop for examining the different ways in which language is seen and commodified by people of different cultures and language ideologies. The term "sakoku," harkening back to Japan's pre-Meiji Era isolation from the world, has been used in contemporary mainstream discourse to critique border policies put in place, ostensibly to protect Japan from the spread of COVID-19, but which have had the effect of preventing international students and non-Japanese marital partners from entering Japan.

Paper 5: Do you enjoy the sound or feeling of clicking the end of your pen? Have you ever found yourself captivated by someone playing with kinetic sand on your social media feed?

Roehl Sybing, Samantha Martin, Dillon Ludemann, Matilda Stubbs

[5-125 Mediterranean Multispecies Landscapes As Archives Of \(Post-\) Colonial Violence And Toxicity](#)

Conversation or Debate (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

This conversational debate focuses on Mediterranean landscapes as archives of (post-) colonial violence, toxicity/pollution, and memory. It brings together anthropologists working on the Mediterranean region (including the Middle East and North Africa), to discuss the heuristic potential of approaching landscapes as archives of multiple (post-) colonial pasts and presents, from a more-than-human perspective. How do various human and non-human actors in the region relate to landscapes as archives by inscribing, carving, building, digging, eroding, swallowing, sanctifying, or neglecting specific landscapes, to remember or forget? What makes landscapes a fecund repository for representing past and present acts of violence, while transforming these into places of hope and future aspirations, or, of oblivion, producing collisions of multi-vocal landscapes? The debate's goal is threefold. First, by conceptualizing the material landscape as an archive, we aim to challenge and decolonize institutionalized notions of archives as preeminent repositories of authorized and curated histories. Second, approaching 'landscape' as an alternative structure harboring memory practices aims to provide space to explore and highlight the significance of the multispecies histories (including processes of decay and degeneration) inscribed in these (post-) colonial landscapes. This also requires assessing new methodologies, that integrate landscape as an analytical thread in the critical scholarship of the patchy Anthropocene. Third, this debate serves to contribute to the renewed scholarly interest in the Mediterranean, as to better understand and undo the ramifications of colonial relations in the region on multiple scales. As Mediterranean landscapes have been a projection of colonial ethnographic scholarship, the area can be seen as a specific colonial inscription and a huge archive itself. In short, this conversational debate explores how the Mediterranean is connected and ruptured through entangled topographies of past and present violence by thinking memories, archives, and landscapes together.

Nina ter Laan, Martin Zillinger, Nefissa Naguib, Yolanda Aixelà Cabré, Jasmine Clotilde Pisapia, Christoph Lange

### 5-130 Negotiating Rural And Indigenous Identity In Mesoamerica

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This paper examines the Tren Maya (Maya Train) project in southern Mexico. Proposed by the current Mexican president in 2018, the goals include developing the southern regions of the country, connecting notable tourism destinations in a faster and cost-efficient manner, promoting Maya populations through their involvement in tourism, and protecting the environment through less carbon emissions from cars and buses.

Paper 2: NAFTA was to go into effect on January 1st, 1994. For the EZLN, the only answer was rebellion.

Paper 3: In figurines, paintings on pottery and codices, and engraved on stelae there are people with dwarfism and people with curved spines (likely kyphosis). These people act as ritual guides, serve courtiers, or dance alongside impersonators of Maize gods.

Paper 4: Linguistic human rights (LHR) are those that protect individuals and speech communities to freely speak their language both publicly and privately without the fear of discrimination or reprisal by any individual, group, or state. Despite comprehensive theorization in the LHR international discourse, as directly influential upon the 2003 Mexican Ley General de Derechos Lingüísticos de los Pueblos Indígenas (General Law of Indigenous Peoples' Linguistic Rights) (LGDLPI), this paper argues that there is an insufficient enforcement of LHR for speakers of indigenous languages in Mexico in practice.

Paper 5: Although the general discourse of progressive politics criticizes social inequalities and their ramifications concerning ethnic and race-based forms of exclusion, upward social mobility of popular sectors can be problematic to ponder for progressive elites in Latin America. Typically, left-leaning elites intervene in the public fore by heralding social justice issues and inclusion in the world's most unequal region.

Paper 6: This paper focuses on the ideological impacts of settler colonialism, mestizaje, and racialization of the Nahua-Pipil of El Salvador by exploring the tensions among identity, policy, and the geophysical landscape in the 20th century. Specifically, I center my paper on two important episodes of Salvadoran history; the Indigenous rebellion of 1932 and national land reforms from 1992-1993, and highlight the agency used in these cases by Indigenous people in negotiating and adapting their identity within the constraints of colonialism and capitalism.

Stephanie Litka, Maria Ramona Hart, Rosamund Fitzmaurice, Felipe Acosta-Munoz, Jorge Montesinos, Rosemary Lieske Vides

### 5-135 Pandemic Personhood: Making Moral Persons In Times Of Medical Crisis

Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

How are moral relations made and sustained amidst viral respiratory droplets, thermal checkpoints, masked disagreements, and uneven protections? How do persons together enact meaningful social action under conditions of virulent distrust? Attendant to the already disturbed landscapes that "crisis talk" elides, this panel asks about the production of persons in times of epidemiological unsettling.

Anthropologists have a long history studying disease outbreaks (Tilley, 2011). This work includes studies of local practices that facilitate or forestall disease transmission (Lynteris & Evan, 2018; Moran, 2017), counter-epidemic preparedness, development and securitization (Benton, 2015; Caduff, 2015; Lakoff, 2008; Mason, 2016), and syndemic entanglements of structural inequality and infectious disease (Chigudu, 2020; Farmer, 2004; Fassin, 2007; Hill, 2020). Critically, disease routes along well-trodden necropolitical channels that racialize mass death (Rouse, 2021). But the episodic and exceptional nature of epidemics (Keck et al., 2019, p. 3) alongside the exigencies of "virality" (Benton, 2017) means

ethnographic attention tends to skip over how epidemic harm and care are shaped through everyday activities related to the production of moral persons. This is especially the case during what Vinh-Kim Nguyen (2017) describes as "fast epidemics," those with high mortality rates that kill at great speed.

New pandemics make new moral categories of persons emerge. These include "essential workers" (Lakoff, 2020), "long-haulers" (Baig, 2021) and "vaccine hesitant" (Goldenberg 2021) to be sure. As categories of moral being take shape, examining them gives vantage on the emergence of boundaries in which care can be as much an enactment of intimacy as one of distance. While this panel is attuned to the conditions of our present moment, it aims to situate circumstances around Covid-19 in service of a wider view on relations between moralized categories, medical crises, and their aftermaths.

This panel examines the production of moral persons across terrains of untenable mortality. This panel is particularly in how pandemics necessitate intersubjective practices of personhood that entail an "ethical engagement with an aggregate" (Mason, 2016, p. 17) as well as the regulatory regimes that unequally police such engagement (Southall, 2020). We find these practices and regimes in places of perinatal medical assistance, techniques of child rearing, administrative staffing hierarchies, higher education classrooms, and long-term care facilities. By thinking across them, we will center how the construction of moral people is a key location through which people grapple with structural inequities, especially along axes of race, sex, gender, class, and age. Ultimately, our shared aim is to consider the modes of anthropological engagement capable of rendering and addressing already fraught conditions that are compounded by emergent medical crises.

Sonia Rupcic, Sonia Rupcic, Nick Caverly, Katherine Mason, Ellen Badone, Kim Sigmund, 12:00:00 AM  
12:00:00 AM

### 5-140 Queering 'Communities': Imagining New Landscapes For Desire, Freedom, And Joy Oral Presentation Session (In-Person)

Association for Queer Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: In recent years, challenging the Westernized metaphor of the "closet," scholars have largely understood queer cultures in Asia in terms of sunlight and darkness. For instance, in their study of the gay publication G & L in Taiwan, John Erni and Anthony Spires note, "If young gays and lesbians were bound in 'darkness' (heian) under authoritarian rule, the arrival of this glossy magazine signals the freedom of 'sunny' (yangguang) visibility" (2005).

Paper 2: Early pandemic scholarship of queer sociality identified threats that social distancing and other public health measures posed to physical queer spaces —and by extension queer community. Bars, bookshops, and sex stores had to close their doors, some permanently, leaving some queer folks living in the city isolated from the community (Anderson & Knee 2021).

Paper 3: Through devices such as a normative understanding of liberalism, the state has consistently promoted the freedom of privileged subjects, those entitled to rights—usually white, adult,

heteronormative, and bourgeois—at the expense of marginalized groups, such as Black people, children, LGBTQ people, and slum dwellers. In this visceral ethnographic discussion of Rocinha, the largest favela in Rio de Janeiro, Brazil, I explore what happens when liberalism is challenged by people whose lives are impaired by normative understandings of liberty.

Paper 4: Despite the increasing ubiquity of smartphones globally, very little scholarly attention has been paid to the uses of smartphone-based social networking apps in the non-West. Drawing on participant observation and qualitative interviews, this paper explores the uses of Grindr, a social networking app, among men who have sex with men in urban Pakistan.

Paper 5: Public health restrictions during the COVID-19 pandemic closed queer community spaces and performance venues across Toronto. During this time, queer performance artists based in Toronto adapted their performance and community-building practices to makeshift digital spaces.

John Cho, Zarin Tasnim, Moises Lino e Silva, Ahmed Afzal, Alexandria Petit-Thorne

### 5-150 Relationality And Autonomy: Unsettling Landscapes Of Care And Connection Oral Presentation Session (In-Person)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

Much anthropological writing in the past few decades has trained our attention on practices and ideologies that idealize and incentivize autonomous self-management, self-responsibility, and entrepreneurial self-presentation. This panel, by contrast, re-centers attention on ethics and practices of relationality, attending to the lived tensions between relationality and autonomy that are worked out at different scales (e.g., national, regional, institutional, and intimate familial/caregiver contexts) and in relation to unsettled landscapes of political-economic and demographic flux. Drawing on case studies that span from the US and Spain to the postsocialist settings of Latvia, Hungary, and Russia, we explore emergent practices and ethics of relationality and autonomy manifest in several overlapping sites: parenting and therapeutic care, bodily and emotional socialization, and kinship as it relates to strategies for navigating capital and class.

As a group, the studies interrogate place-focused, historically-inflected narratives of moral personhood and contested belonging. In particular, Karina Vasilevska-Das investigates children's bodily well-being and "correctness" in post-Soviet, neoliberalizing Latvia, while Kriszti Fehervary explores shifting familial responsibilities for "investing" in their children's bodies, particularly in straight, white teeth, in neoliberal but populist/nationalist Hungary. Maisa Taha examines the "entrepreneurial hustle" and kin-like relations between immigrant workers and local employers in an agricultural community in Spain. By contrast, Jennifer Patico contrasts framings of social engagement, moral value, and personal success in early post-Soviet class transformations and in contemporary urban U.S. middle class parenting struggles. Finally, Elsa Davidson investigates articulations of an emergent relational politics and ethics across U.S. parental critiques of child-focused disability inclusion pedagogies and politically divergent, empathy-focused public discourses that frame the failures of U.S. neoliberal policymaking.

Collectively, these cases offer insight into community-based care-taking practices and negotiations of identity and belonging bound up with reformist agendas in specific local and national contexts. They belie easy distinctions between “individualist” and “collectivist” ideals and become sites for the reworking of relationality and autonomy in everyday life. Panelists examine ways that these forms of care and place-focused ideologies of belonging can instantiate and depend on forms of social exclusion and inequality, while also sparking alternative forms of connection and autonomy (Black 2018). Multiple papers additionally highlight how constructions of childhood/youth can be integral to these reworked practices and ideals. Our overarching goal, in attending ethnographically to the tensions between relationality and autonomy in these overlapping and divergent contexts, is to open a conversation about how anthropology can contribute to efforts at “changing the terms by which life gets lived...value gets assessed...and sociality gets stitched together” (Allison 2012: 367). Indeed, exploration of the nuances and contradictions within and among these cases offers a means to spur novel imaginings of how we might (re)frame collective responsibilities.

Elsa Davidson, Jennifer Patico, Karina Vasilevska-Das, Maisa Taha, Kriszti Fehérvary, Carla Jones

### 5-155 Revitalizing Heritage Languages And Cultures In The Early Years: International Perspectives

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

From preschool onward through the educational system, assimilationist and monoglot educational language policies (Blommaert 2006) that have been in place in the U.S. and Europe demand that children of newcomers or non-dominant groups to a society learn the dominant language. Any form of language mixing, accent, or use of variety different from the dominant variety can therefore be viewed by teachers as poor language (Zentella 1997), rather than the natural outcome of language change and language expression as people from different language-speaking communities come in contact with one another. Such perspectives mean that children are required to put behind their linguistic and cultural practices of their families, conflicting with research that acknowledges that to lose a language is to lose connection to one’s family, culture, and community (Wong Fillmore 1996).

Recently, educational researchers, with the influence of theoretical frameworks such as Culturally Sustaining Pedagogy (Paris & Alim 2014) and Critical Race Theory (Yosso 2005:74), have called for the need to enact more socially just and multilingual policies in education. This shift supports practices that reflect the linguistic and cultural nuances of the children and sustain them in the new ways in which they are naturally used by the young people in their everyday interactions (Paris & Alim 2014). Teachers are urged to encourage translanguaging pedagogies (García & Leiva 2014) that enable children to relate their home and school experiences in empowering ways. In California, after years of English-only education, the recent passage of Proposition 58 has led to the establishment of bilingual authorization programs for teachers and of new dual and bilingual language programs for children. In early childhood programs like the National Head Start program in the U.S., and the new Curriculum for Wales in Wales, UK, there is greater emphasis on connecting with families and honoring heritage and home languages, which advocated for a weaving of culture, language and family in early years provision. Such policies acknowledge the intricate link between language, family and culture for the holistic wellbeing of



children, who are competent contributors to the reestablishment of heritage languages that might otherwise be lost.

Taking an international perspective, the papers in this panel draw on the theoretical frameworks of Culturally Sustaining Pedagogy, Culturally Responsive Pedagogy Critical Race Theory, and Language Socialization to critically examine the efforts of early childhood and early elementary programs toward socially just and inclusive practices, and how children themselves regulate heritage language use. We will discuss the successes and challenges that participants confront, and how children take up the discourse and interaction of the pedagogies in everyday interactions.

García, O. & Leiva, C. (2014). Theorizing and Enacting Translanguaging for Social Justice. In A. Blackledge, A. Creese (eds.), *Heteroglossia as Practice and Pedagogy*, *Educational Linguistics* 20, pp. 199-213. [L<sup>1</sup>]<sub>SEP</sub> Paris, D. & Alim, H.S. (2014). What are we seeking to sustain through Culturally Sustaining Pedagogy? A Loving Critique Forward. *Harvard Educational Review*, 84(1). Wong Fillmore, L. (1996). What happens when languages are lost? An essay on language assimilation and cultural identity. Zentella, A.C., 1997. *Growing Up Bilingual: Puerto Rican Children in New York*. Blackwell.

Amy Kyratzis, Amanda Bateman, Shannon Ward, Ann-Carita Evaldsson, Jennifer Reynolds

5-165 [Shifting Landscapes Of Pregnancy, Birthing, And Mothering](#)  
Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Advocates for reproductive health, rights, and justice have been working for decades to unsettle social, political, and medical structures that contribute to reproductive oppression and health outcomes stratified along social fault lines. The relationships between movements for reproductive equity and environmental sustainability have long come to loggerheads over macro views of fertility rates, population goals, and resources, even though common ideas might bring them together.

Paper 2: The COVID-19 has constrained mobility and social interaction, exacerbated economic precarity and psychosocial stress, and disproportionately afflicted racialized populations. This paper considers the embodied effects of the pandemic on Latin American migrant mothers.

Paper 3: The proposed talk is based on my book, *Global Health and the Village: Transnational Contexts Governing Birth in Northern Uganda*. Drawing on interviews, focus groups, and institutional ethnographic fieldwork, I explore the everyday experience of seeking care and managing pregnancy and birth in a remote, post-conflict setting with inadequate health care facilities.

Paper 4: Based on long-term community collaboration in Haiti combined with virtual semi-structured interviews, I suggest that Haitian midwives hold key insights to address maternal mortality crises that reach beyond their scope of work as professional birth workers. As part of my pre-dissertation fieldwork, I held virtual interviews with midwives associated with one internationally founded midwifery nonprofit (501(c)3).

Paper 5: For low-income birthing people of color in the United States, the experience of giving birth is often riddled with obstacles. The increased medicalization of births has placed low-income birthing people of color in a vulnerable position where the autonomy over their bodies and experiences is constantly being challenged.

Jessica Cerdeña, Holly Donahue Singh, Sarah Rudrum, Corinne Hale, Cathy Roman

### 5-170 The Limits Of Rewilding: Overlapping Conservation And Industrial Landscapes In Latin America Part 1

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

10:15 AM to 12:00 PM

Environmental conservation is rewriting landscapes across Latin America as frontier regions are imagined not only as sets of resources to be extracting in ongoing colonial processes, but also as natural heritage to be protected. The growth of state protected areas and private parks over the past four decades overlaps with the expansion of agro-industrial complexes, such as timber and cash crop plantations. Their intersection is shaped by zoning strategies and property regimes designed to demarcate industrial activities from both wilderness landscapes to preserve and areas in need of repair from the effects of extractive projects. In this context, rewilding emerges as a process capable of mediating the historical effects of settler expansion. In this panel, we aim to unsettle teleological narratives of the relationship between rewilding and wilderness by exploring emergent intersections between conservation and industrial landscapes in Latin America. We interrogate the limits of rewilding – both in the sense of the establishment of multiple and overlapping boundaries that have material and discursive effects, as well as the implied insufficiency of the approach to reckon with the effects of settler transformations. We evaluate how rewilding can reinforce and complicate imaginaries of wilderness and industrialization in a time marked by political, economic and ecological crisis.

Piergiorgio Di Giminiani, Elliott Oakley, Daniel Renfrew, Marcos Mendoza, Liza Grandia, Stine Krøijer,  
12:00:00 AM 12:00:00 AM

### 5-175 Unsettling Bureaucracy: Negotiating Subjectivities, Mediating Spaces, And Upsetting Categories

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

The bureaucrat has emerged as a subject of growing ethnographic interest since the 1990s. Influenced by the anthropology of industry, development, NGOs, policy, and the state, anthropologists have

studied the social life of institutions and how bureaucrats interpret and transform policies. While scholars have explored how attempts to reform bureaucracy (neoliberal and otherwise) have transformed public administration and private institutions, bureaucrats themselves are often overlooked, appearing only in relationship to others or as objects of critique for failing to adequately mediate between institutions and a reimagined public (Sullivan et al. 2021; Witesman 2021).

This panel seeks to unsettle studies of bureaucracy by focusing on bureaucrats themselves, understood as people, embedded in their communities, with motives, uncertainties, and social connections both within and beyond the office (Fuglerud 2004, Graham 2002, Lea 2008, Mathur 2015). We draw on a range of case studies that include migration officials, police officers, lawyers, “street bureaucrats,” political redistricting commissioners, and child welfare workers in diverse global contexts to ask: What are the values and motivations of bureaucrats and how do we analyze these ethnographically and within anthropological and interdisciplinary conversations about policy, the state, and the production of knowledge? How do we contextualize bureaucrats as members of various communities and within ideas of public service, transparency, and accountability? And in line with the conference theme of “Unsettling Landscapes,” what work do categories perform (bureaucrat versus subject, business versus state, citizen versus official, etc.), what do they make possible, what do they obscure, and how might bureaucrats simultaneously produce and transgress such categories of public/private and institutional/personal, on which policies are often based?

Lauren Woodard, Malika Bahovadinova, Kristin Skrabut, Monika Lemke, Robin Valenzuela, Adrienne Lagman, Colin Hoag, Sara Friedman

### 5-180 Unsettling Community-Engaged Research In Biocultural Health Research Oral Presentation Session (In-Person)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Community-engaged research continues along a spectrum from community consultation, involvement, collaboration, to true partnerships and shared leadership, and community refers to any group of people with geographical proximity or special interests (Rhodes et al. 2018). Communities are diverse spanning villages/neighborhoods to online groups, and often we engage with those communities through organizations that serve or represent them. Community-engaged research has come a long way in recent decades with more use of participatory research methods, community-university data sharing, financial compensation for community collaborators, and the use of anti-colonial epistemologies such as Indigenous knowledge and two-eyed seeing (Abonyi and Downe 2020; McKerracher and 2022; Schell et al. 2007). Nevertheless, we still have a journey ahead to establish truly collaborative community-university partnerships. Part of this work includes recognition of power imbalances between community and researchers and finding ways to mitigate these in the face of enormous inequities. We also must recognize differences in research objectives and goals held by community versus academics, e.g., acquiring funding from donors or evaluating programs versus contributing to theoretical debates or publishing scholarly literature.

The goal of this session is to create an honest and open dialogue to consider both the challenges and successes involved in community-engaged biocultural and health research collaborations. Relevant topics include: 1) Incorporating and making theory relevant to applied projects. Theory is seen often as irrelevant or a sidebar in doing applied work and it is presumed that academics favor one trajectory or the other (McLure and Sebert Kuhlmann 2022). How do we use theory in applied projects in ways that

enhance and do not alienate community partners? 2) Translating and giving back research findings to community organizations and/or communities. This is considered to be a necessary prerequisite of doing community-engaged research but even if we are doing this, are we doing it effectively and can we do it better? 3) Changing the structure of university career advancement and merit. There has been recent enthusiasm for and investment in community-engaged research at universities, but is this mostly lip-service? When it comes to graduate research, tenure and promotion, career advancement and merit, are community-engaged scholars still struggling to be recognized? How do we get universities to further support and recognize the unique needs of scholars whose research programs are community-engaged?

Tina Moffat, Tracey Galloway, Lawrence Schell, Sarah Duignan, Warren Wilson, David Himmelgreen,  
12:00:00 AM 12:00:00 AM, Sylvia Abonyi

### 5-185 Unsettling Gains: Windfalls And The Moral Economy Of Irregular Profit

Oral Presentation Session (In-Person) Invited Session

Society for Economic Anthropology

10:15 AM to 12:00 PM

More than bringing the economy to a standstill, the COVID-19 pandemic magnified vast disparities across industries and workers. Many struggled, but some profited. The stark disparities laid bare by the pandemic shine new light on the logics, practices, and moral imaginaries through which profits are generated and distributed. While economic anthropology has long analyzed histories and structures of inequality, this panel shifts analytical attention to the topic of gains. Rather than the structural or ingrained, we consider the dark or surprising side of gains. We explore the ways in which gains become unsettling. How is it that variously positioned actors navigate large, dubious, or unexpected profits? Our panel uses the recently-increased visibility of economic inequality as an entry into a more nuanced analysis of the moral and political tensions surrounding irregular returns. In this context, it becomes possible to see profit less as a structural effect (in the guise of sustained accumulation, extraction, or exploitation) and more as a fortuitous result. We wager that unexpected profit, in its eventfulness and unpredictability, can help to demonstrate certain background logics that normally go unnoticed in the flow of everyday circulation.

We take up the moralities around profit and its causes, beginning with signal cases from the pandemic, but extending our analysis to other examples of the windfall dynamic. These papers “unsettle” because they take aim at dominant metaphors through which we understand profit— or chances at profitability. In New York, undocumented workers receive pandemic cash benefits as a reward for their labor, but the key factor that determines who gets the money is not deserving toil but rather the luck of applying at the right moment. In Pakistan, land investors and brokers seek prosperity not through the careful management of market information, but instead by generating opacity about sales. Brazilians in Toronto become entrepreneurs as they navigate opportunities for profit that are created by the ethnoracialized assemblage of enclaves and differences in an economy marked by “colonial adjacency.” Displaced Colombians contend that the state owes them an extraordinary “debt to the victims.” Taiwanese patents offer an example of the limits of current property logics and the need for new metaphors to represent the ownership of COVID-19 vaccines. Taken together, these papers argue that windfalls, from biomedical discoveries to covert land sales, can reveal something of the truth about profit more generally.

Adam Sargent, Gregory Morton, Tariq Rahman, Falina Enriquez, Matthew West, Meghan Morris

### 5-190 Unsettling Sovereignty And Performance In Indonesian Anthropology

Oral Presentation Session (In-Person)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

What has changed and emerged in recent anthropological research interests, methods, actors, and subjects in Indonesia, a nation long construed by Euro-American anthropological bias (Koentjaraningrat, 1964)? Situating its theme at the intersection of cultural anthropology and Indonesian studies, this panel brings together diverse scholars interested in examining changes, becomings, and fractures in sovereignty and performance as forms of social process in contemporary anthropology of Indonesia and, broadly, Indonesian studies. Panelists represent different career stages, genders, and fields of interest to examine how their identities, situated knowledge, and education, as well as global politics and circumstances, have shaped their research and fieldworks in Indonesia as well as the field of Indonesian anthropology. Exploring wide-range topics which include the use of critical perspectives in STS to release area studies from its geographical 'black box', the (re)creation of spatial dimensions of livelihood activities in Kupang Bay, Timor, the roles of class relations and micro-politics in shaping knowledge production in Indonesian academics, unsettling the history of anthropology by looking at the contribution of native research assistants towards the works of foreign anthropologists of Indonesia, and the intersection between biosecurity studies and youth studies in examining the performance of Indonesian national vaccination program, this panel will provoke a new conversation regarding new and contemporary trends in anthropological works and interests focused in Indonesia.

Dimas Romadhon, Fadjar Thufail, Gillian Bogart, Imam Ardhianto, Amrina Rosyada, Suraya Afiff

### 5-195 Unsettling The Health And Safety Landscapes Of Crisis Responses Programs In The U.S

Roundtable / Town Hall (In-Person)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

This roundtable will bring together several researchers currently engaged with crisis response programs across the United States in order to explore a series of foundational questions, including: How have mental health and substance use been refigured as public "crises" requiring new institutional and political arrangements? In what ways do ostensibly gentler regimes of care represent a divergence (or lack thereof) from the established, ongoing punitive and criminalized approaches to managing problems of "safety"? And, how might a more anthropological approach further the conversation?

Cities across the US are developing alternatives to police response for people experiencing behavioral health crises and other emergent community needs that require skilled—but not armed—first response. Such programs may deploy clinicians, community-health workers, or other non-law enforcement personnel to de-escalate, respond to emergent needs, and link to community services. The increasingly widespread implementation of crisis response programs indicates a significant reimagining of "public safety," with yet unknown effects on arrangements of power and incidence of violence. Anthropologists are increasingly engaged in different efforts to establish crisis response systems and have found the need to develop a more staunchly anthropological approach to understanding such programs, especially

in relation to policing and the criminal-legal system as they currently exist. Specifically, such an approach might consider: what kinds of questions we ask, what kinds of tools can we bring, and what forms of analysis we bring to bear that other disciplines involved in these programs--social work, public health, public administration--don't, can't, or won't. For example, our work often unsettles the ways "health" and "safety" are conceived in the abstract and practiced in the concrete across local contexts. Some of us explore how cultural assumptions about safety and health are construed in crisis spaces; others ask how relationships of "response," and the power dynamics (historical, political, and social) between the response system's multiple stakeholders (e.g., criminal justice, mental health, persons in crisis), shape that response.

Kevin Karpiak, Jennifer Carroll, Mark Fleming, Joseph, Jr. Richardson, Neely Myers, Katherine Beckett

### 5-285 African Diasporic Restless Geographies Of Food And Embodied Materialities

Oral Presentation Session (In-Person)

Association of Black Anthropologists

10:15 AM to 12:00 PM

This panel on restless geographies within the African Diaspora focuses on the circulation of food, material culture, ideas, enslaved and compensated labor, and migrant networks in colonial and postcolonial geographies. The research highlights the relationships that have been developed which are horizontal and cross-cultural as well as those that are vertical and subordinate in relation to European hegemony. The panel addresses themes of the politics of identity in relation to: cross-cultural attitudes, embodiment, empowerment and aesthetics of Black hair and beauty; the removal of Confederate monuments to revoke memorialization of white supremacy in order to a politics of African American/Indigenous identity; questions of literacy, legibility, dominance and resilient solidarity in textually based colonial culinary ceramics; the Haitian creole proverb, "A kòz ti pwa ti wòch bwè grès" — 'because of the little bean, the pebble swallows grease' as a food theory of the moral relations between persons tied by kinship/friendship and between persons and spirits; and the agentive Orixá foods/foodways in the Argentinian Batuque rites that frequently harness quotidian dishes often of European origin and sacralized by predominantly white practitioners predicated on an imagined notion of Africanness in lieu of a Black presence.

Scott Barton, Karen Richman, Reighan Gilliam, Andrea Queeley, Hillel Athias-Robles, Scott Barton

### 5-290 Building Heritage Sovereignty: From Exclusion To Community Resilience

Oral Presentation Session (In-Person)

Archaeology Division

10:15 AM to 12:00 PM

Abbreviated Abstracts

Paper 1: The Japanese-style gardens at Manzanar War Relocation Center reveal the syncretic nature of Eastern philosophy in the symbolic placement of their stones according to shape, size, color, and position. They were created to improve living conditions and were an avenue for protesting against the unjust internment.

Paper 2: Many informal networks work outside of normalized power hierarchies. For people in vulnerable positions, these networks serve as places to negotiate and subvert normalized structures in professional circles. Yet, to what extent can they serve to truly disrupt existing frameworks of exclusion?

Paper 3: My paper examines the inherent duality of settlement as a process that simultaneously constitutes social relations of cohesion and community as well as cleavages in them. In doing so, it renders the process of 'settling' a landscape as also being one that unsettles it – creating differential access to significant resources and places within the landscape through which social relations of difference and potentially hierarchy are instantiated and institutionalized.

Paper 4: In 2019 researchers located the remains of the Clotilda along the Mobile River just outside of Africatown, Alabama. As the last slave ship to enter the United States, the rediscovery of the Clotilda, coupled with the publication of Zora Neale Hurston's *Barracoon*, caused a resurgence in attention to the neighboring Africatown community.

Paper 5: The increasing effects of global warming are having dire consequences on countries like Honduras where climatic events such as super hurricanes are rapidly displacing people while simultaneously intensifying poverty and food insecurity in one of the poorest and most violent nations in the western hemisphere. In recent years, this has led to a rise in individuals and family groups making the brutal journey north to escape climate disasters and seek asylum in the United States.

Paper 6: Co-authors: Tsim D. Schneider and Nicolasa I Sandoval

Archaeology is well-positioned to expose subaltern histories under the dominant hegemony. By adopting an archaeology-as-tool approach, practitioners can cultivate awareness of and critical reflection on marginalized and misrepresentative perspectives.

Paper 7: Considering heritage practices globally, Laurajane Smith (2006) argues that there is a hegemonic discourse, which establishes thoughts, conversations, and writings about heritage, thereby undermining alternative and subaltern values and definitions of heritage. This discourse takes its cue from national and class narratives, as well as technical expertise and aesthetic judgments.

Joseph Arnold, Dawn M Rutecki, Eduard Fanthome, Madison Aubey, Nicole Smith, Kaitlin Brown

## 5-300 Ecologies Of Violence I

Oral Presentation Session (In-Person)

Anthropology and Environment Society

10:15 AM to 12:00 PM

How do ecologies, geologies, atmospheres, and other more-than-human and inhuman environments host and bear the traces of violence? How can anthropology of ecology capture the often-unrecognized processes through which racialized, gendered, and spatialized forms of violence accumulate and leave their marks in human and more-than-human bodies and environments? And finally, how can it push such alterlives (Murphy 2017) of chemical-geological relations towards de- or anti-colonial ends? In this panel, we take an ethnographic and historical approach to understanding the ways in which violence, in its multiple reverberations (Navaro et al. 2021) and relational ecologies, is entangled with the material world: trees, fields, soils, waters, non-human animals, mines, and dams. We explore histories and ongoing processes in ecologies of war (Guarasci and Kim 2022), militarization (Kaplan 2020), slow violence (Dixon 2013), environmental racism (Pulido 1996), slow disaster (Knowles 2020), sacrifice zones (Lerner 2012), and ecocide (Pugliese 2020) to explore how landscapes register, enable, resist,

and/or distort violent practices and histories. In doing so, we are also interested in accounting for instances and movements where ordinary people de-naturalize and de-normalize the material ontologies and temporalities of national, capitalist, and colonial modes of ongoing and emergent violence, such as extraction, occupation, warfare, land grabs, theft, accumulation by dispossession, energy transition, and climate change adaptation.

Ekin Kurtic, Zeynep Oguz, Shannon Lee Dawdy, Bridget Guarasci, Brian Karl, Dilan Yildirim, Eleana Kim

### 5-200 Cool Anthropology: Unsettling Academia Through Public Engagement Roundtable / Town Hall (In-Person)

National Association for the Practice of Anthropology

12:15 PM to 01:45 PM

Anthropologists have long led the call for a more public and engaged research process, however, the academic discipline continues to raise tensions around how this is defined and implemented. Drawing from their chapters in the recent edited volume, *Cool Anthropology: how to engage the public with academic research*, the panelists discuss the "how" behind their public engagements, focusing on a broad range of modalities, including virtual reality, social media, installations, student projects and more. They discuss unsettling academic landscapes through pushing against the exclusivity of "knowledge production" to ask how engaging communities as both producers and consumers of academic research helps to promote anthropology better and do anthropology better.

Kristina Baines, Victoria Costa, Maria Vesperi, Daniel Lende, Kristin Koptiuch, Thomas Miller, James Mullooly, Sally Campbell, Agustin Fuentes

### 5-225 Giving Intimacy?: Examining New Logics Of Intimate Gift Economies In A Time Of Capitalist Flux

Oral Presentation Session (In-Person)

Association for Feminist Anthropology

12:15 PM to 01:45 PM

This session examines the intersection of gift economies and intimate relationships through ethnographic research. While Marcel Mauss's theorization of gifts sparked numerous discussions in anthropology and other disciplines, we focus on how the logic of the gift has pervaded intimate, romantic, and/or sexual relationships in various parts of the contemporary world. The papers in this session look at how various systems of symbolism around the meaning of gifts – when creating new relationships or maintaining existing ones – are in flux around the world, as economic systems and their capitalist underpinnings are increasingly scrutinized by our interlocutors. The forms of exchange inspected in the papers range from remittances and wedding gifts to breadwinning, dating, and sexual violence.

Jennifer Estes focuses on wedding gifts – a practice addressed in many foundational anthropological scholarship on gift economies – in contemporary Cambodia in the backdrop of rising societal debt and inequality. Based on twenty months of ethnographic research in a rural village, this paper examines a growing critique of wedding gifts amongst Cambodians.

Edward Glayzer investigates the role of new technologies of intimate consumption by looking at the suspicion around free dating applications such as Tinder among South Korean single people. Examining



how sexist and expensive online matchmaking agencies screen candidates, he argues that the rise of online dating in South Korea has actually led to the retrenchment of existing gender norms and ideals rather than their subversion, contrary to what dating websites are often idealized for.

Louis Herns Marcelin looks at the economy of unequal sexual exchange between students and professors in Haitian educational institutions, thereby problematizing the assumption of solidarity in seemingly reciprocal relationships. Vulnerable women strive to achieve their educational and career goals through what both professors and students describe as “gift exchange”, reinforcing masculine domination and predatory sexual exchange in Haiti.

Samira Musleh explores how Bangladeshi Muslim women understand the ethics of gendered financial responsibilities in marriages at the often-contradictory intersection of feminist, religious, and cultural values. This study traces tensions between dominant anthropological and feminist evaluation of marital economic inequality that interprets men's breadwinning as compensation for women's sexual services and the perception of educated, professional women on what constitutes an egalitarian marriage.

Alex Nelson looks at the tensions in South Korean conjugal relationships as partners aim to achieve higher financial independence and gender equality without compromising their romantic aspirations. While challenging the stricter gendered divisions of labor of their parents' and grandparents' generations, young South Korean couples struggle to construct revised scripts for reciprocating material and immaterial support.

Joowon Park's research looks at kinship across North and South Korea through the concept of “reluctant solidarity” that introduces the role of remittances – a modern form of exchange – in the study of gift economies. When North Korean recipients of remittances cannot return the favor in a material or emotional way, how might they – through their demands and references to filial duty, obligation, and care – shape the diasporic experience of remittance-senders in South Korea.

Samira Musleh, Joowon Park, Jennifer Estes, Alex Nelson, Louis Herns Marcelin, Eddie Glayzer,

### 5-230 Healthcare Labor, Risk, And Vulnerability

Oral Presentation Session (In-Person)

Society for Medical Anthropology

12:15 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: On March 10, 2020, Governor Whitmer of Michigan declared a state of emergency due to COVID-19. ACCESS, the Arab Community Center for Economic and Social Services with Wayne State University became one of the first agencies in Metropolitan Detroit to provide mobile COVID-19 testing to first responders and health care workers.

Paper 2: Addressing the “health gap” facing Indigenous communities has been an increasing area of concern in health policy in British Columbia, Canada (Province of British Columbia et al. 2007). Yet little attention has been directed to the role and experiences of health care providers serving Indigenous communities.

Paper 3: While the problems of sexual harassment and violence are widespread for Community Health Workers (CHWs), discussion of these issues is nearly absent from the burgeoning CHW literature. In the past, the authors of this paper have failed to consider these issues, and have been silent on these topics.

Paper 4: Community-based organizations (CBOs) and community health workers (CHWs) are primary health and social service providers for many of the most disadvantaged and marginalized communities. These organizations provide not only the healthcare services in their mission statements but are then filling other gaps in basic health and social needs for their clients.

Rosina Hassoun, Megan Muller da Silva, Svea Closser, George Timmins

### [5-235 Seeking Continuity In A Dynamic Discipline: Scientific Anthropology'S Traditional Four Fields](#)

Oral Presentation Session (In-Person)

Society for Anthropological Sciences

12:15 PM to 01:45 PM

We discuss the four fields of anthropology as a united discipline with their uses of biological and social scientific research as a common denominator to search for the best way to understand the world around us in its past and present form. We emphasize that the mission of anthropology as a scientific enterprise implies that other approaches, such as those that focus on current fads, untestable hypotheses, and questionable sources, should be avoided. The session will begin with the moderator showing that the use of scientific methods and a focus on real-life data brings linguistics, cultural/social anthropology, biological anthropology and archaeology together. At the end, we will encourage comments from those who attend the session, such as how to best address anthropological questions through scientific endeavors and how to balance competing interests in the field.

Glynn Custred, Robert McGhee, Elizabeth Weiss, Christopher Hallpike, Timothy Ives, Roland Armando Alum

### [5-240 The Limits Of Rewilding: Overlapping Conservation And Industrial Landscapes In Latin America Part 2](#)

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

12:15 PM to 01:45 PM

Environmental conservation is rewriting landscapes across Latin America as frontier regions are imagined not only as sets of resources to be extracting in ongoing colonial processes, but also as natural heritage to be protected. The growth of state protected areas and private parks over the past four decades overlaps with the expansion of agro-industrial complexes, such as timber and cash crop plantations. Their intersection is shaped by zoning strategies and property regimes designed to demarcate industrial activities from both wilderness landscapes to preserve and areas in need of repair from the effects of extractive projects. In this context, rewilding emerges as a process capable of mediating the historical effects of settler expansion. In this panel, we aim to unsettle teleological

narratives of the relationship between rewilding and wilderness by exploring emergent intersections between conservation and industrial landscapes in Latin America. We interrogate the limits of rewilding – both in the sense of the establishment of multiple and overlapping boundaries that have material and discursive effects, as well as the implied insufficiency of the approach to reckon with the effects of settler transformations. We evaluate how rewilding can reinforce and complicate imaginaries of wilderness and industrialization in a time marked by political, economic and ecological crisis.

Piergiorgio Di Giminiani, Elliott Oakley, Trinidad Rico, Mara Dicenta, Lindsay Ofrias, Rob Davenport

### 5-245 Transforming K12 Schools

Oral Presentation Session (In-Person)

Council on Anthropology and Education

12:15 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: This project looks at understanding how younger students experience and interact with objects in the classroom. Using interactive classroom "field trips" - derived from traveling archaeological and ethnographic museum collections, and in collaboration with school curriculum- this research seeks to understand how children learn, and how museums can both support and facilitate cultural understanding through use of their traveling collections.

Paper 2: This paper uses the idea of “synergistic sciencing” to describe the co-learning processes of youth and educators as they engage together in a two-week summer camp experience. It details the characteristics of the learning environment that facilitated the mutualization of movement (Ingold, 2011) construed by participants and their science practices (Barton, 2003) through collective project-based inquiry on the theme of mosquitoes and public health.

Paper 3: We are researching the design of serious games to support JEDI in STEM and accessibility of heritage. Marine natural and cultural heritage exist in highly access-restricted spaces but are deeply connected to human societies.

Paper 4: Although the functions of behavior management and discipline are not new to schooling, contemporary schools are adopting approaches that focus on the explicit teaching of behavior, as this has become a recommended practice for addressing the concern of “problem” behaviors and promoting a positive learning environment and school climate. One of the most prominent challenges in U.S. public schooling is educational inequality, the differential access to knowledge and resources by race, class, language, and geographical location (Darling-Hammond, 2010, p.25).

MacKenzie DiMarco, Katherine Bruna, Karen Backe, Esmeralda Rodriguez

### 5-250 Unsettling Pasts: Heritage, Memory, And Anthropology In Latin America

Oral Presentation Session (In-Person)

Society for Latin American and Caribbean Anthropology

12:15 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: 61 rue de Buffon was the destination of innumerable letters that arrived from all over the world addressed to a French intellectual of the first half of the 20th century. The offices of the National Museum of Natural History in Paris, which then housed those in charge of the ethnography area, today are destined for bureaus of the publishing house and some other scientific association.

Paper 2: The image of the indigenous peoples of the Amazon region created in the first decades of colonization presented them as wild or noble savages. Through centuries this vision prevailed in Euro-American culture.

Paper 3: "Esta sou eu" ("This is me"), recounted Dulce Pandolfi with a piercing voice during the screening of the first episode of *Incontáveis* (Uncountables), a short documentary series produced by the members of the Federal University of Rio de Janeiro's Truth and Memory Commission. A survivor of brutal torture carried out by state agents during Brazil's 1964-1985 dictatorship, Pandolfi was the narrator of a documentary episode that highlighted the regime's drastic effects on the country's educational system.

Paper 4: The site of Douglas Taylor's landmark study of Garifuna language and culture, Hopkins, Belize, occupies a prominent place in the cultural anthropology of Central America. Over 75 years this Afro-Caribbean community has been visited by a series of ethnographers whose synchronic "snapshots" proved short-lived in their relevance and predictions. Taylor described the community in bounded and timeless fashion, as one permanently tied to the sea and Garifuna cultural traditions.

Paper 5: This paper analyzes the intersection between historicity (understood here as modes of mytho-historical consciousness) and politics, as expressed in Indigenous Amazonian media-making. I examine the political and enactive dimensions of narratives about the Amazonian Rubber Boom (1870-1920) found in multiple expressions of Kukama digital and non-digital media.

Macarena Moraga, Alvaro Hernandez Bello, Aleksandra Wierucka, Mark Moberg, Gabriel Torrealba Alfonso

[5-255 Unsettling Pretexs Of Protection: Paternalism, Depoliticization, And Oppression In The Name Of Care](#)

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

12:15 PM to 01:45 PM

This session will present research and case studies examining the ways that state, corporate, and patriarchal violence can be masked as actions of care or protection. Under the system of racial capitalism in the Americas in the 21st century, state policies around the migration of “vulnerable” groups, corporate and private charities working with populations “in need,” and cultural narratives around the family can all serve to reproduce disenfranchisement, suffering, and marginalization while promising to do the opposite.

The research presented in this session focuses on the Americas, and on the intersecting processes of racialization, labor exploitation, and “good works.” In northwestern Mexico, state and corporate programs of social provision and “philanthropy” enact social control and governance over a population at the intersection of indigenous identity and class marginalization in agroindustrial plantations. Costa Rican asylum officers construct narratives of the “deserving” refugee that harm and exclude. State governance and other forms of social violence are producing a particularly enclosed and constrained form of “proper” childhood and youth in El Salvador. In the context of U.S. immigration law, the Special Immigrant Juvenile Status cases promise to decriminalize youth in movement, but only by reducing their agency. In upstate New York, well-intentioned ladies engaged in volunteer work with local farmworkers unwittingly reproduce paternalistic and colonial attitudes.

Overall, the panel discussion will illuminate the weaponization of narratives and practices of care, charity, and service provision by powerful forces, showing how elites maintain their domination through ostensibly pro-social actions. We illuminate everyday violence against migrant farmworkers, refugees, youth, and children through study cases spanning North and Central America, exploring state practices that harm in the way of helping-- as well as the participation and narratives of volunteers, NGOs, and agents of “corporate responsibility.”

Miranda Hallett, Gerardo Rodriguez Solis, Caitlin Fouratt, Margaret Wehrer, Marta Zavaleta

### 5-260 Wolf, Europe, Histories And Capitalism: Where Are We Now?

Oral Presentation Session (In-Person) Invited Session

American Ethnological Society

12:15 PM to 01:45 PM

Eric Wolf published his pathbreaking “Europe and the People Without History” (1982) forty years ago. The book gave an anthropological account of 500 years of European capitalist imperialism, seen from the peripheries. By doing so, it crystallized and clarified multiple debates in anthropology, history, and social theory that had marked the turbulent 60s and 70s of the last century. Issues of materialism and idealism, historical and ethnographic methodologies, spatiotemporal approaches and comparison, the power and problems of Marxism, the promises and pitfalls of the culture concept, the possibilities and problems of world systemic visions and the ‘mode of production’ concept, the role of commodities in development, and the manifold logics of social and political history in regions and cultures outside the West before the mid twentieth century, it was all there. It was a book that in retrospect prepared the discipline brilliantly for the accelerating capitalist globalization that would mark the next fifty years. Now we face a new challenge in the organization of Europe and global capitalism. Questions of racial capitalism, gender and war confront us today and here we explore Wolf’s vision and method as opening the way for new ideas and concepts useful for us in the face of our common challenges.

Ida Susser, Don Kalb, Don Nonini, Sharryn Kasmir, Jaume Franquesa, Antonio Maria Pusceddu

## 5-305 Abandoned Futures: Decommissioning, Remediation, And Abandonment In Postindustrial Landscapes

Oral Presentation Session (In-Person)

Association for Political and Legal Anthropology

12:15 PM to 01:45 PM

Infrastructures across the globe are in states and processes of decline, decommissioning, and abandonment. In the process, jobs are lost or relocated, state care is suspended, and the immediate environment becomes a waste storage site. At the same time, anthropologists are increasingly finding themselves at the nexus of interscalar social, environmental, political, and economic issues. Recent work has drawn attention to infrastructure as material, social, and discursive networks of relations (Larkin 2013) and their current decline as a multiplication of social forms rather than a reproduction of past modes of living (Berlant 2016). Furthermore, “social abandonment” (Biehl 2005) and “slow death” (Berlant 2007) capture the harsh social, political, and economic realities that render certain bodies as peripheral and highlight emergent modes of governance in late liberalism (Povinelli 2006). More than a formal act of unbuilding then, the orphaning of oil fields, decommissioning of nuclear power plants, and stripping of state and private care are intimately linked social processes with national, environmental, and bodily consequences. The result is not only the abandonment of infrastructures, industries, and bodies, but also the once-seductive promises of progress, modernization, and a promised future that never in fact arrived.

The papers in this panel build on ethnographic work in energy, immigration, special education, militarism, and toxicity to critically think with the concepts of futurity and abandonment. We ask the following questions: When policies, industrial sites, and people are abandoned, what else is abandoned with them? What visions of progress, modernity, or the good life are crystallized, remade, or deserted? How do the past, present, and future converge in these sites, and how might such a temporality challenge our traditional models? In the wake of abandonment, what alternative modes of living and relationality emerge and what visions of the future are reimagined?

Caylee Hong, Stephanie Palazzo, Levi Vonk, Julia Sizek, Sheyda Aboii, Shruti Vaidya

## 5-310 Anthropological Perspectives On The Impact Of Covid 19 On Schools And Universities

Oral Presentation Session (In-Person)

Council on Anthropology and Education

12:15 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Since March 2020, experts have decried the threat that COVID-19 poses to girls’ education globally. Malala Yousafzai cautions that 20 million adolescent girls may never return to school after lockdowns (2021). The United Nations estimates that the pandemic could result in seven million unintended pregnancies (UN, 2020).

Paper 2: Even under “normal” circumstances, our understanding of how to best educate disabled children is complex and contested; special education services can provide crucial supports and legal protections, but they can also stigmatize and segregate students, lower teacher expectations, and reduce access to high-level coursework. These inequalities have been amplified by COVID-19.

Paper 3: As the COVID-19 pandemic continued through the 2020-2021 academic year, universities grappled with myriad existential-level questions about how to forge ahead in the months before vaccines were available. This study originated as an effort to learn about students’ experiences during this early phase of the pandemic, at a private university in the U.S. Midwest that had opted for on-campus living and in-person learning from the start of the academic year, under a comprehensive set of protocols for monitoring, testing, contact tracing, and quarantine and self-isolation.

Paper 4: With uncertainty on campus and its potential impact on students, undergraduates returned to campus in early 2022 during the height of the Omicron Variant and amid changing CDC mask guidelines. These new challenges have been especially hard towards disadvantaged student groups who are already vulnerable to systemic exclusion.

Rachel Silver, Alexandra Freidus, Laura Heinemann, Rachel Seymour

### 5-315 Authority And Authorship Across Narrative Practices

Oral Presentation Session (In-Person)

Society for Linguistic Anthropology

12:15 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Following those who have engaged with linguistic labor as a phenomenon of our contemporary knowledge-based, neoliberal economy (e.g. Duchêne and Heller 2012), as well as Thurlow’s (2020) more recent understanding of “wordsmiths”, in this paper I document an underexplored and markedly high-end area of language work: political speechwriting. Importantly, speechwriters follow a strict professional code in that they are the authors but not the animators nor principals of their craft (Goffman 1981). As a means of untangling this unique production format, I examine a dataset comprised of secondary sources (e.g. memoirs); first-hand interviews with speechwriters; drafted speeches; and archived speechwriting materials related to two recent United States Presidents.

Paper 2: Orienting to research in critical sociolinguistics (e.g. Duchêne & Heller, 2012), this paper examines the language work of user experience writers (aka UX writers). Typically working behind the scenes and often invisibilized, these are the people who create the verbal content of websites, apps, or other software interfaces.

Paper 3: Linguistic anthropologists have contributed important perspectives on the semiotics of branding (see Ahga, 2015; Manning 2010), highlighting, for example, how brands should be treated as processes rather than discrete products. My paper takes up and extends this work by reporting a discourse-ethnographic study of advertising copywriters and brand writers.

Paper 4: Three decades of linguistic anthropological study of asylum have examined narrative co-construction in asylum proceedings and called out the injustices that result when gatekeeping institutions scrutinize asylum seekers' narrative performances in comparison with regimes of language founded on taken-for-granted ideologies of language and linguistic expertise (Blommaert, 2001, 2009; Eades, 2005, 2009; De Fina & Tseng, 2017; Maryns, 2012; Smith-Khan, 2017, 2019; Zagor, 2014). This study expands upon this scholarship by ethnographically investigating the role of an understudied aspect of the voice in asylum contexts: that of listening and the constitution of listenership, or individuals, organizations, and institutions as listening subjects (Inoue, 2003; Flores & Rosa, 2015; Pak, 2021).

Paper 5: Storytelling in postcolonial contexts has been viewed as essential to struggles against injustice and as a powerful form of resistance (Tuhiwai Smith 2001). 'Talk story' is a narrative style often associated with locals of the islands of Hawaii. What is lesser known is that it is also used by many other Pacific Island communities in various forms, such as sram sram in Kosrae, in the Federated States of Micronesia (Tolenoa and Hough 2004), bwebwenato in the Marshall Islands (Jim, Case, Rubon, Joel, Almet and, Malachi 2021) and talanoa in Fiji (Vaioleti 2006: 23).

Jeremy Rud, Gwynne Mapes, Lara Portmann, Olivia Droz-dit-Busset, Sara Lynch

### 5-320 Critical Social Fabulations I: Retrospecting Relationality And Decolonizing Designs Oral Presentation Session (In-Person)

Society for Visual Anthropology

12:15 PM to 01:45 PM

Saidiya Hartman's (2008) method of critical fabulation offers anthropologists avenues to redress power hierarchies and unsettle colonial archives of violence and erasure (e.g. Mariner 2022). This influential method "displace[s] the received or authorized account ... [and] make[s] visible the production of disposable lives" (Hartman 2008) through recombination, "re-presenting the sequence of events in divergent stories and from contested points of view." This approach has also given rise to the reflowering of multimodal and speculative ethnography (Welcome and Thomas 2021, Benjamin 2016, Chin 2016) that reimagine reparative anthropological inquiry. Conceived as twin interlocking panels, "Critical Social Fabulations" explores the afterlives and fledgling emergence of ethnographic experiments that unsettle entrenched landscapes of injustice. They ask how the shuffling and splicing of archives, stories, social relations, and affects of anthropological production produce liberatory possibilities (Harrison 1991) in multiple contexts. The panels further seek ways of reading multimodal innovation together in critique, corroboration, and commensuration, paving the grounds and guidelines for inter-medium collaboration.

The first cluster centers the material production of visibility, probing their potential in reconfiguring relations with one's interlocutors. Fueled by a desire for decolonizing anthropology and foregrounding indigeneity (Smith 2013), the panelists retrospectively reflect on the successes, challenges, and failures



of their multimodal productions in the pursuit of these goals. Dwelling in the afterlife of visual and bodily fabulations, this panel gleans insights and armatures that can support future experiments, the focus of the second cluster of “Critical Social Fabulations.” The first cluster concentrates on refashioning the material relationships between audiences, interlocutors, and the anthropologist themselves, using classical modes of video and photo voice production, as well as experimental modes like crowdfunding campaigns and transnational textual translations. From filmic experimentations to ethnomusicology in South Africa to collaborative processes of translation with the Sámi in Finland, from photo voice productions of Latinx masculinity in the US to shared cultivation of body and affect with Chinese Body Mind Spirit practitioners, and from creative storyscapes on novel medical crowdfunding websites to the social reading and illustration of tarot cards that archive the COVID-19 pandemic, this panel asks how different visual anthropological modalities in disparate corners of the world can critique and collaborate with one another in transnational projects of decolonization. This cluster also anticipates issues of text, body, and feminist critique that are central to “Critical Social Fabulation II.” The second cluster, in turn, resuscitates the critical energies that seek speculative reprieve. Taken together, the two provokes discussions on the cyclical temporalities of multimodal decolonization.

Chuan Hao Chen, Annikki Herranen-Tabibi, Larissa Johnson, Leniqueca Welcome, Syd Gonzalez, Nora J. Kensworthy, Anna Iskra

### 5-325 Ecologies Of Violence II

Oral Presentation Session (In-Person)

Anthropology and Environment Society

12:15 PM to 01:45 PM

How do ecologies, geologies, atmospheres, and other more-than-human and inhuman environments host and bear the traces of violence? How can anthropology of ecology capture the often-unrecognized processes through which racialized, gendered, and spatialized forms of violence accumulate and leave their marks in human and more-than-human bodies and environments? And finally, how can it push such alterlives (Murphy 2017) of chemical-geological relations towards de- or anti-colonial ends? In this panel, we take an ethnographic and historical approach to understanding the ways in which violence, in its multiple reverberations (Navaro et al. 2021) and relational ecologies, is entangled with the material world: geologies, bodies, waters, non-human animals, mines, mudslides, and air. We explore histories and ongoing processes in ecologies of war (Guarasci and Kim 2022), militarization (Kaplan 2020), slow violence (Dixon 2013), environmental racism (Pulido 1996), slow disaster (Knowles 2020), sacrifice zones (Lerner 2012), and ecocide (Pugliese 2020) to explore how landscapes register, enable, resist, and/or distort violent practices and histories. In doing so, we are also interested in accounting for instances and movements where ordinary people de-naturalize and de-normalize the material ontologies and temporalities of national, capitalist, and colonial modes of ongoing and emergent violence, such as extraction, occupation, warfare, land grabs, theft, accumulation by dispossession, energy transition, and climate change adaptation.

Ekin Kurtic, Zeynep Oguz, Zoë Wool, Leah Zani, Jéssica Malinalli Coyotecatl Contreras, Saudi Garcia, Marie McDonald, Jake Silver

## Prerecorded Content

### 0-005 Analyzing The Experience Of Spanish-Speaking Students In The Central Valley During Covid-19

Talk (Virtual, View-on-Demand)

Association of Latina and Latino Anthropologists

08:00 AM to 09:45 AM

Even before the pandemic, Latinx college students encountered a variety of stressors and obstacles that made their college experience different from other students. Additionally, their status as immigrants, first-generation, and/or undocumented caused this segment of students to experience financial and social hardships in addition to deleterious impacts to their mental health. All of this was further exacerbated during the abnormal and unsettling times of the COVID-19 pandemic. In this study, I assessed the experience of this population during the beginning of the pandemic via the use of ethnographic methods. Working under the theoretical framework of multigenerational punishment and structural vulnerability, two research questions guided this study: 1) What has been the impact of the COVID-19 pandemic on bilingual students in the Central Valley of California? 2) How is resource information being communicated to this population? I collected qualitative data through a survey and semi-structured interviews. Findings have demonstrated the need for and yet lack of access to economic and mental health resources for this population. Participants described money as a resource that would most help them in that moment. Half of the participants also mentioned the need for mental health resources during this time. As informed through my research findings, I suggest ways their university can better support this population. Specific concrete steps include more funding for psychological counseling or a wider reach on information regarding economic support and increasing financial literacy.

Claudia Mendoza Chavez

### 0-010 Conservation Through Collaboration: 3D Digital Heritage At Los Sapos, Copán, Honduras

Talk (Virtual, View-on-Demand)

Archaeology Division

08:00 AM to 09:45 AM

Collaboration with descendant peoples and local populations has quickly become a best practice in the archaeology of the Americas. Building positive, mutually beneficial relationships can help to balance power between stakeholder groups and open democratic dialogue toward knowledge production. In extraordinary cases, collaboration can even become a decolonization methodology, emotionally therapeutic for descendant communities who have suffered deeply from colonialism. Here, I argue that the same strategies in excavation should be taken for conservation; collaborating with descendant peoples and local populations in the application of 3D digital technologies to record and conserve archaeological features is the only successful long-term conservation strategy. Toward this end, I discuss initial conversations with people who currently live near Los Sapos, a carved rock outcrop located in the San Lucas neighborhood of the ancient city of Copán, in western Honduras. While western scientific interpretations of Los Sapos have prioritized its role as a religious shrine linking fertility with rainfall, contemporary people regard it as place where pregnant women went to bring luck and health. In creating the first 3D digital model of Los Sapos through terrestrial laser scanning and photogrammetry, we prioritize local interpretations of the site, including issues of consent, power, and meaning.

Kristin Landau

### 0-015 Creative Writing And Anthropology: Notes From An Anthro-Novelist

Talk (Virtual, View-on-Demand)

Society for Humanistic Anthropology

08:00 AM to 09:45 AM

In this talk, I will make a case for the increasing value of creative writing in anthropological research for three key reasons: as a way to reach more diverse audiences and increase impact; as a way to enhance the substance of anthropological research by engaging with elements such as the experiential, emotional and sensory qualities of participant experience; and as a way for contemporary anthropologists to inspire each other and engage in refreshing ways as creative thinkers as well as scientific analysts while pursuing their research.

I will talk about how my own experience, as the author of three literary-anthropological books, has evolved my thinking and my practice as an anthro-novelist and ethnographer. These books include two ethnographic monographs that involve creative writing (*Saffron Shadows and Salvaged Scripts: Literary Life in Myanmar Under Censorship and in Transition*, Columbia University Press, 2015; and *Live Literature: The experience and cultural value of literary performance events from salons to festivals*, Palgrave, 2021) and one novel which was awarded a Victor Turner Prize for ethnographic writing, *The Invisible Crowd*, Harper Collins, 2017. I will also introduce the new directions in my research, and how I am seeking to draw new audiences to my literary-anthropological work on the climate and ecological crises.

Ellen Wiles

### 0-020 Intersectionality In Mental Health Among Arab Immigrants: A Call For Culturally Competent Healthcare

Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Sarah Elshahat, Tina Moffat, Sara Emira, Zena Oghli

Mental health (MH) is one of the most overlooked, yet critical development issues in meeting the 17 internationally agreed Sustainable Development Goals (SDGs). Immigrants face numerous stressors that place their MH at high risk, giving rise to health disparities. The issue can be particularly concerning among Arab immigrants/refugees (AIR) who experience unique stressors (e.g., 9/11-related anti-Arabism) alongside the daily life stressors that all immigrants face. Canada has the fifth-largest immigrant population in the Western world, with AIR comprising 2% of the total population. Nonetheless, AIR-MH research in Canada is still lacking. This study explores MH perceptions and determinants among AIR to set priorities and inform best practices in health and social care delivery.

This study presents community-engaged research with AIR community partners. Semi-structured interviews were conducted over Zoom with 25 AIR (aged > 18 years) in Ontario, which is home to about 50% of Arabs in Canada. The sample was diverse with representation in terms of gender, age,

rural/urban residence, religion, country of origin and socio-economic status. Interviews were performed by an Arabic/English bilingual researcher from the Middle East according to every participant's language request to ease communication and ensure cultural sensitivity.

Participants aged >30 years recognized the term "mental health" as culturally inappropriate and offensive. They clarified that MH means "sanity" in the Arabic language and therefore the inverse of sanity is "insanity" which is a dangerous word, particularly for vulnerable populations. Alternative culturally sensitive words proposed by participants to replace the term "mental health" in health and social care settings included feelings, well-being, and emotional state. The term "mental health" was deemed innocuous by youth participants (18-24 years), who already normalized the use of MH in Western populations. Precarious employment was a major factor associated with AIR's MH, with those suffering from the effects of the discriminatory job market (e.g., the mandatory requirement of so-called "Canadian experience") exhibiting poor MH outcomes. The COVID-19 pandemic and Ukraine war-related inflation increased psychological distress among AIR. MH experiences and healthcare-seeking behaviours are gendered; mothers reported the fear of their children being taken away from them as a barrier to disclosing any MH symptoms. Location/urbanicity was a considerable determinant of AIR's MH, where those living in rural areas experienced inaccessibility to culturally appropriate services (e.g., ethnic grocery stores), which negatively impacted their MH. The rise in Islamophobic sentiments and hate crimes (e.g., the murder of the Afzal family in London, Ontario in June 2021, the publication of an Islamophobic article in the Canadian Medical Association Journal and the removal of a Canadian teacher for wearing a hijab in Quebec in December 2021) was associated with poor MH among Muslim AIR.

MH needs among AIR are distinct, with intersectionality playing a significant role in how MH is experienced and treated in this population. This highlights the need for culturally competent healthcare that is tailored to address unique needs. Collaboration involving diverse AIR representatives in the decision-making process is needed to address health inequities and improve AIR's MH.

Sarah Elshahat

### 0-025 Living With Prosthetics: Disability, Body, And Care In China

Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Based on materials collected from 13-month fieldwork in Sichuan, China between 2016 and 2018, this paper interprets the everyday experiences of prosthesis users and the daily practices of prosthesis manufacturing. These constitute the two main themes of this ethnography.

The trajectories of prosthesis users usually begin with accidents. Haunted by the "why me" question, they tend to attribute their misfortunes to fate (命, ming) and supernatural beings, which help them to accept disability as an inevitable part of their lives. This paper argues that such attributions shall be regarded as narrative moulds, which are not only culturally sanctioned but also capable of explaining similar tragedies.

In the rehabilitation process, conflicts emerge between prosthesis users and prosthetists as the pain felt by the former contradicts the regular conception of the prosthesis-fitting procedure. Pain, almost always being prosthesis users' first and foremost complaint, is conceived by prosthetists as a normal feeling. They prompt the disabled to transform "bitterness" into "sweetness," that is, to endure pain without any effective professional intervention. From the perspective of prosthetists, how prosthesis users

adopt artificial limbs into their lives is an integral part of prosthetic-making. In other words, each stage of the manufacturing (moulding, prosthetic socket fabrication, assembling, adjusting, and beautifying) corresponds to prosthesis users' experiences. Furthermore, prosthetic manufacturing manifests its logic of intact-bodiedness that emphasizes rebuilding the figure of the body instead of its ability. Of all the procedures, beautifying the prosthesis, which requires the covering of its compartments so that it looks like a healthy body, reveals the profound impacts of this logic. This common procedure reflects how prosthesis users internalize this logic, which also protects them from self-denial and social discrimination.

The amalgamation of body and machine always conjures up bodily imaginaries, with the uncanny body and the cyborg being the most representative examples. Drawing on Freud and Jentsch, this paper argues that the uncanny feeling of non-prosthesis users is aroused by the unfamiliarity of prosthetic experiences and emotional entanglements with the disabled. Intriguingly, the uncanny could empower prosthesis users when they perceive the ability to stir up this feeling as a special gift. The cyborg is a kind of body worth pursuing and less horrifying in the Chinese context, which science is exalted and scientification is considered a prime target of modernization.

After returning home, prosthesis users get protected from judgments and discriminations. Yet this allegedly safe zone also isolate them in a confined physical space as well as limited social world. Intense interactions that center on care-giving and care-receiving take place at home, they bring about daily challenges and motivate people to look after each other in everyday life. All these transformations constitute a new and never-ending stage in prosthesis users' lives.

Chunchun WANG

[0-030 Narrative Descriptions Of White Racial Identity In Edmonton, Ab, Canada](#)  
Talk (Virtual, View-on-Demand)

Society for the Anthropology of North America

08:00 AM to 09:45 AM

In a relatively recent special issue on the Anthropology of White Supremacy, Beliso-De Jesus and Pierre (2019) argued that scholars cannot focus on "race", the process of racialization, or racism alone. Instead, anthropologists were also called on to attend to the specific power dynamics inherent in the construction of "race" and more specifically, the hierarchical categorization of white racial identity as it is constructed racially superior. As an unmarked identity (Hartigan Jr., 2015), white racial identity is both an important and difficult cultural phenomenon to explore ethnographically and few ethnographies exist on this topic – particularly in the Canadian context.

Hartigan Jr. (2015) has argued that whiteness lies at the heart of racial matters and that it is context dependent. As an anthropologist teaching and researching whiteness and white racial identity in the politically conservative province of Alberta, I have witnessed a growing discontent around highly fraught topics such as 'identity politics', freedom of speech, and what is thought of as the encroaching 'alt-left' agenda. As such, my work explored what Modood (2011) has called 'white reticence' or incomplete and often exclusionary multicultural projects (see also Mackay, 2016), and the role of white talk and solidarity as a personal and group identity-building practice (Frankenberg, 1993).

As will be described in this presentation, whiteness and racism have national, provincial, and local 'flavours', and yet; this presentation will also explore how one critical event (Das 1995) or critical moment (Boudieu 1988) – the murder of George Floyd by a white, former police officer Derek Chauvin – created a substantial shift and change among my participants in their perceptions around racism and whiteness. My participants reflection on this moment afforded an opportunity to tease apart the cultural and political facets of white identity, not just in the United States, but also in an urban Canadian context. As such, this presentation will explore whiteness and white racial identity in Edmonton to uncover how white Edmontonians think about their racialized past and imagine their future.

I address two questions in this presentation: How did my participants describe whiteness? How did they describe their anti-racist work and awareness to (what they acknowledged as) unearned racial advantage?

Jennifer Long

### [0-035 Sex In The Middle East And North Africa: Ethnographic Research From Around The Region](#)

Podcast (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

This podcast explores sex in the Middle East and North Africa. Through our interactive discussion we will examine the complexities surrounding normative, non-normative, and illicit sexual behaviors and relationships, including non-heterosexual women and men, individuals whose bodies and lives reject binary gender categories, people who have premarital and extramarital relationships, and those who engage in remunerative or transactional sex. Drawing from original ethnographic research conducted throughout the region, including in Egypt, Iran, Jordan, Morocco, Palestine, and Tunisia this panel highlights national differences and similarities. Discussants will also reflect on their own positionalities and provide insights into the challenges of conducting fieldwork on sex.

We will also use this opportunity to discuss social attitudes toward ideal and proscribed sexual behaviors, assumptions about and challenges to normative gender roles, beliefs about families, cosmologies about the relationship between sexuality and an individual's relationship with God, and expectations about the role of government, security forces, religious experts, and medical authorities in individuals' sexual lives. Studying sex in the Middle East and North Africa focuses our attention on social hierarchies and imaginations of bodies, physiological processes, and morality. The study of sex thus offers a unique vantage point for studying not only cultural attitudes towards religion, the state, and the body but also the structures through which religion, science, and the state compete for authority over individuals' intimate lives. Yet, with its focus on the pleasurable and affective dimensions of sex, this discussion promises to move beyond the narrow lens in which sex primarily discussed in the context of religious norms and public health challenges.

The podcast discussion allows for an examination of the complexities surrounding normative, non-normative, and illicit sexual behaviors and relationships, demonstrating that bright lines do not divide normative and non-normative behaviors. In doing so, guests will challenge preconceived notions of sex in the region while still exploring the challenges that people experience when their behaviors, relationships, or identities conflict with social and religious norms, customs, and traditions.

This podcast serves as a preview of our edited volume (to be published in 2022).

Angel Foster, Lisa L. Wynn, Laura Ferrero, Younes Saramifar, Laurence Michalak

0-040 [The Iya Valley: History Tourism, Folklore, And The Making Of Identity](#)  
Podcast (Virtual, View-on-Demand)

Society for East Asian Anthropology

08:00 AM to 09:45 AM

Located deep in the mountains of Tokushima Prefecture, the Iya Valley has been garnering attention amongst international tourists due to its depictions in Western media as a site of "authentic" Japanese traditions and identity. But what lies behind those assumptions of authenticity? And what might they say about the production of Japan's national identity? In this podcast, Rosalie Gunawan and Rodney Stehr will discuss tourism to the Iya Valley by analyzing popular sites such as the Ochiai Village, Kazurabashi vine bridges, Mt. Tsurugi, and the "doll village" of Nagoro. The touristic appeal of these sites range from their connection to medieval historical figures to a bleak display of a fading rural lifestyle. As a region grappling with depopulation and an aging populace, marketing the touristic appeal of the region with the goal of economic rejuvenation overlaps with local (re)productions of regional identity. This episode will discuss how the interplay of economic and cultural motives facilitate important conversations around the role that Orientalism plays in depictions of the Iya Valley in Western media, how many historical tourism sites capitalize on that interest by self-Orientalizing in their marketing, and the use of folklore in (re)creating regional identity. Finally, we will speculate on the implications that asserting rural sites as the locus for national identity has for Japan.

Rosalie Gunawan, Rodney Stehr

0-050 [Unconquered Forest: Plants, Animals, And More-Than-Human Relationships In Colonial Era Maya Warfare](#)  
Talk (Virtual, View-on-Demand)

Archaeology Division

08:00 AM to 09:45 AM

Scholars have long discussed the role of biology in the Spanish-led conquest of the Americas, highlighting the massive toll that animals, plants, and germs exacted on indigenous peoples and ecosystems. In some of the most popular narratives, the grim consequences of the colonial encounter are often framed as processes that made imperial conquest possible and perhaps inevitable. However, most areas in the Americas did not fall quickly and easily—the Lowland Maya communities of the Itza and Chol-Lacandon put up a robust resistance to Spanish-led expansion until the last Maya kingdom fell in 1697. Building from the work of Native American and Indigenous scholars to conceptualize the more-than-human aspects of the conquest era, I argue that lowland Maya communities were able to resist with animals, plants, and infectious organisms, both imported and local. I examine how the agency of the forest and other actors interfered with the ambitions of would-be conquerors for nearly 200 years, and created a forest landscape in which small groups of Maya were able to preserve their autonomy until the 20th century.

Christopher Hernandez

## 0-055 Unsettling Food Sustainability Frameworks Within Sámi Practice

Talk (Virtual, View-on-Demand)

Society for the Anthropology of Food and Nutrition

08:00 AM to 09:45 AM

In the early 2000s, Greta Huuva launched the *Sámisk Matakademi* (Sámi Food Academy). The vocational training attracted individuals from across Sápmi to earn a degree in the art of Sámi food, similar to the degrees already offered at the *Samernas Utbildningscentrum* (Sámi Education Center) in Sámi handicraft, reindeer herding, and Sámi languages. Huuva's goals were straightforward: to elevate food to the status of other significant cultural and economic practices and to train more Sámi individuals in Sámi culinary arts in order to build Sámi-owned food businesses. Huuva, and others, sparked a food movement in Sápmi. Individuals and organizations began to focus on creating spaces for the passing down of traditional, innovative, and entrepreneurial skills in Sámi food production that included chefs, butchers, reindeer herders, fisherfolk, plant and berry specialists, writers, and designers. This study is based on ethnographic research conducted with these individuals in Swedish Sápmi from 2011-2016.

In this presentation, I explore this food movement process, focusing on decisions and desires around enskilment for supporting Sámi foodways. I ask how sustainability and enskilment for sustainability are transformed in this intersection between a globally circulating concept of sustainability and its local articulation in an Indigenous context. As the Sámi confront multiple challenges to the sustainability of their food systems not limited to the extractive economies of mining and timbering as well as reverberations of climate change, an entirely unique set of challenges, hopes, and desires arises. I explore how Sámi food activists and organizations envision a Sámi food system and put into place systems of enskilment to prepare Sámi society for the emergence of a sustainable, or rather sovereign, food system. Traditional concerns for sustainability, including ensuring financial sustainability, social well-being, and environmental sustainability, are present but these calls are subsumed under the larger need to reclaim cultural and economic knowledges and practices to ensure the sustainability of Sámi societies themselves.

Amanda Green

## 0-060 Unsettling Understandings Of Local Landscapes As A Reconciliatory Pathway To Reimagine Education

Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

08:00 AM to 09:45 AM

Twelve Mile Coulee in Southern Alberta, Canada was formed by glacial erratics thousands of years ago. At the time it was formed during the ice age, this coulee, or valley, was unsettled in that it was the natural home to trees, rocks, plants, four-legged, two-legged, and winged beings who lived in kinship together. In the present day, the coulee is part of a settled landscape, surrounded by suburban development. Today, kinship is largely understood from a Western paradigm of genealogy and bloodlines between humans and does not draw upon Indigenous understandings of kinship which honours relationships between humans and all beings (Ingold, 2000). This research study looks at how the coulee, land, has become a kincentric (Martinez, 2008), ethical space of learning (Ermine, 2007) for one K-5 public elementary school, with a largely non-Indigenous population. Here, children are developing and cultivating a practice of kinship and reciprocity with each other and all beings who make



their home in this coulee. This Blackfoot cultural learning journey, with a non-Indigenous researcher guided by an Elder offers possibilities for re-imagining education through a pedagogy of kinship.

Exploring a pedagogy of kinship has broad implications for education for reconciliation that stretch beyond the walls of the school out into the community. This is a hopeful disruption to the settled landscape from two perspectives: (1) moving away from consuming and using the land towards building new relationships between children, their families, and the land and animals, and (2) disrupting and unsettling the metaphor of the current education system as a landscape and offering an opportunity to reimagine education as a way to prepare future generations to care for the earth. Through the shared actions of children and teachers, the community is learning to appreciate the gifts of the coulee and to reciprocate by expressing gratitude and honouring the land and the animals who live amongst them (Wall Kimmerer, 2013). Kincentric practices (Martinez, 2008), Elder teachings, and art-making shape the questions: How can cultivating kinship between land and more-than-humans offer possibilities for re-imagining educational experiences for children, teachers, and others? And thus, how can kinship become a transformative ethic in unsettling the learning process?

Methodologically, this study uses ethnographic, narrative portraits to describe the experiences of the children as guided by the land, a Blackfoot Elder, and an artist. The study draws upon anthropology to understand and recognize both the roots and the ongoing effects of colonial systems in education. Anthropology of education seeks to understand the broader cultural systems that influence transformation in teaching, learning, and cultural dynamics (Gonzales 2004; Smith 2005). An Indigenous research paradigm is integral to this research and offers an ethical space to seek understanding about ethical relational spaces where children, adults, land, and animals alike can build kinship together. Developing kinship and a land-practice puts children at the centre of reconciliatory action with the earth that prepares future generations to embrace a paradigm shift towards taking care of land and ecosystems during this urgent time of climate crisis (Merkel, 2021).

Stephanie Bartlett

[0-065 Muslim Refugees Crafting The Good Life Via Family Formation In North Texas](#)  
Talk (Virtual, View-on-Demand)

Society for Psychological Anthropology

08:00 AM to 09:45 AM

In the United States, refugee resettlement organizations focus primarily on supporting refugees in seeking self-sufficiency. This is defined as achieving employment and income at a level that enables a family unit to support itself without receipt of a cash assistance grant. Research with refugee serving staff in North Texas has elicited that staff understand self-sufficiency as synonymous with a "good life" though refugees may orient themselves in different ways than expected to by staff. Additionally, there are underlying concerns around family size and reaching self-sufficiency from the perspective of staff. These concerns can lead to negative perceptions around refugee decision-making in relation to having more children after resettlement. However, anthropological research has shown that family formation is an embodied way to reproduce one's heritage, culture, and belonging which helps establish positive identities and trajectories. For many Muslim refugees, achieving parenthood is viewed as the route to full adult personhood and not achieving this role can be a source of great emotional and existential pain.

Thus, this paper will present on research conducted between June and November with Syrian and Rohingya Muslim refugees and the staff that serve them in a metropolitan city in North Texas. I focus on refugees as they seek to create a "good life" after resettling in the United States through the lens of family formation and reproduction.

Nusaiba Chowdhury

### 0-070 Population, Reproduction, And Environmental Labor

Podcast (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Historically, our intellectual landscape has been defined by unsettling relationships between reproductive equity and environmental sustainability. These have long addressed ideas of balance in fertility rates, population goals, and resources—meanwhile obscuring pernicious discriminatory politics and reproductive disruptions, such as infertility. The politics of population management, reproductive rights, and environmental contexts come into new light when considering them through the lens of invisible labor in anticipation of reproduction and in the long-term, everyday work of reproduction. Advocates have been working for decades to unsettle social, political, and medical structures that contribute to reproductive oppression stratified along social-ecological fault lines. Labor also includes more expansive ways of creating family and kin, including normalizing practices of kin-making beyond heteropatriarchal frameworks, beyond human to multispecies kinship, as well environmental movements against reproduction, such as BirthStrike. This podcast includes theoretical considerations and ethnographic perspectives from Nepal, Peru, and India and focuses on what becomes invisible in the urgent conversations about environmental crisis and population. It seeks to amplify the value generated by those working to unsettle the physical and conceptual landscapes of production and reproduction. Unsettling the landscapes of human reproduction and environment remains a long-term struggle to birth new understanding of kin, community, and care for the multispecies landscapes we inhabit and create for future generations.

Holly Donahue Singh, Mary Elena Wilhoit, Jan Brunson, Adele Clark, Anindita Majumdar, Holly Donahue Singh, Heather O'Leary

### 0-075 Precarious Care: The Messiness Of A Contested Practice

Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

How is care constituted in precarious social worlds? Much anthropological work has addressed care as an ethical practice that encompasses empathy and solidarity (Kleinman 2009, Taylor 2008, Aulino 2016) very often in social contexts where basic resources to assist those in need are available. But what happens when care can only be offered in an imperfect and limited way? Drawing from ethnographic fieldwork in a home for the abandoned elderly urban poor in Lima, Peru, my paper explores the intricacies of offering care in materially and emotionally deprived settings. How is care practiced in unprivileged contexts of material scarcity and institutional neglect? What counts as "good" care when resources are unavailable or absent? What do people being cared for expect in these circumstances? How do we grapple with the idea that receiving "poor" care is better than receiving nothing? Can

“deficient” care count as “care”? I intend to contribute to the care literature by challenging our conventional understandings of it as a practice that necessarily involves attentiveness, connection, access to resources, and well-being. My main argument is that in places like Canevaro shelter, care is messy and enmeshed in contradictions, and full of dissociation and violence. In order to show this, I will focus on how, at this shelter, care is mostly a practice of biopolitical control of the lives and bodies of the residents of this facility and care relations are power relations that, by taking place in the midst of resource inequality, shape different kinds of human existence

Magdalena Zegarra

0-080 The Life Of The River At Empire'S Edge: Currents, Torrents, Disability, History  
Talk (Virtual, View-on-Demand)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

This paper addresses the “unsettled landscapes” theme in two ways: a) it reveals the volatility of colonial relations in British Honduras (now Belize) powered by the landscape’s rivers and streams; and b) it represents the kind of research that should move closer to the center in an anthropology that seeks to include people affected by disability: historical research.

Ingold and Kohn urge us to consider the interplay and synergistic evolutions of humans and the natural environment, even going so far as to recognize the vitality of nonliving beings. Across the half-century of the Caste War of Yucatán (1847–1901), rivers had lives of their own—they were characters in the drama of violent relations among people of Spanish, African, Indigenous, and British descent in the British Honduran frontier region. While marsh and mud bogged down overland travel throughout much of the region and much of year, rivers and streams gave British woodcutters access first to the logwood trees that grow in thick clumps along the water’s edge, whose red and purple dyes were prized by European textile manufacturers. Later, woodcutters worked on both sides of rivers and streams to fell the freight-train-sized mahogany trees whose squared logs were lashed into rafts to be sent downstream, thereafter sliced by water-powered mills, and used in shipbuilding and as railway ties for transcontinental transport. For colonial British Honduran officials, rivers symbolized progress, and technocrats tracked rainfall, depth, and water volume, even while they bemoaned the oft-desultory flows. Rivers also served as international boundaries, creating zones of risk and reward for war refugees, tax dodgers, absconding indebted peons, fugitives, and merchant capitalists, alike. British, Yucatecan, and Maya military leaders, therefore, hotly debated what constituted a river (upon which a treaty could be based) and what was merely a stream or a canal. Upriver sailed British munitions and barrels of incendiary gunpowder that sustained five decades of war, while downriver, those same barrels carried incendiary rum that sustained systems of debt peonage. This paper considers what we can learn about the currents and torrents of colonialism by listening to the stories of the water.

Furthermore, while cultural anthropology still holds ethnographic fieldwork in faraway places as the gold standard, the author advocates for greater acceptance of historical research within the field. COVID-19 has made us more aware that we all live with and alongside disability: whether presently in our own bodies, in the bodies of those whom we love and care for, or in our imminent or eventual futures. The rhythms and conditions of work with documents are often more accessible for people living with or alongside various disabilities. Both the research for and the prerecorded format of this presentation reflect the efforts of an anthropologist caretaker. Has the time come for an interest group for historical anthropology?

Christine Kray

[0-085 Art And Folk In The Public Festival--Disciplinary Practices And Cultural Policies](#)  
Talk (Virtual, View-on-Demand)

Association for the Anthropology of Policy

08:00 AM to 09:45 AM

This paper explores how anthropologists and folklorists have challenged the hierarchical boundaries and categories of “art” that have constituted the modern Western system of art by engaging in cultural policy processes. Looking at the way in which they have played a critical role in the production of the public festival,

Smithsonian Folklife Festival, it discusses the potential of the open-air, research-based festival in creating opportunities for a diverse way of performing and experience of art, as it has been intended as an experimental space, inviting participation and interaction of a diverse range of the population. While the Smithsonian festival is a platform of public cultural sector practice in the United States, brought about by the rise or growth of performance studies, applied and public folklore, and social movements, this paper pays attention to the significance of the sociohistorical and political implications of such a public event in shaping policy-making processes, by also pointing to the equivalent practice of public sector in Japan.

A major concern of this inquiry is the way in which “art” has been presented in the display practice in each country, in relation to the notion of the “folk.” “Folk” has conditioned the perspective and approach of anthropological and folkloristic study of “art,” along with other interchangeable adjectives including primitive, naïve, or tribal, and other terms. By doing so, the disciplinary discourses and practices have long contributed to differentiating folk/primitive art from fine/modern art in the hierarchical system. Although the term “primitive art,” above all, has been largely avoided today, problematized for its negative or racializing connotations in the development of postcolonial studies, the paper asks if the term folk, which has defined the festival context, has been relatively immune from such scrutiny outside critical folkloristic studies, partly because of its ambiguous images. This paper explores how the Smithsonian festival space has reconstructed the anthropological and folkloristic concept and perspective of “art” over the years, while also describing the way in which “art” has been defined in relation to “folk” in the public display event in Japan.

Hideyo Konagaya

[0-090 Accounting For Informal Environmental Labor](#)  
Podcast (Virtual, View-on-Demand)

Society for Economic Anthropology

08:00 AM to 09:45 AM

When environmental risks are portrayed as uniformly affecting the entire population—regardless of classed, gendered, racial, legal, and other social dimensions—it unsettles the real socio-economic dynamics of environmental costs. Economic disparities are exacerbated by not only uneven environmental risk but also the incongruent labor expectations of creating resilience. Often, resilience relies on informal environmental labor, which is invisible in many formal valuation systems. Whether

inadvertent misaccounting or deliberate extractivism, it intensifies structural gaps for already marginalized key groups like the working poor and informal laborers whose work makes burgeoning economies a reality. This roundtable focuses on the devaluation of informal environmental labor to reveal the unsettling politics, practices, and philosophies of informal environmental labor. It asks how depictions of “economic landscapes” in these systems can deliberately be unsettled to obscure, address, and challenge standard narratives of what constitutes production and labor for a sustainable future. It argues that without accounting for the invisible environmental labor inherent in sustainability solutions, economic justice is not a viable reality.

Heather OLeary, Amiel Bize, Sarah-Jane Phelan, Sarah Osterhoudt, Cristina Ortiz

## 0-095 Are You Listening? Evolved Communication In Humans And Other Species

Talk (Virtual, View-on-Demand)

Biological Anthropology Section

08:00 AM to 09:45 AM

Introduction: Vocalizations in expressive, nonhuman animals can explain the evolution of human communication. Relatedly, human influence on domesticated species has led to the selection of human-like traits in companion animals. For example, domestic dogs are the only canid species to evolve “eyebrow” muscles that enhance meaning and interpretation of human-directed gazing (e.g., puppy dog eyes).

A domain-specific play pant has been demonstrated in domestic dogs (deemed the “dog laugh” by media outlets) and may explain the development of interspecies social contagion via nonverbal vocalizations in both humans and dogs. This talk combines data from studies of the canine play pant with literature on the evolution of laughter in humans, to consider potential new pathways for understanding *H. sapiens*’ deep connection to *C. lupus familiaris*.

Methodology: A prescreening survey captured basic demographic information about canine guardians, their companion dogs, and the dogs’ training histories. Accepted dogs and their guardians each wore lavalier microphones with wireless transmitters, and dogs wore harnesses or other familiar equipment to which the microphone kits were attached. A standalone DSLR camera captured video. Independent raters analyzed audio and video recordings using ethograms and RavenLite across three specific interactions (training, play and shared rest). The target vocalizations were operationalized as occurring at frequencies between 0 to 4 kHz; lengths between 0.1 and 0.3 seconds; large, irregular oscillating waveforms and high amplitudes; and the absence of harmonic bands (indicative of speech and tonal vocalizations, such as birdsong or wolf howls).

Results: There is evidence that dogs produce a domain-specific play pant. A one-way ANOVA resulted in significant differences regarding the presence of vocalizations during the three interactions ( $F_{2,39} = 5.897$ ,  $p = 0.006$ ). While a Tukey post hoc test revealed that drastically fewer play pants were observed during training ( $0.875 \pm 1.30$  min,  $p = 0.018$ ) and shared rest ( $0.875 \pm 1.60$  min,  $p = 0.013$ ) as compared to play interactions ( $20.63 \pm 29.14$  min).

Principal Conclusions and Implications for Field: This evidence suggests a domain-specific play pant occurs most frequently during play interactions, cooccurring with well documented play displays (e.g., play bow, chasing). Much like Hadzabe communications with Honey Guiders, we suggest there is a functional component to the canine play pant, particularly as it is initiated in human-dog play. Currently documented in few other animals, mostly apes, this talk suggests functional laughter likely occurs in

other species, anchoring laughter as a social contagion of enjoyment. The key is to look for it by borrowing tools of animal behavior and primatology. Future studies should investigate this exchange through the lens of Tinbergen's Four Questions to explore whether this is a coevolved communication for which humans unconsciously selected or a byproduct of canines attempting to understand the human environment to which they were domesticated. Finally, this talk ends with consideration of how research results may be impacted by the environment in which we study nonhuman animals and necessary changes to said work in the future.

Shelly Volsche

## 0-100 New Transnational Solidarity, Old Complicity: Contestations Among Free Nicaragua-Movement In Berlin

Talk (Virtual, View-on-Demand)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

In April 2018, tens of thousands of protesters took to the streets of Nicaragua to call for their President Ortega to step down. Ortega's has been the figurehead of the Sandinista revolution since the 1980s, but has become an increasingly contested figure in the past years. The 2018-protestors were met with extreme forms of state violence such as torture, forced disappearances and sexual violence. Over 100,000 had to escape the country in the first months alone. Among the groups that stepped in to assist the political exiles and champion their cause were former West German solidarity brigades (brigadistas). The brigades formed in the late 1970s to support the revolution which installed the very government that was now sponsoring violence. The brigadistas' past efforts included mobilising 30'000 volunteers to travel Nicaragua from West Germany, a formation of a densely knit network of town twinning agreements, student exchanges, and direct aid initiatives.

Situated at the historical juncture of protests and their aftermath and stemming from a 13 month fieldwork between Nicaragua and Berlin, the paper explores transnational solidarity through genealogies and frictions. It focuses specifically on the gendered ways such solidarity has been enacted between young Nicaraguan political exiles and former members of the brigades. The two groups formed the "Free Nicaragua-Berlin" movement during the protests in 2018. The paper analyses frictions between the brigadistas who perceived the Sandinista revolution as a champion of women's liberation and young Nicaraguan feminists in Berlin who had experienced decades of difficult feminist struggle in their country. While the brigadistas considered (historical) memories of the revolution as crucial for their understanding of the present, the younger feminists denounced the elders' complicity in the revolutionary project that they themselves deemed a failure. In this way, the new translational solidarities forming on the fundamentals of the old ones spurred new dialogues, critiques, and ultimately the reframing of old solidarity as complicity.

Examining the concept of transnational political solidarity, my presentation addresses the potential of such movements in the 21st century and their connections to the Cold War period. I explore their political durability and ways in which they respond to changing interpretations of the past. By focusing on the different interpretations of feminist resistance across generations, I demonstrate how memories of the past frame the present and how the experience of the present frames the past.

Samira Marty

### 0-105 Souplines, Volunteers, And The Homeless In Tokyo, Japan

Talk (Virtual, View-on-Demand)

Society for East Asian Anthropology

08:00 AM to 09:45 AM

While homelessness and inequality in Tokyo may seem unexpected, homelessness has been prominent since the late 1990s (Iwata, 2003; Kasai, 2008; Stevens, 2011). While awareness of poverty has significantly increased since the Lehman Shock and the ensuing recession, the presence of older men, approaching or past retirement age, living in blue tents and on park benches, were the first to challenge this assumption. Soup lines emerged to offer men experiencing homelessness a hot meal and have continued with several hundred men waiting, lining up, and finally, receiving lunch at a large park in Tokyo or along a riverbank. To alleviate homelessness Tokyo government officials have given welfare to more eligible men than in the past, it does not seem to be enough as churches and NPOs continue to provide a handout (Gill, 2015).

Based on ethnographic fieldwork, this talk explores the role of takidashi (soup lines) from the perspective of both the various groups (NGOs, unions, and churches) that hold soup lines and the men experiencing homelessness who attend. First, it provides an ethnographic description of some of the numerous soup lines that take place. How are they conducted? Who is eligible and what foods do they distribute? It asks how the men view the different groups that hold soup lines in and around Tokyo. Conversely, it also seeks to understand the perspective of the various groups holding soup lines. Why do they hold them and what benefits do they incur?

Matt Wickens

### 0-110 The Impact Nollywood (Nigerian Film Industry) On African-Guyanese Religious Values

Talk (Virtual, View-on-Demand)

Association for Africanist Anthropology

08:00 AM to 09:45 AM

“Nollywood” is a euphemism for the Nigerian film industry, which produces the bulk of African video films. African movies, as the video films are often called, are produced in copious quantities (more than thirty per month) and frequently have multiple parts or sequels. These movies address a wide range of topics, including romance, witchcraft, domestic violence, migration, and rags-to-riches narratives. African movies have become such an integral facet of the African-Guyanese community that famous Nollywood actors and producers like Genevieve Nnaji, Omotola Jalade Ekeinde, Uche Nancy, Frederick Leonard, and Patience “Mama G” Ozokwor, have now become household names. African movies have also begun to influence fashion, speech patterns, music-making, and other aspects of African-Guyanese culture. This paper explores the ways that African-Guyanese draw on the practices they observe in African movies to understand, explain, defend, and sometimes, reject African-Guyanese religious and non-religious rituals, and to reframe established negative narratives and perceptions of indigenous African practices. This paper also articulates the ways that African-Guyanese draw comparisons between African movie narratives and African-Guyanese life cycle rituals, particularly those associated with birth,

marriage, and death. Ultimately, this paper articulates the ways that African movies create a space for discourse, acrimony, contention, and identity negotiation in the African-Guyanese community, by exposing the intricacies and stereotypes of African religions, rituals, and overarching cosmology.

Gillian Richards-Greaves

### [0-115 Where Have All The Children Been? Children'S Unseen Contributions To Pandemic Survival](#)

Podcast (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Amidst the pandemic chaos of 2020 we asked, where have all the children gone? In our podcast that year for AAA's Raising our Voices we drew attention to children's silencing in COVID-19 policy and media reports, speculated on the consequences of children's erasure, and drew from the anthropology of childhood to suggest how we might think about and un-silence children's experiences of the pandemic. Two years on, we this time ask: where have all the children been? We share our observations from our own studies with children in urban and rural U.S and New Zealand to piece together a story of pandemic childhoods that extends beyond public constructions of children as risks, vulnerable, and suffering. Reporting on comic-making with Auckland children during Delta and Omicron outbreaks, Julie Spray will share how she learnt to think of children as public health promoters as part of her Pandemic Generation study. Jean Hunleth will reflect on how young people illustrated care giving and receiving during COVID-19 in her photographic study, *Picturing Health by Rural Adolescents in the MidwEst (PHRAME)*. In particular, we ask: what have children contributed to families, communities, and nations during the pandemic? In doing so, we highlight the unseen caregiving and self-care work, health promotion activities, and paid and unpaid labor that children and young people have engaged in towards multiple dimensions of pandemic survival. We share how the anthropology of childhood can help us recognize how the children in our lives have contributed to our pandemic survival, and also understand why this work is so often invisible to us. We highlight new methods for accessing children's lives during times of crisis and physical distance. And we underscore the importance of visibilizing children's contributions, both to acknowledge the value of children's work to society, and to create policy that better supports the realities of children's lives.

Julie Spray, Jean Hunleth

### [0-120 Understanding Intimacy. A Project, A Book, And A Movie Between Madrid, Montevideo, And Mexico City](#)

Podcast (Virtual, View-on-Demand)

Society for Visual Anthropology

08:00 AM to 09:45 AM

Francisco Cruces, Jorge Moreno Andrés

(Grupo Cultura Urbana, UNED).



Singing in the shower. Personal objects. Family photos. Domestic chores. Parenting. Inherited furniture. The most important events in our cities are happening at home.

What is intimacy? How can it be ethnographically grasped and understood? Can we study intimacy without destroying it? This podcast reflects on the joys and fragilities of modern intimacy -and the difficulties of its study. For intimate life is, by definition, brittle and precarious -no matter how joyful, resilient, and resourceful it also can be. This condition of vulnerability is not an accident. It is the basis for its powerful and agonistic relation to the public sphere. Intimacy is founded on vulnerability.

A dialogue between Francisco Cruces and Jorge Moreno presents research on the topic done by the Cultura Urbana group (UNED, Spain) during the last decade. Micro-stories of daily life gathered between 2011 and 2015 in Madrid, Montevideo, and Mexico City provide ethnographic flesh to reflections about the ongoing transformations of the intimate sphere and its centrality in contemporary cultural life. The collective project resulted so far in a documentary film (*The order I Live In. An Indoor Urban Symphony*. Canal UNED, 2018) and a book (*Metropolitan Intimacies. An Ethnography On the Poetics of Daily Life*. Lexington Books, 2022). At present, the project gathers a dozen researchers with an ethnographic, multi-sited, collaborative, experimental, transurban, narrative, and visual approach, under the title *Refiguring Intimacy: Multi-Sited and Cross-Disciplinary Ethnographies of Boundary-Work in the Intimate Space*.

We explore the role of poetic processes -among other metropolitan formative forces- in the contemporary making of the intimate space. Since intimacy, as the art of giving form and meaning to one's life, is by necessity narrative and poetic. The emergence of one's own order entails a ceaseless task of boundary work, semantic displacement, personal signature, and formal closure. These micro-stories then harbor the mysteries of singularity, the entanglement between the senses, the rejoicing of the self, the emergence of the commons, and the homesickness of the voyager, among other deep processes of intimate life.

Illustrating this point by a few ethnographic sketches from the Mexican, Spanish, and Uruguayan materials, we will focus on a few aspects which characterize contemporary dwelling: (a) the mysteries of singularity, (b) the rejoicing in one's self, (c) the entanglements of the I and the We, (d) the Ulysses' syndrome, and (e) the burden of memory.

Finally, by reflecting on instances and figures of the frailty of everyday life, our current project aims at exploring how this fragility is rooted in the ecological, economic, and interactional foundations of intimacy.

Francisco Cruces, Jorge Moreno

[0-125 "Black" And "White" Portuguese, The Americanization Movement And Racialized Migrant Labor](#)

Talk (Virtual, View-on-Demand)

Society for the Anthropology of North America

08:00 AM to 09:45 AM

The creation and persistence of the “Black” and “White” Portuguese categories and constructions of non-white Portuguese identities emerging in US scientific debate, labor relations, and policy making during the large scale arrival of industrial and agricultural workers from Portugal (and insular colonial territories including Cabo Verde) over the 19th/20th centuries provides a rich, though little examined unit of analysis on the racialization and marginalization of migrant labor. The role of migrant Portuguese political activism in placemaking strategies tends to ignore constructions of race or tend to focus on post-1960s migration flows to North America, characterizing the earlier period as political apathetic. The longitudinal place-making efforts of these low-level migrant laborers support studies of migrant assimilability through political activities and discourses that shape perceptions of racial identities. Yet, few studies examining racialized laborer marginalization have examined the intricacies of the Portuguese case—even less regard is given to the codified “Black/White Portuguese” categories. The complexities of interactions among migrants from diverse geographies and class positions and others arriving in transoceanic labor circuits is less examined as studies facily frame the Portuguese case in broader analyses of southern European migrant labor “whiteness,” often further limited by a reliance on flawed models of assimilability that use generation as a unit of analysis. Such studies of racialization processes of migrants from Portugal and Portuguese colonial geographies in the US fail to engage not only the emergence of the “Black/White Portuguese” racialized labor categories but their persistence structuring social and racial inequality. Historically contingent uses of the categories in instrumental migrant place making efforts are part of political agencies that have negotiated with and against racialized hierarchies, and the implication of classification in laws and discourses of exclusion imposed on social actors.

This paper examines how racialized migrant laborer categories resulted in divergent and competing strategies that continue to shape immigrant responses to racialized inequality. Immigrant civil society associations of Cape Verdean and Portuguese migrant laborers in New England have been key organizers of political activism into the present and were central partners in the white nationalist model of civic belonging embodied in the Americanization movement of the early 20th century. Although national progressivist organizations would largely abandon the project, the immigrant civic and cultural organizations have persisted in their efforts to meet movement goals that in some cases continue into the present. Yet, the Portuguese and Cape Verdean associations have simultaneously empowered migrant agencies and promoted civic legitimacy in political contexts of cooperative cosmopolitanism and antagonistic, exploitative labor relations. How has the early cooperative relationship between Portuguese civic associations with Americanization rhetoric, and educational programs persisted in migrant place making strategies and racialized inequality? How have historical and ongoing elite negotiations to shape racialized migrant labor categories (including support from Portuguese consular and national officials) both combated these inequalities while also ensuring that white nationalist models of civic belonging persist?

Miguel Moniz

[0-130 Detecting Andean Patterns Of Adaptation To High Altitude Using Whole Genome Data](#)

Talk (Virtual, View-on-Demand)

## Biological Anthropology Section

08:00 AM to 09:45 AM

O.A. Garcia<sup>2</sup>, M. Kiyamu<sup>3</sup>, G. Elías<sup>4</sup>, S. Ghosh<sup>5</sup>, N. Bartman<sup>4</sup>, K. Evans<sup>6</sup>, J. Weinstein<sup>7</sup>, M. Inclán<sup>8</sup>, L. Pearson<sup>9</sup>, M. Rivera-Chira<sup>3</sup>, F. Leon-Velarde<sup>3</sup>, T.D. Brutsaert<sup>4</sup>, A.W. Bigham<sup>10</sup>

<sup>2</sup>Department of Biomedical Data Science, Stanford University, <sup>3</sup>Universidad Peruana Cayetano Heredia, <sup>4</sup>Department of Exercise Science, Syracuse University, <sup>5</sup>Anthropology Department, North-Eastern Hill University, <sup>6</sup>Department of Anthropology, Queens College (CUNY), <sup>7</sup>Department of Anthropology, The University of Michigan, <sup>8</sup>Department of Political Studies, Centro de Investigación y Docencia Económicas, <sup>9</sup>Department of Anthropology, Pennsylvania State University, <sup>10</sup>Department of Anthropology, University of California, Los Angeles

Human populations have lived in the high altitudes of the Andean highlands for more than 10,000 years, and the stress of these hypoxic conditions have led to genetic adaptations that are likely the result of coordinated evolution for many interacting genes. Identifying these genetic regions under selection associated with adaptation to high-altitude environments remains an active area of on-going anthropological research. While a candidate gene approach can be a powerful harness of limited resources, it could possibly overlook functionally important unknown genes or transcription factors in non-coding regions. In this research, we analyzed whole-genome data of (48) Andeans recruited from Cerro de Pasco, Peru (4,330 m), and as a control (48), lowland Mexican Maya speakers from Palenque, Chiapas, Mexico (71 m), to discover novel variants under selection that are potentially causative for high-altitude adaptive phenotypes. We used several statistical tests such as LSBL, nSL, and XP-nSL to detect signatures of natural selection between these two populations, and when necessary, a third control population of (45) Han Chinese from the 1,000 Genomes Project. Single nucleotide polymorphisms (SNPs) showing significant associations with high-altitude adaptation were assessed using the Encode track of UCSC Genome Browser and GTEx database. Association studies were conducted to identify non-coding regions that may contribute to phenotypic expression linked to high-altitude adaptation in Andeans, such as an elevated hemoglobin concentration. Our genome-wide results have identified selection for hypoxia-pathway variants that will be foundational for further functional investigations of high-altitude evolutionary processes.

Kelsey Jorgensen

### 0-135 Landscapes Of Biopolitical Harm, Unsettling Fieldwork, And Indigenous Knowledge Extraction In Peru

Talk (Virtual, View-on-Demand)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

In Peru, a “pishtaco” is an outsider who infiltrates Native communities and enacts bodily harm on its residents to extract energy, fat, or other forms of Indigenous vitality. An enduring figure for Indigenous Peruvians, pishtaco beliefs began in the colonial Andes and continue to spread as extractive frontiers expand. Pishtaco suspects accordingly include missionaries, social scientists, state officials, and NGO workers, all of whom share a common developmentalist narrative that superficially shapeshifts according to the geopolitical moment. Anthropologists have previously presumed a Marxist lens when analyzing the pishtaco, thus interpreting it as an Indigenous folkloric phenomenon and critique of Western exploitation. However, many of these ethnographic accounts inadvertently constitute

pishtacoism in the way they extract Indigenous knowledge and circulate it through anthropological literature as a fetishized commodity. Moreover, ethnographers routinely relegate pishtacos to the realm of folklore while reproducing Eurocentric definitions of cannibals and nature spirits that claim anthropology's innocence in settler-Indigenous relationships. These slippages spotlight the limitations of reflexivity, related emic-etic confusions, and the inability of most ontological theories to adequately attend to the pishtaco's shapeshifting and boundary-crossing between Indigenous and settler worlds, which are themselves co-created out of contingent political-economic formations. To address these pitfalls, this presentation outlines a scholarly genealogy of the pishtaco phenomenon and proposes the Latin American "extractivismo" discourse as the most comprehensive framework to historicize the pishtaco's long *durée* and diffusion from the Andes region throughout the western Amazon. Extractivismo's capacious discourse elucidates pishtacoism as a persistent power relationship and vibrant social text, thereby providing entry points to map the pishtaco's previously unexamined ecological impacts, inherently biopolitical agendas, and emergent energopolitical development projects. Centering my analysis on Shipibo-Konibo perspectives and the legacy of petroleum exploration on their Native territories, my findings directly inculcate Unitedstatesian linguists and anthropologists who unknowingly build upon the criminal history of the Summer Institute of Linguistics's research in the Ucayali Region. Most significantly, the Shipibo-Konibo conceptualize pishtacoism as the extraction of Indigenous knowledge as much as the extraction of physical substances through bodily harm. This conceptualization consequently holds anthropologists culpable for the problematic nature of many ontological projects and harmdoing of conventional field research methods. Thusly reevaluating the figure as an Indigenous ethnological concept about outsider cultures, pishtaco beliefs are a means of ethnographic refusal, a resistance against ever-encroaching settler domination and land dispossession, and a signal to social scientists to urgently pursue reciprocal and non-extractive research methods. Far from the "damage-centered narrative" (Tuck 2009) typically employed in ethnographies, pishtaco stories constitute a vital form of Indigenous power/knowledge that inspired liberation movements such as *taqui onqoy*, strengthens the territorial resistance of Amazonia, and animates contemporary Native communities to see through extractive industry's deceptive developmentalist narratives.

Hawkins Lewis

### [0-140 Of Excess: Meanings Of Sweetness In Today'S "Bengal"](#)

Talk (Virtual, View-on-Demand)

Society for the Anthropology of Food and Nutrition

08:00 AM to 09:45 AM

History is central to understanding how cultural economies of excess are lived, embodied and renewed. At the heart of the idea of excess is the idea of renewal and regeneration or what Bataille would call 'growth'. While there is an acknowledgement of excess, Abbott (2014) feels that Bataille (1989) does not address why waste is necessary. Building upon this idea, I would like to theorise excess as inherent to production and consumption and consequently, value-creation. The reproducible nature of excess allows for cultures of excess to thrive even in geographies associated with deprivation. The life of sweets allows for an alternative reading of excess that is steeped in the historicity of food cultures and socio-political changes. How do we understand the meanings of sweetness in a shared and divided geography that has witnessed famines and food riots on one hand and where the population faces the risk of diabetes on the other?

Drawing upon a decade long field work on making of sweets (*mishti*) in select districts of West Bengal and Northern Region of Bangladesh I argue that sweetness cannot be merely understood as taste and

has to be located at the heart of the debate on food as necessity versus food as luxury. Food items contributing to sweetness can come under both necessity and luxury. Fruits rich in sugar and contributing to bodily well-being are a case in point. So mishti is an excess whereas milk, the raw material, isn't yet what makes this food item ubiquitous. One of the many ways in which sweetness finds a relevance is its status as a gift. Sweets are exchanged as gifts that form part of everyday pleasantries and almost all life cycle rituals, with a 'ritualised gift exchange' that involves the gifting of sweets. Sweets, like any other 'commodity', move in and out of the gift and commodity phase. Using the case of sweets, I build upon a problematic that Anna Tsing (2013) proposed in her work as to how we extract 'gifts' out of commodities. In her work on mushrooms, she shows how non-capitalist social relations shape the life of the commodity and looks at 'gift'-ing as one such non-capitalist social relation. Discussions on 'gift'-ing sweets also reveal socio-cultural perceptions that exist in these two landsc. For instance, it was a common belief that people in West Bengal gift sweets corresponding to the number of heads in a family as compared to the gifting of sweets by weight in Bangladesh. Every society has its own rules of gifting. Given the sacred, ritualistic character of gifting sweets across Hindu and Muslim communities in West Bengal and Bangladesh, I want to flag how 'certain' sweets become 'gifts' in certain kinds of 'exchanges'. Sweetshops in West Bengal have a special category called 'tatwa sweets' which are mainly bought as 'gifts' to be exchanged as part of Bengali Hindu wedding rituals. Sweetshops in Bangladesh report of custom-made sweet boxes that are exchanged as gifts on two occasions: one, to celebrate matriculation results and secondly, on Bengali New Year. There are cases where sweets are distributed as free gifts, for instance, 'horir loot', where sugar candies are distributed among devotees. However, in both cases, the giver of the gift is aware of her/ his intention. Under such circumstances, can there be conditions that allow for the possibility of a 'free gift' and the impossibility of anything being a 'free' (Derrida 1992) gift?

Ishita Dey

## 0-145 Part I Unsettling People And Power: Collective Reflections On Ethnography In A Shared Place

Podcast (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

In this podcast we explore the work of anthropologists whose work has intersected with HIV in Lesotho in the past 30 years. While the site is specific the story is for all those who conduct research outside of their own community. Disrupting the hierarchy of the lone anthropologist "expert" on a people or place we come together to collectively reflect on the implications of our work. We reflect on the ways our work has impacted the country, people, and disease. Our conversation discusses the contributions and the missed opportunities to affect change. We place ourselves in the uncomfortable space of anthropologists who went to the "field" (multiple times many years), did our research and ultimately went home. How did the pressures of going home and building careers influence what we did and did not do? In what ways did our research agendas bend to the political volatility and local realities? How did structural constraints of employment and funding mechanisms influence our relationships with the people and place? How did life—money, partnering, children, caretaking influence what we could and couldn't do over time? What are the ways we tried to give back? While we documented issues of power, neoliberalism, and oppression, what ways did we disrupt these systems? How did our own race and privilege unsettle those we work with and ourselves? Ultimately, what difference did our research make and what difference are we yet to make? We expect that listening to our journey of looking at the past,

present and future will spark the same type of reflection for other anthropologists who have shared a research site. It will also help aspiring anthropologists to critically consider the implications of their positionality and what it means to conduct fieldwork outside your own community. We hope to provoke new ways of envisioning ethnographic collaboration and mobilizing our collective experience to disrupt structures and build worlds otherwise.

Sharon Watson, Nancy Romero-Daza, Ellen Block, David Himmelgreen, David Turkon, Cassandra Workman, Nora J. Kensworthy, Nicola Bulled

### 0-150 Part II Unsettling People And Power: Collective Reflections On Ethnography In A Shared Place

Podcast (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

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Sharon Watson, Ellen Block, Nicola Bulled, David Himmelgreen, Nora J. Kensworthy, Nancy Romero-Daza, David Turkon, Cassandra Workman

### 0-155 Production Synergies In Ancient Economies: The Interconnectedness Of Craft Industry In Igbo Ukwu.

Talk (Virtual, View-on-Demand)

Archaeology Division

08:00 AM to 09:45 AM

While in-depth studies of single material production industries (e.g. ceramics) in ancient societies are useful in the reconstruction of past lifeways, I argue that investigation of interactions between

producers of different materials in premodern societies offers substantial insight into the structures and functions of craft industry, with direct implication for economic and sociopolitical studies of ancient societies. Studies of craft networks could include the investigation of interconnections of materiality used across production industries, or the synergies of ideas, forms and functions of materials produced in antiquity. This paper examines how studies of interconnectedness of varying material production systems further facilitate the identification of strategies, networks, and resources employed by producers in ancient societies. I explore the connectedness of craft industry associated with the emergence and development of incipient communities in West Africa with a focus on Igbo Ukwu (9th-12th Century CE), one of the prominent archaeology sites in West Africa. Excavations at Igbo Ukwu revealed objects of different material types including ceramics, metals, glass, and other organic items, offering evidence of an immensely rich and diverse industry to explore the connections, and resources exploited by producers across multiple craft industries in ancient West Africa. Combining data from archaeology fieldwork and archival research, I highlight network of connections across ancient craft industries including metal, ceramics, and textile production systems, and how these interactions contribute to the renowned quality of Igbo Ukwu materials, further laying the ground for comparative studies of craft connectedness in ancient West African societies.

Elizabeth Adeyemo

[0-160 Vacillating Data States: Unsettling The Biomedical Research Laboratory](#)  
Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Co-author: Libuše Hannah Vepřek, l.veprek@ekwee.uni-muenchen.de, LMU Munich

While the biological laboratory brought research practice inside away from “the island, the countryside, and the botanical” (Jasanoff 2019: 20), the spread of information technologies and major advances in computing power brought research into digital, networked spaces, further unsettling the laboratory as an anthropological field site. Biomedical research however, is never merely physically located or digitally manipulated; instead, research data and outcomes constantly oscillate between states. As a result, bioscientists are faced with numerous calibrating—and at times contradictory—tasks: disembodiment and cleaning biological data of noise so that it can be used to model a more physical reality in the abstract and adding in “material” aspects to more accurately reflect that biological (even if idealized) reality. This representational process involves managing and negotiating the unruly translation of physical and digital states, as data and scientific practices circulate between connection and disconnection, embodiment and disembodiment. In the contexts of such research practice, we ask how bioscientists, biological materials turning-into-data and digital machines enter into interdependent human-technology relations (Ihde 1990). Drawing on ethnographic data from research laboratories in the US and Japan engaged in medical research with murine models, we build on two examples to demonstrate the way such networked relations form composite, unpredictable and revolving asymmetrical agencies (Barad 1996, Bennet 2005). As these vacillating states also unsettle the ethnographer’s fieldwork in the classical sense, and require ethnographers to go beyond the physical spaces of the laboratory, we further discuss the implications of such interdependencies for ethnographic methods.

Rebecca Carlson

## 0-165 What Is Anthropology.

Talk (Virtual, View-on-Demand)

American Ethnological Society

08:00 AM to 09:45 AM

My reflections about the responsibilities of anthropologists began from the time I was asked to open a drug addiction clinic in Jamaica, as a French-Canadian psychologist in the 80's. I quickly understood that anthropology was the resource I needed to run operations effectively. After completing a Master's in Anthropology and coming back to Québec, my home society, I turned again to anthropology to facilitate my work with immigrants and indigenous peoples. For this next phase in my work, I found myself at odds with anthropologists as it took me 25 years to complete a Ph.D. on the matter, during which time I faced suspicion and the fear of reification and prejudice. Through this process, I learnt the limits of anthropology regarding the study of intercultural interactions (immigrants, natives) in complex societies (Barth, 1989, 1995, 2002) and the limits of anthropologists to self-reflect on their own societies from a cultural standpoint. I suggest these barriers have prevented anthropologists from offering proper guidance to caregivers (local, indigenous, and immigrants) trying to deal with institutions and policy makers that instill standard policies under the assumption that Western knowledge and institutions are universal. This "one size fits all" approach mixed with neoliberalism produce a type of alienation that anthropologists avoid studying from fear of prejudice and reification. Instead, as intercultural dynamics (and cultural safety in the case of Natives) teaches us, Western categories of diversity and knowledge should be viewed and applied on the basis of being as cultural as anywhere else in the world. And as such: it should be acknowledged that, in our complex societies, institutions are limited to take care properly of pluralistic populations. As Agar says (1982), taking our differences into account is what makes us human. If this is the case, then western society stopped being human since the West sees itself has universal. And now, despite our best intentions, we remain inhuman because, according to Harvey (2005), human rights, which wish to be universal, are used by neoliberalism. Which could be seen, I suggest, as a key factor explaining unsettling landscapes. From a study about concerns and expectations in physical rehabilitation in a pluralistic context in which patients, professionals and third parties has been heard in focus groups, and in intercultural training sessions, it is possible to get a better understanding of: inclusion, equity, diversity, analysis of power (decolonial, anti-ableist), organizational/institutional affiliation, race, ethnicity, disability. This presentation aims to illustrate how anthropology can be wielded to better understand unsettling landscapes by examining theories, methods, and themes derived from intercultural dynamics. It also aims to demonstrate how studying intercultural interactions can pave the way to mobilizing anthropology. By doing so, I hope to assist anthropologists in assessing, conserving, and regenerating human ecosystems here and there, in the same way that biologists achieve for nature.

Gratton Danielle

## 0-170 Everyday Ordeals Of Language For Former Roma Refugee Claimants

Talk (Virtual, View-on-Demand)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

This paper is an ethnographic study of the return of former Roma refugee claimants whose refugee claims were rejected in Canada forcing them to "re-arrive" in Hungary. Based on 21 months of fieldwork in the northeastern region of Hungary, I explore how Roma perform counter-conduct (Foucault 1977) in



narratives of return to contest their dislocations. Narratives as spoken by my interlocutors give insight into the intimate, everyday responses Roma perform countering the racializing discourses that operate to deny them—as Roma and as returnees from Canada—access to “material and ideological resources” (Dick & Wirtz 2011). They disclose intimate “ordeals of language” (Basso 2019) as attempts to remake the places to which they have returned from Canada by co-habiting such spaces with a corporeal intimacy despite the rupture of deportation (De Genova 2018). Using a critical applied ethnopoetic analysis, I present the implicit, indexical patterns in the narratives through which the complex and often contradictory relationships speakers have to hope become apparent. A pessimistic refrain one former refugee claimant uses in his narrative suggests that staying in Hungary in the first place was preferable to returning to Hungary. Another narrator’s determination to return to Canada is not necessarily only based in a hope to live in the different world he narrates, but in the acceptance that there is little that can be changed in the place to which he and his family had to return and to which they have deep social ties.

Nora Tyeklar

### 0-175 Digitalization Of Higher Education After Covid-19

Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

08:00 AM to 09:45 AM

The advent of the COVID-19 pandemic in early 2020 resulted in the rapid and global adoption of digital tools for teaching and learning. Emergency course and program transformations took place around the world within diverse institutional, cultural, and policy environments over a few short months. The resulting emergency policies, developed and implemented at departmental, institutional, regional, national, and international levels, had a cascade effect on the lived realities of teaching and learning in postsecondary institutions and catalyzed the digital transformation of higher education. Previous studies have identified the multiple and overlapping factors that contribute to an institution’s ability to realize the potential of digital education in terms of access, learning, and collaboration, while highlighting deeply rooted inequalities at the individual, institutional, and system levels. Building on this work, the study described here was developed to explore future visions of postsecondary education, and the current strategies employed by higher education institutions, during these emergency transformations and over the subsequent 18 months. Specifically, we explore the intersection of stated institutional goals, intended effects, and practices in place through a series of semi-structured interviews with global leaders in higher education. Interviews with more than 20 provosts, rectors, and other university leaders from diverse institutions across more than a dozen nations addressed strategic responses to the pandemic, digitalization strategies in place before and after the pandemic, and the nature of digital transformation in institutional and cultural context. We contextualize our findings in terms of digital education leadership or e-leadership, considering three interdependent strata: structure (e.g., institutional systems, policies), purpose (e.g., mission, values, norms, ideas, beliefs), and people (e.g., agency, individual decision-making capacities). We additionally provide recommendations on how leaders in higher education can move toward better implementing digital learning at their institutions.

Lauren Herckis

### 0-185 Frontlines Of Change: Trans-Indigenous Awakenings With The 4Th World Indigenous Media Lab Fellows

Talk (Virtual, View-on-Demand)

Society for Visual Anthropology

08:00 AM to 09:45 AM

Indigenous storytelling is vital to a deeper understanding of our world as well as to addressing the climate crisis, but how to best support these storytellers? How do we increase access to the work they are doing and support creators of color on the frontlines of change? The 4th World Media Lab supports early and mid-career Indigenous filmmakers from around the globe in a year-long fellowship and participation in three different film festivals (Camden International Film Festival, Big Sky Documentary Film Festival, and the Seattle International Film Festival). The Seedcast podcast episode, “4th World filmmakers ‘doing the damn thing’,” was created in collaboration and in conjunction with multimodal research and interviews conducted in the field and online. The corresponding paper amplifies these fellows’ voices as they share how Indigenous-focused spaces make room for growth, why BIPOC filmmaking is in a critical moment, and what they envision next for their work and communities. The paper discusses the origins of the name 4th World and the potential for change it embodies. The founder of the lab and Managing Director of Storytelling at Nia Tero, Tracy Rector, shares the generative partnerships that keep the 4th World fellowship going and the urgent need for the healing offered through Indigenous stories. At the 2021 Camden International Film Festival, the 4th World cohort met for the first time in person after almost two years of virtual programming. In between their pitch sessions and industry workshops, they took time to reflect on their journey in the film industry, the impact of gathering in person, and how to strengthen resilience. They are “doing the damn thing” and shared how coming together physically in this moment of change with like-minded creators is creating a pathway forward. Much has shifted in this era of upheaval, and creators of color are challenging the filmmaking landscape and what the public envisions. Healing is needed, and the heart of the 4th World fellowships stems from this power in Indigenous stories. As Rector said, it was created “with the idea that Indigenous stories inherently are medicine and that we’re being called upon at this moment in time, with the climate crisis, to recognize that we need medicine for future generations.” Through collaborative methodologies, these Indigenous media makers’ voices have come together through an established Nia Tero podcast, Seedcast, doctoral research, and anthropological interviews conducted in the field and online. This hybrid approach to conducting research and co-creating a podcast episode increases access to Indigenous voices and work, while also shaping the goals and reach of hybrid research during unprecedented times. This one episode is part of a larger Seedcast series and ongoing doctoral research, where each producer has different methods and responsibilities, but have all come together to share stories that are unsettling landscapes, shaping media industries, and moving into diverse storytelling futures.

Michelle Hurtubise

[0-195 Narrative Authority And Speculation: Competing Narratives On Zede Futures In Honduras](#)

Talk (Virtual, View-on-Demand)

Society for Economic Anthropology

08:00 AM to 09:45 AM

In this presentation I address how private city projects associated with “enclave libertarianism” are sustained by speculative efforts that organize the accumulation of value through the re-inscription of domains of difference and discrimination. The specific example that I will analyze are ZEDEs (Zones for Employment and Economic Development—Zonas de Empleo y Desarrollo Económico). ZEDEs are a legal

phenomenon in Honduras influenced by the ideas/political frameworks of European libertarian actors, which promise freedom, economic growth, and self-determination through the establishment of private governments. Under the ZEDEs legal framework, the current Honduran constitution cedes land to private entities along with the authority to organize all matters relating to social life that would usually be under the control of the state (e.g., drafting and implementing legislation). ZEDEs are a form of private government that is unique in some of its attributions. Honduran citizens are being encouraged to participate within ZEDEs as both laborers and residents, but recent episodes of expropriation among low-income rural dwellers and serious concerns about future expropriation of indigenous territories and other (deliberately) inadequately titled collective land holdings, both for future ZEDE creation, serve as evidence of the type of lives that are contradictory to the promise contained within the emerging ZEDE regime.

Following Laura Bear's recent theorizations on speculation, I use data collected over three months of ethnographic fieldwork in Roatan, Honduras, to argue that speculation on ZEDE development rests on navigating the space of uncertainty between the lived-present and the desired future, while concealing the fact that the accumulation of value (i.e., the desired future) is only achieved through the re-inscription of practices of discrimination. However, I also argue that processes of counter-speculation, by affected local residents mobilizing against ZEDE implementation, equally depends on constructing narratives of the future that are able to convincingly cast doubt on the partial, incomplete, and perhaps even purposefully misleading futures constructed by ZEDE promoters. Importantly, the processes of speculation that nurture the development of ZEDEs, like the one examined in Roatan, Honduras, are protected by international legal regimes, colonial in origin, which grant the unfettered exploitation of non-Euroamerican territories to private Euroamerican transnational actors and also provide a narrative advantage to these transnational actors. While ZEDEs are proffered by proponents as solutions to global problems, these proponents do not provide any clear process for how separation from a public form of government will produce the kind of global benefit anticipated beyond extolling the promise of "liberty." These prophetic discussions invite comparisons between the overall promise of the ZEDEs as magic or divination. Individuals mobilizing against ZEDEs deploy a similar, what Stefan Leins terms, "narrative authority" to structure their speculative practices, one which depends on clearly identifying patterns and demonstrating historical trends of expropriation and exploitation and casting those into the future. These counter-narratives depend on articulating a loss of "liberty" by stressing the persistence (and consequences) of colonial historical processes evident in actuality while also appealing to affect.

Jose Hasemann

## 0-200 Ethnographic Repatriation With Warlpiri Women, Central Australia

Talk (Virtual, View-on-Demand)

American Ethnological Society

08:00 AM to 09:45 AM

Repatriation of documentation of yawulyu--Warlpiri women's ceremony--details a case study in ethnographic research in 1981-82 and the subsequent return of recordings almost forty years later. Within this study, I explore "unsettling landscapes." Portrayed are the benefits of archival documentation for preserving and/or reviving culture and exhibited generative aspects of archival return into the host culture. Yet, "An object of cultural significance, left long out of its original context,

cannot be put back. The context changes, the significance of the object changes, original meanings are forgotten or transformed” (Anderson 1995:9).

I discuss the initial ethnographic fieldwork, funded by a grant from the Australian Institute of Aboriginal and Torres Strait Islander Studies (AIATSIS), with a look at the dynamics of the relationship of the dance ethnographer (myself, a young woman) to the host community in Willowra, N.T., Australia.

“Unsettlement” in the community was inevitable with an American guest researcher, and particularly so when the Warlpiri women bought their own vehicle for dancing yawulyu out bush, with the money they earned for working on this research project.

I briefly describe yawulyu, the Dreaming, and the different inherited ceremonial roles of owner and manager. In 1982, the purpose of Warlpiri women’s ceremonies was, summarily, the maintenance and growth of people and their land, including all that is on it. For Warlpiri women, the sung-on designs were a communication system with the Dreaming and a tangible expression of the Dreaming; the activity of yawulyu was a means to tap into the ever-present power of the Dreaming.

This historical description of yawulyu precedes the “unsettlement” of yawulyu—how yawulyu has changed over the years in both form and function. Today there are fewer yawulyu designs and fewer occasions for performance. The annual Women’s Law and Culture Meetings—established by the Central Land Council in 1993--have become arenas where “notions of ‘Aboriginalities’ are made” (Dussart 2004:272). Yawulyu has become a means of establishing collective strength with women from other settlements.

In 1982, I deposited all documentation at AIATSIS in Canberra. With the assistance of a musicologist who worked with the Warlpiri women on the song recordings over the years, I returned to Willowra in 2019 to determine how the women wanted their archived documentation returned to them. The Warlpiri women chose to have their cultural property returned in the format of a book containing the recorded yawulyu songs and designs. They want to be able to take the book out bush and perform yawulyu as they had in the past. Eleven Warlpiri women are now co-authors of this book which is currently being published by Aboriginal Studies Press.

Agency by the community with the original documentation and later with the subsequent return of their Indigenous cultural and intellectual property resulted in an intercultural, intergenerational dynamic social process wherein the community was not just ‘given back’ the recorded materials, but together, with discussion, they determined the manner of return. I include examples of generative aspects of the archival return. We also see how the initial research study “unsettled’ the community, how yawulyu became “unsettled” in form and function over time, and how the eventual return of documentation to the community in the form they chose is an “unsettlement” of historical practices.

Megan Morais

[0-205 Is Female Genital Mutilation Legislation Cultural Imperialism? Interrogating Kenya’S Anti-Fgm Act](#)

Talk (Virtual, View-on-Demand)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

Postcolonial feminists and anthropologists have criticised anti-female genital mutilation efforts for being ethnocentric and for imposing ‘Western’ values onto African communities. Recently, a Kenyan medical doctor has petitioned against Kenya’s Prohibition of Female Genital Mutilation Act, arguing that the Act is unconstitutional and the entrenchment of Western values. This article critically interrogates the allegation that African legislation against ‘female genital mutilation’ (FGM) embodies the culturally-imperialist imposition of Western values by empirically examining how Kenya’s anti-FGM Act was produced and became contested. The findings show that international power hierarchies influence who can speak and what can be said about FGM. However, the findings simultaneously challenge the Africa/West and cultural relativism/imperialism divide present in some of the critiques of anti-FGM legislation and interventions. I argue that the notion of ‘imposition’ does not adequately capture the African agency and the transnational collaborations that went into both producing and contesting the Act.

Hannelore Van Bavel

### [0-210 Mystic Faith As Theory – Unsettling Secular Metaphysics](#)

Talk (Virtual, View-on-Demand)

Anthropology of Consciousness

08:00 AM to 09:45 AM

In Transcendental Meditation (TM), once founded by the Indian yogi Maharishi Mahesh in 1957 and spreading across the globe in the decades that followed, meditators use mantras to experience what is said to be an unbounded ocean of “pure consciousness.” TM relates this cosmic consciousness with the Unified Field Theory of physics and submits that limitless consciousness is the metaphysical substance of reality—what we and the world around us is in its truest essence. In this presentation, I take TM mediators’ mystical experiences as a starting point to engage the growing anthropological critique of the “pax moderna” and explore mystical ontology to unsettle secular metaphysics. What can sociocultural anthropology bring to the ongoing interdisciplinary debate on metaphysics and the critique of what the scientific “regime of proof” allegedly cannot study and leaves uncharted? By returning to the Vedic teachings and mystic philosophy, I sketch a simultaneously non-relativist and post-materialist metaphysics as a route forward for the anthropology of religion. In other words, this talk submits mystic faith as theory, and considers the relatedness of mystic epistemology and participatory methodology. Are the anthropological and mystical evidence regimes which appear to say that “you can only know by experiencing yourself,” a doctrine philosophy and science must now take into account to unlock the current stalemate of consciousness studies and metaphysics?

Olof Ohlson

### [0-215 Negotiating Marine Borders: Tenure, Ecology, And Conflict In Changing Oceans](#)

Podcast (Virtual, View-on-Demand)

Anthropology and Environment Society

08:00 AM to 09:45 AM

Within this podcast we will compare different kinds of ocean boundary work, from traditional and customary marine tenure, via the sovereignty techniques of modern coastal states, to the territorial ranges and life histories of marine species. We will ask about the ways in which these often-interdependent systems of claiming and living within marine space are negotiating with one another in

context of dramatic marine environmental change. Marine boundaries have historically challenged conceptual pinning down within territorialization frameworks—incorporating dynamism, liminality, and episodicality— but the rate at which boundaries of all kinds are being drawn and redrawn in today’s anthropogenically stressed oceans is unprecedented and it provides an opportunity to study the conceptual edges and underpinnings of boundary and place-making in coastal and marine environments. We will explore this theme through a discussion of marine boundaries as they are understood, fought over, and enacted across our three current research projects. These include: 1) Durney’s on-going work with traditional marine hunters and free divers in eastern Indonesia as they face changing oceans and changing marine resource management programs; 2) Palz’s research with conservationists, anti-military protestors, and fishermen in Okinawa, Japan in a conflict over the construction of a new U.S. Naval base and the protection of the near extinct Okinawan dugong; and 3) Åman’s work on the policies that govern the practices of aboriginal subsistence whaling communities through the International Whaling Commission.

Florence Durney, Sonja Åman, Marius Palz

## 0-220 Repurposing Without A Purpose: Humanitarian Deployment For Syrian Refugees In Turkey

Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

My presentation is a critical account of humanitarian policies and programs with a focus on the humanitarian sector regarding Syrian migrants in Turkey. The humanitarian field regarding Syrian migrants in Turkey has been a dynamic and fragmented one despite the allegedly increasing state control. The field has been composed of state and non-state actors, such as INGOs, and regional, national, and local NGOs. These humanitarian actors have varying dispositions and ideologies (ranging from Islamist to territorial nationalist, secular-republicans to ethnic-nationalist ones); they display distinct motives for their self-identified humanitarianism (e.g., ideological or technocratic ones); they utilize diverse humanitarian forms (e.g., relief, aid, protection, advocacy, and awareness). Despite such diversities, they share one uniform practice: repurposing.

By repurposing, I refer to the ways in which humanitarian actors emphasize how a practice or a program for Syrian migrants is intended to serve something other than what one would think of as its primary purpose. Such repurposing is visible in the state-initiated humanitarian regulations and policies as well. During my fieldwork in 2014-2017 in Turkey, my informants, as self-identified humanitarians directly state such repurposing. The INGOs’ local branches mention how the actual purpose of vulnerability intervention programs is not to reduce their vulnerability but to make refugees resilient. The national NGOs’ local branches state the actual purpose of opening society centers is not to teach skills but to help them forget war trauma; that of income-generating activities for women is not income generation but to distract them the past experiences; that of schooling refugee children is not education but to keep their families in the workforce and prevent them to join criminal groups. Even state-initiated humanitarianism indicates such repurposing: the law regulating Syrian migrants’ work conditions does not help them work but makes them unemployable, except as temporary farmers. Even the law regarding the legal status of Syrian migrants does not serve precisely to define their status but to make their status even more obscure.

The whole idea of repurposing attributes an intention to the humanitarian actors (in shifting from one to the other purpose) and to some extent it is so. Yet, as I argue, such repurposing is the admittance and an attempted justification of the futility of the existing frameworks developed in global humanitarianism. Therefore, humanitarian repurposing is rather without a purpose. More importantly, it indicates the broader failure of humanitarianism, and, as Mark Duffield states, its commitment to “failing-forward” (2019).

Hande Sözer

### 0-225 Sensing And Making Sense Of Miracles

Talk (Virtual, View-on-Demand)

Anthropology of Consciousness

08:00 AM to 09:45 AM

Through a semiotic analysis of a series of “manipulated” images and miraculous visions that provoked radically different responses from viewers during the 2013 political violence in Bangladesh, this paper aims to explore how people’s ideas about signs and media shaped their sensory experiences of images and miracles, and subsequently their political imaginations and actions. Here I focus on an image of Allama Sayeedi “superimposed” on the moon, who was a charismatic Islamic orator and was sentenced to death in 2013 by the Bangladeshi government for war crimes committed during the 1971 liberation war. The image surfaced on Facebook two days after the verdict, eliciting radically different semiotic and political responses from the viewers. On one hand, the image got mocked by a barrage of memes produced by urban-educated users indexing the “absurdity” behind the idea of seeing Sayeedi on the moon. On the other hand, the news of the image circulated via cell phones, sound amplifiers in mosques, photocopy machines, and words-of-mouth to people in rural areas, who managed to literally see Sayeedi on the moon. Assuming the vision as an omen indexing Sayeedi's innocence, they took to the streets. The state responded swiftly, turning the day into the worst in Bangladesh's political history with 67 people dead. In this paper, I will explore the reasons these images and visions produced such different sensory experiences, focusing on the role of people's ideas about signs and media in creating this rift in imagination.

Muhammad Nabil Zuberi

### 0-230 Shifting Assessment Landscapes: Evaluating Digital Learning’S Potential In Anthropology Courses

Talk (Virtual, View-on-Demand)

General Anthropology Division

08:00 AM to 09:45 AM

This talk approaches the theme of unsettling landscapes through the lens of “upsetting” or rethinking how instructors approach traditional assessments in general education anthropology courses. Following Ungrading, how can instructors create student experiences that refocus attention from points to engagement? How can instructors support students in the application of anthropological concepts to real-life issues/field experiences while promoting student resilience as it relates to class engagement? What role can emerging pedagogical technologies play in answering these questions? This talk addresses these questions through evaluating two types of digital learning tools, content-focused digital activities that are increasingly accompanying anthropological textbooks, and an application-focused LMS add-on

tool that enables instructor-created real-life scenario activities. Unlike standard quiz assessments, these digital learning platforms allow students to keep engaging with the material with each attempt being a different experience and accompanied by automatically generated feedback. These platforms help shift the focus from points to practice and to formulating a basic understanding of the concepts that can prepare students for experiential learning, especially application and problem-solving projects. Using mixed methods in several introductory anthropology sections, the results revealed an increase in student confidence in and understanding of concepts, with a statistically significant increase for women linked to the content-focused digital activities. Such practice can serve an important role in filling the gap between individual confidence in understanding the concepts and the application component of experiential learning. When paired with Just-in-Time Teaching pedagogy, faculty can quickly see aggregate and individual performance and plan targeted support for a diverse student community.

Audrey Ricke

### 0-235 Avoiding The “Gotcha” Moment: Participatory Action Research As A Methodology For Civic Engagement

Talk (Virtual, View-on-Demand)

National Association for the Practice of Anthropology

08:00 AM to 09:45 AM

In this paper, I explore how the drastically altered economic and socio-political landscape following the 2020 coronavirus pandemic and the resurgence of the BLM movement intersects with ongoing local efforts to advance social justice in one working class immigrant neighborhood in Northern California. Using ethnographic data gathered during a Participatory Action Research (PAR) project with 7 Latina women, I trace the trajectory of resident advocacy over the course of the 2021-2022 academic year as the women fought to increase the amount of public lighting and security in their community. I found that the process of designing and implementing a research project—with support from the nearby university and a local non-profit organization—was not only a form of community organizing among the residents, but also a process that allowed residents to collaborate with city officials on equal footing in previously unknown ways. With a heightened awareness of longstanding inequalities in the underserved immigrant community, city officials, the local police department, and the nearby university were eager to support the community residents as they advocated for social justice in their neighborhood.

As part of the PAR project, the 7 women created a PhotoVoice exposition that used photographs to document their everyday experiences with public lighting and security in the community. Community residents were invited to attend the exposition and share testimonios of their own experiences with traffic dangers, vandalism, theft, and assault in the neighborhood. During the exposition, the women recorded a total of 85 testimonios from residents and collected 131 surveys. Afterwards, the women worked alongside city officials, members of the police force, members of a community non-profit organization, and faculty and students from the university to collectively analyze the testimonios and develop recommendations for improving public security.

Although this PAR project fell short of the ideal of a non-hierarchical, completely collaborative research process, I argue that participation in the PAR project reshaped residents' identities as political actors with new understandings of their collective agency. At the same time, the PAR project created an avenue for city officials and police officers to begin to form relationships with the women working on the PAR project despite differences in language, class and cultural backgrounds. While the city officials



and police were already committed to creating policies and practices to support social justice in their city, the PAR project created a rare opportunity for them to directly communicate and collaborate with residents from the low-income immigrant community. The relationships created through the PAR project prevented what one city official described as a “gotcha” scenario—a presentation during a City Council Meeting that used the results from community research to publicly scandalize or shame government officials.

Jennifer Lucko

0-240 Decolonial Discourses, Intercultural Interventions: Liberatory Education In Practice Podcast (Virtual, View-on-Demand)

Council on Anthropology and Education

08:00 AM to 09:45 AM

Across the board humanities and social sciences programs have been facing reduced budgets, diminished faculty ranks, and skepticism about the employment outcomes of a liberal arts education, while operating within an increasingly corporatized academic structure. In most discussions within academe, neoliberal economic insecurities combine with a virulent (and paradoxical) public discourse to create landscapes of monocultural sentiment regarding the value of insights gained through the practice of humanistic and social science research. In addition to violent discourse are the ways academic structures continue to marginalize faculty, students, and staff whose bodies and epistemes do not conform to the deep-seated colonial logics of the western academy. Starting with our time working together at a small New England college, continuing to the present day, the presenters have worked for the last five years to design and implement varied programs that take cues from personal practice, academic insight, and professional engagement to create spaces of meaningful inclusion and engagement within these rigid confines. This podcast will reflect upon the divergence and intersection between these projects and the larger shifts in the higher education landscape, and the shifts in our own liberatory educational praxis.

We take our cue from *The Epistemology of Resistance*, in which José Medina argues that “differently situated subjects have differential epistemic responsibilities . . . to resist the forms of epistemic domination that shape our lives depending on how these forms of domination reach our epistemic trajectory and our location within systems of relations” (17). Taking seriously this claim, and actively working against the “disciplinary apartheid” of the corporate college structure (Sandoval), our conversation engages the sites of neoliberal college campuses and communities in which we have worked, lived, and learned—to unpack how our collective commitment to liberatory educational praxis as activist academics is differently realized for each of us based upon how the particular historicity of our bodies maps onto the specific roles we play in our campus community and how our various points of institutional privilege and marginalization inform our epistemic responsibilities within these economies of exchange. Some of the questions we will ask include: How do the ways in which our bodies mean affect how we disrupt neoliberal epistemes and logics within our spheres of influence? What specific individual practices and strategies do we utilize to actively decolonize academic culture? How can coalitional work be understood as an intentional practice of “connected activism” (Medina) that works to usher in a transformative educational model rooted in accountability, radical vulnerability, and community healing?

Aziz Fatnassi, Brie Hornig, Patricia DeRocher

## 0-245 Club Quarantine'S Musical Virtual Victory: Centering Blackness In Healing And Community Building

Talk (Virtual, View-on-Demand)

Association of Black Anthropologists

08:00 AM to 09:45 AM

Club Quarantine's Musical Virtual Victory: Centering Blackness In Healing and Community Building

Toneille Bent

The COVID-19 pandemic has yielded deep global devastation and loss for over 2 years. Simultaneous to this health crisis there were: racially-motivated killings and related protests; deep racial tension; economic strain and global strife and warfare. Throughout, the world has seen various examples of altruism, benevolence and acts of service which have offered hope and sustained spirits. Music, in the form of online concerts, played a special role in community-building and solace, while folks experienced isolation (together with a myriad of emotions) in quarantine.

In March of 2020, a very special musical phenomenon was birthed when Derrick "DNice" Jones, a former rapper and music producer-turned-DJ began playing live sets via his Instagram page. He started with a group of about 200 friends and followers, and at the peak of the experience, reached 100,000 visitors to the virtual "Club Quarantine." Celebrities and everyday people alike have found connection, joy and safe space centered around music, nostalgia and "good vibes only," as DNice often admonishes his virtual crowd.

Using interviews with DNice and his followers, as well as Instagram posts, I will discuss in this presentation the ways DNice's Instagram concerts informed the virtual experience of this community and a movement, providing access and space for persons who could not leave their homes. I will also discuss the ways that these virtual music experiences fostered healing as the global pandemic raged on. Notions of space/place, voice and Blackness also will be explored, as will how DNice created a movement as he curated culture.

Toneille Bent

## 0-250 Co-Constructing Knowledge: An Ngo-Community-Researcher Partnership In Rural India

Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

08:00 AM to 09:45 AM

Laman Banjara people recognized as one of the nomadic tribes of India are still recovering from the colonial past that named them a 'criminal tribe'. Currently, a majority of Banjara people in Osmanabad district and the neighboring areas work as migrant laborers, with children at much higher risk of dropping out of school and joining the workforce early. The closing down of residential schools during the pandemic exacerbated the situation. JPH an NGO working in the area, started neighborhood schools named Anandshala (Happiness School) in 12 Banjara hamlets in Osmanabad district in Nov 2020 to stop

children in grade 5-7 from joining the workforce during harvest season and dropping out of school permanently.

A 4 month ethnographic engagement with the program last school year facilitated a shift in approach from a top-down intervention from the NGO for remedial education to a more collaborative approach focused on acknowledging and respecting the Banjara language and culture. This was done in part because, alienation due to difference in language of instruction and home language as well as lack of cultural sensitivity of teachers in government schools is a major reason for apathy towards schooling, leading to lack of foundational skills expected at specific grade levels. The shift in approach this year included researcher engagement with the community and the NGO during 3 visits 6-8 weeks each and virtual engagement for the rest of the time from June 2021-to date. In the current school year starting from June 2021, the NGO staff, the researcher, and 15 Banjara local facilitators in 8 hamlets are working collaboratively to engage students from 1st-7th grade.

Banjara youth educated at least up to 12th grade were selected from each hamlet to work with the program as Anandshala facilitators. A week-long intensive facilitator training in June 2021 was followed up with a weekly meeting of Banjara facilitators, NGO staff, and the researcher for the entire duration of the program. The meetings conducted alternatively at various hamlets and the NGO office were used to discuss the daily reflective diaries maintained by the facilitators about their work and their students; plan based on the reflections; prepare instructional material in Marathi (school language) and Gormati (the home language); and thinking through the future of the program. As the school year winds down the facilitators spent a considerable time with the researcher individually reflecting on their past life, their current experiences with Anandshala, and the futures they imagined for themselves, their students, and their community.

This engagement with a ‘visiting researcher’, unlike any other in the past, questioned the previous understanding of legitimacy and authority with respect to instruction and conducting research. Reimagining the answers to the questions: What do we want to know? Who decides it? Who is the knowing for? Who gets to do the ‘fieldwork’? Who is the audience? Who gets to instruct whom? This yearlong deliberative (i.e. in interaction with others) work also helped shift the focus from education bounded by curriculum and school to educating as a process seen in “spaces, moments, meetings and conversations” (Varenne, 2009).

The paper discusses this effort at acknowledging the power dynamics between stakeholders and unsettling the process of instruction and research when working with marginalized indigenous populations such as the Laman Banjara.

Devayani Tirthali

0-255 “We’Re Not Bad Kids”: Violence And Victimization In The Troubled Teen Industry Talk (Virtual, View-on-Demand)

General Anthropology Division

08:00 AM to 09:45 AM

The aim of this contribution is to discuss experiences and patterns of violence in survivors of the “troubled teen industry” (TTI). The troubled teen industry consists of wilderness programs, boarding schools, boot camps, conversion therapy centers, and residential treatment centers that are marketed to parents as therapeutic cures for non-normative behavior. Adolescents face unique double-standards, as they are at risk for being victimized by peers and authority figures while being simultaneously

depicted as dangerous. TTI institutions, such as Élan School (closed in 2011) and Phil McGraw's Turn-About Ranch, claim that professional intervention will prevent at-risk youth from becoming juvenile delinquents or worse, and some are sent to TTIs as an alternative to juvenile incarceration.

Despite facing heavy criticism for abuse, use of unlicensed staff, and reliance on pseudoscientific methods, behavior modification programs continue to flourish. Parents are promised that controlled, isolated settings will reform their children, and endorsements by prominent figures such as Nancy Reagan and Oprah add to the appeal. Educational consultants further contribute to the industry by recommending such programs to parents. Though residents are heavily monitored, and relationships with other residents are difficult to maintain, some residents find clever ways to connect with other survivors. This presentation focuses on patterns of violence, adolescent marginalization, and resilience.

Amanda Kadkly

### [0-260 Revoicing The Place Identity Of The Newly Defined Cultural Landscape Of Selonian Region](#)

Talk (Virtual, View-on-Demand)

General Anthropology Division

08:00 AM to 09:45 AM

On July 1, 2021, the Law on Latvian Historical Lands entered into force. The aim of the Law is to promote the common consciousness, identity and belonging to the population of the Latvian historical lands, as well as to guarantee the preservation and sustainable development of the cultural and historical environment and cultural premises of the Latvian historical lands. The law determines the affiliation of each Latvian county and city to one of the five historical Latvian lands – Vidzeme, Latgale, Courland, Zemgale and Selonia. In the case of Selonia, the law has encouraged regional communities to update the narratives of Selonian identity and affiliation in the context of the newly formed region. The Selonians are one of the four Baltic tribes (Latgaliens, Semigallians, Courlandians and Selonians) who have formed a Latvian nation by assimilating the Livonians. (Livonians are belonging to the Finno-Ugric peoples). The Selonians are the least studied tribe of ancient Latvia, the least known in chronicles and ancient documents. Selonian cultural and historical region consists of multifaceted territorial units: 4 counties, 2 parts of the territory of state cities, 6 cities and 42 parishes. Almost 800 years later, after the founding of the Diocese of Selonia, in 2021, 26 communities jointly participated in the implementation of the initiative “A Community Growth Catalyst. Identity.” The narratives of Selonian identity, the most characteristic symbols, resulted in the signs of visual identity and narratives of the “Selonian tribes”. In the process of promoting the identity of Selonia, a signage project has been developed in the region's landscape, near to tourist attractions, as well as a digital map of Selonian communities has been created. Considering the fragmentation of the region's territory and imagined character of the cultural landscape, the aim of the research includes the analysis of the case study of the Selonian community initiative of shaping and formatting place identity of a cultural and historical region, including the results of interdisciplinary research in folklore, archeology, anthropology, cultural history and ethnography.

Lolita Ozolina

### [0-265 Language Ideologies, Misunderstanding, And Discrimination Among North Korean Refugees In South Korea](#)

Talk (Virtual, View-on-Demand)

## Society for Linguistic Anthropology

08:00 AM to 09:45 AM

Since the late 1990s, approximately 33,800 North Koreans have moved to South Korea to avoid economic hardship and social and political suppression. Despite their shared ethnicity and mutually intelligible language, North Korean refugees in the South constitute a stigmatized Other. The growing body of research on the language use of North Korean refugees in South Korea has focused on issues surrounding multilingual practices (e.g., Lee et al., 2016; Salo & Dufva, 2018), identity construction (Kim, 2016; Lee & Ahn, 2016), and English language learning (e.g., Kim, 2016; Kim, 2019; Lee, 2014; Shin & Park, 2019). However, little is known about the language-related experiences of North Korean refugees residing in provincial regions where a regional dialect is habitually spoken, despite the fact that the South Korean government, motivated in part by a lack of housing in Seoul, encourages North Koreans to settle in the provinces and even provides financial incentives for such. This case study examines everyday language practices, language ideologies, and marginalization among North Korean refugees residing in Gyeongsang Province, drawing on autobiographical interviews with two North Korean women from North Hamgyong, the North Korean province from which the majority of North Korean refugees (approximately 59%) originate. The research questions this study seeks to answer are:

1. What are the participants' attitudes towards different varieties of Korean?
2. What language-related challenges and issues have they encountered while engaging in everyday social interactions?
3. How have they responded to those challenges and what efforts have they made to overcome them?

The findings show that the participants' stigmatized North Korean accent was instantly identified by local residents, and they constantly experienced discrimination in day-to-day conversations. Wanting to avoid discrimination, the participants attempted to sound like speakers of standard South Korean. They also appeared to have internalized a language hierarchy that privileges standard South Korean, which they describe as having "smooth," "feminine," and "pleasant" intonation, over their own Hamgyong variety, which they contrastingly describe as "very strong," "coarse," and "stiff". Notably, they also denigrated the local Gyeongsang dialect – especially the speech of certain older residents – as "ignorant," "rude," and "incomprehensible" and expressed resistance towards it. Hoping to acquire standard South Korean language patterns and rid themselves of their original accents, they avoided exposure to North Korean and instead watched South Korean dramas and news programs, and carefully listened to and emulated the speech of South Korean speakers. Still, their accents remained and continued to affect their communication with local South Korean speakers who mistakenly perceived them as being angry and commanding. These experiences led them to develop new strategies for interacting with South Korean people, including constructing false identities as members of different diasporic groups, proactively revealing their North Korean background and seeking South Korean interlocutors' understanding prior to starting a conversation, or even remaining silent. The findings not only shed light on the interconnection between language, identity, and ideology, but also reveal the multitudinous ways in which individuals position and reposition themselves when marginalized as inferior outsiders.

Mi Yung Park

[0-270 Memes Of Care: Good Morning Images And Digital Care Among Older People In Taiwan](#)

Podcast (Virtual, View-on-Demand)

## Society for Visual Anthropology

08:00 AM to 09:45 AM

It was around 9:30 in the morning, “Line,” rang the sound effect that signaled a new message received on the messaging app LINE. It was a picture of a cartoon boy with a mask on, and the text on the image read: “Good morning, don’t forget to wear a mask to protect your loved ones and yourself.” M opened the app, checked who sent her this image. It was the busiest time in the morning, when daily greetings with “good morning images” (in short, GM images) were shared around in her circles. She picked up one good image (good—in terms of aesthetics and the message it carried) from those she received and shared it to families and friends—around 15 or so chat rooms. She did not forget to choose another image and forwarded it back to the first chat room where she got her first GM image. A “kula ring” of good mornings was completed in a few clicks, linking people of similar age in the circle of digital affect and care.

In Taiwan, GM images are also called “senior images,” a name that indicates their receivers and forwarders. While conversations on digital divide often highlight older people’s digital illiteracy, seeing them as either incapable of using ICTs or vulnerable to online fraud and misinformation, GM images show that older people are not only capable but also actively engaging in creating their own digital subculture. GM images are amateur works. They are mostly beautiful scenery, animals, flowers, or illustrations—free materials downloaded from the Internet—and are superimposed by brightly colored texts of greetings, blessings, encouragement, or inspirational quotes. It is important that GM images always carry positive energy. They are meant to care, to affect, and to support each other in the autumn years of life. Indeed, GM images are memes for older people. While memes for younger people are about humor and laughter, for older people, GM images are about care and connection. Through making, remaking, downloading, and sharing GM images, digital immigrants try to build and shape a new social of digital affect and care.

In this podcast, I examine how older people creatively use GM images to empower themselves, and to maintain old and forge new social connections. Seeing GM images as “memes of care,” I ask how GM images “open to ‘as well as possible’ reconfigurations engaged with troubled presents”—that is, among other things, the pandemic and social isolation. As María Puig de la Bellacasa (2017) reminds us that “care is not about fusion; it can be about the right distance,” I wonder how a forwarded digital image performs the “right distance” of care and what happens if the distance is not so right. What are the aesthetic, ethical, and affective implications and effects of these images? Thinking with care also links me to feminist unsettling of care and propel me to ask if care has its politics and if care through GM images brings unintended consequences.

Mei-chun Lee

[0-275 Contending With A Climate-Driven Northern Agricultural Frontier In The Northwest Territories, Canada](#)

Talk (Virtual, View-on-Demand)

## Society for the Anthropology of North America

08:00 AM to 09:45 AM

Now more than 1<sup>o</sup> Celsius warmer than a century ago and warming at three times the global average, the Arctic and Subarctic are being reimagined as new frontiers for food production. Popular media and academic literature suggest that increasingly favorable climactic conditions play a significant role in the

development of a northern agricultural frontier. Based on ethnographic and archival research conducted in three extended case studies in the Northwest Territories, Canada between 2019-2021, I show that climate change plays a lesser, and more nuisance role in the revitalization of an agricultural frontier and that dominant 20th century narratives around agriculture as a modernizing, territorializing force are reincarnated in the recent 21st century imaginary. This paper contributes to recent work on agricultural frontiers and agrarian change literature by foregrounding the rupture between individuals' experiences of land use change and state and public narratives that govern them.

Mindy Price

### 0-280 Decolonizing Historical Narratives Of The U.S. South

Talk (Virtual, View-on-Demand)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

This ethnographic work analyzes the process of decolonizing public history, in the U.S. South and beyond, which has been underway for the last two decades years. Participant observation, informal interviews, and other data collection at historic preservation organizations and historic sites in two South Carolina cities, as well as global media, documents the quickening pace of this shift over the past three years. The present focus is on the increasingly multi-vocalic narratives that surround historic sites. Such narratives, whether literal scripts, implicit motivations for museum curation, or visual representations, increasingly include subjectivities (such as that of enslaved people and that of their descendents) that have remained invisible or distorted until quite recently and that are still disproportionately submerged.

Lori Donath

### 0-285 The Symbolic Construction Of Determinants Of Health From Drauzio Varella's Prison Trilogy

Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

In this paper we discuss the possibility of employing literature as a surrogate to ethnography, in order to foster the identification of a symbolic construction of culture through the lens of the author. Drauzio Varella, a Brazilian physician, served as a voluntary doctor on the prison healthcare system over four decades and published three books over two decades, *Carandiru Station*, *'Carcereiros'* (Jailers) and *'Prisioneiras'* (Female prisoners), exposing daily aspects of prison life in the biggest prisons of the São Paulo State, in Brazil. We applied the content analysis qualitative methodology in this trilogy to determine the frequency and distribution of healthcare-related content, mainly social, political, and prison-related social determinants of health. A web of meanings approach was opted to interpret the construction of meanings from the common determinants presented over the trilogy, assuming the literality of Geertz's definition. Secondly, a structural analysis was performed, based on the special textual incidence of the determinants and a linguist pattern of speech composition was, therefore, hypothesized. The author's technical and literary discourse was compared in content and structural terms. Finally, the interface between ethnography and literature was discussed, disclosing its methodological limitations, in regards of the boundaries between fiction-writing and observation-

reporting, as well as the effect caused by the presence of the ethnographer/observer to blur the line between fictional and credible, exposing the limitations of the study object opted and validating the opportunity literature holds as source of ethnographic data to foster the construction of cultural symbology.

Marcelo Balancin

### 0-290 Aida: Betweenness In Transition Times In A Japanese Daycare

Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

08:00 AM to 09:45 AM

This paper traces the movements in the youngest classroom at a Japanese daycare during the transition time between nap and snack. It is part of a larger ethnographic study on transition times and temporality in the focal daycare based on six months of participant observation fieldwork and video recording in toddler classrooms. Attending to aida/ma (間; betweenness, temporality, relationality) of the transition time, I trace child- and teacher-directed utterances, movements of materials in the space as the room is rearranged by both teachers and children, and the movements and pause of teachers' and children's bodies throughout the transition time. My methods combine microanalysis of video footage and video-cued ethnographic interviews with the infant and toddler teachers while also drawing on techniques from conversation analysis that highlight embodiment (e.g., gaze, body positioning, touch) in interactions. Aida/ma (間) is both an everyday concept of relation (between people and/or things in time/space) and a philosophical notion. I draw on this notion conceptually to focus my analysis on shifting spatial and temporal relations during the transition time and as it emerged during video-cued interviews as an emic perspective on the pedagogical value of teacher silence and restraint from intervention as well as in describing teacher expertise. This paper challenges the notions commonly held in American education that transitions should be short and efficient to reduce behavior problems as well as the assumption that activities (e.g., play, mealtime) are "pedagogical" and transitions are, therefore, implicitly "non-pedagogical" times.

Stephanie Yagata

### 0-295 Embodied Land Acknowledgement

Talk (Virtual, View-on-Demand)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

When the global pandemic was declared by the World Health Organization, I was residing at Pearson United World College, in the coastal forest of Vancouver Island. I had returned to teach thirty-five years after having been one of two hundred students, aged sixteen to eighteen, who had come from more than sixty-five countries to live together for two years in this small global village designed to foster international understanding through education. However, there were no land acknowledgements on campus at the time and the history of Canadian colonialism was never discussed. We had been selected on merit and granted full scholarships, yet we remained unaware that we were uninvited visitors on the traditional, ancestral, and unceded territory of the Sc'ianew First Nation. The pandemic, also uninvited, led to the current Pearson students being sent home, and the ensuing lockdown, a protracted period of forced solitude, gave me time to reflect on the depth of my indebtedness to the stewards of this land. I



committed to developing a performance-based land acknowledgement: every day throughout the spring and the summer, I visited with the ocean, sky, and trees, the soaring eagles, diving seals, jumping fish, and gliding herons. They generously offered their teachings, filling me with their energy, as if recognizing in me the youth who had once come to them with a good heart. Almost four decades later, I experienced the healing power of giving thanks, and learned that it was never too late to do so. I will share a video of my embodied land acknowledgement (<https://www.youtube.com/watch?v=voU2FJPyrcw>) along with an audio companion piece that provides historical context about colonialism in Canada and addresses the current political context of the post-Truth and Reconciliation Commission (TRC) era (<https://www.youtube.com/watch?v=Kjuh0I4VUyU>).

Virginie Magnat

### 0-300 From Emotion To Action: Understanding Diverse Responses To Climate Change Talk (Virtual, View-on-Demand)

Anthropology and Environment Society

08:00 AM to 09:45 AM

The experience and anticipation of global climate change has precipitated a period of profound unsettling, as people around the world contemplate the uncertain futures of formerly taken-for-granted livelihoods, identities, values, and economic arrangements. The diversity of responses to climate change is increasingly well-documented, but the underlying causes of divergence are far from clear. Why do some people respond to climate change with concern and/or concerted action while others dismiss and/or deny the problem? This paper proceeds from the premise that emotion is a key driver of climate change response that has too often been overlooked. Although climate change is now at the center of environmental anthropological research, relatively few studies attend to how anxiety, grief, and other emotions influence people's engagements with climate change discourse and their tangible responses to altered realities and expectations. Even fewer attempts have been made to generate a cross-culturally relevant theory capable of explaining such relationships. Within the field of environmental psychology, predictive rules for understanding climate change response have been proposed, but these western-centric quantitative frameworks obscure cultural difference and ignore ethnographic nuance. In this presentation, I review findings from anthropology and allied disciplines in order to reveal broad trends in the relationship between climate affect and climate response. Ultimately, I hope to shed new light on the intersecting cultural, ecological, economic, and political conditions that promote positive climate action.

Anna Willow

### 0-305 More Bottoms Than Tops? Mediated Sexual Roles And Masculinity Assemblage In Chinese Gay Communities

Talk (Virtual, View-on-Demand)

Association for Queer Anthropology

08:00 AM to 09:45 AM

This paper examines the production, circulation, and implications of the discourse "there are more 0s (bottoms) than 1s (tops)" in a transmediated environment. It explores why many Chinese gay men perceive it as a "sexual truth." Based on ethnographic research from 2017 to 2021, my findings demonstrate that gay men do not simply follow the sexual scripts of media representations to fixate on

a sexual role; instead, their sexual roles are dispersed and episodic, destabilizing this seemingly statistical statement as truth. I argue that this popular discourse is produced by the higher threshold to qualify as a 1 than a 0, which I conceptualize as integrated masculinity and fractional masculinity respectively. One must meet a series of masculine norms to develop integrated masculinity, which prevents many men from self-identifying as a 1. More importantly, this discourse is generated in mediated interactions, as many gay men are denied the identity of a 1, regardless of how they self-identify. In addition, the proliferation of this popular discourse across social media platforms results in a hierarchy of men's desirability, reflecting ubiquitous masculine anxiety, as well as effeminophobia, in Chinese gay communities.

Zhiqiu Zhou

### 0-310 The Anthropology Of Entrepreneurship

Talk (Virtual, View-on-Demand)

Society for Economic Anthropology

08:00 AM to 09:45 AM

Is enterprising a universal human trait—like in Harari's 'Sapiens'—or is it a culture-contingent behaviour—like in Geertz's 'Princess and Peddlers'? What do exotic business practices reported by anthropologists in the past—from the potlatch to the kula—have in common with the call for corporate social responsibility today? How could academics examine entrepreneurialism through reflecting on the competition, inventiveness and rationality at the core of their own professional biographies? And: Is the current fascination with creativity, innovation and talent a disguised new sort of social Darwinism? In this talk, I explore these and other anthropological imaginations of entrepreneurship by reference to contemporary cutting-edge ethnographies from around the globe, including my own from across Europe. Most examples will be taken from *The Anthropology of Entrepreneurship*, my book published with Routledge in 2022. Nevertheless, I will also pay specific attention to Fredrik Barth's plenary address to the American Anthropological Association from 1966, where he defines entrepreneurs as agents of social change. How come that most ethnographers today are arguing exactly the contrary?

Richard Pfeilstetter

### 0-315 My Name Is Offred

Talk (Virtual, View-on-Demand)

Association for Queer Anthropology

08:00 AM to 09:45 AM

Much has been written on *The Handmaid's Tale* and its impact on gender studies, however there is a gap in the scholarship surrounding personal experiences as they relate to the events and characters of the novel. Within the novel, trauma is used as a means of brainwashing on the handmaids and the same can be said of my experience as a queer teen in religious conversion therapy. Many theorists have looked at the importance of the novel on society and its impact upon recent events, but few are introspective. Utilizing textual intervention and autoethnography as a means of inserting myself into the novel through short reflective memoirs and Biblical passages, this paper explores performative and trauma theories to shed light on the lived experiences of Atwood's audience. This paper highlights the importance of textual intervention and the necessity of banning conversion therapy. As recently as yesterday, countries around the world are responding to the need for the abolishment of this forsaken

practice, and my paper is a mode of communication to wake the world to its existence. The theories here posed encourage future scholars to explore their own trauma alongside texts of their choice as a means of finding closure and breaking silence. This is ground that is largely undisturbed: there are states in this country that not only allow for conversion therapy, they suggest it. This is a means of exposing something that must be erased from existence and whose memory cannot be forgotten lest we repeat its atrocities.

Jacob Meadows

## 0-320 Ultimate Consequences: A Digital Archive On Lethal Conflict In Bolivia, 1982–Present

Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

This presentation introduces *Ultimate Consequences*, a quantitative and qualitative database, unique in its depth and completeness of coverage, of all conflict deaths in Bolivia since October 1982, a period of largely elected governments and political dynamism. The country's 1977–82 return to democracy, 1985 general strikes, 2000–2005 antineoliberal protest wave, and its political crises in 2006–2008 and 2019–2020 each exemplify the ability of mass disruptive protest to remake national politics. The database enables comparative analysis across twelve presidential administrations, four episodes where protesters successfully sought the end of a presidential term, and 183 protest events in 17 domains of conflict.

Due to the number of lethal events in the study period, the dataset is both large enough for quantitative research that analyzes patterns and small enough for qualitative, journalistic, and historical examination of the individual deaths involved. To serve these multiple purposes, we are coding information such as individuals' relation to a specific social movement, protest campaign, cause of death, responsible parties, and location, and writing detailed narrative descriptions about major events. The presentation introduces the open data format of the database and the R-based tools to explore it.

The project draws on journalistic, advocacy, and scholarly sources to comprehensively document all deaths in political conflict, including those not readily categorizable as human rights violations. The project also seeks to ask more intimate, and cultural, questions about the role of risk, violence, sacrifice, and loss in transformative social change. As the database reveals, Bolivian protest can involve intense risk, privation, self-sacrifice, and either enduring or inflicting violence. Bolivian social movement traditions include proclamations of fearlessness and vows to carry on their struggles "until the ultimate consequences," that is, to persist in collective measures and to refuse to be deterred by deadly state violence. These movements invoke a history of indigenous uprisings, labor militancy, and state massacres in narrating their own histories.

The dataset offers a grounded view on such questions as: What practices and political choices result in some presidencies being far less violent than others? What is the relative importance of different forms of political violence, from repression of protest to guerrilla movements to fratricidal disputes among movements? Which movements have succeeded despite deadly repression? This presentation introduces a new tool for social scientists, oral historians, and human rights advocates to use in answering these and other questions.

Carwil Bjork-James

### 0-325 Women As Strangers: Mobility And Gendered Strangerhood In West Africa

Talk (Virtual, View-on-Demand)

Association for Africanist Anthropology

08:00 AM to 09:45 AM

Strangerhood constitutes gender in various ways in West Africa. While previous studies have highlighted the links between strangerhood and hegemonic masculinity, particularly in the context of the migratory 'adventure', there have hardly been any similar attempts at understanding how strangerhood constitutes femininity. Examining the strangerhood of women from Mali in the capital of Senegal challenges the gender dichotomy that equates masculinity with mobility and femininity with immobility. Being a certain kind of stranger constituted one's gender as female. Meanwhile, women unable or unwilling to conform to hegemonic gender constructs turned instead to 'tactical strangerhood' as foreign traders, capitalising on their marginalized position.

Gunvor Jonsson

### 0-330 Rituals Of Transition: Navigating Dating Apps And Dating Practices In A Polymedia Environment

Talk (Virtual, View-on-Demand)

Society for the Anthropology of Europe

08:00 AM to 09:45 AM

Dating app users operate within an environment of affordances that includes various social media and communication platforms across their smartphones. Drawing on 13 months of ethnographic fieldwork with young dating app users in Berlin, in this paper I argue that courtship rituals and practices of intimacy among dating app users gravitate around transitioning away from a dating app to a messaging platform, such as WhatsApp. These rituals unsettle the notion that the matchmaking mechanisms of dating apps are most significant in signalling mutual interest, as users supplant them with their own courtship practices, functioning outside of the intended use of the apps.

Drawing on ethnographic data incorporating 36 semi-structured interviews and 45 chat interviews across three popular dating apps, Tinder, Bumble and OkCupid, the paper finds that users code the apps installed on their smartphones as hosting spheres of varying intimacy. A hierarchy of intimacy exists around the notification settings users implement across their device, with most choosing not to receive notifications from their installed dating apps. As such, moving to an app such as WhatsApp where users have notifications enabled, grants potential partners greater access to one another, and creates the feeling of being further interwoven into a partner's everyday intimate life. Rituals of transition are a key moment of communication in themselves, allowing users to signal mutual interest outside the bounds of Tinder, Bumble and OkCupid's swipe based matching mechanisms.

Fabian Broeker

0-335 [Attributing Dream Experience To Spiritual Others To Explain Dreamed  
Foreshadowing Among The Asabano](#)  
Talk (Virtual, View-on-Demand)

Society for Psychological Anthropology

08:00 AM to 09:45 AM

The notion that some dreams predict the future or depict distant events recurs across cultures and times. For example, a dream that someone has died, followed by news that such is really the case, is sometimes treated as if it were prescient. Such convictions can take hold even when remembered dream imagery differs in fundamental ways from the occurrences in waking life it is likened to. A widespread example is sex dreams that are supposed to predict successful hunts. I address one of the ways that dream interpreters justify fixating on similarities while downplaying differences between such dreams and waking events in one ethnographic case. Christianized Asabano people in central New Guinea, among whom I lived in the mid-1990s and mid-2000s, attributed some “true” dreams to God. They provided examples of remembered dreams that were strikingly similar to events that were later found to have happened elsewhere, or that subsequently occurred. Dreamers declared that dream imagery that does not literally match waking events but is still true—like “sex = killing prey”—are metaphorical messages from God in audiovisual form. In contrast, they explained dreams that closely match waking events—like the death of a relative living in another village who later turns out to have actually died—as scenes that God is witnessing and sharing with the dreamer from his own omniscient sensorium.

Roger Lohmann

0-340 [North To South Solidarity In The Age Of Neoliberalism](#)  
Talk (Virtual, View-on-Demand)

Society for the Anthropology of North America

08:00 AM to 09:45 AM

This paper addresses the ways in which US activists have come to understand what solidarity is and how it should be enacted with activists within Latin America. Given the growing prominence of some national social movements in the US, such as the Black Lives Matter movement, why do transnational campaigns and movements, particularly those in Latin America, continue to remain at the periphery of activist circles within the US? How does this inform how solidarity is imagined? Using a diachronic analysis, I illustrate how political and economic shifts within the US over the past 30 years have influenced US activists' views of solidarity through framing their personal experiences of developing a political consciousness. This paper draws on two years of dissertation research conducted with racially, class, and generationally diverse activists who live in the US.

US Latin American solidarity activists who came of age in the 80s and 90s developed a political consciousness about Latin America as neoliberalism swept the globe and social movements in Latin America were beginning to recover from Cold War violence. These broad historical shifts seeped into people's everyday lives to inform how they began to understand themselves as politically consequential individuals. However, rather than arguing that activists were uniformly impacted by an individualistic neoliberal rationality, I illustrate the ways people negotiated both structural and individual obstacles to

developing a political consciousness. In showing both the boundaries to developing a political consciousness and how people overcame them, I explain both why US-Latin American solidarity is peripheralized as well as opportunities for increasing engagement.

Chelsey Dyer

[0-345 You Are Here \(Or: Locating Ourselves At The Intersections Of Class, Race, & Gender...On The Map Of W](#)

Podcast (Virtual, View-on-Demand)

National Association of Student Anthropologists

08:00 AM to 09:45 AM

Tishon Pugh

Z. Reeves

Chastity R.

Siri Cortez

Takaiyah M.

A. H.

In an undergraduate class called Comparing Cultures Through Film, we endeavored to understand human cultural adaptation in terms of five major types of social organization, ranging from smaller to larger scale societies: hunter-gatherers to modern nation states. A major emphasis was the interaction of different types of groups in the process of (and following) colonization leading to the Transatlantic Slave Trade. We looked at the ways that race and racism; class & inequality; and the global economy developed from the intersection of societies with asymmetrical power relations. Also, we paid close attention to the ways that cultural groups with more power narrate the representations of cultural groups with less power—especially indigenous groups and the descendants of enslaved people. This podcast will facilitate understanding of what we talked about, will allow us to think about the ways that present day tour narratives frame those who are here and those who came before.

Lori Donath

[0-350 The Power Of Rural Market: Maintaining Relocated Villagers' Sense Of Place In North China](#)

Talk (Virtual, View-on-Demand)

Society for Economic Anthropology

08:00 AM to 09:45 AM

In recent decades, with the rapid urbanization a large number of Chinese villagers have relocated from farmhouses to new-build multistory buildings. The loss of traditional rural landscape and the new lifestyle extends their living space from village community to a larger area, bringing fading and reconstruction of sense of place. My fieldwork in north China shows, compared with moving to another region, relocation within the same town can provide better condition to help relocated villagers reduce frustration and adapt to new surroundings. One key factor in maintaining sense of place is the rural

market system pointed out by Skinner. This paper will examine how rural markets help relocated villagers to sustain and reshape sense of place.

Except the Cultural Revolution period (1966-1976), rural market in north China has been the center of local area since Ming and Qing dynasties. Not only as trading and shopping space but also as the concentration of folk arts performances, social relationship, religious activities, and recreation life, rural market plays a strong part in strengthening the bonds in local society and building sense of place.

After 1980, the growth of economy brought about a flourishing of stores and small supermarkets in towns and villages replacing some trade functions of traditional rural markets. Even so, the rural market remains a favorite and important shopping place for most villagers especially when purchasing vegetables and fruits, products related with folk culture, such as ceremonial paintings, Joss papers, and cypress in New Year's Eve dinner, or some local products. The revival of Chinese tradition folk culture and safeguarding of intangibles cultural heritage makes rural markets become the center of rural spiritual life again in which temple fairs and traditional festivals are shown as heritage and local image.

As a habit, most relocated villagers get used to shopping in rural markets through which they can continue sense of place for local area. A number of relocated villagers need time to adapt to living in small apartments, leading to demand for bigger outdoor public place for chatting, walking, and amusement. As they often did these kinds of things in their sprawling farmhouses or open place of the original villages. As one kind community beyond village, rural markets become main leisure and social places for many relocated villagers. Some rural markets are located in towns which naturally make relocated villagers go to rural markets more frequently. Before or after shopping in bazaar sites, they often pick up children from school, handle transaction in the town or participate in entertainment organizations

Going to rural markets could be regarded as habit or custom more than economic behavior for villagers in North China. We can see the decline of village communities as they undergo a big change, however some tradition in rural market is still in the continuation or in reconstruction. As a significant public place rural market can help relocated villagers to relieve sense of loss and supply resource and power forming new sense of place and identity.

Lei Cai

[0-355 A Cross-Cultural Perspective On Gendered Work In Cordage Twist Production](#)  
Talk (Virtual, View-on-Demand)

General Anthropology Division

08:00 AM to 09:45 AM

Gender is essential to the organization of labor, especially among non-state level groups. Cross-culturally, the creation of particular crafts are socially prescribed by gender; that is, depending on the group either men or women are considered responsible for a particular craft's production. This is true for textile-related crafts such as weaving and baskets. Cordage, the most basic unit in weaving, is also

assumed to be gendered but this is an understudied topic. Using eHRAF, I examine the data available to document the gendered production of cordage. Importantly, in many cases there is a shift in craft production, from one gender assuming responsibility to, over time, the other gender assuming responsibility for cordage. I suggest that the creation of cordage has tangible and intangible social repercussions, since performing a task affects how space is organized and links to genders' status relative to each other.

Ruth Jolie

### 0-360 "Dogs Welcome": Pet Discourse In The Uk And Us Linguistic Landscapes

Talk (Virtual, View-on-Demand)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

Authors: Leslie E. Cochrane (presenter), Aubrey R. Lay, Ginny Helmandollar, Megha Vasudevan, and Heath Grande Staton

**Abstract:** Linguistic landscape – the written language apparent in the everyday environment (Landry and Bourhis 1997) – both reflects and influences societal attitudes (Papen 2012). Much past work on linguistic landscape has focused on multilingualism (e.g. Shohamy & Gorter 2009, Blommaert 2013, Lou 2016, Seals 2021). This study examines monolingual linguistic landscapes as a new lens on how “discourse is shaped by the world, and discourse shapes the world” (Johnstone 2018). Research in linguistic anthropology and related fields has frequently analyzed discourse about companion animals in family and veterinary settings (Tannen 2004, Tovaes 2010, Shir-Vertesh 2012, MacMartin et al. 2014, Laurent-Simpson 2021). This study expands the analysis to discourses seen by people who do not have pets themselves. Thus, linguistic landscape provides both a reflection of changing attitudes toward non-human animals and a window onto the pet discourse that people without pets encounter in everyday life.

Building on prior qualitative study of the United States, this mixed methods study examines English-language discourse from urban and suburban areas in the United Kingdom and United States. The data consist of digital photos of discourses mentioning pets within the linguistic landscape (e.g. signs, decorations, clothing, bumper stickers, etc.). The data set includes 590 tokens from the US and 288 tokens from the UK. The tokens are coded for type of discourse, species of pet, intended audience, intertextuality, production format (Goffman 1981), and relationship between pets and humans. Coding for relationships includes not only actual relationships such as pet (‘no pets allowed’) but also metaphorical relationships such as parent (‘rescue dad’) and romantic partner (‘I’m not single, I have a dog’).

Pet discourse in the linguistic landscapes illuminates current discourse and changing attitudes. A notable finding is the rate of the pet parent relationship in the US and the UK. In the US linguistic landscape, discourses often portray pets as children (‘my kids have 4 paws’) and people as parents (‘dog mom’). In the UK linguistic landscape, however, this metaphor was scarce. In both linguistic landscapes, there were few instances of a friend relationship (‘I adopted my best friend’), contrary to our expectations



from historical discourse about pets, especially dogs. Metaphorical relationships such as romantic partner and grandparent also occur more rarely in the data but display anthropomorphizing. . We argue that linguistic landscape provides a means to analyze pet discourse as it is experienced by people who do not have pets but who encounter it in the written language around them. These discourses in the everyday environment then shape the future discourses and societal attitudes of both people with pets and people without them.

Leslie Cochrane

### [0-365 Anthropogogy: An Experimental Movement Towards Critical Pedagogy Inside Of Prisons](#)

Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

08:00 AM to 09:45 AM

Co-Author-Peter Fulks

There have been countless critiques of how it is we learn and subsequently how we should teach those learners. This work examines the development of the field of education and its subsequent theories. In a time when words and their historical meanings matter, new terms may need to be developed to encompass a decolonial version of teaching and learning theory. Research, experimentation, and practical experience within two California State prisons helped to inform this current work.

Alec Griffin

### [0-370 Technicolor Third Space: Developing The Autoethnographer Magazine](#)

Talk (Virtual, View-on-Demand)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

In this brief, animated autoethnography and accompanying personal video, I utilize the concept of a sociocultural third space as explored by theorists Bhabha, Packer, hooks, and Oldenburg to consider why artists and scholars can benefit from a magazine devoted to evocative autoethnography, and what that might look like. As the founder and editor in chief of the magazine, I also utilize this presentation as an opportunity for reflective practice, considering my various identities as a lifelong magazine-reader, writer, editor, and autoethnographer in order to examine my rationale for development of The AutoEthnographer, and to explore how the numerous cultures in which I participate – online education, digital publishing, and the creative arts – have conspired to support my technicolor vision for a digital celebration of autoethnography.

Marlen Harrison

### [0-375 Revenge Stories And Vigilante Justice. Ethnographic Perspectives On Disruptive Emotional Landscapes](#)

Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

My paper is based on my ethnographic master's thesis research from 2020 and 2021, in which I evaluated over 20 guided interviews, informal conversations, forum posts, and popular culture (podcasts, revenge advice literature).

Using my four perspectives of analysis: Hero Stories-Success Stories-Violence Against Things-Liberation Stories, I want to

a) present chosen biographical revenge stories that function as case studies for different empirical expressions and interpretations of 'revenge',

b) reveal the argumentation and plausibilization strategies they contain, especially those in which revenge is linked to personal crises, that broke out, was diverted or reversed, in order to

c) to connect the individual narratives with media discourses of revenge and social negotiation processes, in which revenge is often associated with 'honor killings', 'vigilante justice' and 'blood revenge'.

I do this to show that revenge shapes social and emotional landscapes that (want to) demarcate themselves morally, geographically, and socially.

Revenge is therefore not only destructive but reactivating, productive and ordering and constructed in narrating own biographies (telling and doing). Revenge, then, serves as a social marker of distinction and marker for groups and individuals, and is, I argue, a reality-creating and impactful phenomenon in the present as well.

Manuel Bolz

## 0-380 Authentic Communication Development For Leaders

Talk (Virtual, View-on-Demand)

General Anthropology Division

08:00 AM to 09:45 AM

During the first 15 minutes Shaan Rais will engage the crowd colorfully in vivid descriptions of what true authenticity is and how it translates to effective communication in the workspace. Humorously detailing examples of success and failure through storytelling. The audience will laugh, relate, and let their guard down to learning as rapport is established.

During the second segment of the keynote, 15 minutes will be strategically utilized to personalize authenticity to each leaders' personal brand. Many people are under the assumption that true authenticity exists separate and apart from their true identity and story. Nothing could be further from the truth. The more of ourselves that we bring into the workspace, the more authentically we

communicate. When our direct reports search for inconsistencies there are none to be found. This also offsets any feelings of inauthenticity, undue stress, and cognitive dissonance that occurs from having to leave our proverbial authentic self at the door of the establishment. When people are able to be genuine, honest, and comfortable in their skin in any organization, sentiments of organizational citizenship and loyalty are established. Thus, lowering attrition, heightening retention, and strengthening organizational culture of diversity, equity, and inclusion throughout all levels of the organization.

In the last 15 minute segment of the keynote, Shaan will deliver an authenticity accountability call to action within an Authenticity Development Strategic Action Plan. This ADSAP will come with identifiable challenges, goals/objectives, and desired dates of completion. For the purpose of identifying and rectifying three areas of opportunity to strengthen effective authentic communication. Replete with follow up and coaching opportunities.

Shaan Rais

### [0-385 "Joy:" Street Art And Post-Politics After The Morandi Bridge Collapse](#) Talk (Virtual, View-on-Demand)

Critical Urban Anthropology Association

08:00 AM to 09:45 AM

In 2018, the Morandi bridge collapsed, killing 43 people and displacing 600 from their homes in Genoa's postindustrial outskirts. Almost entirely isolated after the collapse, Certosa bore much of the brunt of the disaster. This is when Genoa's conservative administration launched a street art project meant to assuage residents' anger; the theme chosen for the murals was "joy." Drawing on ethnographic research conducted between 2019 and 2022, this project explores the post-political underpinnings of Certosa's "joyous" street art. Certosa's murals, I suggest, are an attempt to enact a type of aesthetic governance that seeks to conceal institutional neglect while foreclosing political antagonism; this happens through a distribution of the sensible that strives to shape the residents' perception of their neighborhood even as it promotes consensus. However, I also contend that, instead of fostering a post-political allegiance between Genoa's conservative administration and Certosa's residents, the street art project failed to sway a community organized around the awareness of its own disenfranchisement. Since Certosa's ruination continued unabated, beleaguered residents intensified their demands for the safety and the basic comfort that are still denied to their neighborhood.

Emanuela Guano

### [0-390 "The Child Is Ours": #Nativebabyoda, New Futurities, And Indigenous Art Movements](#)

Talk (Virtual, View-on-Demand)

Association of Indigenous Anthropologists

08:00 AM to 09:45 AM

This presentation explores the rising importance of Star Wars in contemporary Indigenous expressive arts movements. Based on ethnographic research conducted in North American Indigenous communities and with Indigenous artists, I explore how Indigenous artists have used revitalized interest

in the Star Wars franchise to launch new conversations about Indigeneity, futurity, and pop culture. I demonstrate how Star Wars, which relies on themes of empire, rebellion, hope, and displacement, provides Indigenous creators with a space to make meaningful intervention into new media movements.

Specifically, I examine the “Native Baby Yoda” phenomenon to demonstrate how Indigenous artists use popular media to claim space in new art movements. Beyond simply challenging binaries of traditional/modern, past/present, colonizer/colonized, and authentic/inauthentic, these artists use their work to destabilize notions of settler colonial ownership while simultaneously establishing nuanced Indigenous creative networks. My research demonstrates that artists use this character to explore themes of Indigenous childhood. Combining critical media studies and ethnography, I present a variety of objects that blend both contemporary and ancestral art processes and invite viewers into critical conversation about Indigenous childhood and futurities. I locate the Native Baby Yoda movement as one of Indigenous rupture and reclamation, as mediated by material objects.

Zoe Eddy

[0-395 A Legacy Of Overhaul: Disassembly And Reassembly In Albuquerque'S Landscapes](#)  
Talk (Virtual, View-on-Demand)

Critical Urban Anthropology Association

08:00 AM to 09:45 AM

In November of 2021, the City of Albuquerque broke ground on the Albuquerque Rail Trail— a long-anticipated pedestrian and cycling path along the railroad corridor. Aiming to “activate” Downtown, “reconnect” surrounding neighborhoods, and “create a world-class urban amenity that will catalyze redevelopment,” the Rail Trail quite literally builds on infrastructures of mobility that have driven previous waves of development. Following former El Camino Real, AT&SF Railway, and Route 66 pathways, the Rail Trail is— in its own terms— the “next expression” of these “essential” tracks. However, taking seriously the Rail Trail’s narrated telos of mobility-oriented development requires attention to the (infra)structural (re)arrangements around capital accumulation that have been naturalized along the way. Through the lens of “overhaul” — a dangerous yet routine locomotive maintenance procedure involving complete disassembly and reassembly, required for smooth mobility— this presentation examines the (dis/re)assembly of land, value and labor on which these mobility infrastructures have similarly hinged. Refusing the innocence of retrofit, the lens of overhaul points specifically to the systems of control, extraction, (dis)possession and violence— indeed, friction— embedded in Albuquerque’s seemingly smooth developmental “metabolism.” Thinking with overhaul refines attention to how mobility-oriented development functions as a mode of domination, preserving entitlement to speculative frontiers of private capital and property over stable configurations of physical and social landscapes. As cities across the United States continue to pave the way for rail-to-trail conversion projects, overhaul emerges as a critical lens through which to unsettle articulations of developmental inevitability vis-à-vis mobility infrastructure.

Emma Kahn

[0-400 Colonizing Native Land And Its Educational Effects On Native American Children](#)  
Talk (Virtual, View-on-Demand)

Association of Indigenous Anthropologists

08:00 AM to 09:45 AM

Kendra M. Root, MA

Citizen of the Muscogee Nation

Oklahoma State University: PhD Student - Social Foundations, College of Education and Human Sciences

National Indigenous Women's Resource Center (NIWRC): Research Associate

Colonizing Native land and its educational effects on Native American children

With settler colonialism, Native American women have experienced the highest rates of violence along with the violent violations of Native lands, Mother Earth. Like that of Mother Earth, Native American women are life givers and life sustainers, making both in ceremony sacred for the parturition and sustaining of life. With continued resistance against extractive industries as colonial land violence, Native women have a responsibility to Mother Earth for the continued survival for living means for Native people 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.

This historical account of the relationship between the pillage of our Mother Earth from the extractive industry of mining and educational outcomes of children is indisputable. Data collection includes photographs, websites, and historical records from the school, the community, and the effects of mining in the area. With the understanding of the multi-faceted theories regarding Native students' academic success and educational definitions of success in the dominant society, native students are constantly being stereotyped by dominant societal evaluations and statistics. Our For example, Native American children's western colonial educational success is displayed in dominant societal statistics as being the highest dropout rates and lowest 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 that is the focus of this study reflects a community that was mined for lead, zinc, and cadmium on Indigenous lands belonging to the Quapaw Nation, as the reservation was established with the Treaty of 1833. In this process, our Mother Earth, the land, water, air, and environment was polluted with contaminations ultimately leading to a U.S government deeming of a super fund site. The Quapaw lands are inhabitable for the Quapaw people and our living relative beings on Mother Earth, 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 research studies about Native Americans discuss colonial land violence or the poor academic achievement of Native children, few, if any, have made the connection between colonial land violence and educational outcomes. My goal and hope are to make the Quapaw Nation and its people's voice to be 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.

Kendra Root

### [0-405 Cultural Models For Revolutionary Uprising: Cheran Michoacan Presente!](#)

Talk (Virtual, View-on-Demand)

Association of Indigenous Anthropologists

08:00 AM to 09:45 AM

After enduring years of kidnappings, murders, and extorsions, the P'urhepecha of Cheran ousted authorities linked with national political parties then blocked off all entrances into their community. The people took up arms and began holding vigils across town to ensure narco-terrorists do not reenter. The uprising set into motion the formation of a locally-based, non-partisan council of citizens who govern the city and a locally-based group of armed patrollers. In this talk, I discuss how the P'urhepecha share a cultural model, based on their language, that helped them successfully organize themselves to seek and achieve autonomy.

Niku T'arhechu T'arhesi

### [0-410 Landscapes Of Labor: Invisible Environmental Labor](#)

Podcast (Virtual, View-on-Demand) Anthropology and Environment Society

Society for the Anthropology of Work

08:00 AM to 09:45 AM

The frontlines of Environmental Justice labor are simultaneously spectacular at “unsettling landscapes” while also deeply obscured in traditional hegemonic power dynamics that challenge social-ecological epistemologies of value. Anthropological perspectives have long considered marginalized communities and their pursuit of environmental justice. This panel asks questions about whose labor continues to be obscured, the processes of that marginalization, and how anthropologists can be involved in recognizing this work in a way that unsettles the status quo. Activists and community members involved in environmental justice and social justice movements (including MeToo, trans and non-binary inclusiveness, and Black Lives Matter, prison industrial complex abolition, and so forth) are making the connections between marginalization, health, justice, and sustainability. How are anthropologists recognizing these assertions and efforts toward solidarity, applying these principles in academic spaces, and using academic capital to engage with communities mobilizing for intersectional health and justice?

Cristina Ortiz, Sarah Franzen, Heather O'Leary, Marie Richards, Marshall Kramer, Jen Hughes

### [0-415 Making Cultural Anthropology Accessible And Diverse: The Development Of Open Access Resources](#)

Podcast (Virtual, View-on-Demand)

Society for Anthropology in Community Colleges

08:00 AM to 09:45 AM

This co-authored talk will detail collaborations and conversations that led to the development of an Open Access Educational Resource for use with introductory courses to Cultural Anthropology. This resource centers on the changing nature of anthropology as a discipline and profession; the two main creators held (and continue to hold) ‘hybrid’ positions that straddle academia (two and four-year institutions) and outside organizations. We will discuss how the resource, funded by the Virtual Library

of Virginia, provides an option for learners at any stage of their academic journeys or careers to access key theoretical concepts and research methods in cultural anthropology and to see what those look like when explored in today's diverse and ever-changing world. Due to the creators' backgrounds, the resource was designed so that it could be used in a classroom as well as in workshops and seminars for those in public and private sectors that may draw on theory or methods from anthropology in their work. Moreover, the resource recognizes that we tend to teach the history of cultural anthropology based on a set of scholars from North America and Western Europe, so it brings together multiple voices and perspectives, both historically and contemporary, to present the core approaches of cultural anthropology more holistically and creatively (e.g., including textbook-like sections, a podcast series, and anthropologist profiles). We will explain our intentional design that allows the resource to make content accessible across varied settings and regions that may not have access to high-speed Internet or content behind paywalls. Finally, we will discuss the process of having students be co-creators of the resource and how we established and navigated this relationship.

Cortney Hughes Rinker, Sheena Nahm McKinlay

### 0-420 Making, Wearing: Legacies Of Cultural Appropriation Within Smithsonian Collections

Talk (Virtual, View-on-Demand)

Council for Museum Anthropology

08:00 AM to 09:45 AM

This paper examines shared culturally appropriative behaviors amongst nineteenth and early twentieth century anthropologists, collectors, and fraternal society members by investigating "playing Indian" as a racialized cultural trend through two collections at the Smithsonian Institution's National Museum of Natural History. Specifically, I analyze the Lindesmith collection's "blanket leggings" and the Improved Order of the Red Men (IORM) clothing collection, both of which demonstrate relationships between early anthropological practice, amateur collecting, and fraternal societies. Montana-based military chaplain Rev. E. W. J. Lindesmith amassed the bulk of his collection between 1880 and 1891, which includes a pair of leggings, the "blanket leggings," he made based on Apsáalooke and Tsitsistas/Suhtai designs and a biretta he made while spending time with seminarians in Ohio during 1853. The IORM collection includes clothing that members wore during meetings, all of which appropriates Plains Indigenous designs. Drawing on settler colonial, decolonial, and cultural appropriation theory, material culture methods of analysis, archival sources, and historic texts, this paper examines the appropriative behaviors of Lindesmith and the IORM, contextualizing their actions with those of two others: Lewis Henry Morgan and the White Sisters. Morgan was an early anthropologist who participated in the Gordian Knot, a fraternal society that drew on Haudenosaunee cultural practice during the mid 1800s. The White Sisters hosted themed parties during the early 1900s at their estate in Santa Fe, NM where attendees would "dress up." In 1972, Elizabeth White bequeathed their estate to the School of Advanced Research, a leading anthropological research organization. This paper builds connections between these case studies and associated collections, demonstrating shifting relationships between participant observation and cultural appropriation. Ultimately, I theorize about the ongoing impacts of these cultural appropriative legacies on current anthropological practice, both within and without the museum.

Amanda Sorensen

0-425 Planning And Occupying A Public Space: Lessons From Calçada De Bangu  
Talk (Virtual, View-on-Demand)

Critical Urban Anthropology Association

08:00 AM to 09:45 AM

This paper, which is part of a broader dissertation project, plans to understand the dynamics of urban planning, its agents, promises and conflicts through Rio de Janeiro's Calçada de Bangu, in the West Zone of the city. In January of 1990, ACERB, Bangu's business owner association, suggested the closure of Avenida Cônego de Vasconcelos and the construction of a pedestrian-only street in the same space. In the same year, a public consultation was held and the avenue was closed. The new street was inaugurated by Mayor Marcello Alencar in April of the following year, changing the main commercial and transportation area of one of Rio's busiest neighborhoods. Thirty years later, the pedestrian-only Calçada is not what was planned by businesses owners and bureaucrats, but it still is a central space for the West Zone's population access to public services, commercial options and transportation.

The study analyzes the contrasts and resemblances between the plans for a public space and its actual uses in everyday urban life. Drawing from research in archives containing papers, public documents, and legislations and from interviews made in the Calçada, the project aims at understanding the process of renovation of public spaces through its conflicts and narratives. Inspired by the works of Julia O'Donnell (2013), Appel, Anand & Gupta (2018) and Susan Star (2020), we comprehend the city as a place with symbols, moralities and disputes, trying to observe beyond the material aspect of infrastructure.

Marcelo de Medeiros Reis Filho

0-430 Post-Indenture Filmmaking: Cultural Practices And Transnational Migrations  
Talk (Virtual, View-on-Demand)

Critical Urban Anthropology Association

08:00 AM to 09:45 AM

This paper focuses on post-indenture films as a cultural practice of transnational migration by analyzing the ways that Caribbean filmmakers are drawing connections and attention to the linkages between the historical imperial processes of indentureship and the contemporary migration experience. Based on ethnographic work with filmmakers and migrant consumers of films, this paper argues that the focus on labor migration and processes of racialization in visual media provides a lens through which we can understand the cultural and spatial frames and politics of migrant experiences. The filmmakers and film audiences at the center of this analysis locate racialized migrant bodies at the center of culture's contribution to our current neoliberal economy. The production and consumption of films in diaspora that center racialized labor in historical and contemporary communities provide cultural contexts to address the precarity of racialized migrant bodies. Engaging questions about citizenship and belonging and the ways these processes are enacted is of significant concern in the contemporary period and filmmakers and audiences understand these processes of nationalization. Studying the production, consumption and content of films that circulate transnationally to interrogate the afterlives of indentureship and the creative politics of filmmaking allows for an intersection with other forms of cultural production that incorporate dimensions of diaspora and transnationality into conceptions of racializing processes.

Leela Tanikella



## 0-435 Sustaining Indigenous Youth Futures Through Culturally Based Programs: The Ngaramura Program

Talk (Virtual, View-on-Demand)

Association of Indigenous Anthropologists

08:00 AM to 09:45 AM

Professor Kathie Clapham (Lead Author),

Dr Marlene Longbottom, Fiona Shephard, Kaitlen Wellington

(Ngarruwan Ngadju, First Peoples Health and Wellbeing Centre, University of Wollongong, Australia)

Aunty Lorraine Brown, Aunty Narrelle Brown

(Ngaramura Program, Coomaditchie United Aboriginal Corporation)

This paper brings together Aboriginal community members from Coomaditchie, a leading cultural organisation in the Illawarra region of NSW, Australia and researchers from the Ngarruwan Ngadju First Peoples Health and Wellbeing Research Centre, with whom they have a long standing collaborative relationship, to explore the findings of a mixed methods evaluation Ngaramura, in the Dharawal language - 'see the way' - is a supportive pathway that assists Indigenous young people to re-engage with education through a cultural learning framework. Delivered since 2018, Ngaramura addresses the significant disparity between educational and employment outcomes for Indigenous young people through a place and strengths-based approach to young people's learning offering Indigenous school students who have been suspended, or are at risk of suspension, an alternative culturally safe and structured environment with opportunities for both cultural and western academic learning. Ngaramura's philosophy and pedagogy is based on an Aboriginal cultural work of the Elders incorporating an individualised education program for each young person. As one young person observed, Yeah I'm not really sure on it, but it (school) just feels different than before coming here... Before I used to just hate it, wouldn't really go. Now not so much. It feels better than before (Ngaramura participant). Beginning with an interrogation of the intangible 'difference' that Ngaramura makes to the lives of young Indigenous people in the program, this panel presents multiple perspectives around Ngaramura and its impact on young Indigenous futures.

Valerie Harwood

## 0-440 Pandemic Pivot Points And The Organizational Survival Of Intercultural Clubs In Salento, Puglia

Virtual Poster (Virtual, View-on-Demand)

General Anthropology Division

08:00 AM to 09:45 AM

The stringent lockdowns and related restrictions that characterized life in Italy during the Covid 19 pandemic affected many forms of social gatherings. At various moments, regulations governed the number of non-relatives allowed dine at one's home, how many people could walk together in a park,

and whether popular public gathering spots such as coffee bars, restaurants, and pubs were allowed to open and for how many hours each day. Unsurprisingly, the operations of informal social groups were also affected by public health measures. This presentation examines how participants in intercultural clubs with memberships composed of expatriates and locals sustained their associations during the pandemic and organizational consequences that followed. It is based upon partial results of an ongoing study in Salento, Puglia, a cultural and geographic zone in the literal heel of Italy's boot. Although intercultural associations are understudied, much can be learned from them regarding expatriation experiences, the creation and deployment of social and cultural capital, and incomer-local relations. Four associations are foregrounded. Each survived the pandemic. Their strategies varied in ways that also inflected their post-pandemic structure and activities. Findings suggest that differences in organizational responses to pandemic restrictions were partly determined by "pivot points" linked to individual participants' subjectivities. The presentation suggests that the notion of pivot points is useful in understanding processes of change within micro-groups.

Anne Schiller

### [0-445 Faith-Based Giving During The Covid-19 Pandemic Among Liberal Mennonites In The United States](#)

Talk (Virtual, View-on-Demand)

Society for the Anthropology Religion

08:00 AM to 09:45 AM

This poster explores faith-based giving among liberal Mennonites in the United States during the COVID-19 pandemic. Although Mennonites have many similarities with other protestant groups, they have strongly emphasized the role of the church community in practicing mutual aid among believers while separating themselves from secular worldly values and practices. Church offering has been encouraged among members to express their support for the church and its activities. However, the spread of COVID-19 has made it difficult for members to continue in-person worship services and other spiritual supports as they did before. At the same time, political oppositions and conflicts became more visible and this led many congregants to explore the role of the church community and how to support it through financial and other forms of giving.

Based on online interviews and observations among liberal Mennonite church members in Virginia from 2020 to 2022, this poster examines the efforts that church members, individually and collectively, put into finding better ways to contribute to their faith community. The spread of COVID-19 encouraged some members to contribute generously to support health professionals and those facing social and economic challenges. Others pondered over the role of the church community and ways of contributing their resources as they witnessed virtual church activities and online giving became more visible. While experimenting with new styles of worship services through online and in-person formats, many members reexamined the significance of offering rituals such as passing the plates during the worship and the role of the church and its physical facilities. Incorporating recent anthropological studies on morality and religious contributions, this poster investigates the church members' ongoing search for better ways to express their religious commitment through giving. It suggests that discussions on giving illuminate key issues for Mennonites in changing religious and social contexts brought by the COVID-19 pandemic, such as the role of and expression of their faith communities.

Tomomi Naka

## 0-450 Social And Spatial Investigations Of Scotland: Industrial Women Workers Of Victorian Aberdeen

Talk (Virtual, View-on-Demand)

Society for the Anthropology of Europe

08:00 AM to 09:45 AM

Scattered across Aberdeen are the decaying structures once imperative to 19th century industry. These remnants of the past elicit curiosity about the workers once employed there and their immense roles in fueling production. To shed light on select industries, recent research was undertaken to understand how three sites changed throughout the Victorian era, as well as giving attention to the women that worked at them and the power they asserted. The three sites closely studied were Broadford Works, Aberdeen Comb Works, and Grandholm Works in Aberdeen, Scotland. To learn more, the study used maps to examine space at the sites, as well as archived newspapers and documents to understand social conditions. This combined socio-spatial approach illuminated how power manifested through the women employees, the industrial environment, and external conditions.

Therefore, this study sought to contribute more research about lower class women workers during the Victorian era, to combine methods investigating social conditions and space, as well as to add more information about women's industrial roles in Aberdeen. To do this, several questions were asked that looked at what mapping women's activities could tell us about their experiences, how the sites changed throughout the 1800's, how employers controlled space and how women challenged those rules, and how financial conditions in Aberdeen may have impacted each of the sites. In the end, the results helped to provide more information about women's employment experiences and how the sites developed over time. Hopefully, this research can contribute more attention on women workers and their industrial roles in Aberdeen to inspire similar work nationally because their stories should not disappear if these at-risk industrial structures do. This research helps their contributions to live on and be celebrated in Aberdeen and abroad, 200 years later.

Rebecca Dolan

## 0-455 A Tale Of Two Crises: Social Media And Narratives Of Covid-19 And Armed Conflict In Cameroon

Talk (Virtual, View-on-Demand)

Society for Linguistic Anthropology

08:00 AM to 09:45 AM

What happens when two deadly crises hit one community? How do people understand, relate to, and engage with these times of extreme upheaval and turmoil? One way is through talk, often in the form of gossip, rumors, and/or conspiracy theories. In such a landscape what counts as 'truth', 'reality', 'fact', or trustworthy information? The poster I propose examines how individuals within the community of Bamenda, capital of the North West Region of the present nation-state of Cameroon, use gossip, rumors, and/or conspiracy theories to make sense of and deal with a double crisis: Covid-19 amidst armed conflict referred to as the Anglophone Crisis. It focuses on how these forms of talk are enabled by the affordances (i.e., possibilities of use) of social media, which provide a safe and suitable platform through which they are generated, up taken, and/or circulated. The central argument is that the affordances of social media are integral not just to the proliferation of these forms of talk, but more so to their success in being cast as 'truth', 'reality', or 'fact.' This success in turn generates trust further

influencing individuals' (and by extension, the community's) thoughts, attitudes, and practices regarding both crises. The poster further illustrates how, in order to achieve various sociopolitical aims, narratives about Covid-19 feed into and blend with already existing talk relating to the Anglophone Crisis in the North West Region. This region is one of the only two Anglophone (English-speaking) regions in the country, which, since 2016, have been experiencing violent clashes between Anglophone separatist fighters and the predominantly Francophone (French-speaking) government/military. As is the case with other areas of conflict worldwide, there is widespread fear, panic, distrust, and suspicion in these regions, and these only heightened in the advent of Covid-19. Therefore, based on the schema analysis of interviews conducted in the Summer of 2020 among 8 inhabitants of Bamenda who talk about the narratives in circulation regarding both crises, the poster demonstrates the power of new/social media as an essential tool in establishing and contesting 'truths,' 'facts,' or 'reality,' for individuals within an environment where trust is a tricky issue directly impacting survival.

Ivoline Budji Kefen

### 0-465 Finding Yiddishkeit: Place And Belonging In A Modern Orthodox Synagogue Community

Talk (Virtual, View-on-Demand)

Society for the Anthropology Religion

08:00 AM to 09:45 AM

This is a study of the disruption of place and belonging in an urban, multi-generational, Modern Orthodox Jewish community in the Northeastern United States. It asks how members define themselves as part of a religious community. Living within walking distance of their synagogue, members build community based upon shared space. In order to embrace a more pluralistic community, local leaders in the past ten years have been pushing the boundary on what is and is not religiously allowed. This creates new, more inclusive spaces to be formed within this community, which fall along the lines of gender, sexuality, and religious identity. The studied community is pushing to embrace a "big tent" of individuals in orthodoxy and wants everyone to "come home to shul." Additionally, Orthodox Jews are concerned by rising antisemitic threats, so particular focus is given in exploring how the concrete threat and abstract idea of "security" intersects with ritual practice. Security now is one of the largest budget expenses for the synagogue and is in the minds of nearly all who attend a service. These recent changes to this Orthodox synagogue have started to reshape the synagogues identity as a whole, which has resulted in tension between different groups of community members leading to disagreements in how ritual should be "properly" conducted. Lastly, to support local Orthodox action against violence, this study offers new ways of disrupting existing anti-Jewish narratives seen in popular media by focusing on the lived stories, oral histories, and shared spaces of Orthodox Jews in a pluralistic American city.

Joshua Jacoves

### 0-470 Justice, The First Amendment, And The Concept Of Hózhó In Navajo Culture

Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

The article relates the ancient Navajo social order to Western criminal legal doctrines that have served as the foundation for U.S. common law. However, the study asserts that there are significant distinctions

between several areas of criminal legal concepts, most notably punishment theory. In particular, the creation myth, along with other Navajo oral traditions, is critical for understanding how hózhó became the guiding principle for the Navajo way of life and is embedded in the legal traditions. Disparities between Navajo and Western legal traditions are based on long-held religious doctrines and cultural beliefs, which have an effect on criminal intent and punishment theories. These discrepancies are at the heart of 1st Amendment challenges to the recent application of capital punishment in a homicide case in the Navajo Nation.

Janet Brewer

## 0-475 Thinking Of Anthropocene Through Trees: Traditional Knowledge, Rituals, And Conflicts In South Korea

Talk (Virtual, View-on-Demand)

Society for East Asian Anthropology

08:00 AM to 09:45 AM

Anthropocene needs to be analyzed through multiple scales, spatially and temporally. Focusing on a small mountain village in South Korea, this paper shows how spatially and temporally big scaled 'Anthropocene' affects a mountain, a small village, a single tree, and even a traditional time concept - a calendric system called Chŏl-ki. To navigate through the multiple scales of Anthropocene, I borrow the term 'interscalar vehicle(Hecht 2018)\*' and focus on the Gorosoe tree(painted maple tree). Among many consequences of Anthropocene, this research concentrates on 'climate change' to re-examine the human-environment relationship in a damaged world, and through that climate crisis, I try to reveal how rural Korean people cope with the risk they face. It is important to bring in the stories of specific, and sometimes marginalized places, such as rural parts of East Asia, to cast doubt on the uncriticized premises of Anthropocene and the human-environmental relationship.

Gorosoe tree sap, the key research subject, is extracted by villagers of Mt. Jiri annually, and the trade of this sap is their main livelihood. This extraction is based on their traditional knowledge, techniques, and ritual; however, this sap extraction is at risk due to climate change. Tree sap can only be produced at a stable diurnal temperature range if unstable the tree is unable to produce the sap; indeed, the decrease in sap production started several years ago, causing considerable damage to the village economy. Gorosoe tree sap extraction is held 15 days before and after Kyŏng-ch'ip, which is the fifth of March according to chŏl-ki. Before extraction starts, Gorosoe san-sin(mountain spirit) ritual is dedicated to the mountain goddess of Jiri, thereby guaranteeing an abundant amount of sap and villagers' safety in the mountains. Nevertheless, as one villager moaned "chŏl-ki is useless now," the climate crisis is changing the regular period of sap extraction. Moreover, it is making the relationship the villagers had with non-human beings, such as mountain goddess and the trees they heavily relied on, disappear.

Not just the relationships between humans and non-humans alter due to climate change, but also the political relationships they had with the National Park Service of Mt. Jiri. Being the first National Park ever to be established in S. Korea, Mt. Jiri is famous for its rich biodiversity and beautiful natural landscape. However, at the same time, the ũi-sin villagers whom I met, suffered from strict natural protection policies and regulations, which forbid them from using natural resources in the mountain. This simple, conflicting relationship is now complicated due to the climate crisis. To secure biodiversity and protect fauna and flora, they are banning human entrance from the Nature Conservation Zone where Gorosoe trees grow. While it has been impossible for the Park to ban people from exploiting trees, ever since the sap production decreased and is expected to decrease even greater in the future,

the Park Service is planning to gradually ban people from Conservation Zone. Through Gorosoe tree, we were able to see intricate connections between humans and non-humans and local institutions, all interwoven and embedded in a specific place in South Korea.

\*Hecht, Gabrielle. 2018. "Interscalar Vehicles for an African Anthropocene: On Waste, Temporality, and Violence." *Cultural Anthropology* 33, no. 1: 109–141.

Hyeyoon Kwon

### 0-480 Contentious Rights: Thoughts On Women's Rights In The Brazilian Congress In The Epoch Of Bolsonaro

Talk (Virtual, View-on-Demand)

Society for Latin American and Caribbean Anthropology

08:00 AM to 09:45 AM

This presentation deals with the contentious struggle over pregnant women's rights in the Brazilian Chamber of Deputies under the Bolsonaro government and the merits of conducting an ethnography of parliament in this context. "Reproductive planning", "pregnant women's rights", "parenting", "right to daycare" - these terms were deleted from the approved version of the bill (PL 853 of 2019) that proposed a "National Week of Awareness of the Rights of Pregnant Women" in the Social Security and Family Commission in the Brazilian Chamber of Deputies. The debates during the running of this bill in the commission, as well as the several versions of amendments that were proposed, show that despite the proposal being considered "meritorious" by the parliamentarians, they disputed it for its "ideological nature". That is, even though the bill did not propose new rights for pregnant women, some parliamentarians accused it of promoting sexual and reproductive rights as well as abortion. By accompanying the bill's course in the Chamber of Deputies, this talk shows how sexual and reproductive rights have been framed as a threat to conservative and religious values and how the discourse of "gender ideology" is now prevalent and gaining further ground. By accompanying commission meetings and the documents presented and negotiated (such as the bills, reports, votes, and amendments) I will bring forth how changes to and exclusions of terms affect women's rights. This presentation aims to contribute to the current research debates on the rise of the authoritarian right and populist conservatism by considering the effects they have on women's rights, family, and state responsibility.

Bruna Potechi

### 0-485 Infertility In A Crowded Country: Hiding Reproduction In India

Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

08:00 AM to 09:45 AM

In Lucknow, the capital of India's most populous state, the stigmas and colonial legacies surrounding sexual propriety and population growth affect how Muslim women, often in poverty, cope with infertility. The poster highlights the most crucial contexts for understanding infertility ideologies and experiences in North India. The presentation draws on interviews and participant-observation in local communities and Lucknow's infertility clinics to examine access to technology and treatments, as well as representations of relatedness, fertility, and infertility shapes the reproductive paths of women and their supporters through clinical spaces, health camps, religious sites, and adoption agencies.

Holly Donahue Singh

[0-490 Crisis Policies And Changing Temporalities Of Being Young During The Covid-19 Pandemic](#)

Talk (Virtual, View-on-Demand)

Association for the Anthropology of Policy

08:00 AM to 09:45 AM

Policymaking in reaction to Covid-19 has alternated face to face with remote education, as well as strongly restricted movement and access to public spaces in order to limit the spread of the Sars-Cov-2 virus. Where this policy strategy has been used extensively (as in Romania) this has led to a prolonged time of limiting the possibilities of physical, geographic and social mobility of young people. As youth has been often interpreted as a period of transition and of growing independence, it is worth asking how this meaning has been changed through abrupt and intense policy measures affecting the lives of young people on a massive scale – despite the obvious lack of explicit intention of policymakers. Building on a participatory action research project involving adolescent young people from a high-school in an economically disadvantaged region in Romania, the presentation looks at the experiences of young people during the Covid-19 pandemic in relation to biographical events and pathways, as well as analysis of major crisis related policy developments. Through visual and interactive research methods (photovoice, forum theatre, group biographies), as well as small narrative biographical focus groups, the paper outlines young people’s collective and individual experiences of transitions during this time. The data analysis is still being carried out, yet two main strategies for navigating the fragmented yet overtly restrictive policy context in relation to the temporalities of youth at the time of the crisis emerge: (1) youth as a period of ‘suspension’ rather than transition – in which time goes by without meaningful changes and transformations – each day replicating the previous ones and (2) youth as a period of subversive exploration in which legal and parental authorities are subverted in order to explore or connect with other young people in apparently clandestine but nevertheless public social spaces. The paper shows how the experiences of temporalities of youth are being reworked by public health related crisis-policies.

Leyla Safta Zecheria

[0-495 Carbon Offsets From The Great Bear Rainforest: A Carbon-Saving Project Between Environmental Protect](#)

Talk (Virtual, View-on-Demand)

Society for the Anthropology of North America

08:00 AM to 09:45 AM

The Great Bear Carbon Project is a carbon saving project run by nine distinct First Nations on Canada’s Pacific coast under the umbrella of the Coastal First Nations. It is one of the largest carbon offset projects in existence, saving about 1.1 million tons of carbon on an area of about 6.4 million hectares. Located in a truly unsettling landscape, the Great Bear Rainforest, this project is a burning glass for pressing environmental, economic and political issues in the area.

Once fiercely contested by the forestry industry, environmental groups, First Nations and a settler-colonial government, the Great Bear Rainforest is now a landscape famous for environmental protection and “pristine” nature. The Great Bear Rainforest Act will conserve 85% of the forest and 70% of old

growth over time. What is still under commercial use will be managed according to Ecosystem-based Management guidelines.

Alongside these achievements, the founding of the carbon saving project was negotiated between the Province and Coastal First Nations. It is considered a sustainable business opportunity for Indigenous communities, generating revenue by “concentrating more on what we leave there as opposed to what we take”. At the same time, it is a way for the province to pay for reconciliation measures, that wouldn’t have gotten funded any other way. Is this a story of hope? Yes, for the most part. But the discomfort and the disturbance for First Nations living in a settler-colonial state remain. And so, the project's revenues are used to keep the fight going, to work on strategies of reconciliation, to define and regain what it means to hold Title and Rights – for each nation in their own way.

This poster will show the tensions around the Great Bear Carbon Project between ongoing political and environmental threats to the landscape and people living in it on one side, and the achievements of environmental protection and reconciliation agreements on the other. The data displayed on this poster is based on 10-month long fieldwork, predominantly with the Heiltsuk Nation, as well as the Coastal First Nations as an overarching organizational structure.

Saskia Brill

## 0-500 A Whole New (Expressive) World: How Virtual Stickers Have Reinvented Global Emotional Communication

Talk (Virtual, View-on-Demand)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

Co-Author: Dongdong Yang.

Continuous shifts in technology push the boundaries of what is possible in human communication such as new increasingly complex messaging to be sent through mobile devices. Although any new change can be unsettling, the creation of virtual stickers in mobile messaging succeeds in creating opportunities for expanded expressive capabilities across national and cultural divides. Virtual stickers feature characters with detailed facial nonverbal expressions (Wang, 2016) used mainly to express emotions. However, U.S. and Chinese college students differ in the interpretation of emotions expressed by stickers (Yang et al., 2022).

Emotion recognition is important in mobile messaging, because misinterpreting the emotion expressed by a sticker can lead to embarrassment (Liu et al., 2020) and intercultural communication barriers (Völkel et al., 2019). Given that China ranks as the top country of origin for international students studying in the U.S. (Statista, 2022), a great amount of intercultural communication takes place daily on mobile messengers between U.S. and Chinese students.

Drawing upon basic emotion theory and relevant intercultural communication constructs, this study employs a survey to examine how the Big-5 personality traits of U.S. college students predict the recognition of six basic emotions (i.e., fear, anger, joy, sadness, disgust, and surprise) expressed in Chinese stickers via intercultural experiences (IE) and intercultural communication competence (ICC). According to Rings and Allehyani (2020), among the five personality traits, only openness and conscientiousness positively predict ICC, while neuroticism negatively predicted ICC. It is thus hypothesized that:



H1a-c: Neuroticism will be negatively related to ICC, while conscientiousness and openness will be positively related to ICC.

As suggested by Katifori et al. (2019), extraverted individuals enjoy engaging with the external world, and the trait of agreeableness reflects a general concern for social harmony and getting along with others. Thus, we predict that:

H2a-b: Agreeableness and extraversion will be positively related to IE.

Intergroup contact theory (Smith, 1994) posits that exposure to different cultures can effectively facilitate mutual understanding between in-group and out-group members, including each other's emotional expression patterns. Moreover, emotion recognition is integral to intercultural communication competence (ICC), which influences U.S. students' selection and interpretation of stickers in conversational contexts (ICA, 2021). Therefore, it is postulated that:

H3: IE will be positively related to ICC.

H4a-b: ICC and IE will be positively correlated to U.S. students' emotion recognition accuracy of Chinese stickers.

A purposive as well as convenience sample of college students enrolled in an introductory communication course at a large northeastern university in the U.S. will be used for this study, with advance IRB approval. The measures include a sticker scale (Yang et al., 2022), Big-5 Inventory (Gouveia et al., 2021), IE (Spencer-Rodgers & McGovern, 2002), and ICC (Arasaratnam, 2009). SEM analyses will be conducted on AMOS 25. The findings will further academic understanding of cross-cultural emotion recognition predictors and have practical implications for intercultural communication in order to continually re-define and re-examine the many modes of emotional expression in this era and into the future.

Laura Labato

[2-835 Territorial Citizenship And Encounters With The State In Rural Communities In Post-Accord Colombia](#)  
Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

This paper examines how citizen-state relationships and encounters with the state in rural communities are shaped during the implementation of the peace agreement in Montes de María, Colombia. I focus on the participatory process of formulation of the Development Plans with a territorial focus (PDET) and its early implementation. These plans are part of the peace accords signed between the Colombian government and FARC guerrillas in 2016.

I argue that the territorial focus and the participatory process brought by the peace accords, and particularly the PDET, created opportunities to expand forms of territorial citizenship in rural communities within the formal spaces created by the accords and also outside them. During the implementation of the PDET and the peace accords, these forms of territorial citizenship have focused on state-promoted processes of citizen participation and interaction between state actors and inhabitants. In the post-accord context, rural inhabitants are also promoting more autonomous

processes of claiming rights and demanding the fulfillment of state commitments outside the institutional channels created by the PDET.

However, these forms of territorial citizenship also face diverse challenges, including previous unfulfilled state promises and corruption, the lack of commitment of the national government to implement the peace accords, and the increasing violence against social leaders and ex-FARC guerrillas in several territories of the country.

My analysis draws on 12 months of primary ethnographic research conducted in the region of Montes de María between 2017 and 2018 and two month-long follow-up visits in 2019 and 2021.

Diana Hoyos-Gómez

[0-505 Big Data Centers Or Bitcoin Mines: China’S Dual Tracks Of Blockchain Development](#)  
Talk (Virtual, View-on-Demand)

General Anthropology Division

10:15 AM to 12:00 PM

On September 24, 2021, China issued a command for local governments to check if the government-supported “cloud computing” companies and “big data centers” are in fact hidden crypto-currency (e.g. bitcoin) mines. Specifically, the governments were required to monitor these companies’ electricity usage, as crypto mining, based on the super-fast running of computing infrastructures, consumes a huge amount of electricity power. This unprecedentedly strong wave of clamping down on crypto mining started in May 2021, which happened when China’s electricity supply was also facing unprecedented challenges under multiple influences. This coincidence offers me a speculative angle to examine the dual tracks of China’s blockchain developments related to political ambitions and energy infrastructures. In this talk, I offer an interpretation of this dual track through an ethnographic rumor: a “big data center” that enjoyed subsidized electricity supply by a third-tier city government turned out to profit from bitcoin mining.

Yichen Rao

[0-510 Between ‘Factual Reality’ And ‘Legal Reality’: Work Of Legal Aid Lawyers In Reform Era China](#)

Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

This paper is based on ethnographic research on the work of legal aid lawyers and local state actors in Southwest China. It traces some of the goals of the ongoing legal reforms in China, as they trickle down to the everyday work of bringing family law cases to court with specific evidentiary requirements.

The focus here is on some of the self-reflexive aspects of the profession of legal aid in contemporary China where the clients may have little knowledge of how the legal system works and what it can do for

them. Privately, these lawyers talk about a need to accept their unease related to the limitations of the legal system in capturing what they describe as the “real life” in the nearby villages, and to concede that the, sometimes reductive, processes of law are necessary to “protect the [legal] principle of justice”. When working with clients they present law as logical and a “reality” onto itself. Analytically, the problem can be distilled into the following questions: how to convey social reality through law, and what can or should be conveyed through law in the first place. These reflections highlight how law can become tightly wound up with projects of modernisation, that seek to rationalise and standardise certain areas of social life in China (and elsewhere).

The paper argues that the reliance of a legal system on so called legal fictions (Eckert 2016; Pottage 2004) is dynamically reworked in these moments of translation at the offices of legal aid and the local state. It contributes to scholarship on ‘relational litigants’ (Conley and O’Barr 1990) by considering legal fictions and legal evidence as cultural logics to be acquired.

Liisa Kohonen

### 0-515 Native American Women Healers And Spirituality

Talk (Virtual, View-on-Demand)

Association of Indigenous Anthropologists

10:15 AM to 12:00 PM

Many research studies about US Native American tribes discuss spirituality, healing, and the afterlife. In most US tribes, the man is the healer, seer, or visionary who serves as the spiritual leader for the community. This study probes the role of Native women, who are not official visionaries for the tribal community, but they, nonetheless, have had spiritual experiences (dreams and visions) with their loved ones who have passed. These experiences have provided the family survivors with new knowledge, guidance, and healing in their daily lives. Dreams and visions are key to accessing knowledge about the past, present, and future.

As an indigenous scholar, I seek to privilege ‘indigenous concerns, indigenous practices, and indigenous participation as researchers and researched’ (Tuhiwai Smith, 1999, p. 107), as this study is grounded in Native peoples’ unique knowledge system. This narrative research values the Native women’s stories of and with the spirit world, creating a new epistemic understanding of knowledge creation, while also recognizing the healing that can happen as a result. Three Native women who have lost female relatives in their families were interviewed, with each interview lasting well over an hour. They discussed their “interactions” and “conversations” with the spirit world in the context of their dreams and visions. Their powerful narratives reveal knowledge that emerged from these intimate spiritual encounters and the effects of their meanings in the Native women survivors’ lives.

To interpret and analyze the narratives, I refer to Brian Castellano’s (2000) typography of Indigenous knowledge in which he discusses “revealed knowledge” that emerges through ‘dreams, visions and intuition’ most often with a spiritual base. In Indigenous understandings, learning is holistic, a lifelong process, experiential in nature, rooted in Indigenous languages and cultures, spiritually oriented, a relational and communal activity involving family, community, and elders. It generally integrates both Native and Eurocentric knowledge (Battiste, 2013).

This research will provide new knowledge and education in understanding Native American epistemologies and spirituality. This study will also provide new information about Native American

women, who have been traditionally undervalued as visionaries. Their visions and dreams are essential in revealing spiritual knowledge from their ancestors.

Frances Tiger

[0-520 A City Of Vineyards: Ecologies Of Brokenness And Repair In Georgia](#)  
Talk (Virtual, View-on-Demand)

American Ethnological Society

10:15 AM to 12:00 PM

Engaging with a series of human–plant relations in Tbilisi, this paper explores possibilities for thinking about the reparative potential of urban vineyards in the ruins of post-Soviet nationalism and capitalism. Drawing on ethnographic fieldwork and revisiting Georgia’s Soviet history of decorative gardening, I develop the concept of ecologies of brokenness and repair and expand it for an anthropological inquiry of urban life. I use ecologies of brokenness and repair to refer to urban vineyards that spontaneously or deliberately grow in ruined environments: 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 the urban space at a time of increased ecological destruction. Tracing human–plant relations in encounters between city inhabitants and vineyards, in public culture, and makeshift urban gardens, the concept of the ecologies of brokenness and repair directs ethnographic analysis toward the city’s affective ecologies as these are produced in the context of nation-building, war, migration, environmental change, and neoliberal policies of urban governance. Attending to brokenness and repair, I argue, requires telling stories that are not easily noticeable but constitute important aspects of the study of urban space, nationalism, and inequality, 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.

Tamta Khalvashi

[0-525 Voluntary Childlessness And Near Futures In Québec](#)  
Talk (Virtual, View-on-Demand)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Nearly thirty years after a second referendum failed to pave the way for Quebec's secession from Canada, the province's once mythically high birth rates remain below replacement level. An important body of work on reproduction by feminist and queer anthropologists over the past three decades has focused on infertility and new reproductive technologies, while a much smaller body of scholarship addresses the issue of voluntary childlessness. In this paper, I lay the ground for an exploration of voluntary childlessness in Quebec, particularly among young, urban French-Canadians, who have grown up in a context where post-colonial reckonings and eco-anxiety have largely supplanted questions of language survival and cultural nationalism.

Pierre Minn

[0-530 Some Implications Of The Implementation Of The Palestinian Right Of Return](#)  
Talk (Virtual, View-on-Demand)

## Middle East Section

10:15 AM to 12:00 PM

My individual presentation will discuss some aspects of the individual right of all 1948 Palestinian Nakba refugee and Internally Displaced Persons/IDP families and all 1967 Naksa expellee and Internally Displaced Persons/IDP families to return and recover the titles to their respective properties in all parts of historical Palestine (notably their right to inheritance), subject to the (Dicta) Pinheiro Principles; to all UN Resolutions relevant to the Question of Palestine; and to the standards of international law informed by the values of the Universal Declaration of Human Rights and CORRELATIVELY the individual right of all Mizrahi (Oriental)-Arab (Jewish) families, whose Jewish parents and grand-parents have been deluded by the authorities of apartheid Israel to depart from their homes in their respective Arab and Islamic countries whilst criminal anti-Jewish political-Zionist policies led to the destruction of their respective communities and disingenuously settled them as settler-colonial gun-fodder, turning their children (together with non-Mizrahi-Arab children) to be cruel anti-Arab soldiers whose primary task is to protect (also by perpetrating war crimes) illegal lodgers (Squatters) on the ethnically cleansed properties of Palestinian-Arab refugee, expellee and IDP families occupying ethnically cleansed Palestinian-Arab properties LIKEWISE to return on an individual basis and recover the titles to their respective properties in all parts of their respective home countries (notably their right to inheritance), subject to the same stipulations above so that no family in the territory of historical Palestine and beyond find itself devoid of adequate housing as defined in (<https://www.un.org/ruleoflaw/files/FactSheet21en.pdf>) - concluding that a just and stable political solution to the conflict between the political-Zionist/settler-colonial/apartheid State of Israel and the indigenous Palestinian-Arab people (based on a various modalities of a two-State solution or a one-State solution) that does not take as point of departure the implementation of the stipulations suggested above is probably doomed to failure.

Uri Davis

[0-535 Privatized Lives: On Covid-19 Muslim Corpses And The Israeli Ethnocratic Regime](#)  
Talk (Virtual, View-on-Demand)

## Middle East Section

10:15 AM to 12:00 PM

Israel is a multi-cultural ethnocracy in which the affiliation to the Jewish ethnic majority is the determining factor for political power, services, and resources. In this research, I focus on the discrimination of Muslim Israeli citizens who fell victim to COVID-19. While Israel allowed and enabled the purification of the bodies of Jewish COVID-19 victims, Muslims were banned from performing this crucial religious mortuary rite.

During the first waves of the coronavirus outbreak, I followed policy papers enacted by the Ministry of Health and the Israeli parliament. I analyzed petitions submitted to the Supreme Court against this discriminatory policy. And I enriched my findings by employing a digital ethnography of online newspapers in Israel focusing on this topic.

I discovered that, initially, all COVID-19 victims were to be covered by sealed bags at the hospitals without performing any religious mortuary practices. These directives were briskly amended for the Jewish majority, reflecting the power of the Jewish religious discourse in Israel. In contrast, the state's policy prohibited the purification of COVID-19 Muslim corpses, leaving their relatives to perform this mortuary rite in their own homes privately. These guidelines were changed only five months later when

a petition to the Israeli Supreme Court was submitted. Furthermore, when it was finally approved, the Israeli state allocated a lower budget for the purification of Muslim COVID-19 victims compared to Jewish ones.

Based on my findings, I propose that this privatizing practice is a form of domination and subjugation employed by the Israeli ethnocratic regime.

Noa Vana

### [0-540 To Kill And To Care: Reflections On Rearing Animals And Making Meat In Rural Egypt](#)

Talk (Virtual, View-on-Demand)

Middle East Section

10:15 AM to 12:00 PM

How do we understand eating when caring and killing are its fundamental components? In this essay, I explore home-rearing practices of women farmers in rural Egypt, in which women rear animals to feed their families and in which caring for animals ends with a conscious act of killing. I rely on six stories from fieldwork to situate caring and killing practices in broader economic and nutritional dilemmas, juxtaposing these stories with the capitalist meat industry in Egypt which relies on frozen cheap meat with unknown sources. I further rely on an intriguing question that anthropologist Naisargi Davé posed during a recent roundtable discussion on multispecies ethnography: “Does that which is inevitable cease to matter?” My answer is no: Animal killing is inevitable in home-rearing practices in rural Egypt, but it never ceases to matter.

I argue that for many families in rural Egypt, eating well is partly about caring for an animal before and during killing it. Far from a moral resolution, however, it is a particular mode of killing and caring for animals that my interlocutors offer as their attempt to live, kill, and eat well. This mode of killing is preceded by caring for animals, premised on caring for family members, and practiced according to religious laws. On the other hand, their mode of caring involves caring for animals [everyday feeding, cleaning, etc.] and caring about animals [abstracting animals as meat through gastronomic descriptors of taste]. In rural Egypt, eating “well” is a relational matter fraught with everyday acts of killing and caring. In the dearth of trusted affordable proteins, caring for animals as food must entail killing, and the promise of a wholesome meal draws caring and killing as everyday bedfellows. In home-rearing practices, inevitable animal killing matters because the reason for, mode of, and relations preceding and following animal killing partly define eating well.

Noha Fikry

### [0-575 The Applied Anthropologist As Chief Diversity Officer](#)

Talk (Virtual, View-on-Demand)

Association for the Anthropology of Policy

10:15 AM to 12:00 PM

Last year, the American Anthropological Association met in Baltimore to discuss truth and responsibility within our discipline. Whether we conduct research at museums, teach at colleges and universities, or

engage public or private sector institutions, we all seek the greater improvement of global society. Consider Nader's notion of studying up, down, and sideways, this presentation considers how the anthropologist can become the Chief Diversity Officer within government entities, educational institutions, or corporations. The anthropologist must consider ways that they can leave colonized spaces that replicate elitism in order to liberate the marginalized and help mold a new society of equity for future generations.

Edward Davis

### [0-580 Beyond Binaries: Digital Media, Identity, And Lgbtq+ Activism Amidst Exclusionary State Legislation](#)

Talk (Virtual, View-on-Demand)

Society for Humanistic Anthropology

10:15 AM to 12:00 PM

The political climate in which LGBTQ+ individuals currently reside can be incredibly impactful to their mental health and shapes the ways they interact with the world. In the first three months of 2022, 167 bills targeting LGBTQ+ people have been introduced to state legislature floors in the United States, many of which target transgender and gender nonconforming youth. These bills range from restricting access to medical transition services for trans youth to religious exemptions for foster agencies allowing them to deny applications submitted by LGBTQ+ individuals and curriculum bans regarding education of sexual orientation and gender identity. A 2021 survey performed by The Trevor Project found that 42% of LGBTQ+ youth had considered attempting suicide in the last year, as well as 62% of LGBTQ+ youth reporting symptoms of major depressive disorder in the two weeks prior to their responses. However, positive overall mental health outcomes greatly increased with acceptance of their identities.

Because of the recent increase in anti-LGBTQ+ legislation being introduced and LGBTQ+ youth's overall health outcomes, LGBTQ+ young adults have been forced into activist roles in order to defend their right to exist. This has coincided with an increase in social media usage, enabling them to form communities which would otherwise have been impossible and share information as it is happening across the country. Thus, this study seeks to understand how scenes of local LGBTQ+ empowerment are created in relation to systematic efforts of erasure and suppression. It will also explore the processes involved in the identity formation of LGBTQ+ advocates along with contributing to a better understanding of the effects of media related practices on the social worlds of queer young adults.

Luvina Cooley

### [0-585 Everyone Here Speaks Sign Language: An Animated Linguistic Ethnographic Film Of École Gabriel Sajus](#)

Talk (Virtual, View-on-Demand)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

This presentation features "Everyone Here Speaks Sign Language," an animated short linguistic ethnographic film about the everyday school lives of deaf and nondeaf children integrated in the public school École Gabriel Sajus in southern France. École Gabriel Sajus houses the celebrated bilingual (Langue des Signes Française/French) kindergarten class for deaf students. Through animating the social

and communicative worlds of deaf/nondeaf children and adults, this film aims to make visible multilingual-multimodal worldings otherwise invisibilized (Groce, 1988; Behzadi et. al., 2020) by immersing viewers into the material, sensorial, embodied, and affective communicative and community practices of the signed-spoken language spaces of École Gabriel Sajus.

With this animated short linguistic ethnographic film, I aim to further expand scholarship on languaging practices in semiotically diverse contexts. I do this by experimenting with animation as a medium and mode to make visible how language minoritized deaf children and youth make use of communicative and community practices as resources for navigating the multiple, fluid, and ever-emergent signed-spoken language spaces of bilingual classes LSF (LSF—Langue des Signes Française/French) and public, nondeaf Ramonville-St. Agnes school community of École Gabriel Sajus in France. I also aim to offer an animated portrait of how deaf students, as well as their deaf-nondeaf parents and teachers, think about their own and other children’s communicative and community practices. Classe LSF opens up possibilities for a dynamic understanding of the language and learning socialization processes of young bilingual learners through analyses of films from the study and ethnographic interviews over the course of nearly ten years with the teachers and supervisors overseeing classe LSF. These analyses of video data and interviews provided insights into the language and educational ideologies of the Ramonville-St. Agnes unique class, school, and community.

In my most recent work, I have been experimenting with multiple mediums and modes of scholarly expression (e.g., drawing, comics, photography, performance, animation). Inspired by feminist geographer Negar Elodie Behzadi and her collaboration with animation artist Kate Jessop for the award-winning film “Nadirah coal woman: An animated ethnographic portrait of a female coal miner in Tajikistan,” I have set out to experiment with animated short ethnographic film as a medium and mode for “exploring the use of visual, embodied and art-based methodologies in the study of issues around marginalization and exclusion” (Behzadi et. al., 2020).

This animated short linguistic ethnographic film features innovations in scholarship and analyses of language use that have expanded to transglossic conceptualizations of “language” and languaging practices. With the intent of bringing multimodality in from the margins in studies of multilingualism-multimodality, this animated short ethnographic film draws on Deleuzian-Bergsonian-inspired Cinema and Media Studies, animation, and ethnographic film traditions (e.g., Deleuze, 1989; del Rio, 2008; Colman, 2011; Laurie, 2015; Roberts, 2019), in combination with linguistic video ethnographic research focused on signed-spoken language contexts to contribute to broader trends advancing the study of semiotic repertoires (e.g., Canagarajah, 2017; Kusters et. al., 2021; Boldt & Valente, 2021).

Joseph Valente

[0-590 Signs Of Grief In The Symbolic Void: Inadequate Death In Southern California](#)  
Talk (Virtual, View-on-Demand)

Society for the Anthropology of North America

10:15 AM to 12:00 PM



Death as a symbolic relationship between members of a community has been sequestered away from us in our Post-Industrial episteme. This reality has been placed in stark relief during the global pandemic. Where Bios and biopower reflect our being tethered to the frailty of our organic bodies, many non-western and non-industrial societies have never viewed biological death as the end. Rather than decomposition and the vacuous eternal shut away from our relations with the dead, some non-industrialized cultures have known instead reciprocal relationships between the living and the departed, rooted within non-linear symbolic imaginaries (Mauss 1927). In the contemporary United States, arbitrary signs have overtaken symbolic enigma, reciprocal obligation, and temporal circuitousness as capitalists continue to codify and define our desires and needs in the playhouse of consumption. In the positivist structures of the contemporary west, death has morphed into another node of power; perhaps the most ubiquitous of them all, but how does the symbolic subversively haunt the signs by which we value, engage, and negotiate our attachments to our beloved lost? This paper is based on both my fieldwork among families in Southern California and deconstructive readings of ethnological and ethnographic works from anthropology's past, unpacking the metaphysics of certain non-industrialized cultures. My intention is not idealistic or regressive, but rather discursive. Engaging semiology through the radical theorizations of Jean Baudrillard (1970, 1976), I will lay out the social trauma that festers when we are asked to account for our dead and dying within the austere symbolic deserts of the contemporary United States. While being deliberate about not reducing or homogenizing non-industrial cultures to type, my close readings of collections of ethnological data from across the 20th Century, combined with my own fieldwork-based ethnography assembled from research with different Southern Californian families leads me to unfurl the plight of human grief in the capitalist umbra of rationalist and dialectical thinking. I point instead towards social relations based on symbolic ambivalence that cannot be equivocated from, commodified, or exchanged. For two of my interlocutors, death as a biological fact rather than as symbolic relation has had devastating effects on them as they have negotiated the loss of their loved ones during the Covid- 19 pandemic. Separated from their dying family members by the public health structures put in place to protect their biological bodies, we are left to wonder at what symbolic cost for the survivors whose present lives are haunted by the specter of an enigmatic Symbolic Exchange (ibid 1976), but who are ultimately left with the tyranny of signs. This paper is part of my larger dissertation on the ways that families of varying socioeconomic means traverse hegemonic change at the confluence of virtual and analog life and how both new and old structural boundaries, emergent caste-based divisions, and our shifting image-saturated material cultures shape meaning, or box it out in the overly codified and economically segregated landscapes of Southern California.

Andrew McGrath

## 0-595 Color Cohesion As Generic Entextualization In Direct-To-Consumer Television Ads For Pharmaceuticals

Talk (Virtual, View-on-Demand)

Society for Visual Anthropology

10:15 AM to 12:00 PM

This paper examines the general process of genre formation by looking at a striking trend in the Direct-to-Consumer television commercials produced for pharmaceutical companies. During the COVID-19 pandemic, ads proliferated in the pharmaceutical sector that deployed what I am calling color cohesion, or dense patterns of prominent colors that appear over and over throughout the 30- and 60-second spots. For example, in one frequently broadcast ad for a skin medication, composed of a series of scenes in which people are happily engaged in outdoor activities, the light blue of the advertised drug's labeling

dominates all but one of the more than 25 shots, appearing on sky, water, clothing, bicycle, bracelet, water bottle, captions, and more. Multimodal aspects of these ads are crucial to the communication, as non-diegetic background music and voiceover narration coincide with the complex visual imagery. Significantly, much of the narration is devoted to listing potential side-effects, as mandated by law, creating a dilemma for the advertiser: How to present this frightening information while still making the product seem attractive. I argue that the use of color cohesion provides a solution: By creating very tight cohesion that links seemingly un-related items within a shot, and seemingly unrelated items across shots to each other, the ad engages the viewer in an attempt to construct coherence among the diverse-but-linked visual images, thereby distracting them from the content of the side-effect warnings. The power of this effect can be perceived when such televisual commercials are heard-but-not-seen: accessed in this way the ads can be mystifying as to why a company would choose to represent their product in such a way. The findings are generalized as an example of an emergent genre, as many (if not most) drugs came to adopt this color cohesion device in their televised commercials, and pharmaceutical ads dominate many sectors of the broadcast day.

Daniel Lefkowitz

## 0-600 The Price To Pay For Heritage Protection? Unintended Consequences Of Heritage Law In Guatemala

Talk (Virtual, View-on-Demand)

Association for the Anthropology of Policy

10:15 AM to 12:00 PM

Awareness of heritage protection in Guatemala emerged in the nineteenth century when the nation gained independence from Spain. The government turned heritage into a politicized instrument to solidify the national identity and started passing laws to preserve it. Despite the benefits related to building a heritage protection framework, heritage laws have also carried unintended consequences, producing a landscape of social tension and cultural unsettlement.

The study of the heritage laws through the lenses of Critical Discourse Analysis enlightens the creation of exclusion, injustice, and power relations through language. The results indicate that national heritage is strictly regulated through an Authorized Heritage Discourse (AHD). AHD is the official narrative wielded by the State to constitute, present, and control the heritage of the country. This narrative is founded on a Eurocentric approach to the ontology of heritage and the deontology of heritage law, and it is designed to meet nationalist agendas.

Ontologically, AHD defines the national heritage construct in materialist and essentialist terms, which prevents the appreciation of heritage practices outside of the preformed heritage categories. Deontologically, the Guatemalan AHD is built upon Western parameters due to the lingering colonial thinking in the political spheres of the country. This is manifested in the adoption of “institutional scientism” and conservationism postulates.

State-led institutional scientism creates a relationship of alterity between “experts” and “others.” Since “others” have a restricted role in the macro- and micro-management of their own heritage, laws disempower local communities and strip them of the control over their cultural resources. This mindset follows paternalistic and colonialist ideologies and the scientific precept by which the experts’ interests override the rights of the descendant community. Similarly, conservationism pursues heritage preservation by crystalizing its cultural significance in time and paralyzing any natural or (unauthorized) anthropogenic transformations. The consequences are heritage de-humanization and “mummification,”

as well as emotional and physical detachment of society from heritage. Furthermore, conservationism is closely tied to the adoption of cultural heritage nationalism that aims for retaining heritage within the national borders and having unshared control over heritage narratives. The endorsement of heritage nationalism attests that the deontological approach is based on a Eurocentric value-system anchored in the principles of sovereignty, centralization, and private property. This ideological structure delegitimizes indigenous values, interests, and worldviews.

In conclusion, the laws of Guatemala manufacture a national identity that does not recognize or integrate the vast ethnic diversity of Guatemala. In fact, the heritage system seems to target the most vulnerable sector in the country, the indigenous community. The discordance between the ethical codes of the State and “others,” and the exclusive legitimation of experts’ values, disempower local communities, perpetuate colonial stereotypes, guilt indigenous peoples for carrying on with their traditional lifestyles, and criminalize non-State-approved, although traditional, experiences. Ultimately, the heritage laws of Guatemala are another instrument brandished for aggrandizing the social gaps based on class, race, and ethnicity.

Irene Martí Gil

### [0-605 Iranian Zoroastrians, National Discourse, And The Dilemma Of Cultural Ownership](#) Talk (Virtual, View-on-Demand)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

In this presentation, I argue that the modern notion of Iranian culture as employed in the public discourses of Iranian Zoroastrians allows them to tackle the dilemma of Shi'i dominated Iranianness without provoking Shi'i authorities. I will share an analysis of speech acts documented in Zoroastrian ritual spaces, addressed by mobeds (priests) to the community. The detailed ethnographic data illustrate how Zoroastrians, who consider themselves the authentic Iranians, invoke and enact ties to Zoroaster's teachings and Iranian heroes to construct ritual performances of origin, superiority, and distinction. By addressing the history of the Arab conquest of Persia, they moreover challenge the Iranian Shi'i hegemonic norms of Iranian culture that have become the de facto representative of Iranianness. I argue that the Zoroastrian configuration of Iranian culture encodes and evokes pre-Islamic historical tropes and modern nationalist sentiments, constantly maneuvering around national, religious, and ethnic categories to carve out a space for their superior oppositional identity. For them, Iranian culture has become a system for arranging the past, depending upon specific assumptions, narratives, and voices that continue to have powerful platforms in Iranian nationalist imagination.

Navid Fozi

### [0-610 Everyday Politics Of Whiteness Among Iranians In The U.S. South](#) Talk (Virtual, View-on-Demand)

Society for the Anthropology of North America

10:15 AM to 12:00 PM

In this paper, I develop an argument about how Iranian-Americans conceive of race in ways that differ from the dominant ways of navigating U.S. racialization while underscoring conceptions of race that are inescapable across the social domain. At the same time, however, they offer understandings of race that diverged from the phenotypic dimensions of race that are predominant in U.S. racialization. Drawing on

an ethnographic analysis of how Iranian Americans racialize their fellow Muslims, for instance, I explore how they perform racialization based on ethnohistorical and communal imagining rather than their shared Middle Eastern phenotypes. Iranian Americans conceptions of race shape and are shaped by terminologies that extract meaning from their communal memories beyond the U.S. context. By investigating the alternative strategies Iranians develop to negotiate their racial identity I provide a different and critical perspective on the racial politics that have shaped the lives of Middle Eastern immigrant communities in the U.S., which have failed to identify them exclusively 'white' or 'non-white' but have convinced them that they are indeed Other. Iranian Americans' plain description of race as a belief that culturally binds a group of people together complicates the way anthropologists commonly think about how people from Middle Eastern backgrounds encounter U.S. racialization. I demonstrate that race and religion are conflated in a way that demonstrates the ways that Shi'ism might be understood as a religion, surely, but also a historical ethnicity or culturally-shaped racial group.

Erfan Saidi Moqadam

### [0-645 An Overview Of Vitrophyre Use In North Central Idaho: 12,000 Years Of Rock Knockin' On The Lochsa](#)

Talk (Virtual, View-on-Demand)

Society for Anthropological Sciences

10:15 AM to 12:00 PM

Archaeological investigations in the 1990s defined the Clearwater River region of the southern Columbia Plateau as a unique cultural and archaeological entity, though it remains poorly understood. The Nez Perce have occupied this portion of north central Idaho since time immemorial. Excavations throughout ancestral Nez Perce country have revealed vitrophyre in at least 19 key sites dating back 12,000 years. Vitrophyre is a natural igneous glass, formed of pyroclastic flow deposits containing large-grain phenocrysts of ash and pumice. Much like obsidian, vitrophyre creates sharp cutting edges for tool production and retains a chemical signature that can be traced to a geographical point of origin. A combination of geochemical analysis, lithic analysis, and experimentation have provided an overview of this understudied resource and its uses. By comparing two known vitrophyre sources with the archaeological samples through an ecological foraging model, vitrophyre use reflects both embedded procurement strategies and territorial restrictions of different groups since the initial occupation of the Clearwater River region. The results of the analysis, in tandem with ethnographic data, suggest a strong connection of the inhabitants of the Clearwater River region with Salish groups of the Bitterroot and Plains regions to the east.

Jordan Thompson

### [0-650 Energy Democracy And The Social Acceptability Of Large Wind Energy Projects](#)

Talk (Virtual, View-on-Demand)

Association for the Anthropology of Policy

10:15 AM to 12:00 PM

The drive toward clean electricity relies for a substantial part on the growth of the wind energy sector. But onshore wind energy is controversial due to its disruptive impact on rural communities to the point that new developments can face a considerable level of opposition; the ever growing size of wind

turbines makes them unwelcome technical artefacts far from the original image of well-integrated eco-friendly small-scale wind turbines.

Wind energy initially generally viewed in a favourable way by local communities once implemented can generate resentment; actually they can now be presented as a political symbol of environmental injustice linked to the rural exploitation of “unspoilt landscape” by urban dwellers externalising to the countryside the nuisances linked to electricity generation needed to sustain their lifestyle.

Our paper attempts to synthesise the factors which explain the differences in social acceptance of onshore wind farms, notably the ones linked to the level of participation of local communities. Are more inclusive processes or projects (e.g., cooperatives) than purely private developers led projects leading to better outcomes in terms of acceptability of wind farms? Or is the level of opposition to wind farms linked to a broader cultural and political context which would explain that whatever the efforts of wind developers, wind farm implementation will generate conflicts?

This paper is based on a comparative research with a review of case studies and the many existing reports on the siting of wind farms in different European countries; it helps to establish how decision paths determined by the national regulatory and policy context can generate or reduce oppositions to wind farms; the conflictual attitudes of local stakeholders go well beyond NIMBYism; local oppositions do not also represent simplistically an adhesion to an outdated aesthetic which would be clashing with the inexorable modernity represented by wind generators transforming rural spaces into renewable energy landscapes. Actually, they can also reflect a genuine interest in the conservation or recreation of man land traditions.

This paper concludes on the contrasted approaches in local participation to wind farm projects and the possibility of their transfer from one country to another.

Xavier Lemaire

## 0-640 Anthropology In Urban Design - Interdisciplinary Approaches To Sustainable Planning

Talk (Virtual, View-on-Demand)

National Association for the Practice of Anthropology

10:15 AM to 12:00 PM

Today, seventy percent of global carbon emissions are generated in cities, and recent UN reports stress an urgent need for integrated and collaborative planning approaches to curb emissions from urban activities. Impactful decisions are made in the early stages of urban planning, making this phase crucial to address in attempting to design more sustainable cities. While increasing attention is drawn to low-carbon construction, emissions from the personal transports that buildings will generate once in place are inadequately accounted for in contemporary planning practices. This paper draws on findings and experiences of anthropological research in a Swedish transdisciplinary project aimed at creating a digital, interactive tool for forecasting personal transport choices, and the environmental impact of these, in different scenarios of neighbourhood design. Ethnographic methods were used to inquire into prospective users' attitudes towards the tool and new and digitalised ways of working. In this paper, I consider how current work routines can constructively be unsettled to achieve more sustainable outcomes and accountability throughout urban design processes. I argue that anthropological methods and theory hold great potential for the development of practices that support sustainable urban planning, and that they can yield particularly useful results when applied in collaborative research

projects with a practical orientation. Taking its starting point in research located at the intersection of anthropology, digitalisation, urban design and sustainable mobility, this paper will also deepen the understanding of implications, challenges, and gains of interdisciplinary research in a more general sense.

Bim Kilje

### 1-020 Ethnographic Encounters With Settler Science

Oral Presentation Session (Virtual) Society for Cultural Anthropology

Anthropology and Environment Society

12:00 PM to 01:45 PM

Amidst a proliferation of critical engagements with science studies—including, but not limited to, Indigenous, feminist, postcolonial, and decolonial science studies— this panel considers the specificity of studying the role and practice of science in settler colonial societies. From the politics of biogas development in North Carolina and the haunting legacies of nutrients in Lake Erie, to the ways in which certain forms of evidence are mobilized to legitimize state governance of lands, papers in this panel explore how technoscientific institutions and the knowledge-practices that inform them play a crucial role in the making and maintenance of settler colonialism.

We ask: how do forms of knowledge that operate according to life/nonlife, subject/object, and human/nonhuman binaries give credence to ongoing forms of colonial dispossession and circumscribe other ways of knowing within a calculus made, defined, and wielded in service of settler power relations? How are projects of extraction and industrialization legitimized through settler modes of governance that make claims to know microbes, chemicals, bodies, and landscapes in certain ways? In what ways do techno-scientific institutions further settler colonial goals of erasure and eradication with widespread repercussions for bodies and landscapes? How can scientific practices and discourses serve "solution-oriented" endeavors that wittingly or unwittingly obscure deeper questions and histories of settler colonial operations? By ethnographically examining how concepts like justice, history, and invasion are mobilized alongside the production and circulation of scientific knowledge, this panel will address the complicated relations between scientific and settler logics and open possibilities for disrupting colonial power dynamics.

Darcey Evans, Lauren Harding, Douglas Clark, Gebhard Keny, Hannah Bradley, Rebecca Witter, Dana Powell, Danielle Melvin Koonce, ZoeTodd

### 1-075 Race And Confinement In The (Post-)Colony

Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

12:00 PM to 01:45 PM

Are Southern regimes of confinement predicated upon any of the same structures of racism as those of the North? The last two decades have witnessed ground-breaking historical work on the relationship between imperialism and confinement, as well as an increasing interest in drawing out the effects of colonialism on regimes of confinement and even on criminological knowledge itself, including appeals to build 'decolonial' and 'counter-colonial' carceral studies. Histories of punishment in the post-colonies

have shown that formal processes of decolonization did not dismantle the colonial architecture of confinement. On the contrary, a key insight from this work is that there are important historical continuities between colonialism, slavery, and contemporary architectures and practices of confinement. Intriguingly, contemporary studies of imprisonment in the colonies and post-colonies have tended to remain quiet on the subject of race. With the exception of Brazil, in fact, the ‘problem of race’ has either been neglected or entirely subsumed into the ‘problem of class,’ particularly in the Latin American and Caribbean prison literature. The neglect of race within studies of confinement in the South is particularly astonishing given the centrality of race and racial taxonomies in European colonial expansion and given the reverberations of colonialism in contemporary systems of crime control. To address this gap, this panel welcomes studies of the race, racism, and confinement in colonial and post-colonial settings, especially those in Latin America, Africa, and Asia. Papers can be anthropological, historical, or criminological, but they will closely interrogate the racial dynamics of confinement and punishment at their respective site. We particularly welcome studies that explore racism’s structural and cultural scaffolding and politics of (in)visibility, enabling us to move beyond statistical variables—as if racism was something that can be easily marked by an identifiable presence or absence—by unpacking its historically entrenched entanglements with criminal justice systems.

Caroline Parker, Reynaldo Ortíz-Minaya, Alberto Ortíz-Díaz, Helena Hansen, Julienne Weegels

### 1-115 Unsettling Anthropology: Disrupting Our Field’s Taboos To Help Humanity Thrive Roundtable / Town Hall (Virtual)

National Association for the Practice of Anthropology

12:00 PM to 01:45 PM

Most anthropologists enter the field to satisfy curiosity and make the world a better place. At the 82nd Annual Meeting of the Society for Applied Anthropology, many colleagues expressed angst over our field not creating enough impact on the world’s numerous pressing issues for the future of humanity and the health of our planet. As participant-observers in our own field, we can examine the narratives we tell ourselves about what’s possible and what’s appropriate in our discipline and scope of practice. By exploring anthropology’s “blind spots,” we can begin to see what’s missing, the presence of which would make all the difference in being a force for positive change.

In this roundtable of practitioners, we will: 1) explore several examples of where anthropologists dare not tread due to our own biases as a discipline and discuss fears that stop anthropologists from exerting more influence in the world; and 2) rather than focus primarily on “what is”, “has been”, or what is the likely trajectory, we argue for creating an informed and contextualized approach centered on what makes humans thrive and how humanity can evolve more consciously.

Taboos often arise from, reinforce and create our personal and professional fears. Some taboos relate to losing our prized objectivity, for example: “going native”; admitting our own subjective inner experience; engaging in “arm-chair” anthropology with the rise of digital communities and the internet; taking a stand on issues that reveal our own values and biases; serving military and defense clients even when the goal is improving diversity, inclusion and equity; and addressing power dynamics and sexual harassment in our own ranks.

The field writ large is biased against anthropological practice and entrepreneurship in favor of the academy, and the academy carries greater weight for defining what constitutes good anthropology. This

gatekeeping restrains new fields of inquiry, allowing gatekeepers to remain in their own comfort zones academically and in practice. As a result, generational divides on nuanced subfields like virtual world ethnography can leave younger anthropologists frustrated and disconnected from the discipline.

Fears that constrain anthropologists can include: taking risks, being wrong, looking bad, being judged, being accused of subjectivity, running afoul of our academic and employment gatekeepers, and being ostracized by other disciplines and our own. We fear not being anthropologists if we do not publish or look academic enough. We often have difficulties explaining to the public what we do. We need a Public Outreach Anthropology as well as public relations for anthropologists. Having a more public-facing approach to anthropology would validate the perceived and real usefulness of our field. However, we often seem risk-averse when it comes to articulating the complex relationships between science and human values. The science of anthropology is not value-free, nor should it be.

The impetus for disrupting the taboos and fears within our field stems from our fervent belief that even the fundamentals of anthropology can have far-reaching and profound positive implications when applied to myriad contexts outside of academia.

The world is in need of the empathy and expertise that anthropologists can bring to important conversations about the future of humanity and the health of our planet, if we become more willing to examine ourselves and take risks.

Jacqueline Ambrow, MA, CHt, Margie Serrato, PhD, Elizabeth Wood, MS, Nichole Bresee, Michael Kilman, MS, Aaron Miller, PhD

## 1-120 Unsettling Corporeal Endings: Gaps And Possibilities In The Legal, Medical, And Social Realms Of Pre

Oral Presentation Session (Virtual)

Society for Medical Anthropology

12:00 PM to 01:45 PM

In recent years, we have witnessed shifting legalities and policies around abortion, enabling the liberalization of abortion in countries such as Ireland and Argentina, while restricting rights and access to abortion services in countries such as Poland and the US (Andaya and Mishtal 2017). Meanwhile, emerging medical and genetic technologies expand the scope of fetal testing. The resultant decisions are laid on to expecting couples faced with a diagnosis of fetal abnormality in places where selective abortion is construed as not only legal and legitimate but also the sine qua non of responsible parenthood (Gammeltoft 2018; Heinsen 2018). In tandem with these transformations, new norms for care for women and dead and dying fetuses during involuntary or voluntary pregnancy loss have gained ground in various advanced liberal states such as Canada, the UK and Denmark, shifting the terrain from one of cultural silence and “unspeakable losses” (Layne 2003) to one of “tissue viewing” (Hahn and Becker 2020), “grievability” (Miller 2016) or what Canadian anthropologist Lisa M. Mitchell has dubbed as “the staging of visibility of fetal remains” (Mitchell 2016). This materiality of loss brings attention to the conflicting emotional, bureaucratic, and social aspects of reproductive endings. Shifts such as these, as well as a (post) pandemic arena of health and social care, show that political and ethical controversies over women’s reproduction, fetal personhood and responsible parenthood continue to be highly important issues for anthropological scrutiny. This panel will explore the possible empirical and analytical linkages of ethnographic studies of abortion, termination for medical reasons and involuntary pregnancy loss discussing how cracks, gaps, and possibilities (of care, of advocacy, of legislative changes, of resistance and more) become visible in transitional legal and health care contexts.



We invite researchers within medical and legal anthropology, sociology and STS doing ethnographic work on abortion and pregnancy loss around the globe to submit papers that engage the legal, biomedical and/or mundane and everyday aspects of corporeal endings, exploring questions such as; how do persons, families, health staff and/or legal and state officials navigate legislations, health care systems and social and intimate domains? How do they attempt coming to terms with, settle and legitimize decisions, needs and desires when faced with reproductive disruptions? How do different cultural, political, social, and structural conditions constraint and shape such cracks, gaps, and possibilities? We especially welcome submission by early career scholars and encourage inclusive, anti-racist and global participation.

Tara Pollak, Laura Louise Heinsen, Veronika Siegl, Aimee Middlemiss, Zoe Tongue, Julia Böcker, Janet Perkins

### 1-130 Unsettling Language Ideology And Practices: Towards A Critical Decolonizing Perspective In Education

Roundtable / Town Hall (Virtual)

Council on Anthropology and Education

12:00 PM to 01:45 PM

In U.S.-based language education research and beyond, there is a longstanding history of challenging deficit views of linguistic and cultural practices associated with gender, racialized, and socioeconomically marginalized populations. This line of work has revealed both the theoretical and pedagogical inadequacy of monolingual and monocultural ideologies and instructional practices in diverse educational contexts (García, 2019). Yet, dominant institutional ideologies and pedagogical practices are still deeply impacted by White supremacy and native speakerism (Pennycook, 2022; Rosa & Flores, 2021) which both delegitimize a diversity of linguistic and cultural practices in education. By putting 'language ideology' (Schieffelin, Woolard, & Kroskrity, 1998; Watson-Gegeo, 2004) at the center, this engaged session brings together ethnographic papers examining the intimate entanglement of linguistic practices, ideologies, identity, and sociocultural construct of gender, race, and class. Collectively, this session offers an insight on critical and decolonizing approaches to unsettle inequities and promote liberatory education. Smith's paper deconstructs the endangerment status of Black American teachers to critically inspect the intersections of affect, identity, and lived experience in comparison to educational recruitment and retention policies. The metaphoric references of such intersectional narratives untangle the push and pull factors that encouraged the migration of Black American teachers. Lai's paper applies a multimodal discourse analysis to examine the ideological tension in competing discourses of how to construct disciplinary expertise between foreign-born female instructors of color and U.S. undergraduate STEM students. This tension can be resolved through student collective laughter which reveals undergraduates' complex ideologies about sciences grounded in gender, race, and dominant versus minoritized identity. Schwedhelm's paper foregrounds the intersections between critical, embodied pedagogies and language reclamation, asking how a critical embodied pedagogy can foster language reclamation by empowering future language teachers in Oaxaca, Mexico question hegemonic ideologies actively (re)create spaces for indigenous languages and cultures within and beyond the university and educational spaces. Quillien's paper encapsulates trickery (an Indigenous approach to the joyful nature of teaching and learning) as a point of view to offer an exposé about

personal motives on Bàsà language reclamation. This mise-en-scene arranges the translation of intergenerational encounters to unravel African indigeneity woven within layers of cultural and linguistic identities. Musaifer's paper draws on anti-racist and anti-colonial feminist traditions to examine education reform policies and gendered pedagogical practices. The braiding of historical and structural analyses with Muslim girls' lived experiences illuminates the malleability of social categories (religion, ethnicity, race, gender, and class) whose constructions are contingent on particular times, places, and encounters. In line with the conference theme of 'Unsettling Landscapes', we argue how critical and decolonizing approaches can serve as critical resources and tools to transform hegemonic language ideologies and normative pedagogical practices in educational spaces, to create inclusive environments where the historically marginalized are recognized as sources of strength.

Yi-Ju Lai, Veronica Quillien, Maria Schwedhelm, Sara Musaifer, Tiffany Smith

### 1-155 Water's Infrastructural Power: Opening Up Policy Landscapes

Oral Presentation Session (Virtual)

Association for the Anthropology of Policy

12:00 PM to 01:45 PM

Glaciers, rivers, lakes, watersheds, oceans – water bodies each with their own elemental impulses – are “topographic agents” (Kane 2022) addressed by policy, law, and engineering; shaped by plural legal cultures and diverse modes of being and becoming. Water bodies can be maimed but their liveliness can only be partially controlled (as hydrological manifestations of climate change have proven). As technical output circulates globally, make-to-fit policies attempt to corral diverse habitats and aqueous milieus. We propose to think of the interstices of policy-making processes, and of that which occurs ‘in the meantime’. This requires tracing how the changing materiality of water (understood both socially and physically), and particularly in the face of climate change, impacts the modes of governance, the terms of contestation, frames of reference, and the discursive practices and social imaginaries mobilized. Water may unsettle policies before they have been implemented, reshape a partially intervened-in landscape, or open up new spaces of settlement. Our ethnographic explorations search for openings, invite refusals, seek alternatives, ideas old and new, (im)possible and impulsive, that emerge from the water's edge.

Elana Zilberg, Sofía Lana, Stephanie Kane, Eli Elinoff, Kathleen Sullivan, Leticia Saldi, Laura Salazar, Margaret Dorsey

### 1-165 Where Is The Love?: Political Economy, Affect, And Self-Regard In Caribbeanist Anthropology

Oral Presentation Session (Virtual)

Society for Latin American and Caribbean Anthropology

12:00 PM to 01:45 PM

Within Caribbeanist anthropology there has been a longstanding avoidance of the affective realm. In part, this may be tied to the field's deep and enduring anchor in political economy, given that anthropological research in the region emerged in relation to movements toward political self-determination. Where emotions, feelings, or affect have emerged they have tended to fall into the frames of violence, anger and rage; affective absences are often framed as survival mechanisms, traditions of emotional self-restraint, toughness, duty, and responsibility. Love, tenderness, and desire,

indeed feelings in and of themselves are seldom explored. Of course, political economy does not have to evade love, intimacy, and interiority, and recently there has been a turn within Caribbeanist anthropological research toward affect, particularly (but not exclusively) within interrogations of queerness throughout the region. In some cases, “love” is being articulated as a form of self-regard, something that is positioned differently from the frame of the social that for so long has determined Caribbeanist ethnography. In this panel, we are interested in how this new sense of interiority articulates with something that sounds like eros – shared and intimate and not reducible to sex, but a journey into feeling that suggests both an “attachment to the world” but also a deeply personal pleasure that is decidedly not about kin and community. We search for love across the region, and for what it can tell us about the histories and politics of place and time.

CARLA FREEMAN, Deborah Thomas, Lyndon Gill, Vanessa Agard-Jones, Ana Maurine Lara, Jafari Allen

### 0-545 Narrativizing The Self: How Do The Migrant Experiences Matter For Social Inclusion?

Talk (Virtual, View-on-Demand)

General Anthropology Division

02:00 PM to 03:45 PM

Authors:

Doga Atalay

Professor Umut Korkut

Our article evaluates how narratives and social intimacies built around shared interests and experiences emerge using primary data collected in a European funded research project between 2018 and 2019 in 7 European countries. We concentrate on informality and cross-communal relationships that appear between the newcomer and their hosts as individuals seek out interest similarities with each other. Hereby, our contribution to migration studies and particularly to social inclusion research is as follows. The existing research underlines the importance of interactions between migrants and the host society. However, it does not reflect on first the essence and the forms of such interactions and second how people interact. Instead, our proposal is as follows. The primary encounter between migrants as newcomers and wider society as their host takes place through their expressing their self-narratives to each other in everyday situations. Along with their verbal component, self-narratives can also relate to how we carry and present ourselves to wider society in our places of living with our clothing, food, and entertainment. Inevitably, our presence in parochial places (Hunter 1985) where like-minded people gather, leads to a certain form of interaction with the others that generate intimacies. People see us and we see them. Tensions can happen but they should not be taken as a risk to people in every circumstance. We argue that insomuch as people can foster common interest alignments that originate from not only sharing experiences but also recognising having joint problems in their shared spaces, their interactions with each other would pave the way towards more inclusive societies. Social intimacies would ensue. This goes beyond arguing whether or when someone is integrated or not, but states that once people reflect on their commonalities with each other regardless of their backgrounds, and narrate themselves to each other amidst such commonalities, they build joint narratives and

belongingness to each other. This is how joint narratives formed by shared interests and experiences come about while the self interacts with the other socially and inclusively. There onwards, we can follow how social interactions and conviviality evolve mutually.

Doga Atalay

### 0-550 Unsettling "Globalization"

Talk (Virtual, View-on-Demand)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Sedimented orientations to the concept of globalization today still often rest on a technocratic triumphalism – ‘time-space compression’ made possible by emerging technologies, ‘flows’ of various kinds transforming ‘-scapes’ they transit and shape, capital straining toward unfettered freedom stalking new markets and shaping governance possibilities, the movement of humanity facilitated by infrastructure, and cities that serve as pulsating nodes of a global order. Not only does this triumphalist vision exclude vast swathes of the globe, it draws on a set of ideologies and ontologies from the West to represent global pasts, presents, and futures to all. In it there is little room for cultures and ontologies that depart from the normatively unmarked except to act as examples of failure: anachronistic social regimes that must be overcome to enable further infiltration of capital and capitalism. These exclusions and focuses are not just coincidental, but mutually constituting; they persist despite what may be long-lived shifts initiated by the global pandemic. Attentive to two topics often situated within globalization imaginaries – mobility discourses and sport ideologies – this paper asks: How might we unsettle globalization frames? What might we gain from shifting the lenses so often used in power centers of the Western world? And what might transnational ethnography offer to enable that shift?

Indigenous frameworks, articulations, and everyday practice across the transnational Pacific challenge ideologies of global mobility, showing how globalization as an imaginary not only obscures but erases. Ethnographic work with Oceanic communities sheds light on movement as co-constituted practice where personal and community agency not only meet, shape, and are shaped by structural possibilities and pathways; moreover, it has shown the ways in which it is driven by concerns and sensibilities not wholly governed or captured by these structures. Indigenous ontologies are important to charting Oceanic mobility: they shape conceptions of one’s place in the world, relationships, and responsibilities; their specific expressions are tied to place and space. What globalization discourses explicitly or implicitly purport to obliterate is actually key to our understanding. In the second example, attending to mythmaking and ‘global sport’ enables us to see more clearly how imaginaries not only inform reality but begin to bend it through people’s everyday choices. This system of ‘global sport’ is rather an aggregate vision of many specific distinct and overlapping sport pathways connecting what is sometimes called the Global South to the Global North, but also different localities to each other. In this context the global vision hides as much or more than it illuminates, and to understand how, why, and to what effect sport mobility takes place requires attending to local and contingent connections within and across established pathways. Rather than conceptualizing examples from the sport world as hyperlocal or grandiosely global in scope, we consider how attending to transnational connections as a methodological choice enhances understanding. Focusing on particular strands of what becomes obscured as “global movement”, reconsidering mobility discourses and sport ideologies helps us to understand better the dynamics of our time toward a different approach to our emerging futures.

Lisa Uperesa

### 0-555 Searching For Cultural Identity In Transnational Adoption

Talk (Virtual, View-on-Demand)

Association of Latina and Latino Anthropologists

02:00 PM to 03:45 PM

Thousands of children are adopted yearly in the United States from other countries. The families that adopt are seeking to create a family or adopt for altruistic reasons. Adopters are viewed as saving the adoptee from poverty, and blessing them with a new life. For the adoptee, gaining a new life means losing their culture and language.

Most of the adopters are Caucasian, and the adoptees are children of color. The children of white adopted parents will grow up under the umbrella of white privilege, but that protection shrinks as the children get older. Placing the child in a unique position of not being white, but not being able to identify with their culture of birth.

This presentation will focus on children adopted from Guatemala. Over 5000 children were adopted from Guatemala in 2007, before adoptions were shut down due to corruption. Most of those children were from impoverished Maya families that are still feeling the effects from the Civil War.

Most of the adoptive parents are not preparing their Guatemalan children to form a cultural and racial identity that will help them navigate a racist society. Some do not even acknowledge their own white privilege or the inequalities that allowed them to adopt from Guatemala.

Kristi Marrero

### 0-560 Serving 'Child's Best Interests'? Repatriating Child Migrants From South Africa To Zimbabwe

Talk (Virtual, View-on-Demand)

American Ethnological Society

02:00 PM to 03:45 PM

Zimbabwe's state, despite limited material resources and prolonged political instability, portrays itself as a distributive authority and service provider, as a 'carer-in-chief' (Holbraad 2021, 112) for its most vulnerable citizens. The paper investigates how state discourses and practices of welfare and protection are discussed and imagined in the everyday bureaucratic work of state agents. Focusing on cases involving the repatriation of undocumented children from South Africa to Zimbabwe, ethnographic materials are used to examine how social welfare officers interpret the global notion of 'the child's best interests' to assess and make decisions in terms of the migrant children's custody and maintenance. The study finds that the claim-making processes that are carried out in the name of 'the child's best interests' rework the boundaries of belonging to state and family.

The paper builds on calls made by the feminist anthropologists in the 1970s, as well as more recent anthropologists of kinship and state (e.g. McKinnon & Cannell 2013, Thelen & Alber 2014), to problematize the persistent distinction drawn between purportedly discrete domains of the state, the family, and the economy. To understand the affective dimensions of bureaucratic discussions around care for repatriated children, the paper argues that state, family and economy must be analysed in their paradoxical entanglements and mutual production. Zimbabwe's postcolonial state performs its duty as a distributive authority and invokes a moral imperative to protect its 'vulnerable' members. Drawing on ethnographic materials, court documents and social welfare reports, I show how state agents influence the (re)distribution of domestic care resources. I further tease out how Zimbabwe's informalized and precarious politico-economic environment, inflation and the lack of formal employment, shapes not only the state decisions of care but also the ways that individuals and families imagine the state and make claims towards it.

Saana Hansen

### [0-565 "He'S As White As Wonder Bread:" Latina Mormons On Interracial Marriage And Gendered Family Politics](#)

Talk (Virtual, View-on-Demand)

Association of Latina and Latino Anthropologists

02:00 PM to 03:45 PM

Intermarriage rates between Latinx and White individuals continue to increase, especially within the "Mormon Corridor," regions of the Western US that have high Mormon populations. Based on twenty-seven interviews with Latina immigrants in California, Nevada, Arizona and Utah, this paper broadens scholarly conversations about interracial marriage, immigration, and gendered family dynamics by utilizing Mormonism, an American-born globalized religion, as a case study. Findings indicate participants experience frequent instances of racialization and ethnocentrism with white American Mormons, especially mothers-in-law. These family tensions, exacerbated by Mormonism's rigid gender norms, increase Latinas' feelings of marginalization at church and at home. Participants affirmed that stereotypical assumptions from white Church members influence their preference to socialize within Spanish-speaking congregations. Findings further demonstrate that these pan-ethnic, faith-based spaces empower Latina members to assert their agency and autonomy from white extended family. Created space in Spanish congregations helps them resist assimilation pressures, preserve cultural practices with their children, and assert personal power both in and outside the U.S. Church body.

Brittany Romanello

### [0-570 Historical Memory: Research, Stories, And Identity](#)

Talk (Virtual, View-on-Demand)

Association of Latina and Latino Anthropologists

02:00 PM to 03:45 PM

This talk centers around the work that happened during and after the doctoral project that sparked the travels through historical memory. While the doctoral work was important and crucial to my career, it was the personal and familial stories that were unearthed that has impacted my personal connection to history, memory, migration, and, of course, research.

Researcher positionality is important in research. Further, many who undertake to research their own communities will write about the ways in which identity informs the work or allows for a certain sensibility. In this talk, I will share how my doctoral research took me to a site that opened up stories about a family member I did not know.

From 2014 through 2015, I embarked on a research project in the Western Highland of Guatemala. The research itself looked at bilingual and intercultural curriculum at a predominantly Indigenous institution. As a Guatemalan-American, this was my first time traveling to Guatemala without family members. As such, it allowed me to forge my own relationship to my parents' home country. But more than an exploration of identity, the site opened up stories I had never heard: stories about my father's aunt who had been murdered in 1980 in the Western Highlands of Guatemala for her political affiliations.

During my time, I was often asked whether my family was from the area. My father did have family in the area, and I would name his aunt. The name was often met with nervous looks or long stares. "I knew her" and "I knew of her" was what people often told me. Some would share stories or say, "you should talk to so and so." What began with small talk turned into an investigation for me about this leftist academic who was murdered in 1980, presumably for her political activism during the 1950s.

I uncovered that she was an educator and a political activist. The extent of her activism depends on whose story to believe. She was widowed and had no children. Her thesis, which I was able to locate, was published in 1965, titled, "Desarrollo histórico de la educación de la mujer y su situación actual" (The historical development of the education of women and their current situation). A feminist analysis on the education of women.

The stories that were shared with me were shared because people felt I should know about the woman I did not know. I met her once when I was 1, two years before her murder. My mother says she looked at me and asked my dad to leave me with her, saying, "I can make her into a strong woman."

Migration kept me from many of my family members, mainly the women on both sides of my family. I never met my father's aunt. My father never talks about his family in Guatemala. Stories reclaim histories. Unbeknownst to me, my dissertation work would reveal stories that even my family did not know.

Her story was never told to me through my family. There may have been whispers of a murdered aunt, but no one ever talked about her. This presentation talk will look at the intricate connections between my ethnographic doctoral research and the unraveling of stories about a murdered aunt.

Lydia Saravia

[0-615 A New Perspective On Outcomes Via Process Analysis](#)  
Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

02:00 PM to 03:45 PM

United Nations Girls Education Initiative claims that “Girls’ education is a fundamental human right, underpinning all other rights and an essential element of sustainable human development (UNGEI, 2002, p. 3).” Whereas there is broad consensus on this, different policies converge differently in terms of the strategies to meet that goal (Khurshid, 2016). In this paper, I focus on how the Department for International Development (DFID), the UK and the Government of Pakistan approach and present policies to support the enrollment of girl students, in relation to overarching political and social agendas which might not always align with each other. This can result in tensions and contradictions in implementation to meet the same goals.

This paper reveals the need to examine the nuanced and multilayered processes of not only policy implementation but also policy presentation. It shows the need to go beyond approaching policies merely in terms of outcomes and seeing it as a process that can be contradictory. Therefore, my research question is, “How does the approach and presentation of policies, to increase girls’ enrolment in schools, differ for the Government of Pakistan and the Department for International Development (DFID)?”

This is a meso-scale policy analysis that uses a political lens to analyze the aims, planning, regulation, and presentation of two institutional policies, with similar outcomes. It also analyses the role of stakeholders and its implications for them. It reveals policymaking as a contested and contradictory field where the presentation of policies can reveal competing agendas. I argue that the effectiveness and relevance of different policies need to be understood in terms of processes of collaboration between stakeholders to implement these policies, and not merely in relation to the outcomes. The premise being that such analyses open avenues for different discourses and subsequent alteration in mindsets.

Amber Noor Mustafa

### 0-620 Moral Distress And Fear For The Other: Pandemic Experiences Of Secondary Esol Teachers

Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

02:00 PM to 03:45 PM

Teaching is a relational endeavor imbued with deep ethical and moral dimensions as adults outside the family structure assume the responsibility of guiding students’ intellectual and emotional development. When COVID-19 forced schools to move instruction online, the nature of teacher-student relationships was fundamentally altered. Not only were routines upended, but our consciousness and ways of being in the world were, as well (Torres, 2022). The “sacredness of the people” necessary for belonging and community (Turner, 2012) disappeared as students and teachers projected digital headshots into a mosaic of tiny boxes on a screen—an impoverished approximation of togetherness.



In-depth interviews with eight secondary teachers of English for Speakers of Other Languages (ESOL) undertaken in the midst of the pandemic reveal how the abrupt transition to virtual teaching deeply impacted their moral sensibilities. 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 relations of trust and care. Their absence was deeply felt. Teachers could no longer care for their students with the connection and reciprocity that caring for another entails; they could only care about their students from afar (Noddings, 2013). This upended relational dynamic caused these teachers to experience “moral distress,” a deeply felt uneasiness when circumstances prevent one from pursuing the actions one feels are right (Jameton, 1984, 2013). In response to the alienation caused by virtual school (Chrisler, 2021), many students’ attendance in virtual classes became sporadic or stopped altogether, and they ignored teachers’ attempt to connect via electronic means. The hopes of intellectual and personal growth teachers once held for students gave way to fear that these young people would permanently disengage and jeopardize their futures in a credential-obsessed society (Collins, 2019). This “fear for the other” (Yan & Slattery, 2021) was born out teachers’ sense of obligation towards their students. It led to the less hopeful aspiration that students merely “survive” the disruptions of the pandemic long enough to come together in a learning community once more.

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David Saavedra

0-625 A Privileged Class: Wealth, Internationality, And Elite Education In Urban Nepal  
Talk (Virtual, View-on-Demand)

Council on Anthropology and Education

02:00 PM to 03:45 PM

The ideological nature of the global rise and spread of modern schooling has been an oft-debated topic in educational anthropology. In the case of Nepal, scholars have tended to locate the emergence of formal education with the foreign aid and planned development paradigm introduced by foreign actors in the 1950s. Drawing on the methods of historical anthropology of education, this paper moves beyond the 1950s paradigm by tracing the rise of elite, cosmopolitan education in urban Nepal from the early 20th century through the present day. This analysis is based on ethnographic research conducted at two elite schools— a ‘new elite’ international school and an ‘old elite’ boarding school. Furthermore, the paper draws a historical study of the educational thought of Jaya Prithvi Bahadur Singh, an overlooked early 20th century Nepali intellectual. In elucidating a new narrative of globalizing education in Nepal, the paper charts the emergence of a privileged class—a wealthy, formally educated, more ethnically diverse set of elites. By exploring the shift from a caste-based, Hindu cultural order to a globalized, cosmopolitan paradigm, the paper aims to shed light on the nature of the ‘faith’ in modern schooling, elite education, and categories of social-class.

Todd John Wallenius

### [0-630 Deconstructing Representations Of Blackness In Iranian School Textbooks: Rethinking Whiteness](#)

Talk (Virtual, View-on-Demand)

Middle East Section

02:00 PM to 03:45 PM

This paper analyzes various 2015/pre-2015 editions of geography, Persian, social studies, history, and provincial studies textbooks for their portrayals of Blackness, Whiteness, and slavery from an integrative/antiracist/poststructuralist perspective. I draw upon deconstruction and discourse analysis in examining how curricula authors represent Black people(s) and the history of slavery in Iran and across the world. I maintain that the historical memories of Black populations across the world are silenced in representations of us and them groups in Iranian curricula. Iranian curricula authors draw upon nationalist and anti-imperialist frameworks that end up celebrating Enlightened Whiteness and “White” people as the emancipators of Black slaves. They silence Black oppositional voices and their roles in the processes of nation-building across the globe. Blackness is constructed through a set of binary oppositions and hegemonic discourses that dehumanize Black identities in Iran, Africa, Asian, and the Americas and celebrate Whiteness as an universalized normative and Enlightened identity. School textbooks narrate Whiteness, Blackness, and slavery through an Eurocentric lens that focuses on Atlantic Slave Trade and ignores the rich history of Afro-Iranians in Iran and other parts of the world. In developing effective anti-oppressive and decolonizing subaltern forms of knowledge, Iranian curricula writers need to account for how they reproduce ethnocentric/nation-centric as well as Western hegemonic constructions of both Western and Subaltern marginalized peoples. A critique of how racialized and hegemonic images of non-White people are produced in this non-White-Euro-Western school textbooks/curricular materials is a necessary first step to promote anti-hegemonic knowledge about the self and various forms of otherness.

Amir Mirfakhraie

### [0-635 Reconciling State Interventions On Indigenous Children In Canada: Temporalities Of Responsibility](#)

Talk (Virtual, View-on-Demand)

American Ethnological Society

02:00 PM to 03:45 PM

In the summer of 2021, news concerning findings of more than 1000 unmarked graves in the surroundings of four former Indian Residential Schools raised public reactions of shock, anger, and sorrow in Canada. These included public displays of mourning and commemoration as well as calls for accountability of the state and the churches responsible for their operation. This paper examines articulations of state responsibility for intergenerational injustice and continuity of colonial legacies in childcare regimes in two recent, closely intertwined public discussions concerning past and ongoing state interventions on Indigenous children and families.

Responses of the Canadian government to the grave discoveries have emphasized responsibility of the state for the losses and suffering caused to Indigenous families and communities through the residential school system, and the government's commitment to reconciliation and to supporting communities touched by the findings. During the very same summer, however, the government was also involved in a court battle concerning more recent institutional mistreatment of Indigenous children. In 2019, the Canadian Human Rights Tribunal had found the government liable to financially compensate First Nation children removed from their homes due to discriminatory funding of child welfare services on reserves. This debate over Canada's liability for disproportionate out-of-home placements of First Nation children through underfunding of preventive child welfare services had continued since 2007 when two First Nation organizations filed a human rights complaint for systemic discrimination of First Nation children in the system. During the months following the grave findings, the government received harsh public criticism for not dropping its appeal on the compensation order. In their comments on the grave findings, several Indigenous leaders, activists and former foster children brought up their frustration for the failure of the state to address the ongoing overrepresentation of Indigenous children in child welfare. This situation has been described both as a continuity of residential schools in separating Indigenous children from their families, and, on the other hand, as failure of the state to fulfil its obligations stemming from that history to advance best interests of Indigenous families and children.

This paper argues that both the grave findings and the debate over the Human Rights Tribunal order unsettle the temporal discourse of closing the past behind typical to politics of apology and reconciliation by highlighting enduring legacies and continuities of past colonial policies in the present. It focuses particularly on temporalities of responsibility for what could be called intergenerational, systemic injustices: how temporal boundaries of these two cases are (re)defined in public discussion that followed the grave findings and how these outline responsibility of the present state actors. This discussion is based on analysis of media content concerning the residential school grave discoveries and the Human Rights Tribunal case on First Nations child welfare during the time period from May 2021 until the end of the same year.

Hanna Rask

0-655 "Settling" As Somatic Experience: Landscapes Of Unsettled Pandemic Bodies  
Talk (Virtual, View-on-Demand)

Anthropology of Consciousness

02:00 PM to 03:45 PM

At the intersections of ethnography, somatic theory, and therapeutic pedagogies, this paper explores the deployment of the human nervous system, particularly the recent discovery and popularity of polyvagal theory, as a mode of “settling” and engaging the “unsettling” of the bodily being of college students, yoga practitioners, and other cultural participants of somatic experiencing modalities. Based on trainings and fieldwork spanning the last 4 years, the situatedness of the ethnographer and reflexive positionality is also central to the exploration of “settling” and “unsettling” in the ethnographic realm of the soma.

Mitra Emad

### [1-170 "Obeah, Violence, Justice!"](#)

Conversation or Debate (Virtual)

Society for Latin American and Caribbean Anthropology

02:15 PM to 04:00 PM

In *EXPERIMENTS WITH POWER* (University of Chicago Press, 2020), J. Brent Crosson has argued that Obeah is often associated with harm to help purify religion of its own entanglements with violence and politics. He "rethinks" the contemporary focus on virtue ethics in the field of the anthropology of religion by engaging with his interlocutors' practices of an ethics of balance, of contemplating not only whether Obeah is good, but also what it is good for. This "Conversation and Debate" explores the ethics of balance and ways Trinidadians use spiritual work to negotiate agonistic and amicable intimacies between different ethno-racial and religious groups.

Stephen Glazier, Brent Crosson, Maarit Forde, David Eller, Eugenia O' Neal, Stephen D. Glazier, Kenneth Bilby, Nicole Castor

### [1-180 \(Trying To Find The\) Innovative Edge In The Unsettled Landscape Of The Anthropology Of Higher Ed.](#)

Roundtable / Town Hall (Virtual)

Council on Anthropology and Education

02:15 PM to 04:00 PM

This round table seeks to capture the current edge in the anthropology of higher education research, taking into account the immense transformation and unsettling of postsecondary structure, culture, practices, and expectations in recent years. Responses to COVID-19 have reconfigured postsecondary institutions in myriad and layered ways: typical structures were lost, certain norms were laid to rest while new emerged, and boundaries between institutions and people were blurred. During all this, universities have confronted efforts of censorship (e.g., the passage of anti- Critical Race Theory laws in thirty-six states), contended with novel neoliberal and market forces (e.g., Responsibility Centered Management, a budgeting model designed to offset the loss of public funding of higher education), and grappled with movements of anti-racism and social justice (e.g., the Black Lives Matter, Stop Asian Hate, and We Say Gay movements). As anthropologists, our research has captured the evolving ontological, epistemological, and axiological shifts in and of higher education while simultaneously being unsettled by the same forces. Understanding the current state of the field requires ethnographically depicting the agitated state of higher education while taking into account how our research processes have also been disquieted. Making sense of topics like the managerial encroachment on academic freedom, the lived experiences of virtual learning spaces, and the positionalities of professors and students of color

illuminates the very human element of constructing, perpetuating, and disrupting the distressed tapestry of postsecondary education. To capture these unsettled realities, Wes Shumar explores the contradictions of student-centered learning in a Responsibility Centered Management (RCM) context. RCM has been blamed for the promotion of market logic and competition among colleges and departments, thwarting cross-disciplinary educational efforts and the reinforcement of the “silo” mentality. Carol Brandt describes the culture of design studios in graduate education where new knowledge is critically examined, offering countervailing possibilities in the contemporary neoliberal university. Looking closer at individuals’ experiences within these structural realities, MinSoo Kim-Bossard and Pauli Badenhorst’s duoethnography draws on the work of Stuart Hall to illustrate both the ambiguity and necessity of racial positionality for teacher education. Jessica Sierk shows how undergraduate students in college-level sex education courses make sense of course content anthropologically by creating Instagram carousels and podcast episodes for their followers, who are predominantly their fellow students. Zhuoer Li shares findings from a study examining how Black international students and Chinese domestic students attending universities in eastern China relate to one another and how soccer and intergroup dialogue can address issues of racism, anti-blackness, and xenophobia. Jen Stacy presents the experiences of undergraduate student-parents in virtual classes at a Hispanic Serving Institution and contemplates the tensions of identity, equity, and surveillance that emerged. Corinne Kantor explores how undergraduates negotiate home and school through student-generated photo diaries. The resulting portrait, while multifarious and incomplete, provokes conversation that brings us to an innovative edge where we embrace how unsettlement agitates transformation.

Jen Stacy, Jessica Sierk, MinSoo Kim-Bossard, Pauli Badenhorst, Wes Shumar, Carol Brandt, Zhuoer Li, Corinne Kantor

### 1-215 Justice, Rights, And Liminal Legalities Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

02:15 PM to 04:00 PM

Abbreviated Abstracts:

Paper 1: Soul Quest Church of Mother Earth—a domestic non-profit corporation based in Orlando Florida—self identifies as a neo-shamanic Christian syncretic religion whose central sacrament is an Amazonian plant medicine called ayahuasca. Ayahuasca, in the United States is an illegal schedule I controlled substance that contains N-dimethyltryptamine or DMT and is consumed by church members as a means of not only communing with the divine, but also as a way to heal a variety of psychosomatic conditions and illnesses.

Paper 2: In response to widespread skepticism about the ability of formal legal structures to achieve justice for women in Zanzibar, a women-run legal organization has developed an alternative mode for clients to negotiate child support. Based on one year of ethnographic observation within a Zanzibari women’s rights-oriented legal organization between 2017-2018 and relying on a few individual cases, I explore how lawyers and paralegals rely on the Swahili relational ethic of umoja as they engage in a process of conflict mediation between parents.

Paper 3: The paper examines how asylum seekers in Japan, whose applications for refugee recognition have been denied, manage to survive with a severely limited legal status as “provisionally released” unlawful residents. Through ethnographic interviews with asylum seekers who are detained by the Immigration Service Agency (ISA), those who are being provisionally released by ISA, and volunteer activists and supporters who help these asylum seekers make living and integrate into local communities, this paper argues that the very survival while being denied to secure the “right to have rights” (Hannah Arendt) is an act of resistance against the Japanese state, which has held onto an unusually strict interpretation of the “refugee” eligibility.

Paper 4: This paper directs analytic attention to carceral violence in Colombia, which continues to repress social mobilization and environmental defense for grassroots social leaders engaged in the struggle for territorial peace. Through archival, ethnographic, and participatory research in the northern territory of Montes de María, I examine the systematic incarceration of social leaders across a wide temporal frame to lay bare the continuities and contestations of carceral violence in the midst and aftermath war.

Jessica Ott, Tarryl Janik, Taku Suzuki, Angela Lederach

[1-245 Speculative Ethnography: Unsettling As A Fabulatory Art Of Anthropological Inquiry](#)  
Roundtable / Town Hall (Virtual) General Anthropology Division

Society for Cultural Anthropology

02:15 PM to 04:00 PM

This round-table discussion presents divergent practices embodying the emergent methodologies of speculative ethnography. We are responding to the call by Hortense Spillers (2015) to write and work in a state of emergency. Inhabiting unsettling landscapes of pandemic life, we are called to witness, respond, and stand in solidarity with justice and compassion in the midst of racialized wars ranging from the level of everyday microaggressions at predominantly/historically white institutions to inhumane deportations and separation of children and families at the U.S./Mexico border to extrajudicial executions, torture, and disappearance of black/brown/indigenous people to white nationalist “insurrections” and attacks on the U.S. Capitol, vice president, members of Congress, to the invasions of sovereign places by hegemonic white-nation states in the name of the global war on terror. Artists, poets, anthropologists, and activists gather at this roundtable to discuss multiple pathways to enter into the space of speculative ethnography: an experimental methodology that allows us to view human and non-human subjects through multiple and intersecting geographies, genres, discursive forms, eco-somatic poetics, transhuman technologies, and non-binary conceptual imaginaries to make sense of seemingly disparate and disconnected ontological and epistemological realities. Inspired by the works of black, indigenous, and transnational feminist writers - particularly Octavia Butler’s speculative fiction, Layli Long Soldier’s resurgent poetic forms, Theresa Hak Kyung Cha’s experimental art, and Sara Ahmed’s willful disruptions through the embodiments of feminist killjoys - we invite participation in our roundtable discussion to journey with us into speculative ways of knowing and ways of being that advances the work of decolonizing ethnographic methodologies (Harrison 1997) by creating innovative practices in the fabulatory art (McLean 2017) of anthropological inquiry.

Yamuna Sangarasivam, Elizabeth Chin, Abou Farman, May Joseph, Kristin Prevallet, Yamuna Sangarasivam

## 1-270 Un/Settling Objects Of Knowledge In The Biomedical Sciences

Roundtable / Town Hall (Virtual)

Society for Medical Anthropology

02:15 PM to 04:00 PM

Scientific work, and its translation into public life, involves the episodic disruption and erasure of established knowledge and routines. It also relies on shared imaginings of the societal purpose of such unsettling, including beliefs in notions of progress and the possibilities of yet-to-be-identified truths. In practice, this disruption pits ambiguous scientific discovery and its innovations against the necessary labor of settling uncertainties. This often time-intensive work may be required to adhere to the conventions of “good quality” research and demonstrate “value” to public funders and institutions. Thus, appreciation for the timeliness of scientific discovery also involves rekindling perceptions about the value and urgency of supplementing, altering or replacing “older” forms of knowledge. Of course, such calculations are complex and contested. For the biomedical sciences, the promised benefits of biomedicine remain a grounding and mobilizing force for the un/settling of accepted knowledge and practice, whether for disease discovery, pharmaceutical development or the growth of clinical paradigms. New objects of knowledge, then, do not emerge effortlessly out of scientific practice. Instead, they are made within conditions of uncertainty, possibility and transformation, and are realized through complex, integrated sociomaterial networks. Following Petryna, we see this un/settling practice as part of what she calls “horizoning work” (2017, 2018, 2022): work that is constituted by practical forms of research that attempt to bring an unknown or runaway future “into the present as an object of knowledge and intervention” (Petryna 2018:573). In this roundtable, we focus on the work involved in establishing new objects of knowledge in the biomedical sciences to understand how their emergence un/settles established practices and relations. We consider how particular forms and practices of legitimization and trust, within fluid infrastructures and sociomaterial relations, are entangled with the dynamics of such un/settling. We see the legitimization of new objects of knowledge as interwoven with notions and experiences of (dis)trust, which strive to engage various publics (e.g., patients, bureaucrats, activists, funders, professional and citizen scientists), where trust-building across these is both a performative capacity and a navigational aid for “horizoning.” We reflect on the positions and capacities for anthropologists to be entangled in these very disruptions, as they collaborate with biomedical scientists, become implicated in research questions and outcomes, and are asked to bridge gaps and illuminate ethical concerns between “science,” “patients” and “the public.” Further, we bring together diverse ethnographers who are working in field settings across the global North/South to discuss such topics as: anti-racist hopes for racialized genetics in US research laboratories; agricultural infrastructures, novel gene editing technologies, and portrayals of “human organ shortage”; issues of uncertainty, technical difference and international relevance during expert classifications of disease; and concepts of planetary health which emerge in conversation across biomedical researchers, institutions, NGOs, and inter-governmental agencies. Ultimately, this roundtable is concerned with the processes through which knowledge is un/settled and the way various publics engage with the shifting landscapes of science, medicine and health.

Rebecca Carlson, Libuše Hannah Vepřek, Henry Llewellyn, Ignacia Arteaga, Adriana Petryna, Duana Fullwiley, Cal Biruk, Randall Burson

### 1-300 What Notion Of Community Do Language Interpreters Respond To--Part I Oral Presentation Session (Virtual)

Society for Linguistic Anthropology

02:15 PM to 04:00 PM

Interpreters are expected to interpret for “the community.” The underlying assumption is that interpreters, based on the sole knowledge of a “community’s” language, will respond to “the community.” As anthropologists, we have over half a century in which we’ve known that the notion of community is mined terrain. But what is meant by “community” in language interpretation remains unclear.

In what ways and when do interpreters respond to the community? What is an interpreter’s community? Who defines it and how? Which community or communities? Who defines the community? Has the notion of community in language interpretation become an empty term used by institutions to disguise relationships that in fact do not respond to the community? Are interpreters serving others in final count? How? Why? To what extent does interpreter work stand in for larger systemic interfaces between individuals and the institutions they interact with? To what degree and when do interpreters respond to moral and ethical challenges to the community? What do interpreters and translators have in common or not in how they address “the community?”

Our roundtable aims to analyze the relationship between language interpreter and “community” through concrete cases derived from the field. We want to see if we can develop a language through which to identify what is at play in such interactions and what transformations might be called for if interpreters are to indeed respond to “the community.”

Michael Nathan, Lissie Wahl, Seth Hannah, Gabriela Stone, Sonya Rao, Aron Marie, Richard Senghas, Paula Seravia

### 1-305 Constitutional Morality In Contemporary India Roundtable / Town Hall (Virtual)

Association for Political and Legal Anthropology

04:30 PM to 06:15 PM

This roundtable interrogates a concept, “constitutional morality,” that has recently gained considerable salience in India. Constitutional morality is usually contrasted with the majoritarian and implicitly illiberal concept of a “public morality.” Unlike public morality, however, constitutional morality nowhere appears in the Indian Constitution—and yet it is now ascendant in jurisprudence, popular commentary, and political exchange. Our six commentators consider constitutional morality from three distinct but complementary perspectives. Two of us reframe the concept as a lens into post-colonial and settler-colonial politics in Meghalaya and Kashmir. Two of us trace constitutional morality to B.R. Ambedkar, asking what Ambedkar saw as the antinomy between it and popular sovereignty, and why his views on constitutional morality changed so rapidly and radically. And two of us use the Indian Supreme Court’s growing reliance on constitutional morality to explore the judiciary’s efforts at refashioning itself and Indian society writ large.

Deepa Das Acevedo, Leo Coleman, Mona Bhan, Francis Cody, Nandini Ramachandran, Krithika Ashok



## 1-325 Engaging K-12 And Community College Students In The Future Of Anthropology Roundtable / Town Hall (Virtual)

Society for Anthropology in Community Colleges

04:30 PM to 06:15 PM

Diversifying representation in anthropology requires engagement with Minority Serving Institutions, community colleges, and K-12 institutions to provide a pathway to professional engagement with diverse communities. Nationally, over 40% of all students in higher education currently attend a community college, with over 65% attending a community college at some point in their education (including as concurrent- or dual-enrolled students). Arising from the National Science Foundation's Strengthening Partnerships Between Disciplinary Societies and Community Colleges workshop series, attended by numerous AAA members, this session seeks to bring in voices of the students of anthropology - particularly those of historically marginalized populations - to better conceptualize the phenomenon of student engagement within undergraduate anthropology courses. By promoting communication between the AAA, community colleges, and the K-12 districts they serve, this session will create space for discussion, dissecting, and disseminating collaborative approaches to the pedagogy of anthropology in K-12 schools and community colleges. Such an understanding is vital to the future of the discipline of Anthropology, as students are the first link in the pipeline to professional anthropology practitioners.

This session solicits professors, instructors, and teachers of anthropology to bring in authentic student voices, be they attending virtually, via pre-recorded video, or written contributions, and to increase student engagement, retention, and progression through enculturation in anthropology. Discussants include six community college faculty, ranging in academic training and experience from the Master's to the postdoctoral level, and in experience from adjunct instructors to tenured professors. These discussants will incorporate student voices through virtual student attendance, pre-recorded student interviews (compiled as short clips), and/or student written contributions to further the discussion. Student voices will address the following:

- 1) How did you first become interested in anthropology? (or, Why did you take an anthropology course?)
- 2) How did your experience in your anthropology course change your perceptions of humanity?
- 3) How has your understanding of anthropology affected your interactions with your peers?
- 4) How can anthropologists better engage with your peers?
- 5) How do you anticipate using anthropology or anthropological concepts in your future career?

The panel will encourage additional contributions from the virtual audience, as well as co-create a constructive conversation for future collaboration. The diversity in presentation modalities aims to be intentionally inclusive of the diverse populations, promoting participant authenticity, accuracy of perceptions presented, and actionable insights into the intersection of K-12 schools, community colleges, and professional (academic) anthropologists.

Ian Ray, Isabel Scarborough, Jennifer Zovar, Johnathan Donahue, Carleen Sanchez, Rob Cooley

## 1-345 Landscapes Of Race

Oral Presentation Session (Virtual)

Society for Latin American and Caribbean Anthropology

04:30 PM to 06:15 PM

Abbreviated Abstracts:

Paper 1: This presentation investigates racialization processes among people who recognize some indigenous ancestry but otherwise do not claim Indigenous status in rural Piauí, northeastern Brazil. Specifically, I scrutinize the process of excluding indigeneity from local and family histories, and the persistence of indigeneity by how it materializes in racialized bodies.

Paper 2: This paper explores the role that scientific drawings and diagrams played in modern theories of the existence of an “Andean race” as a supposedly visible, material and biological fact. In late nineteenth and early twentieth century, European travelers and scientist struggled to racially classify South American phenotypes that with immensely diverse skin colors and features, remained elusive.

Paper 3: Dionne Brand once wrote, “Our inheritance in the Diaspora is to live in this inexplicable space.” Taking Brand's insights as inception, this paper interrogates the heuristic of (the) palimpsest as a way to rethink the unsettling of landscapes and as (a) method for creating ethnographies of such shifting, unsettled places.

Paper 4: In this paper, I explore how contemporary Global South migrations to Argentina figure in debates about Argentine nationhood. Migration discourses, policies, and practices are performances of nationhood; moments when members of a national community debate, enact and shape the very values, traditions, and memories that are meant to define them as a collective and distinctive community.

Matthew O'Malley, Camila Galan de Paula, Paloma Rodrigo Gonzales, Maria Barbero

[1-380 Roots, Rites, And Routes: Navigating The Category Of Ritual](#)

Oral Presentation Session (Virtual)

Society for the Anthropology Religion

04:30 PM to 06:15 PM

Ritual was foundational to the initial decades of anthropology as a discipline, from the works of Émile Durkheim to Claude Lévi-Strauss to Mary Douglas to Victor Turner. Debates over ritual theory shaped academic discourse and theoretical developments as scholars argued over what ritual was (Durkheim 1912, Radcliffe-Brown 1939); what meaning it held (Turner 1967); what purpose it served (Leach 1954, Douglas 1966); how to delineate it (Goody 1961); or simply how best to interpret and analyse it in the first place (Geertz 1973, Turner 1975, Tambiah 1979). In recent years, ritual has faded somewhat from the anthropological limelight. Nevertheless, ritual's seminal importance to the discipline leaves a legacy which is influential even for contemporary anthropological thought and theory. This panel re-visits the category of ritual, and examines the different ways in which ideologies of ritual are reflexively managed, manipulated, and/or disavowed.

What are the limits and affordances of ritual? How is ritual as a subject of analysis informed by existing anthropological proclivities, and how do these shape anthropological theory today? Whether as a culturally patterned system of performative acts (Tambiah 1979), tacit social contract (Rappaport 1999), or organized action about action (Stasch 2011), ritual transforms abstract cultural knowledge into perceivable reality via the process of dynamic figuration (Silverstein 2004). What is the relationship between structured styles of transformation and the valorization of spontaneous “self”-expression?

How can one seek moral alignment while rejecting ritual? How does one follow one’s divine calling? While some may accept the linguistic anthropological notion that the self is a dynamic, emergent construction (Ochs and Capps 1996, Collins 2004) and a product of joint ceremonial labor (Goffman 1967), nevertheless they may opt to attribute agency to divine language in lieu of claiming authorship (Keane 1997). Ritual as tacit social contract ensures not belief but acceptance—which is “not a private state, but a public act” (Rappaport 1999:120), and one that obliges participants to the public order regardless of their private states. Does the suspension of human agency suspend also the dilemma of authentication? How does liminality intertwine with ritual in producing social transformation?

Alice Yeh, Christine Lee, Jianbo Huang, Naomi Haynes, Sonja Dobroski, Alice Nagle, Mengyin Hu, Andre Joseph Theng

## 1-405 State Of The Field: Black Feminist Health Sciences Insights For Anthropological Thought And Praxis

Roundtable / Town Hall (Virtual)

Association for Feminist Anthropology

04:30 PM to 06:15 PM

Black feminist anthropologists in the U.S. and abroad have labored to center the lives of African Diasporic women within health science-related research and praxis for decades. Building on the ideals of Black Feminisms and Black Feminist Anthropology, to expand this work requires widening collaborative networks for intellectual growth, exchanging scholarly ideas, and increasing our research visibility for impact globally. This AFA “State of the Field” panel explores the debates and practices that bridge Anthropology and Black Feminist Health Science Studies (BFHSS) to expand these aims. BFHSS is an emerging field spearheaded by scholars Moya Bailey and Whitney Peoples since 2017. BFHSS calls attention to addressing health science research through a Black feminist lens that centers and widens health, medicine, and science to encompass Black women’s wellbeing, collaborative care practices, sites of struggle and resistance, and the systems of power that impact them. 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 within health science-related fields. We follow in the footsteps of Black feminist anthropologists such as Faye Harrison, Irma McClaurin, Leith Mullings, Dána-Ain Davis, and Ashanté M. Reese to expand Black feminist anthropological research on the African Diaspora and center the scholarship and lived experiences of Black feminist anthropologists in the academy and in public engagement. This roundtable makes such an anti-colonial, anti-racist anthropological turn by broadening the scope of the health sciences focused on Black life and addressing a range of sub-themes through an anthropological lens. 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: (1) What “Black Feminist Futures” can we co-create that center justice and equity to not only (re)shape a world built on liberation but also produce new health science and medical infrastructures toward

enduring social change? (2) How will Black feminist anthropologists sustain in theory, practice, policy, and social movements the futurity of health science ventures? (3) How can Black feminisms intervene beyond matters of social death, suffering, and abjection and instead center Black aliveness (Quashie 2020) and wellness? (4) How do Black feminist anthropologists stimulate and envision a global response to the state of Black crisis and Black feminisms within the health sciences and anthropology at large? This roundtable gathers Black feminist anthropologists and interdisciplinary scholars within health science-related fields whose research and expertise cut across the following realms: reproduction, sterilization, and family planning in Brazil; neurodegenerative diseases, race, and medicine; gynecology, the body and slavery; scientific and anthropological inquiry into diabetes, race, and risk; medicine, race and belonging in Albania; dermatological practices and racial differentiation; refugee, medicine, and race in Philadelphia; reproduction, race and state in Nigeria; gynecology, prejudice and Black queer life in Brazil.

Shanya Cordis, Nesselte Falu, Chelsey Carter, Chelsi Ohueri, Adeola Oni-Orisan, James Doucet-Battle, Michelle Munyikwa, Stacie McCormick

### 1-425 The Life And Afterlife Of Donkeys In The Ejiao Trade

Roundtable / Town Hall (Virtual)

Society for Cultural Anthropology

04:30 PM to 06:15 PM

The panel explores the effects of the legal and illegal trade of millions of donkeys to China and their use in the preparation of ejiao, a traditional Chinese medicine. It takes inspiration from Jacques Derrida's (2009) suggestion that radically heterogeneous species, the infrahuman and the other human, create possibilities of difference and resemblance and in the process, change or transform. By explicating the role of the donkey (the infrahuman) and those who seek to facilitate or disrupt the trade (the human), the contributors examine the possibility of entangled transformation. Specifically examining different facets of the donkey commodity chain, changes in human-donkey relationships, understanding of work and co-worker, killing and killability, and values of care and attachment, the panelists discuss how the life and afterlife of donkeys change through their trade and farming. Developing on their ethnographic and critical works in the context of China, Kenya, Australia, Brazil and Pakistan, the participants discuss current and future (expected and emergent) political and ethical implications of donkey trade and farming on the animal's wellbeing, the marginalized donkey keepers, the (un)licensed exporters, the factory importers, and the consumers of ejiao.

Muhammad Kavesh, Petronella Vaarzon-Morel, Natalie Koehle, Mariana Bombo Perozzi Gameiro, Wei Ye, Arian Wallach

### 1-430 The Price Of Diagnosis: Negotiating Value In Social Psychiatry

Oral Presentation Session (Virtual)

Society for Medical Anthropology

04:30 PM to 06:15 PM

Addressing mental health related distresses and maladies often invokes differential valuations of root causes, definitions, and the potential afterlives of illnesses. As recent works have shown, psychiatric medicine entails a complex commensuration of values of life, finance, ethics, and treatability (Ecks 2022;

Dumit 2012; Kitanaka 2008). These diverse worlds often reside in spaces alongside medical clinics, forming emergent inter-spaces between clinics and community spaces, which are founded within specific social histories of health and illness that inform culturally specific forms of cognitive attention (Kitanaka, Ecks, and Wu 2021; Luhrmann and Cassaniti 2014, Meyers 2013; Garcia 2010). Through commensurations in praxis, categories of mental health and illness often take on lives of their own. Yet, they serve as important touchstones and create precedents (Zhang 2020, Sundar 2012), for future decisions concerning the effectiveness and legality of (sometimes pseudo-) therapeutic interventions, as well as economic measurements of healthcare.

This panel thus explores interventions into mental health and healing in contexts where conflicting measurements of value pull medical experts into both conflicting and collaborative processes, such as valuation, legal representation, and critical interventions. As such, we urge anthropologists to explore contexts that are wrought with conflicts and value assessments made over various kinds of stresses and maladies.

How are particular morbidities and outcomes valued over others? In what ways do biomedical clinics, therapeutic communities, and institutional bodies in-between negotiate attributes such as funding, patient agency, pathology, and the need to heal? In what ways are these negotiations addressed and acted upon? And ultimately, with what consequences?

We invite participants whose work traces the making of embodied illness experience from the lens of differential valuations and papers that explore the negotiative processes of medicine and the social afterlives. With this intervention, we hope to emphasize the ways that diagnoses embark on a social life that is embodied, re-valued, and re-values life in the process.

Ramsey Ismail, Selim Gokce Atici, Junko Kitanaka, Stefan Ecks, Zhiying Ma, Eugene Raikhel, Tanya Marie Luhrmann, Yuto Kano

## 2-005 “Terror Trials: Life And Law In Delhi’S Courts” - A Book Discussion With Mayur Suresh

Roundtable / Town Hall (Virtual)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

In his forthcoming book, ‘Terror Trials’, Mayur Suresh studies the lives of people accused of terrorism offences, in Delhi’s Tis Hazari courts. The book shows how the everyday life of terrorism trials in India are not only marked by ideas of the ‘state of exception’, the expansion of the security state, or nationalism, but also by legal technicalities. Amidst grinding terror trials – which are replete with stories of torture, illegal detention, and fabricated charges – the book shows how terror-accused school themselves in legal procedures, become adept petition writers, form friendships with police officials, cultivate cautious faith in the courts and express a deep sense of betrayal when this trust is belied. The book shows that, though seemingly mundane, legal technicalities are fraught and highly contested, and acquire urgent ethical qualities in the life of a trial: legal language becomes the question of a form of life, the file becomes a space in which the world can be made or unmade, the petition a way of imagining a future, and investigative and courtroom procedures enable the unexpected formation of close relationships between police and terror-accused. The book argues that in attending to the ways in which legal technicalities are made to work – through legal language, through files and the everyday

interactions among lawyers, judges, accused terrorists, and police – we are offered a way of understanding how human expressiveness, creativity and vulnerability emerge through the law.

In this Roundtable, discussants are invited to think about the ways in which the book might resonate with their own work in relation to law, violence and ethics.

Sruti Chaganti, Sandra Laugier, Roger Berkowitz, Richard Rechtman, Serra Hakyemez, Naor Ben-Yehoyada, Bhrigupati Singh, Mayur Suresh

## 2-010 Contested Landscape Transitions: Ruins? Repair? Re-Membering? In Late-Industrial Southern Italy

Oral Presentation Session (Virtual)

Society for the Anthropology of Europe

08:00 AM to 09:45 AM

Within the context of Mediterranean anthropology, a category created and reproduced since the middle of the 20th century by American and European anthropologists, southern Italy has occupied a prominent, if not complex space. Likewise, the so-called Mezzogiorno has served as a preoccupation in national policies, discourses, and practices of modernization. In the 50s and 60s heavy industry was developed in Southern Italy to convey modernization into what was primarily viewed by the State as a peasant society. These industrial processes did not fully fulfill their promises of modernity but left environmental disaster and ruins that still haunt the present. These material traces embody lost daily life, failed utopias and structures of power, as well as the possibilities of something other-than the past, unsettling landscapes and experiences in unpredictable and sometimes conflicting ways. This session examines ruination processes and repair practices in contexts marked by late-industrialism in southern Italy, bringing together an anthropological understanding of late-industrialism with debates about ruins and ruination to ask: How and under what conditions do adaptive/coping and/or counter-hegemonic perspectives emerge through ruination processes and practices of renewal and reconstruction? How do various human and more than human actions of repair and reshape the temporality and the connection between past and future, remembering and forgetting? How do these ideas complicate/contest/reproduce continuities and discontinuities between anthropological production in and on the Mediterranean(s)?

Papers in this session theorize late-industrialism as a process of social transformation in contexts where economic transition toward green agendas has flanked but not replaced the modernist industrial options and consider their relationship to the material traces of previous socio-economic systems (ruins literally and figuratively) might serve as the pivot of active processes through which people and communities make and remake their conceptualizations of future, past and present. In these contexts, the experiential conditions of uncertainty, unsettlement, disillusionment, and bewilderment continue to shape employment expectations, local political strategies, environmental practices, social dynamics, practices of “repair”, and new imaginaries of futures connected to transition processes. Likewise, people of different backgrounds and positions within the social and physical landscape adopt various conceptualizations of ruination and repair in complex and sometimes competing ways. Papers in this session take us from the city of Taranto (Puglia), to the Simeto Valley, Gela, and Siracusa (Sicily) to Sardinia to consider how urban regeneration, memory, heritagization, refunctionalization, sustainability, and new political discourses, intervene in territorial recovery, redemption of ruins, production of new chains of value and new local histories, to create alternative senses of place and ecosystems, and claim new (and not-so-new) imagined futures in southern Italy. Additionally, authors reflect on how

anthropological engagement with these processes has generated new ways of thinking about how to do fieldwork with communities facing uncertainties and from their position within Universities entangled in their own processes of transformation and precarity.

Katherine Lambert-Pennington, Lorenzo D'Orsi, Mara Benadusi, Luca Lo Re, Daniel Knight, Francesco Bachis, Giusy Pappalardo

## 2-060 Occupied Ecologies: Politics Of War And Life In The Middle East

Oral Presentation Session (Virtual)

Executive Program Committee

08:00 AM to 09:45 AM

Colonialism attacks the lungs full on in the Middle East; brown breath emerges in the crevices of occupation, imperial wars, and genocidal violence across species. In considering forms of war that are often unrecognized as such (Guarasci and Kim 2022) together with colonial, imperial, and genocidal legacies, and material affects and effects of mass violence, we ask: How to recognize layered processes of occupation in the wake of genocide while also accounting for ecological resistance and resurgence under war? Rather than forcing analysis into a continuous spiral of ruination and destruction, the panel draws influence from recent anthropological accounts on how occupation both produces and reflects geography in the Middle East (Açıksöz 2019; Biner 2019; Bishara 2022; Khayyat 2022; Rubaii 2020; Stamatopoulou-Robbins 2020; Yildirim 2022). The panel similarly suggests that ecology is not separate from but constitutive to sites built on colonial occupation and extraction, genocidal erasure and genocide denialism, and profound environmental degradation under war. We think through ecological constellations from the perspective of human and nonhuman actors whose geographically regimented lives are interrupted and structurally violated by ongoing ecocide even, in some cases, after the sporadic spiral of mass violence briefly ends and the “white man” leaves (only to be replaced with new coming troops).

Giving an account of a robust relationship between the human and the nonhuman, and giving equal aesthetic attention and ethnographic weight to destruction and resurgence in Iraq, Kurdistan, Palestine, Turkey, and Lebanon, we examine the possibilities of occupied ecologies that turn the recent posthuman turn in the humanities into situated political fragments from the Middle East. Against whitewashed epistemologies that insist in the act of rendering things static and resolvable, the panel seeks to unsettle commonsensical, racial, and geographical profiling of the Middle East as a spectacular and exotic repertoire of sectarian and primordial violence, as an empty signifier for petroleum capitalism, and as the dumping ground of imperialist debris. Rather than function as an ecological descriptor that assumes an uninterrupted position of ontological wholesomeness and solidarity or a unified Middle Eastern consciousness with a self-Orientalizing twist, the panel orients us into worlds where life is occupied and constituted by mass violence, colonial ecocide, and genocidal aftermaths under genocide denialism; lives routinely illegalized, rendered undocumentable and unaccountable, and displaced by settler states and their imperialist allies; lives brimming with dark and intense feelings of refusal, with a dark affective dramaturgy that also illustrates ecological protraction and praxis amidst genocidal ruins and war rubble.

Umut Yildirim, Eleana Kim, Kali Rubaii, Amahl Bishara, Zerrin Ozlem Biner, Munira Khayyat

## 2-070 Psychogeography: Rethinking The Psychotherapeutic And Affliction Oral Presentation Session (Virtual)

Society for Psychological Anthropology

08:00 AM to 09:45 AM

In 1950s Paris, the situationist Guy Debord developed the concept of psychogeography to talk about the “effects of the geographical environment...on the emotions and behaviors of individuals” (2006, 8). Psychogeography was a way of bringing together landscape and psyche such that one could study the effects of an urban environment on human feelings. In the spirit of Debord, this panel explores mind–environment relations and their theoretical, methodological, and ethnographic implications. How might reactivating a notion of psychogeography redraw the boundaries of psychic affliction and therapeutics? How might different approaches to the relationship between mind and environment–phenomenological, biosocial, epigenetic, and neuroecosocial – inspire a reformulation of anthropological studies of affliction and therapeutic treatment? This panel considers anthropological explorations of the connections between environment and psyche, broadly construed. Topics include: disaster, addictions, racism and the embodiment of inequality, the violence of therapeutics, pharmaceuticals, and the relations between humans, non-humans, and more-than-human afflictions and treatments.

Aidan Seale-Feldman, Sandra Hyde, Casey Golomski, Jocelyn Chua, Eli Sheiner, Rhian Lewis, Nikolas Rose

## 2-075 Reproductive Workers – Centering The Experiences Of Egg Donors And Surrogates In The Global Bioecono

Oral Presentation Session (Virtual)

Society for Medical Anthropology

08:00 AM to 09:45 AM

Reproductive bioeconomies have been expanding exponentially in the last decades. Only in Europe, the number of IVF cycles jumped from 203.225 in 1997 to 940.503 in 2017 (Wyns et al. 2021). Among these, the market of third-party participants that provide egg, sperm or surrogacy have increased steadily through different technologies such as cryopreservation technologies and shipping arrangements. While an important part of this IVF treatments relies on third party participation, anthropological and sociological accounts on reproductive bioeconomies do not usually rely on their voices, a problem that has been pointed out by many scholars to date (e.g., Pollock 2003; Molas 2016; Lafuente-Funes 2017a; Nahman 2018; Smietana et al. 2018; Rivas et al. 2018). Reproductive workers have been labelled as “savvy participants” (Nahman 2008, 2014) of the reproductive industry. However, the exploration of their own experiences and decisions in this area constitute legal and moral ‘grey zones’ (Lundin 2012) that need further consideration.

This panel aims to shed light on ethnographic accounts of third-party IVF participants. We are interested in the accounts of gamete donors and surrogates situated in different regions of the world and in the entanglements of the decision-making, risk-perception, embodied experiences, and knowledge systems of reproductive workers in specific (un)equal structural contexts within a broader fertility industry. By doing this, we want to explore how bodies, biographies, and desires are entangled with life science in a neoliberal context.



The different forms of agency that reproductive workers build during the process might rely on a process of self-objectification (Thompson 2005) and be part of processes of subjectification that happen in clinical settings and that ultimately build a neoliberal project of empowerment through calculation and self-investment (Molas 2021, Molas and Whittaker 2021). It is crucial, therefore, that their voices are situated within the context in which they emerge to reveal both “the relationship between the individual and the system requiring the eggs” (Lundin 2012, p. 333), as well as the “reproductive biographies” of egg providers, which are shaped by “racialized and classist postcolonial biopolitics, the neoliberalization of healthcare, the lack of a social welfare state, machismo and gendered obligations of care” (Perler and Schurr 2020, p. 6). In this panel we aim to unpack the experiences, understandings, and the different forms of agency among reproductive workers as well as the “technologies of alignment” (Siegl 2018) in place for women to successfully fulfil their work in the fertility industry. In short, by centre stage the perspective of reproductive workers, we want to highlight the complex co-production of women’s, bodies, and state biopolitics in transnational fertility industries.

Laura Perler, Anna Molas, Tiba Bonyad, Veronika Siegl, Siggie Vertommen, Polina Vlasenko, Christina Weis, Burcu Mutlu

## 2-100 Through A Feminist Lens: Unsettling South Asian Masculinities

Oral Presentation Session (Virtual)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

What happens when we unsettle the coupling of feminism to women’s studies? Can a feminist standpoint be achieved in relation to masculinities? These questions may appear unwarranted, more so in relation to South Asian masculinities, whose study historically developed in close conversation with feminist scholars (Kulkarni 2018). Yet, as Basu notes (2018), charges of (dis)loyalty still undermine encounters between men and feminism. What tensions arise when ethnographers attempt to see men and masculinities through a feminist lens? What contours of masculinity become visible then? How does the study of South Asian (or South Asian diasporic) masculinities inflect feminism? And how does that unsettle ethnographers seeking to live up to feminism as a method, theory, politics and/or ethics?

This panel offers a series of ethnographic explorations of masculinities in South Asia and the diaspora that probe the applicability of feminist theory, methods, and insights to certain subjects, and certain topics in relation to those subjects – for example: intimacy, care, and affect in relation to men. While critical studies of men and masculinities (CSMM) acknowledge a debt and commitment to feminist thinking (Gottzen et al 2020, Hearn 2019), this alliance is fraught with difficult questions. In part, these questions arise in the space between feminism as theory and feminism as political practice (Chowdhury and Baset 2018). In part, they are a result of a theoretical divergence between CSMM and feminism: rather than seeing gender identities as formed by the social structuring effects of power, feminist scholars – especially those influenced by postmodern approaches to subjectivity – understand these to be fluid, contested, and shaped through practices (Beasley 2020). Contributors to this panel face these difficult questions not simply in theory, but in everyday encounters in our respective fields. Here, patriarchal structures exist alongside instances of marginalized, failed, and submerged masculinities. Dissatisfied with the structural determinism of “hegemonic masculinity” as the foundational framework of CSMM, we turn to the feminist insight that it is the pursuit of diverse life projects that both makes and unmakes structures (Bear et al 2015), rather than the other way around. Engagements with specific gender formations in South Asia and diasporic communities may meanwhile unsettle our understanding of feminism as a method, theory, and political practice. Thus, in this panel we ask: what does the

attainment of a feminist standpoint mean for both our engagement with men and masculinities, on the one side, and for ethnographers on the other? What does it reveal about the reproduction of gender as a category of difference – among many others – in various South Asian social worlds? And what does it reveal about ethnographers, sitting at the crossroad between theoretical aspirations, ethnographic sensibilities, and political commitments?

Basu, Srimati. 2018. On Disloyalty. In: Chowdhury, Romit and Zaid Ali Baset (eds.). *Men and Feminism in India*. Abingdon, UK: Routledge: 144–163.

Bear, Laura, Karen Ho, Anna Lowenhaupt Tsing, and Sylvia Yanagisako. 2015. *Gens: A Feminist Manifesto for the Study of Capitalism*. Theorizing the Contemporary: Fieldsights.

(cont.)

Marios Falaris, Silvia Pergetti, Benita Menezes, Themal Ellawala, Ipsita Dey, Riccardo Jaede, Srimati Basu, Leya Mathew

## 2-805 An Exclusionary Politics Of The Womb: Epidemics, Experimental Vaccines, And Women

Oral Presentation Session (Virtual)

Society for Medical Anthropology

08:00 AM to 09:45 AM

In epidemics of infectious disease, pregnant and breastfeeding women often experience disproportionately high morbidity and mortality due to numerous gender-based factors as well as pregnancy-related immunological changes. A lesser examined contributor to their suffering and death, however, is their exclusion from efforts to develop and distribute vaccines in epidemic contexts. The COVID-19 pandemic underscores how pregnant and breastfeeding women are often automatically excluded from global vaccine research, development, and deployment during epidemics, despite being at elevated risk. This group presentation examines this highly relevant, but little-studied issue, by focusing on the contested decisions about whether to include or exclude pregnant women from potentially life-saving prophylaxis during vaccine trials and the deployment of emergency-use vaccines in Ebola epidemics in central and west Africa. We focus on the exclusion and inclusion of pregnant women in vaccine trials and emergency deployments at multiple scales, drawing on the perspectives of anthropologists, clinicians, humanitarian fieldworkers, high-level decision-makers, as well as pregnant and breastfeeding women (vaccinated or unvaccinated) themselves. We adopt an anthropological approach which examines the lived experience of post-colonial techno-science and develops a critical framework which examines both the ethnographically visible, and what Paul Farmer called the 'ethnographically invisible.' What are the social, political, and economic factors which converge to make the exclusion of pregnant women seem rational among high-level decision-makers? What are the psychological and social effects of excluding pregnant women from vaccination campaigns and vaccine trials? Or of making contraception a condition of their being included in trials? This group presentation represents an important, multidisciplinary account of the complexities of vaccine deployment in epidemics, and draws on different perspectives and scales to describe how the womb operates as a site of power, control and struggle in the context of global epidemic response. This issue has become central during COVID-19 vaccination efforts and will have an impact on ethical decision-making in future epidemics.

Lys Alcayna-Stevens, Myfanwy James, Sandrena Frischer, Shelley Lees, Carine Libango

## 2-155 Beyond Violent Masculinities: Gender, Gangs, And Criminalization In Central America

Roundtable / Town Hall (Virtual)

Society for Latin American and Caribbean Anthropology

10:15 AM to 12:00 PM

This round table brings together a group of scholars who work in a violent context but who don't want to reduce their analytical framework to violence, violent masculinities, or criminality. Popular representations of Central America have reduced the region to "the Northern Triangle " as a euphemism to talk violence, erasing the historical and current responsibility of U.S. policy in exacerbating insecurity in the region. This contributes to an essentialist framing of young Central American men as uniquely violent and intrinsically criminal, while Central American women and children are infantilized and constructed as inherent victims in need of perpetual saving.

There have been numerous studies focused on gangs and their violent practices in Central America. As a field, we should now look beyond the fact of this violence and develop analyses that take us beyond this well studied terrain. Being relatively young women, differently situated along lines of class, race, gender, and nationality, we approach the field from a different vantage point. In this roundtable, we bring together women who work with different communities of criminalized men and women to discuss both the challenges this presents and the opportunities that our particular standpoint affords us. We ask: What are some of the advantages and vulnerabilities that our positionality gives us? How can we analyze violence without reducing everything to it and reproducing criminalizing narratives? How can we produce scholarship that is faithful to the way that communities navigate violence, when life and living is always more complex than a singularly-violence focused existence? What can we learn about criminalized activities by taking seriously the women who engage in them, rather than assuming they do so because of coercion or victimization? Finally, how can we incorporate hope, dreams, and beauty into narratives that honestly grapple with forms of structural and everyday violence?

Amelia Frank-Vitale, Elizabeth Velázquez Estrada, Gabriella Sanchez, Wendy Vogt, Ellen Moodie, Grazzia Grimaldi, Wanda Quintanilla-Durán

## 2-200 Humanitarian Crises: Disparity Of Coverage And Refugee Treatment

Roundtable / Town Hall (Virtual)

Society for Humanistic Anthropology

10:15 AM to 12:00 PM

The media coverage of wars, food shortages, natural disasters, epidemics, and other humanitarian crises can affect public opinion and response to crises. As the war in Ukraine reminds us, images and videos used to communicate crises play a powerful role in affecting the perception of each crisis. This Roundtable addresses a range of humanitarian crises, including war, natural disasters, and disease, and the disparity of coverage of such crises, the unequal treatment of white and nonwhite refugees, the influence of the geopolitical location where the crisis is occurring, and the images used to communicate the crises. Of particular concern to anthropologists is the silence about crises elsewhere that the constant coverage of the war in Ukraine unwittingly highlights. Conflicts and humanitarian crises in other parts of the world typically get little to no coverage in U.S. media. Some people attribute the

intense coverage of the war in Ukraine to the fact that Russia has, and could use, chemical and nuclear weapons, thus beginning WWII. And some people simply view the war in Ukraine as a justifiable and “good” war much like talk during WWII of the need to stop Hitler. WWII is their frame of reference and Putin echoes that as well when he accuses Ukraine and Ukrainians of being fascist and when he justifies the invasion of Ukraine in language that sounds like Hitler’s reason for annexing Austria. Thus, if Putin is viewed as another Hitler, then the war in Ukraine may be viewed as a justified and “good” war to stop Putin. But in so doing, we, or at least our media, ignore other crises, and this Roundtable seeks to point that out and analyze some of its possible, if unsavory, reasons.

Mary Hallin, Virginia Dominguez, Bela Feldman-Bianco, Robert Hitchcock, Isaac Nyamongo, Carmen Rial

## 2-220 Mpaac Roundtable On Labor And The Job Market For Anthropologists

Roundtable / Town Hall (Virtual)

MPAAC

10:15 AM to 12:00 PM

Even before the pandemic, labor conditions and the job market, both within and outside of academia, posed critical challenges for anthropologists. As the pandemic exacerbated austerity measures, further polarized the politics of education and intellectual production, and inequitably distributed suffering, it is time to make an intersectional reassessment of what it is like to be an anthropologist trying to make a living. This roundtable will represent different anthropologists’ experience of the job market and of labor conditions, inviting reflections and critical discussion of everyday experiences and structural analysis of how we got here. We will also report back on progress of an MPAAC working group developing recommendations for actors and institutions in academic anthropology charged with supporting and preparing anthropologists for the job market (in and out of academia). Our goal is to open up a space for sharing experiences and garnering feedback for an action plan to help the AAA become a more effective advocate and to provide tools for anthropologists navigating the deepening crisis in our discipline.

Karen Rignall, Rine Veith, Bertin Louis, Devva Kasnitz, Joshua Schea, Erin Tooher, Adam Van Arsdale

## 2-230 Nature, Narrative And Memory In Unsettled Landscapes

Oral Presentation Session (Virtual)

Anthropology and Environment Society

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: Environmental studies (including anthropology) can be conducted using a variety of frameworks and methodologies. Climate change recently has understandably dominated environmental investigations, including much work by anthropologists.

Paper 2: Disasters aren’t isolated events, inevitable, or necessarily 'natural.' Disasters unfold upon a social topography and flow through channels carved by the history of inequality.

Paper 3: Following the 2008 financial crisis, which devastated Iceland's flourishing but precarious economy built on the back of speculative neoliberal investment by so-called "business Vikings", mass protests involving over 20% of the country's adult population called for a "New Iceland". Although no new constitution was passed (despite attempts to do so), multiple assemblages coalesced to fill the void caused by a lack of a cohesive national identity.

Paper 4: This paper "unsettles landscapes" by exploring the nexus of ecology and memory in the former Cold War borderlands between socialist East and capitalist West Germany. This region was the location of the most militarized border infrastructure the world had seen at the time. Over four decades, from 1949 to 1989, dozens of villages were razed to make way for the border's construction, and hundreds of East Germans died in their attempt to escape to the West.

Edward Sankowski, Eleanor Shoreman-Ouimet, Cody Skahan, Sonja Pieck

## 2-240 Political And Legal Anthropology Under Review: An Invitation To Re-Think Our Parameters

Roundtable / Town Hall (Virtual)

Association for Political and Legal Anthropology

10:15 AM to 12:00 PM

If we acknowledge that most everything is political, what then does it mean to do "political" anthropology? And if law is a social and economic construct that, in turn, constructs society and the economy in profoundly contested (and thus political) ways, what then does it mean to do "legal" anthropology? At a time when decolonial and abolitionist voices are duly challenging both "politics as usual" and "the law" as such that it has produced, PoLAR: Political and Legal Anthropology Review is co-hosting this roundtable with Board Members of the Association of Feminist Anthropology as a way to open up a conversation about political and legal anthropology in the current moment, asking: How are we understanding political and legal anthropology in this historical moment? Who is automatically included in this conversation, and who is excluded? What broader issues of disciplinary unevenness and stratifications of voice do these inclusions and exclusions reveal? How can we expand what is meant by political and legal anthropology, and build tangible connections with other fields within anthropology? Concerned that some AAA colleagues who are doing political and legal anthropological scholarship do not naturally see PoLAR as a space for them, the aim of this conversation is to continue, in person, discussions that have been taking place within PoLAR's editorial collective (past and present) around diversification and internationalization of the image and content of political and legal anthropology reflected in the journal's pages, global citational justice, and multilingual access, among other topics. We invite colleagues in a range of anthropological subfields to strategize with us the appropriate solutions to these ongoing challenges that are so current in our time. This roundtable will be complemented by a mentoring workshop inviting scholars who have not yet published with PoLAR to submit their work for supportive feedback from the editors, editorial board members, authors who have previously published with PoLAR, and volunteer members of the Association for Political and Legal Anthropology.

Sindiso Mnisi Weeks, Georgina Ramsay, Sahana Ghosh, Čarna Brković, António Tomás, Smoki Musaraj, Victor Miguel Castillo de Macedo, Roslynn Ang, Jacqueline ZhenruLin

## 2-260 The Dazzling Career Of C-Section Around The World At The Intersection Of Global Medico-Scapes And L

Oral Presentation Session (Virtual)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Over the last two decades, most middle- and high-income countries have been facing increasingly higher rates of cesarean births, despite WHO's recommendations to limit the rate of C-sections to 10-15%.

Originally a life-saving technology, C-section is today the object of medical, political, economic and social debates because of its overuse in many countries around the world. Critics emphasize its iatrogenic effects on mothers and babies, parents' traumatic experiences, the lucrative rationale behind its disproportionate use in private clinics, the racial and gender logics according to which it is performed on specific categories of women and the structural violence it entails, the political choices of public health authorities that encourage or discourage its use. They also point at medico-legal pressure, inadequate obstetric training, and hospital protocols promoting interventionist practices to rationalize staff's work. Some consider the tremendous increase in C-section rates over the last decades also as the result of women's requests. This raises the question of the information women receive in the prenatal period about the risks and advantages of surgical birth compared with vaginal birth.

This panel explores some aspects of this intricate landscape, which is simultaneously shaped by the global circulation of biomedical knowledge and technologies and the logics rooted in local social, political, economic and cultural contexts. The c-section epidemic is thus explored at the micro- meso- and macro-level considering state policies, medical societies' recommendations, hospital protocols, health professionals' stances, and parents' experiences of surgical birth.

Irene Maffi, Sezin Topçu, Caroline Chautems, Ainhoa Saenz Morales, Rachele Chadwick, Priscille Sauvegrain, Clémence Schantz, Cecilia McCallum

## 2-280 Transforming Anthropological Landscapes Through Disability Anthropology Roundtable / Town Hall (Virtual)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

As much as disability anthropology offers critical insights to the discipline at large, it also presents a analytic to challenge established disciplinary norms. Despite decades of advocacy from disabled anthropologists and anthropologists of disability, anthropology's engagement with disability has been limited (e.g., Kasnitz and Shuttleworth 2001). If "disability provides a powerful lens to refocus and potentially transform thinking about new and enduring concerns shaping contemporary anthropology" (Ginsburg and Rapp 2020, S4), then we need also to unsettle the ableism inherent to anthropology's very foundations (Durban 2021).

Recognizing the history behind these recent calls for expanding engagement with disability anthropology, this roundtable of early career disability anthropologists considers how disability/ableism has the potential to transform the anthropological landscape, including the very methods, ethics, and theories that are foundational to ethnography. Contributors to this roundtable work on a variety of

topics, including data and governance, care work, trauma, medical systems, disability communities and families, and representation, and do so in sites across the U.S., Guam, Brazil, and India. Drawing from varied approaches in feminist science and technology studies, postcolonial studies, multimodal anthropology, and medical anthropology, we share commitments in our approaches to disability anthropology as a transdisciplinary conversation engaging with insights from critical disability studies (Hartblay 2020). Yet we are also oriented to the different ethnographic realities that shape our interlocutors' lives and our fieldsites' circumstances, meaning that our analytic entry points vary from reproduction and the life course, biocertification, neurodivergence, narrative in(justice), and systems of oppression. Our own positionalities also shape these engagements, as we are differently positioned in systems of ableism, sexism, and racism. Taken collectively, our work generates productive tensions around questions of how disability anthropology can reshape our discipline and its reckonings with social justice.

Through various research projects and relationships, we show how disability raises generative provocations that have only become more relevant in the context of Covid-19, which, despite causing mass disablement, has served to highlight the disregard for disabled lives. As much as disability provides an opportunity for thinking otherwise, we also consider how our engagements towards an anti-ableist anthropology are constrained by institutional pressures of compulsory able-bodied- and able-mindedness. It is only by unsettling such oppressive structures and their differential impacts that we can imagine a “more just world otherwise.”

Durban, Erin L. 2021. “Anthropology and Ableism.” *American Anthropologist* 12 (4): 1–14. <https://doi.org/10.1111/aman.13659>.

Ginsburg, Faye, and Rayna Rapp. 2020. “Disability/Anthropology: Rethinking the Parameters of the Human” *Current Anthropology* 61 (S21): S4–15. <https://doi.org/10.1086/705503>.

Hartblay, Cassandra. 2020. “Disability Expertise: Claiming Disability Anthropology.” *Current Anthropology* 61 (S21): S26–36. <https://doi.org/10.1086/705781>.

Kasnitz, Devva, and Russell Shuttleworth. 2001. “Introduction: Anthropology in Disability Studies.” *Disability Studies Quarterly* 21 (3). <https://doi.org/10.18061/dsq.v21i3.289>.

Rebecca-Eli Long, Helena Fietz, K. Eliza Williamson, Kim Fernandes, Nate Tilton, Christine Sargent, Austin Duncan

## 2-335 Ethnographic Futures: Fictions, Fieldwork, And Fantasy Of Documentation Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

02:00 PM to 03:45 PM

As the COVID-19 pandemic, global instability, economic turmoil and political divisiveness have disrupted the fantasies that undergird social life, ethnographic fieldwork has become both more difficult and more necessary. Participant observation, ethnography's hallmark practice, is hampered by social distancing and political mistrust, yet fieldwork is a key way of detailing the impacts of global disruptions. Ethnography's relationship to futures is therefore complex: fieldwork can be a means of deciphering emergent trends even as immersion in zones of precarity can also document the uncertainty that makes futures unimaginable, as people come to occupy lives that may be unrecognizable as their own. This panel explores ethnographic futures, considering such questions as, what is the future of ethnography? Have new and perhaps anticipatory forms of fieldwork developed in the cracks through which futures

erupt within the present? Can ethnographies decipher futures that have not yet come into being? And in so doing, do they reveal nonlinear versions of time, in which the very notion that there will be a future appears fantastical? In what ways does the practice of ethnography engender a kind of simultaneity, in which past and future are something other than a sequence? What are the fantasies that undergird temporalities? And what role does fiction play within documentation?

We explore these issues through a collection of presentations that detail methods, questions, and processes that bring ethnographic futures into being. Barbara Yngvesson and Susan Coutin explore forms of “as-if” belongings that oscillate between reality and the unreal, detailing how entanglement and binocular vision, both of which are hallmarks of ethnography, create potential future spaces. Daina Sanchez considers how multigenerational and decolonial indigenous ethnography can transform legacies of anthropological fieldwork in indigenous communities. Justin Perez analyzes the ways that research collaborations destabilize roles of “ethnographer” and “interlocutor,” productively reversing and retrospectively recording ethnographic gazes. Natasha Zaretsky recounts how memories can become embedded in urban landscapes, such that futures are shaped through reencounters with alternative pasts. Soledad Álvarez Velasco argues that transnational digital ethnographies can recuperate traditions of testimonio (testimony) that informed ethnography in Latin America, thus linking ethnographic futures to justice struggles. These papers consider multiple locations and scales – Chile, Sweden, Ethiopia, the United States, Los Angeles, Oaxaca, Peru, Argentina, and Latin America – and multiple phenomena, including transnational adoption, unauthorized movement, political exile, diaspora, HIV-prevention, political disappearances, testimonio, and (in)mobility. Uniting the presentations is a concern with ethnographic forms and practices, collective memory, and the ways that these record futures that are as yet unrealized.

Susan Coutin, Barbara Yngvesson, Justin Perez, Daina Sanchez, Soledad Álvarez Velasco, Natasha Zaretsky, Carol Greenhouse

## 2-395 Neoliberal Heritagescapes: Desired Landscapes Against Or In Favor Of The Past Roundtable / Town Hall (Virtual)

Executive Program Committee

02:00 PM to 03:45 PM

This executive panel asks how current post-conflict and post-colonial landscapes merge and interact with the remains of their pasts putting at the center power, heritagization, decoloniality, transposing economies and human rights struggles.

Our goal is to analyze the similarities and differences of approaches in which differently positioned actors and various national and international stakeholders mobilize the past particularly by using cultural heritage as a practical vantage point to act upon “desired landscapes” (land use for housing development, industrial development, tourism, museumization, monumentalization etc.). We aim to explore the conditions and practices through which growing heritagization or de-heritagization of this “desired landscapes” enables local governments, local elites and developers to engender massive spatial and social changes. (Cesari:2017). And how and why cultural heritage is placed at the heart of the development schemas that claim to accommodate the nostalgia of past in the ever-evolving present, guided by neo-liberal sensibilities. Programs and frameworks that promise social uplift and common



good often provide tools for marginalizing the bearers of heritage themselves (Herzfeld 2015) and thus become vessels of capital accumulation and commodification of heritage. (Meskell: 2018). We will unpack how a global brand of heritage can be used against local people, and how it becomes a harbinger of dispossession (Collins:2018), inequality and differential identification. We bring into question the problems of history, culture, economic development, an old/new aesthetics, institutional hegemony, gentrification and ghettoization, forced evictions, segregation, citizenship, nation-branding, religion, and other political and national interests in the Global South through a decolonial lens. Building on our panelists' work, we focus on the Global South through anthropological research based in India, Peru, Senegal, Iran, and Liberia, to bring into conversation intersectional concerns in these spaces.

Building on the decolonial approaches in heritage scholarship, we want to reflect upon the kinds of social rhetorics and political cultures that emerge out of these "desired landscapes", the extent of these rhetorics and policies as universal strategies, and how these practices and methodologies render pasts and historical temporalities to be selectively wanted and unwanted for the future.

Shubhangi Gupta, Uzma Rizvi, Shandana Waheed, Haoran Shi, Grace Alexandrino Ocaña, Hakimah Abdul-Fattah, Chrislyn Laurie Laurore

## 2-405 Power, Equity, And Identity In Higher Education

Oral Presentation Session (Virtual)

Council on Anthropology and Education

02:00 PM to 03:45 PM

Abbreviated Abstract

Paper 1: Over the past several decades, anthropologists have increasingly turned their analytical gazes inward on the work and culture of the academy. This presentation seeks to contribute to that discussion by looking closely at the ways that power, which I define here as the authority to shape and determine outcomes, functions in the less well-understood arena of higher education administration.

Paper 2: This study seeks to understand Muslim American students' experiences on a university campus and explore student organizations such as the Muslim Student Association (MSA) organization as important sites of inquiry to understand what role it plays in Muslim youth members' perceptions of belonging within the university context. This study aims to contribute to an understanding of Muslim American college students' experiences with and understandings of belonging and citizenship.

Paper 3: This paper draws on data collected from a case study investigating the role that undergraduate and graduate student mentors can play in supporting predominantly Latinx high school students in an Advanced Placement (AP) Research class. Undergraduate and graduate students enrolled in a university Latinx Education course worked with high school students at a predominantly Latinx, private Jesuit high school on developing research skills needed to excel in the AP Research course.

Paper 4: Assessment in higher education often exclusively relies on quantitative metrics to demonstrate the accomplishment of key learning outcomes. These techniques are heavily steeped in authoritative power structures that prescribe necessary knowledge and how to measure it.

Paper 5: Higher education trends demonstrate a growing number of Latina/o/x students enrolling in higher education, of which the majority are the first in their families to attend and complete a four-year college degree. First-generation college students can make up 65% of the undergraduate enrollment at Hispanic-Serving Institutions (RTI International, 2019) and hold multiple identities that shape their overall educational experiences, trajectories, and success (Nguyen & Nguyen, 2018).

Julissa Ventura, Paulette Curtis, Fatima Raja, Kristen Ogilvie, Janeth Martinez-Cortes

## 2-425 The Deep Mesoamerican Roots In Your Garden

Conversation or Debate (Virtual)

Culture and Agriculture

02:00 PM to 03:45 PM

Our research lays the groundwork for exploring the feasibility of increasing cross-cultural literacy and empathy through collaborations with gardening communities in which they learn the deep-rooted biocultural origin stories of the plants they grow. For example, can learning that many common garden plants came from the precontact gardens of Mesoamerica help gardeners build empathy, understanding, and respect for Indigenous Peoples and Mesoamericans?

Our work is a literature review that investigates eco-colonialism and Western views of nature, challenging the man versus nature dichotomy by highlighting archaeological evidence of gardening in Mesoamerica and other aspects of precontact landscapes. In addition, we highlight modern-day trends in community gardens to support the goal of tailoring our research to share with home and community gardeners, who serve as a potential audience for this work.

Our future work will explore the history and cultural uses of many of our common garden plants whose origins stem from Mesoamerica. Such thriving translocated species, or cousin plants, can be adopted by their human hosts' cultures to the degree that their origin stories are commonly overlooked or marginalized over time. Other future work will include a survey examining the impacts of empathy and cross-cultural understanding of individuals after learning the origin stories of these Mesoamerican plants.

Corrine Michel, Shannon Haas, Jena Kalli

## 2-430 The Impossibility Of Violence / Writing The Disaster - Part 1

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

02:00 PM to 03:45 PM

Writing is a nervous activity. Writing - in Ruth Behar's terms - hurts (1995:23). It forces anthropologists to grapple with their sense of betrayal and inadequacy, to confront practices of worldmaking and unmaking, and to consider critically the attributes of power conferred to authorship. Writing involves the liminal space between what we can know and that which we do not understand; it imposes a

hopeful disquiet, one which emerges from the tenuous relationship our words, concepts, and genres entertain with reality. With this session, we wish to take up some of the paths for inquiry and writing opened up by Pandian and McLean et. al (Crumpled Paper Boat, 2017) and Desjarlais and Habrih (Traces of Violence, 2021) and to confront the craft of writing disaster, ruin, loss, violence, and experiences that exceed full apprehension. We are particularly interested in work that engages with the impossibility of writing and reckoning with violence. Violence and its excessive and uncontrollable afterlives require a relinquishing of analytic mastery. Rather than engaging violence as something to closely define, explain away, or something that can be given synthetic closure under modes of conceptual reasoning, we are interested in work that gestures towards the impossibilities that violence presents for ethnographic and historiographic telling and how they are taken up in writing—especially considering how violence can disrupt the logical, categorical, and temporal order of things. For this, we propose this session as a form of collective work on the concept of traces - traces as linguistic aporias; traces as semiotic absences/presences; traces as recursive impressions of time passing and history unfolding; traces within archives; traces as archival and embodied matter. The concept of traces, as an anthropological object and tool for inquiry, allows us to move between the problem-space of meaning and memory to that of spatiality and corporeality (see Desjarlais and Habrih 2021). This, in turn, invites us to seriously consider the materialities that anthropologists touch, traverse, sense, and embed themselves in. How might a consideration of traces accompany our inquiries into the rhythms of violence that contrapuntally make up and interrupt the everyday? How might we consider violence in the ruination, the ruderal outgrowths, that give form to its afterlives? How might this, then, inform our understandings of place and body, cutting across meaning and materiality? Taking up methods as a space for collective discussion, we wish to contribute to experimental and tentative modes of inquiry and writing attuned to “the turbulence preceding the emergence of an intelligible, discursively knowable world” (Pandian and McLean 2017:20). We take this up by experimenting across genres to convey the dreamscapes and experiences of limbo that emerge out of armed conflicts (Fattal); thinking through modes of ethnographic writing “tinged with unreality” when tasked with representing a landscape altered by air war (Zani); reflecting on exposure and violation via an odd archive of dead soldiers facially-recognized and disseminated online (Hagerty); engaging the ontological (in)security posed by the colonial legacies in linguistic politics of naming (Fitoussi); and thinking through the erotic and violent production of the city’s “affective topographies” (Habrih). In sum, this session engages with the ontic instability and impossibility that violence leaves in its wake.

Robert Desjarlais, Khalil Habrih, Andrés Romero, Alex Fattal, Alexa Hagerty, Margaux Fitoussi, Leah Zani, Todd Meyers  
2-455 Unsettling Developments: Young People Remaking Social Landscapes In India

Oral Presentation Session (Virtual)

General Anthropology Division

02:00 PM to 03:45 PM

Since the mid-1990s young people (aged 13-30) globally have been involved in vibrant forms of social and political action, including social movements and numerous forms of everyday practice, not least in India. This action challenges the idea that youth practice is the feint or proto version of "adult" politics as well as sociological ideas of young people as a threat to society. Young people's action is distinctive, creative, and often "positive" in the sense of enhancing the capabilities of marginalised sections of society. This panel examine how young people's distinctive and creative practices are reshaping different regional settings in South Asia. It pays particular attention to the importance of a sense among young people across India of being "unsettled" by social, political and environmental change. It also examines young people's capacity to respond to this uncertainty by remaking social relationships/fields,

conceptual ideas (such as love, development, education, the urban and the rural), and material landscapes in pursuit of individual and community goals.

Craig Jeffrey, Jane Dyson, Manisha Priyam, Mona Mehta, Leah Koskimaki, Nilanjana Sen, Shambhavi Bhushan, Satendra Kumar

## 2-860 Afterlife, Otherlife: The Work Of Mourning Across Borders

Oral Presentation Session (Virtual)

Society for the Anthropology Religion

02:00 PM to 03:45 PM

This panel lingers on the border between life and death, the uncanny and permeable zone in which spatial and temporal idioms evacuate and transform into one another. The dead are not gone, as different traditions teach, but among us still, albeit separated or veiled from the living. Mourning practices traverse that separation, in so doing raising or refusing social, political, historical, and theological relations. The papers assembled here are all ethnographically sited in concrete spaces of mourning which immediately bespeak other scales and registers of connection, crossing and marking borders (transnational, transhistorical, or otherwise). The papers trace the work of mourning as scenes of inheritance in specific Islamic and Christian traditions; the reflexive implication of the ethnographer in compulsive relations of mourning; and the unsettling of a stable present as mourning convenes encounters not just between self and other but also with forms of radical alterity. Beyond a polemical opposition between mourning and melancholia in subjectively relating to loss, these papers practice a patient attention to poetic, narrative, material, and affective forms of mourning-work.

One paper focuses on a poetic elegy composed by a Syrian refugee in Canada for a martyred rebel commander, convening an intimate relationship between the violence which has torn each of their lives. The second paper explores Muslim parents' experiences of child bereavement in Canada, as their affective practices of mourning reconfigure the relationship between themselves, their children, and God. The third paper suggests that displaced Syrian agricultural laborers already inhabit a multi-generational inheritance of layered decades of loss. The fourth paper focuses on a humorous story narrated at a bakery in Lebanon, which provides the scaffolding for practices of experientially coming to terms with past and ongoing violence. The fifth paper shows how in Honduras, amid staggering rates of structural violence, evangelical missionaries' "heart work" continues even in the face of loss. Finally, the discussant explores the papers' common theme of the work of mourning across (and unsettling) borders.

Taken together, these papers press on the difference between death marking an "afterlife" (by which a temporal rupture separates this and next life) or an "otherlife" (by which rupture already marks this life, separating it from and relating it to its other side). In ethnographic perspective, the borders between self and other, here and there, now and then, begin to sharpen – and then blur – and then sharpen once more. "What appears to be an impenetrable boundary turns out to be a mobile and porous border," as "the dialectic works simultaneously in both directions" (Comay 2019).

Basit Iqbal, Sadaf Ahmed, China Sajadian, Edward Escalon Jr, Brent Eng, Carlota McAllister

## 2-535 Memorializing Stephen O. Murray: Interdisciplinary Synthesizer

Oral Presentation Session (Virtual)

Association of Senior Anthropologists

04:15 PM to 06:00 PM

The late Stephen O. Murray's (1950-2019) practices of anthropology continue as a cogent example of an emergent, forward-looking anthropology, attending to multiple points of view in its histories. This panel memorializes, celebrates, and punctuates his visionary and interdisciplinary contributions, not to mention his broad range of work, including linguistics, regional ethnography (Latin America and Asia), activism, history of anthropology (integration of the social sciences), and migration studies. Murray's methodological innovations of combining qualitative interviews with quantitative approaches whose correlations call for interpretation are especially underscored. Moreover, this panel invites friends, colleagues, and admirers to collectively participate in commemorating the life and work of Stephen O. Murray.

Joshua Smith, Regna Darnell, Wendy Leeds-Hurwitz, Ralph Bolton, Barry Adam, Robert Oppenheim, Milton Machuca-Galvez, Marc Epprecht

## 2-555 Refugee Education Across The Lifespan In Unsettling Times (Virtual)

Roundtable / Town Hall (Virtual)

Council on Anthropology and Education

04:15 PM to 06:00 PM

This roundtable showcases exemplary research on/with displaced persons and refugee-background learners of all ages (from preschool to youth to young adults to older adults to elderly) and covers a wide range of topics/theories relevant to the fields of educational anthropology and applied anthropology. Presenters will report on research examining classroom interaction, ideologies of language, language ecologies, translanguaging, digital bilingual storytelling, language and identity, transnationalism, family literacy, emergent literacy, language policy, assessment design for refugee-background L2 adult emergent readers, and citizenship education.

Presenters represents a wide range of anthropological perspectives on refugee education. With a focus on the role of language and literacy in educational access, assessment, practice, and policy, participants report on work that critically examines the relationship between the contexts, priorities, practices, and outcomes of various learning and teaching processes for refugee-background learners from across the life span. They address questions and debates about language and literacy education, language and literacy policy, language and literacy ideologies, language and literacy socialization, and language and literacy assessment. They draw on approaches to inquiry from educational anthropology and educational linguistics to examine phenomena in a wide range of contexts (e.g., K-12 classrooms, after-school programs, community-based programs, the workplace, spaces of healthcare delivery, online spaces, or nontraditional spaces of language use/learning). The presentations (each 5 minutes) collectively demonstrate that educational anthropology is well positioned to identify, examine, and theorize the language and literacy dimensions of the refugee experience.

With compelling accounts of how language ideologies, language policies, and processes of language socialization in a range of social spaces (e.g., K-12 classrooms, after-school programs, community-based programs, the workplace, spaces of healthcare delivery, online spaces, or nontraditional spaces of language use/learning), this roundtable discussion considers the many factors that must be taken into consideration to understand processes of language learning, language teaching, and literacy/biliteracy development among refugee-background learners.

Doris Warriner, Jenna Altherr Flores, Sally Bonet, Edwin Bonney, Vida Bonney, Rebecca Campbell-Montalvo, Sidury Christiansen, Lisa Gonzalves, Adnan Yilmaz, Katie Watkins

## 2-565 Risks And Harms Of Fieldwork And Fieldworkers In Anthropology

Roundtable / Town Hall (Virtual) Association for Political and Legal Anthropology

Association for Feminist Anthropology

04:15 PM to 06:00 PM

This roundtable is an invitation to think with the complicated and sometimes contradictory understandings of “risks” and “harms” of fieldwork and fieldworkers in anthropology. It responds to an urgent need to discuss sexual harassment, gender violence, anti-Muslim racism, homophobia, and multiple forms of abuse that span the academy and the discipline through transnational networks of power. It centers the continuum between sexual and non-sexual forms of predation and issues of epistemological erasure and violence. In feminist spirit, the discussion is committed to radical critique, to building a world of anthropological practice that seeks to recognize and unsettle the ongoing harms of historical, racial, and gendered inequities in their transnational manifestations, in an effort to bring about the promise of anthropological praxis that builds on its own history of reflexive critique. In particular, we aim to provide a space to critically examine the bifurcations of home/university and field in relation to concerns about ethical praxis, risks, and harms. These concerns are referenced in the AAA code of ethics in relation to research subjects. This roundtable calls the emphasis on research subjects alone into question, drawing on the work of feminist, queer, postcolonial, and Indigenous scholars who have long critiqued the separation of home/university from the field as a hegemonic EuroAmerican notion. Such separations ensure that the field is viewed apart from the university, where the vital decisions about who studies what, where and how are actually taken - through training, funding structures, and ethical review. The roundtable will specifically address recent discussions regarding ethical violations and sexual violence with respect to:

- Instances of alleged sexual harassment masquerading as warnings of potential harms students may experience in the field on the basis of their sexual identity and orientation
- Cases of researchers misrepresenting their own location with respect to government agencies in contested spaces where such disclosures would have been warranted
- Junior scholars lacking appropriate mentorship, legibility or support because of their own racialized, gendered, and caste and sexuality-related orientations, or that of their interlocutors, or both.

These instances show the urgent need for conversations around what constitutes “harms” and “transparency” in relation to our interlocutors that centers relations of power and “location” (Gupta and Ferguson 1997), relations which are constituted and mediated through transnational academic networks that span field and university. These are racialized-gendered-sexualized notions which mediate embodied experiences of what is legible and desirable as safety (Berry et al. 2017) While the IRB process does account for a measure of what can go wrong in the practice of anthropological research, the

complexities of researchers' positionalities as well as risks, the responsibilities of care and ethical review regarding fieldwork are borne by advisors and senior colleagues, many of whom persist in avowing gender and racial neutrality while failing to account for the deep hierarchies in which scholarly and professional lives are enmeshed. The roundtable seeks to unsettle an epistemological landscape in which praxis and pedagogy continue to locate selves and others within a matrix that relies on and reproduces supremacist paradigms.

Sahana Ghosh, Sofian Merabet, Holly Walters, Zoe Todd, Ather Zia, Barbara Voss, Elizabeth Velázquez Estrada, Mariam Durrani

## 2-590 Theorizing The Body: Perspectives From East Asia

Oral Presentation Session (Virtual)

Society for East Asian Anthropology

04:15 PM to 06:00 PM

This panel aims to present a diverse array of forms to theorize the body emerging from fieldwork done in Japan. In it, we consider theorizations of the body that includes but goes beyond notions of the 'Japanese body', for understanding that there are a multitude of different bodies being made in Japan. We present these diverse articulations through a variety of angles that includes religion, spirituality, labor, migration, technology, and activism. Our goal with this panel is to generate a conversation around the many technologies of creating a body that can be observed in contemporary Japan and the multiple life-forms that are emerging from them. We aim to contribute to both the diversification of both the Anthropology of Japan and East-Asia as well and the Anthropology of the Body.

Rafael Munia, Debalina Chatterjee, Archana Sharma, Gil Vicente Nagai Lourenção, Alvaro Katsuaki Kanasiro

## 2-595 Thinking With The Sea: A Watery Approach To Unsettling Landscapes

Roundtable / Town Hall (Virtual)

Anthropology and Environment Society

04:15 PM to 06:00 PM

Vani Sreekanta, Soli Levi, Solomon Sebuliba, Merdeka Agus Saputra

## 2-895 Ecocentric Reciprocities: Valuing More-Than-Human Landscapes

Oral Presentation Session (Virtual)

American Ethnological Society

04:15 PM to 06:00 PM

This panel draws upon Indigenous ontologies, new materialisms, and ecocentric epistemologies to rethink more-than-human landscapes as entities with intrinsic value and rights, kin with reciprocal relations with local communities, and political leaders of local movements for collective ethics and environmental justice. It thereby seeks to challenge instrumentalist perspectives whereby other-than-human lives and non-living earth features are valued solely because they serve the needs and desires of humans. Panelists will critically examine forms of dispossession provoked by distinctions between life/nonlife, culture/nature, normalized by neoliberal capitalist extractivism and settler colonialism, which promote human exceptionalism and environmental devastation. Using interdisciplinary and

intersectional methods and theory, the panel aims to shed new light on political projects that require a rethinking of subjectivity, corporeality, territoriality, and rights of the earth. The panel thereby seeks to open up new paradigms of value and ethical reasoning in dialogue with political ecology, earth jurisprudence, environmental humanities, and critical Indigenous studies.

Mareike Winchell, Cymene Howe, Ana Mariella Bacigulupo, Bruce Manheim, Guillermo Salas-Carreño, Chris Batterman Cháirez

## 2-650 Anti-Bodies (“Protective Bodies” Vs. “Against Bodies”)

Roundtable / Town Hall (Virtual)

Society for Medical Anthropology

06:30 PM to 08:00 PM

Anti-Bodies (“protective bodies” vs. “against bodies”)

“Anti-bodies or Antibody?” explores the conundrum of Black bodies amidst precarity, politics, and pandemics. Dr. Dana-Ain Davis describes “anti-bodies” as “the never-quite-right-place, suspended between immunity and susceptibility.” In this liminal space of peril and possibility, of complexity and contradiction, we consider “anti-bodies” as a framework to understand how histories of burden, marginalization, and disposability work to constitute “anti-bodies” (i.e., some bodies are viewed as less than, superhuman but dehumanized). We elaborate on and think through this concept to unsettle our discipline(s) theoretically and genealogically through an engagement with the once hidden/minimized legacies of Black feminist and feminist knowledge production. In doing so, we highlight moments of shift, rupture, and possibility in epistemological, theoretical, and methodological approaches. The roundtable will collectively catalyze new imaginative directions beyond the bounds of medicine but also, criminal justice, domestic violence, environmental justice, and public health.

This roundtable discussion/panel will elaborate on “anti-bodies” as a feminist framework to examine how certain racialized, gendered, and classed bodies are different from the “othered/exoticized” anthropological bodies. It brings together feminist scholars who will co-create “anti-bodies” as an intervention that allows us to elucidate the consequences of historical narratives around exclusion and dis(ease), as well as the interconnectedness of disproportionate and overlapping exposures to pandemics, toxicity, colonialism, slavery, racial capitalism, settler colonialism, global anti-blackness, as well as medical, state and scientific violence. As we examine how these histories of burden and disposability of the past and present work to constitute an “anti-body,” we discuss the impacts of these dynamics on everyday life, on family and social networks, on the conditions for resistance and grassroots mobilization, and on the futures we envision to(re)imagine. The roundtable uncovers the possibilities of the feminist, decolonial, and queer directions of an “anti-body” as we prepare our communities and ourselves to engage the transformative potential of unsettling dominant anthropological knowledge.

Jallicia Jolly, Chelsey Carter, Dana-Ain Davis, Emily Martin, Vanessa Agard-Jones, Saudi Garcia, Sameena Mulla, Nessette Falu



## 2-660 Digital And Virtual Approaches For Teaching About, With, And For Urban Public Spaces

Roundtable / Town Hall (Virtual)

Critical Urban Anthropology Association

06:30 PM to 08:00 PM

Anthropology has long engaged with the power of urban public space to host, prompt, enliven, or even shutter community engagement, connection, and meaning making (cf. Low 2000, Low and Smith 2008, Mitchell 2003). Research over the past decade has especially shown the durability of urban public spaces as centers for sociopolitical contestation within and around democracy, even as our idea of what constitutes public space is also shifting in response to myriad pressures, from the expansion of digital worlds to reduced access to physical public spaces during the COVID-19 pandemic (cf. Bayat 2013, Hou and Knierbein 2017, Juris 2012, Mehta 2020). As research on this topic is re-shaped, what might be the impacts upon our teaching within urban anthropology?

This roundtable examines innovative approaches for teaching about urban public space, focusing upon the intersections between teaching praxis, digital technologies, and virtual spaces. We take as points of departure for the roundtable's discussion a series of questions that draw together these topics: How can urban anthropologists draw from digital, virtual, and multimedia technologies to prompt critical re-imaginings of public space by our students? What digital tools or techniques offer us ways to unsettle or rework teaching practices and pedagogies? How are the virtual and the digital themselves becoming kinds of urban public spaces that we might explore in classes? How can we encourage students to think critically about cities as layered with digital and virtual experiences? And, finally, with a link to our host city for this annual meeting: As cities like Seattle become increasingly associated with technological realms and digitally focused economies, how do those connections re-shape the ways in which we teach about urban experience?

Presenters will each share brief reflections on a single teaching intervention, tool, or approach utilized within their courses. This includes work that reaches from digital explorations of urban development and change to pedagogies articulating decolonial approaches to urban public life through virtual media production. These case studies will serve as a foundation for a wider, shared conversation with the discussants and audience about the experiences, opportunities, and challenges of teaching about urban public space through digital and virtual means.

Uli Linke will speak about visualizing life in global cities and using digital media for effecting a multi-racial decolonizing gaze. Erin Lilli will address using digital tools for teaching about gentrification and urban research method. Jialin Li will discuss podcasts and research in China. Karem Said will speak about digital conference technologies and social media for cross-regional exchange between sister classes in Urban Anthropology. Ferne Edwards will speak about the digital dimensions of disrupting conceptualizations of the 'human' city and moving towards creating 'more-than-human' cities.

Suzanne Scheld, Angela Storey, Karem Said, Uli Linke, Jialin Li, Ferne Edwards, Erin Lilli, Lucero Radonic

## 2-670 Human And More Than Human Persons And Bodies

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

06:30 PM to 08:15 PM

Abbreviated Abstracts:

Paper 1: This paper is an autoethnographic reflection connecting the author's experiences as a former missionary volunteer and current doctoral student to the intertwined legacies of Christian missionization and anthropology in the Philippines.

Paper 2: Existing literature on Latin dance in current East Asian societies focuses on how the social space constituted by male and female dancing partners enables sensory touches, which are often not permitted in daily life, to be foregrounded, and how a particular kind of "fantasy space" gets produced through touches to allow men and women to interact with one another in ways that exceed the limits of social norms of gender and expectations of intimacy.

Paper 3: In this presentation, I demonstrate that incarcerated people in the American Southwest center mobility in conceptualizing what counts as alive and human.

Paper 4: Menstrual technologies, such as pads and tampons, have long shaped social understandings of what menstruation is, how it should be experienced, and the significance of menstruating bodies.

Paper 5: To position the growing ubiquity of wireless headphones in the ears of Seoulites solely within frameworks of sound studies that view headphones as socio-technic devices that enable greater individual affordances in personalizing and reorienting the aural experience of urban space (Bull 2000, Weber 2010), or debates about the aural experience of digital music compression (Steingo 2015, Sterne 2012), would be to overlook the decidedly temporal utility headphones provide these Koreans in their everyday negotiations of becoming.

Paper 6: This paper uses biological and digital virality as a conceptual and metaphorical heuristic for understanding the proliferation of a genre of environmental governance. Specifically, this paper examines a style of ecological technocracy known as the "Commission of Guardians."

Xinyan Peng, David Gowey, Macario Garcia, Malissa Kay Shaw, Cody Black, Eduardo Hazera

[2-700 Multi-Vocality Of Contents Tourism: Between Conflict And Dialogue, Nationalism And Cosmopolitanism](#)

Oral Presentation Session (Virtual)

Society for East Asian Anthropology

06:30 PM to 08:15 PM

The purpose of this session is to understand the current state of “multi-vocality” (Bakhtin, 1981) in contents tourism in East Asia. It also examines the way tourism exchange can create “constructive interaction” (Miyake, 1986) and the factors that may inhibit such interaction. “Multi-vocality,” a concept proposed by Russian linguist Bakhtin, refers to a method of writing novels that depict a multidimensional reality through the symbiosis and interaction of numerous viewpoints (Bakhtin, 1981). This session will apply this concept to contents tourism.

Since the 2000s, transborder and cross-cultural media content consumption and accompanying contents tourism have rapidly developed in East Asia. This trend has caused many conflicts of cultural and historical values, especially over nationalistic media content. On the other hand, media content that considers multivocality, incorporating the perspectives of indigenous peoples and the histories of other countries, is being produced. Moreover, ‘multi-vocal contents tourism’ is emerging beyond national borders.

In this session, researchers from four East Asian regions (China, Japan, Korea, and Taiwan) will participate and present the latest issues in the field of contents tourism. We will discuss how contents tourism enables “constructive interactions” among these regions, where diverse values come from and go, and where people can rethink their own ideas by coming into contact with different ideas.

One of the vital responsibilities of the field of tourism anthropology is ensuring respect for others and diversity through cultural exchange. Specifically, a very important issue is creating a multi-vocal environment through tourism that does not converge on a single voice (uni-vocal), but rather allows symbiosis and collaboration. In this sense, the study of multi-vocality in tourism is an extremely important theme. Moreover, contents tourism as a tourism phenomenon, in which media contents like people's voices themselves become the motivation and resource, is a highly valid research subject. Through this panel, we wish to develop this theme as a theoretical basis to consider peacebuilding through tourism.

Takayoshi Yamamura, Kyungjae Jang, Sueun Kim, Ryo Koarai, Qian Jin, Ting Wang

## 2-705 Past And Present: Unsettling Of The Us Military Occupation In Asia Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

06:30 PM to 08:15 PM

The field of anthropology has engaged with the operations of the U.S. military, both at home and abroad, with a critical eye toward the military expansion, which has resulted in around 800 bases in over 135 countries (Fitz-Henry 2015; Lutz 2009). Although the country's cultivation of global influence during the Cold War emerged as a political necessity in the historiography of the U.S., anthropologists have produced sustained critiques of the perception of the U.S. as the “world police” (Collins and McGranahan 2018; Vine 2011). While ethnographic scholarship on the U.S. military has remained thin, anthropologists have nevertheless criticized the impact of the U.S. military on local communities by reflecting on the discipline's imperial history and participation in wartime.

This panel aims to stimulate intellectual conversations to reconsider an ethnographic methodology for studying the U.S. military. By drawing on the anthropological discussion of the U.S. empire in the edited volume *Ethnographies of U.S. Empire*, published in 2018, the panel seeks analyses that regard the U.S. military not as a fixed research object, but “as an assemblage of shifting conjugations that alter the grammars within and through which we find ourselves making claims” (Collins and McGranahan 2018,

3). How does ethnography alter the ways in which anthropologists study the U.S. military, and vice versa? How might such shifts bring political changes in our world?

In responses to the questions, the panelists examine multiple ways of how anthropology can offer insights in the studies of the U.S. military occupation in Northeast Asia. Youjoung (Yuna) Kim draws upon U.S. military photographic images and reports which captured the violence of Jeju 4.3 (1947-1954) to explore how the multiple representations of the mass atrocity and Jeju Island as a site of the U.S. military operations show what it meant to be occupied by the U.S. military during the Cold War. Lina Koleilat analyzes how a Catholic community in Gangjeong village on Jeju Island has been using religious rituals to transform spaces of contention into spaces of dissent and resistance to the construction of a military base. Clara Lee attends to practices of mutual care by anti-base dissent communities, unsettling ideas of liberal political subjectivity and easy narratives of resistance in Soseong-ri, South Korea. Finally, Chu-Wen Hsieh examines the "ordinary life" of the communities living next to Yokosuka Naval Base in Japan with a precarious condition in which local citizens are subject to decisions and actions made by non-citizens, where security versus danger and peace versus war coexist.

In accordance with the 2022 AAA Annual Meeting theme, "Unsettling Landscapes," the session encourages anthropologists to unravel their discussions on the unsettling of the U.S. military in our past, present, and future worlds. It also invites scholars to contemplate their own roles as they work with communities affected by the systems of the U.S. military operation.

Youjoung Kim, Carole McGranahan, Clara Lee, Chu-Wen Hsieh, Lina Koleilat, Jocelyn Chua, Derek Sheridan

## 2-720 Reading Ingold In Taiwan

Roundtable / Town Hall (Virtual)

Anthropology and Environment Society

06:30 PM to 08:15 PM

Over the last two years, the popularity of writing by anthropologist Tim Ingold has surged in Taiwan. Ingold is being actively read by anthropologists, philosophers, and art theory critics, across several national and private universities, among graduate students, faculty, activists, and artists. National Tainan University even hosted a four-week series of live virtual webinars with Ingold, speaking to us in Taiwan from his home in Australia, resulting in 12-15 hours of recorded presentation and discussion, in English and Mandarin. As anthropologists working in and beyond Taiwan, we take note of this "Ingoldian turn," wondering what it suggests about the transit of phenomenological anthropology, especially into a sociocultural-ecological terrain where walking, weather, and the earth's surface (three of Ingold's central provocations) are central to Taiwanese experience. Indeed, hiking and trailmaking ("walking"); typhoons and drought ("weather"); and earthquakes and landslides ("earth's surface") are defining events for Taiwanese life. This trifecta is further intensified for Indigenous Austronesian Peoples in Taiwan for whom walking, weather, and the earth's surface, are entangled in national debates over territorial control, relocation, and knowledge. As a collective, our work engages with Ingold's in this particularly uneven terrain in Taiwan, as we work and think with Indigenous knowledges of place, perception, and experience. This roundtable offers a space to invite deeper examination of the "Ingoldian turn" in Taiwan, and what that might mean for our collective and collaborative projects in Indigenous environmental knowledge and for transnational environmental anthropology more broadly.

Eric Karchmer, Dana Powell, Yi-tse Li, Yung-ching Lo, Yih-ren Lin, Jow-jiun Gong, Diane Mines, Ena Ying-tzu Chang, Tana Takisvilainan, Paul Jobin

## 2-785 Unsettling The Settling Fantasies: Place, Polity, And Identity Making In South And Southeast Asia

Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

06:30 PM to 08:15 PM

What does it mean and take to settle down/in/into a place, a polity, and an identity? This panel sees “settling” as an ongoing, never-ending sedimentation process of competing and conflicting projects. These projects are at once discursive and material, historical and spatial. “To settle” or “appear settled” suggests the imposition and primacy of a particular modality of order and signification of the world as well as the exclusion and marginalization of other possibilities. However, attempts to settle incite attempts to unsettle, just as power incites resistance. “To unsettle” is to bring into discourse and contemplate the unthinkable, to embody unresolved contradictions and practice unarticulated alternatives. Practitioners of unsettling projects are neither antithesis to or outside of power, nor bearers of progressive analysts’ ideals of normative futures. Neither the actors nor their politics could be predetermined by or reducible to preconfigured shapes and forms. Instead, they emerge from contingent assemblies of human-nonhuman relations, interpret and act in transient moments and interstitial spaces. These relational subjectivities and agencies as well as their situational political practices and potentialities are the subjects of exploration of this panel.

Our panelists investigate places, polities, and identities as settling and unsettling projects, becoming through reiterative processes of articulation, commemoration, materialization, spatialization, and territorialization. Fanthome addresses the spatial production of a settlement in a contested zone in Medieval South India. His paper examines variations in architectural morphology and spatial relations in the settlement to identify the modalities of practice through which socio-political relations were constituted. In doing so, he renders the “built landscape” an instantiation of everyday practices and locus of politics. Khang follows a community caught in-between nationalist propaganda and bureaucratic management of heritage sites as well as petroleum development in Thailand. Her paper complicates the narrative of Thai history and suggests a “living heritage” approach to heritage sites can decolonize heritage management. Lai traces the indigenous resistance against the state’s attempt to co-produce “sustainability” and “indigeneity” through hydropower projects in the Philippines. His paper reveals the problematic articulation between renewable energy and indigenous identity and the indeterminacy of indigeneity on the frontiers. Loh looks at virtual activism during Covid-19 to protect forest reserve and indigenous territory against development in urban Malaysia. Her paper examines how going virtual created and sustained spaces for the Orang Asli to collaboratively resist, engage in global, intersectional indigenous-environmental movements, and (re)articulate indigeneity. Wang probes into the relationship between oil politics and more-than-ethnic subject formation in rural Malaysia. Her paper foregrounds the creative reinvention of identities and communities through spiritual and communal practices amongst the villagers forcefully relocated by a state-led refinery and petrochemical project, in pursuit of a good, dignified life living with oil as a here-to-stay material and spatial condition. Together, this panel seeks to gain a more profound understanding of how place, polity, and identity are constantly being made and remade, settled and unsettled, in the past and present.

Chun-Yu (Jo Ann) Wang, Eduard Fanthome, Yi-Yu (Larry) Lai, Ci Yan Sara Loh, Seng Khang, Miriam Stark, Kuang-Chi Hung

### 3-000 China Anthropology In Precarity And Geopolitical Tensions: Knowledge Production & Public Engagement

Roundtable / Town Hall (Virtual)

Society for East Asian Anthropology

08:00 AM to 09:45 AM

What is at stake for doing China anthropology today? This roundtable invites us to engage with the precarity of knowledge production amid growing geopolitical tensions both within and beyond academia. With rising Sinophobia and anti-Asian hate during COVID-19, we witness Chinese people being assaulted and marginalized in Euro-American contexts. Anthropologists who study China are facing psychological pressures, institutional threats, methodological obstacles, financial difficulties, and epistemological conundrums. We observe multiple ironies at institutional and epistemological levels: While China anthropology is becoming increasingly precarious in America, anthropology as a discipline has become more visible to the Sinophone public and important in China's institutionalization of social sciences. Various new trends of translation of Euro-American anthropology into Chinese have exerted greater influence within and beyond academia. In contrast, engagements with and translation of anthropological works in Chinese to the Western contexts are still lacking. Under these complex circumstances, our roundtable explores how we can continue doing anthropology of China and what roles anthropologists can/should undertake to amplify marginal voices amidst mounting difficulties and flickering hope.

This roundtable gathers speakers working on different topics. WANG Mengqi interrogates meta questions in "China anthropology": how can we avoid reifying boundaries and ontological categories that are artificial/constructed while examining the modes of knowledge production in our field? Based on her experience at TyingKnots, a collaborative public anthropology organization, AN Mengzhu discusses the quandaries of doing public anthropology for Sinophone readers. She asks: what is the role of anthropology while western discourse still dominates global academia and cultural nationalism is rising among Chinese intellectuals and the public? What kind of misunderstanding and distortion might be generated when translating western theories into Chinese? XU Jing and ZHAN Yang's collaborative project on humor started from shared emotions and evolved into an experimentation of COVID-writing. They see humor as an ethnographic project leading towards empathetic knowing. Through deciphering layered meanings encrypted in and intentions signaled by humor, they highlight people's creative social critique despite tightening control on entertainment in China. WANG Jing, co-founder of TyingKnots, examines what are the institutional and epistemological constraints that marginalize women's experience, writing, and public impact in studying "China." What can we do to increase not just the visibility of woman anthropologists' works but also rethink the potentiality of feminist ethnography in the context of discussing "China anthropology"? We explore these questions in light of the (almost) impossibility of conducting fieldwork in China by scholars based outside of China during the global pandemic. These reflections and experimentation, taken together, aim to destabilize current knowledge production and re-assert our ethnographic responsibility towards our interlocutors. These questions also compel us to revisit the issue of relevance of anthropological knowledge in today's fast-changing world and open up further conversations on how to continue learning about Chinese society at this critical time.

Jing Wang, Jing XU, Mengqi WANG, Mengzhu An, Jie YANG, Yang ZHAN

3-015 From Neighborhood Watch To Vigilantism: Informal Policing Unsettling The State  
Oral Presentation Session (Virtual)

## Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

Practices of informal policing like neighborhood watch, border and neighborhood patrols, civilian defense groups, vigilantes, or paramilitary formations are particularly “good to think” struggles around social control, dynamics of exclusion / inclusion, competing imaginaries of the state, and the social construction of the category of crime. While seeking to control crime, many such groups enact forms of violence against various criminalized Others, and in so doing they may come to cross legal boundaries. As such, they unsettle notions of legality while pursuing alternative social, political, and legal orders.

The panel seeks to explore and compare ethnographic accounts of practices of informal policing in various contexts in Europe, where although they have rapidly multiplied over the last decade, they remain ethnographically under-researched. Theoretical approaches may include securitization theory, affect theory, the social production of (urban) space, and critical criminology more broadly, and will further elaborate on the intersections between race, gender, class, and concepts such as neoliberalism, social control, crime control, performance, statecraft, violence, visibility, spatiality, materiality, morality, democracy, authoritarianism, (para)militarism, othering, risk, uncertainty, mobility, etc.

The comparisons are expected to shed light on the ways in which the state becomes (un)settled through practices of informal policing aimed at challenging its monopoly of violence, but also on how the state itself (un)settles these practices in ambiguous ways. We also seek to challenge the state / non-state conceptual binary, and to examine the grey areas and struggles around informal policing in Europe.

Ana Ivasiuc, Hayal Akarsu, Corina Tulbure, Tobias Neidel, Catherine Whittaker

## 3-020 Infrastructures Of Value: New And Historical Materialities Of Food And Farming Oral Presentation Session (Virtual)

Society for Economic Anthropology

08:00 AM to 09:45 AM

Exploring infrastructure has much to offer for economic anthropology, and in particular for studying value. Inspired by the convergence of literatures on value and infrastructure in studies of financialization, we aim at developing the new analytical lens of ‘infrastructures of value’. Historically, scholars have often discussed value with examples from agriculture, probably because of the multi-faceted materiality of food and its close connection to the environment (nature), needs (survival), desires (taste), and the pleasures of sharing and commensality. On this old terrain of food and farming, this panel develops infrastructure as a new lens for exploring value beyond the genericness of finance. Infrastructure not only facilitates valuation practices and enables valorization as fixed capital. Material networks emerging from practices of infrastructuring mediate value by facilitating, channeling, or hindering, the circulation—movement and metamorphoses—of objects, people and ideas. Shifting attention from the social life of circulating things to undergirding infrastructure can fill a major gap in David Graeber’s theory of value: it directs attention to how actions become incorporated into larger wholes. Various infrastructures (such as processing, transportation, containment, information, law and science) transform matter, connect producers and consumers, separate contents, and communicate evidence of singularized and standardized qualities of food and land. Striving for analytical symmetry in agri-food studies, the papers explore the infrastructures that undergird what is often treated as separate: ‘conventional’ food systems and ‘alternative’ food networks, standardized ‘mass’ products and unique ‘specialty’ foods and drinks. The ethnographic insights from Africa, Asia, Australia, and Europe

collected in this panel explore these dynamics as well as friction and compatibility issues that shape value of land, soil and yeasts, wine, rice, vegetables, berries and fufu. Taken together, ethnographic explorations of the material relationality of value promise to invigorate dialogue between new and historical materialism and challenge persistent binaries in economic thought.

Christof Lammer, André Thiemann, Daniela Ana, Oscar Krüger, Sarah Sippel, Edward Fischer, Damien Droney

### 3-025 Jurisprudences Of The (Not-Quite) Law

Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

We are living through what we may whimsically term a second age of the loss of faith. The first time around, we lost faith in the rule of law when we discovered force as its not-so-hidden condition of possibility. The rule of law met with our “contempt” when we found that lawlessness secured – made possible – lawfulness. The second time around, we lost faith in the unremitting brutality of our first discovery, discovering – to our chagrin – that if the law is not self-actualising, neither is lawlessness. As anthropologists of the law, we discovered the spaces opened by these “failures” of self-actualisation as spaces of intense creativity, actuated not only by human intelligence but also human vulnerability.

On this panel, we each explore these fecund spaces differently as a jurisprudence of error (Iyengar), a jurisprudence of the ‘AND’ (Chaganti), a jurisprudence of techne (Suresh), and a jurisprudence of the promiscuous legal concept (Satyogi), in the process interrogating the “common sense” of our ideas of lawfulness and unlawfulness.

Sruti Chaganti, Pooja Satyogi, Mayur Suresh, Prashant Iyengar, Lawrence Liang, Edward Mussawir

### 3-040 Migration, Social Reproduction And Capitalist Unsettling

Oral Presentation Session (Virtual)

Critical Urban Anthropology Association

08:00 AM to 09:45 AM

This panel explores how migration is generated as both a response to and solution for the unsettling forces of accumulation in contemporary capitalism. As unsettling defines the quintessential condition of migration and the papers will focus on the exigencies of how migrants sustain life amidst the destabilising forces of capitalist restructuring and shifting regimes of citizenship. By addressing the ways in which the social reproduction of people is entwined with the reproduction of capitalism, authors will examine the dynamics of the mobilisation of the migrant labour that undertakes work that is deemed essential in crises riven urban and rural economies. The question of how the processes of social reproduction articulate with the forces of capitalist accumulation has animated scholarship in the social sciences at least since the 1960's when materialist feminists in anthropology contributed to debates in political economy by challenging its orthodoxies. More recently, the feminization of migration, its massification under the imperatives of economic restructuring and deliberations on the nature of surplus labour have revived interest in theorizing social reproduction. The panel aims to reinvigorate analyses of social reproduction within the unsettling political and economic landscapes of late capitalism by considering how the "essential" labour of migrants in economically crucial workspaces sustains life AND the economy. Such spaces include not only farms and factories, but also streets, shops, schools,



hotels, hospitals, and homes as places where crises, most recently manifested in the COVID-19 pandemic, have amplified the relationship between migrant labour and the socio-economies of capitalism. To capture these multiple forms of social reproductive labour, panelists focus on the lives, livelihoods and transnational relations of migrants in diverse ethnographic contexts with a view to proposing expansive conceptual and methodological approaches in the exploration of the dialectic between the reproduction of capital and the reproduction of people.

Pauline Barber, Winnie Lem, Anne-Christine Trémon, Dazzelyn Baltazar Zapata, Elizabeth Fitting, Catherine Bryan, María Lis Baiocchi, Ayşe Çağlar

### 3-055 On Loss And Response: Ethnographic Reflections On Ruptured Lives In Russia's War On Ukraine

Roundtable / Town Hall (Virtual)

Society for the Anthropology of Europe

08:00 AM to 09:45 AM

When the Russian Federation launched an unprovoked, full-scale invasion of Ukraine on February 24, Vladimir Putin justified his country's imperialist campaign to destroy Ukrainian statehood and peoplehood with distorted historical narratives and claims about the "genocide" of Russian speakers in eastern Ukraine. As of this writing, more than 10 million people have been displaced within and beyond Ukraine's borders, mainly to neighboring European countries. While missiles have hit targets in nearly all regions of Ukraine, cities in the north, south, and east with significant Russian-speaking populations have suffered the greatest loss of life and physical destruction because of indiscriminate bombing of hospitals, schools, apartments, theaters, and other civil infrastructure. While Ukrainians in these areas have spoken eloquently of the magnitude and multi-faceted nature of their losses – relatives, jobs, pets, homes, gardens, security, dreams, and a relationship with the Russian language – they have also been active in responding to immediate defense and humanitarian needs and in envisioning recovery, restoration, and reconstruction.

This panel brings together scholars from anthropology and closely aligned fields to describe ethnographically southern and eastern Ukrainians' war-ruptured lives and relationships and their resistance to Russian aggression. We experiment by reflecting on wartime experiences using the words "loss" and "response" – two words that emerged in an initial English-language conversation among some of the panelists. Simultaneously, these experiences enable us to add some complexity to "loss" and "response" as general terms for describing action and experience. We ask: What losses have our friends, colleagues, research companions and we ourselves experienced as most significant? In what ways has loss been generative, for example, in producing new visions of decolonized urban spaces? How do Ukrainians evaluate their own experience of loss in relation to others' and in relation to things they gained? What kinds of relations, events or other factors appear in narratives of responding to the invasion? What emergent, contested moralities have shaped Ukrainians' responses to the circumstances they and others confronted? What role has class, age, gender, ethnicity, race, religion, rural or urban residence played in these assessments? In what ways have we responded as researchers to the war and to our friends' and relatives' requests? What moral complexities did we grapple with in doing so? How do we evaluate these responses in light of formal ethics codes?

Panelists have different citizenships (Ukrainian, Hungarian, British, Canadian, Swiss), are trained in different traditions (social anthropology in Britain and Germany, philosophy and political science in

Ukraine), are at different stages of their career (recent PhD, research fellow, professor, political analyst), and differ in the extent to which they are public intellectuals or engaged in applied work. Some describe assembling an oral history archive and doing humanitarian work with Jewish communities in Odesa and Berlin. Others draw on formal interviews, stories shared informally, and publicly shared images and texts. Together we relay some Ukrainian wartime experiences of loss, grief, reflection, and rebuilding, and offer scholars engaged with the anthropology of Ukraine and Europe an opportunity to assess their responses and futures as researchers.

Tanya Richardson, Marina Sapritsky-Nahum, Anna Balasz, Tatiana Zhurzhenko, Oksana Dovgopolova, Inna Tereshchenko, Simon Schlegel

### 3-117 Anthropology Of Coastal Planning I: Nature Between Science And Policy

Oral Presentation Session (Virtual) Society for Latin American and Caribbean Anthropology

Anthropology and Environment Society

08:00 AM to 09:45 AM

Since the first IPCC report on climate change in 1990, efforts at managing and planning coastal zones in the face of environmental change and sea-level rise have boomed globally. National and local governments, NGOs, and industrial firms have entered into complex, shifting alliances to define and control the crisis and to plan for the future of their coasts. Counter to earlier conceptions of planning that envisioned bright futures with ever-expanding opportunities, these efforts take place in the context of growing uncertainty concerning environmental change and deepening distrust of expert knowledges. In a sense, coastal planning efforts work against the future, not as empty time but as crisis-ridden and threatening (see Adams, Murphy, and Clarke 2009). They often invoke "working with nature" in the distinctly social ambition to protect boundaries between land and sea (Gesing 2019). They entail myriad overlapping infrastructure projects, each bound up in knowledge practices and political processes with near- and far-reaching implications (Anand, Gupta, and Appel 2018).

This first of two panels brings together work that elaborates an anthropology of coastal planning through case studies in Indian Ocean and Pacific land- and waterscapes. These presentations ask after the human and nonhuman worlds in the middle of technoscientific planning schemes and state policy aspirations. Drawing in part on postcolonial development critiques and science and technology studies, these presentations take up bureaucratic representations of coastal environments to pose important questions about nature as such.

Theodore Hilton, Sheehan Moore, Amelia Moore, Chitra Venkataramani, Vanessa Koh, Chandana Anusha, Lakshmi Rajeswary Pradeep, Georgina Drew

### 3-145 Acyig "Growing Up In Unsettled Landscapes: New Directions In The Anthropology Of Childhood And Youth

Roundtable / Town Hall (Virtual)

Interest Group

10:15 AM to 12:00 PM

This roundtable examines the ways in which the anthropology of childhood and youth has contributed to contemporary understandings of the lived experience of young people, and explores how the current

landscape of childhood/youth has led to changing trends in the field. Questions raised in this roundtable include specifics surrounding field research with young people: how anthropological ethics and field training are adapting to new constraints and risk factors confronting young people; the ways anthropological theory is shedding new light on how the global influences local childhood experiences of illnesses like COVID-19, emerging military conflicts, climate change, migration, and changing populations of refugees and asylum-seekers; and the role of powerful institutions like education, religion, and politics in transforming the experience of “childhood” itself. The roundtable will also explore broader ideas about the anthropology of childhood/youth itself, such as: how the anthropological perspective and methodology adds to the growing interdisciplinary field of Childhood Studies and the unique contributions it can make as Childhood Studies responds to these unsettled childhoods; and how anthropological scholarship can be deployed not just to research, but also to advocate for marginalized and displaced children and youth, particularly in response to the widespread appropriation of young people’s welfare as a political tool. The panelists will present their ideas about strengths, weaknesses, and new directions for the anthropology of childhood/youth through exploring past research, highlighting current ethnographies and monographs that contribute to new ways of thinking about children and youth, and discussing future research ideas and initiatives that could move us forward to contribute to a wider audience of both anthropologists and childhood/youth studies researchers.

Ida Fadzillah Leggett, Julie Spray, Elise Berman, Kimberly Garza, Kristen Cheney, Aviva Sinervo, Laura Bullon-Cassis, Jennifer Shaw

### 3-170 Ethical Issues In Practicing Anthropology: Drawing Cross-Sector Lessons Learned From Work With The M Roundtable / Town Hall (Virtual)

National Association for the Practice of Anthropology

10:15 AM to 12:00 PM

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 formal ethical guidelines of the discipline cannot be expected to address the wide range of roles held and work done by anthropologists in other sectors, meaning that one must turn to the literature for advice and cautionary tales. Yet with a few notable exceptions, much of the literature on ethics in applied and practicing anthropology is written in the form of sector-specific cases rather than general guides. This can make it challenging for anthropologists considering a career outside the academy to think through the various ethical risks and questions they may face. Ethical issues in applied anthropology were highlighted in 2006, when the U.S. military began extensive recruiting of anthropologists, leading to over a decade of debate within the discipline. The debates and resulting publications clarified many ethical questions that arise not only in work with the military, but across many sectors. This roundtable brings together authors who are working on a book capturing ethical lessons learned from work with the military and other anthropologists with related expertise to discuss ethical issues that cross employment sectors. The session will address key ethical questions and examine how to develop useful guides and narratives with a focus on how to clarify the critical, cross-sector issues that anthropologists should consider prior to selecting a career outside the academy.

Kerry Fosher, Niel Tashima, Rachel Chamberlin, Rory McCarthy, Lauren Penney, Eric Gauldin, Robert Rubinstein

### 3-230 Roundtable On Energy Landscapes: Above And Below Ground Roundtable / Town Hall (Virtual)

Anthropology and Environment Society

10:15 AM to 12:00 PM

While the production of fossil fuels has been characterized as a ‘subterranean’ energy regime, in that most of its energy is extracted from under the ground (Appel et al. 2015; M. T. Huber and McCarthy 2017), the production of land-intensive renewable energies suggests a larger structural shift towards the cultivation of above-ground energy sources that are transforming and (re)shaping landscapes around the world in profound ways. In this vein, the energy transition is often represented as a shift from ‘below ground’ to ‘above ground’ energy regimes. As such, anthropology and its cognate disciplines have increasingly focused on the potential of new forms of energy production to not only demand space, but to substantively remake it. Yet, at the same time, the subterranean continues to play a critical role in shaping emergent sites of energy production and energy landscapes, from the extraction of lithium required for batteries or the mining of copper for electrical wiring, to concerns over water usage for cleaning solar panels and renewed attention to undersea ecosystems impacted by offshore wind or wave energy. This roundtable questions how we might complicate the imagined separation between the ‘above’ and ‘below,’ and explores how these two scales are rendered problematic at specific sites relating to energy production. It asks the following questions: How are researchers both studying the expansion of above ground renewable energy production, while also taking into consideration the different forms of subterranean transformations required to bring about new forms of energy? How do such scales become entangled or blurred at our fieldsites, and how might attention to different questions shed light on these entanglements? In what ways are the distinctions between the above and below sustained or collapsed by our interlocutors, in public discourse, through bureaucratic practices and processes, or even through our own research methods? How can we better take into consideration the subterranean sites critically linked to above-ground energy production, particularly when such sites are separated by geographic and temporal distance?

This roundtable responds to the increasing observations that renewable energy supply chains and sites of energy production have the potential to (re)entrench structural and socio-spatial inequalities, while also offering possibilities for more equitable energy development. It aims to generate a productive dialogue on how such framings of above and below may have important implications for the spatial and socioeconomic characteristics of emergent energy systems and the work to cultivate just energy futures.

Cited:

Appel, H., Mason, A., Watts, M., & Huber, M. T. (Eds.). (2015). *Subterranean estates: Life worlds of oil and gas*. Cornell University Press.

Huber, M. T., & McCarthy, J. (2017). Beyond the subterranean energy regime? Fuel, land use and the production of space. *Transactions of the Institute of British Geographers*, 42(4), 655–668.

Emilia Group, Sarah Kelly, Zoe VanGelder, David Schröter, Stephanie Friede, Zane Datava, Anna-Sophie Hobi, Daniel Lee,

### 3-245 The Camp Model: Unsettling Anthropological Methods Roundtable / Town Hall (Virtual)

## Society for Anthropological Sciences

10:15 AM to 12:00 PM

In line with the theme of “unsettling landscapes,” we need innovative ways to train future scholars that unsettle longstanding divisions within anthropology. The NSF Cultural Anthropology Methods Program (CAMP) has innovated within the discipline is to move beyond the lone ethnographer mode of methods, bringing different subfields—from humanistic, critical, scientific approaches and beyond—into conversation and collaboration. In this roundtable, faculty and students familiar with CAMP will reflect on the tensions and opportunities that emerge from this collaborative teaching and research model, and the lessons gained along the way.

Alissa Ruth, H. Russell Bernard, Amber Wutich, William Dressler, Rosalyn Negron, Robin Nelson, Alyssa Crittenden, Gangsim Eom, Melissa Beresford, Jessica Hardin

### 3-270 Unsettling Land

Roundtable / Town Hall (Virtual)

Executive Program Committee

10:15 AM to 12:00 PM

Land is both unsettled and unsettling. Along with acute inequality, climate change, refugees, pandemics and the rise of authoritarian right-wing forces in many parts of the world, come increasing conflicts over land. As a fundamental affordance for life on earth, the social relations around land are historically, materially and ontologically particular, but also shift across time and space and, while some are heightened through anthropogenic action, others perish, but land has a life beyond anthropocentric relations; Land has agency, land teaches and land unsettles the ways in which we understand, study and transform life. However, while salient in anthropological studies of property; agrarian relations; ecology, development; nationalism, belonging, rituals, urbanization and infrastructure, to name a few, land is paradoxically remarkably undertheorized. With few exceptions, anthropologists have not deeply engaged with such questions as what is land? What do we do with land? And what do we learn from/with/through land?

This roundtable brings together 8 scholars from different parts of the world, that are part of a larger multidisciplinary collective that has been exploring the relationship between anthropology and land for the last 2 years. Our work expands across a wide variety of topics and places including more-than-human entanglements in animal sanctuaries in the US, the relation between Islamic law and real estate disputes in Somalia and the assetization of farmland in Australia. Together we propose the ‘anthropology of land’ as a distinct analytical framing that draws on the ethnographically grounded study of social relations and meanings around land, to consider its materiality, geomorphology and the affordances that make various ways of being in the world possible. We identify six overlapping key analytical themes for an anthropology of land around which we will organize our conversation: 1) Capital and nature: The ways in which capitalist relations are assembled are predicated upon historically particular and place specific socio-ecological relations. 2) Technologies of power: power relations intervene to draw out land's affordances, embedding and disembedding some social relations over others, through laws, borders, infrastructure, policy, ideologies and aesthetics. 3) Land’s materiality: Its geomorphology and material properties enable some socioecological possibilities; obstruct others; and shift in time and space. They are composed of more than human labor and move us beyond

anthropocentrism in thinking about land. 4) Land is relational: To talk about land is to always talk about several things at once. This may be identity, nationalism and/ or development; racism and/ or imperialism; climate change and species extinction; capitalism; and so on. 5) Land is historical: Meanings and relations of land are informed by the historical trajectories that shape their conditions of possibility. We pay close attention to the ways in which our understanding, practices and conceptual tools, or vocabulary to think about land, emerges. 6) Ontologies of land: We must discern the ontologies that make land relations and the local and academic knowledge about them, possible. Specific land relations are underpinned by ideological conceptions of race, gender, religion, indigeneity, caste, multi-species and more than human relations, that articulate with historically specific manifestations of colonialism, capitalism or socialism.

Andrés León Araya, Preeti Sampat, Sohini Sengupta, Elan Abrell, Sarah Sippel, Sonia Grant, Ximena Martínez Trabucco, Ahmed Sharif

### 3-210 [Myriad Intimacies With Anthropology: Honoring The Work Of Lata Mani](#) Roundtable / Town Hall (Virtual)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

Lata Mani's work unsettles boundaries of genre, form, and audience in its experiments and in its commitment to exploring synergies between artistic practice, contemplative philosophy, and social inquiry. Mani first rose to prominence in the late-1980s with a groundbreaking article, *Contentious Traditions: The Debate on Sati in Colonial India*, which examined the debates on sati through the lens of colonial discourse. This article, and her subsequent book, became foundational not only to colonial discourse studies but to postcolonial theory and feminist critique. Crucially, Mani's work staged synergistic conversations between women of color and postcolonial feminisms. Following a debilitating injury from a car accident, Mani turned to other forms of cultural critique, including film, the contemplative essay, memoir, and creative non-fiction. Her writings and films also explore the relationship between spiritual practice and social justice activism. Mani's most recent book, *Myriad Intimacies*, engages human/more-than-human relationships, critical ecologies, embodiment, care, illness, fragility, healing, dying, and human-nature interrelations against the context of the COVID-19 pandemic.

This virtual roundtable brings scholars to reflect on Lata Mani's crucial contributions to rethinking social critique, questions of knowledge and knowing, the sacred as a conceptual resource for reading the sociocultural, relationality as foundational, and reimagining self and community in the wake of loss. Marla Frederick will engage Mani's work on the relation between spiritual practice, race, and struggles for social justice. Charles Hirsckind will reflect on his own work on religion by addressing Mani's conceptualization of fragility as a form of strength, and strength as a quality that emerges from an acknowledgment of fragility and dwelling within it. Examining the relationship between personal loss and deep forms of activism and focusing on spaces of biographic sympathy, Arjun Appadurai will ruminate on the space where place meets voice and inner journeys find public expression: he will contemplate how Mani's journey from a devastating accident to a form of activism that defies boundaries offers models and provocations for his own work. Miriam Ticktin will revisit the impact of *Contentious Traditions* on her own ethical formation as a feminist anthropologist. Coming full circle to Mani's new book, *Myriad Intimacies*, Ticktin will engage its meditations on care, feminisms, race, and embodiment. Celine Parreñas, an award-winning film-maker and critical theorist, will address intersections between her films and Mani's to reflect on loss, grief, and remaking life through creativity.

Donna Haraway will stage a dialogue with Mani's thinking/feeling, particularly in *Myriad Intimacies*, by focusing on their overlapping, passionate engagement with patterns of caring and healing in human and more-than-human worlds in the wider contexts of the pandemic, war, and multispecies climate injustice. Discussant Shannon Speed will comment on the common themes in the presentations and reflect on the intersection of her work and Mani's on the role of narrative in struggles for social justice.

Akhil Gupta, Donna Haraway, PURNIMA Mankekar, Shannon Speed, Arjun Appadurai, Charles Hirschkind, Miriam Ticktin, Celine Shimizu

### 3-259 Artful Workscapes: The Work Of Creating Cultural Expressions

Oral Presentation Session (Virtual)

Society for the Anthropology of Work

10:15 AM to 12:00 PM

This session embraces an interdisciplinary perspective to critically examine the work of artistic creators as they modify the cultural landscapes they inhabit. Cultural geographers join applied cultural anthropologists in considering how creating, exhibiting, and narrating art reshapes the urban landscapes in the San Francisco Bay Area, the areas of Western Nevada recently "colonized" by Silicon Valley, and creative urban zones in Osaka, Japan. Many of the participants in the session are creating the Mosaic Atlas, a project designed to document the creative work of diverse culture bearers on an interactive digital map of the San Francisco Bay Area. Rohrmeier, English-Lueck, Ammon, Garcia, and Heher all participate in this project, mapping the work of cultural artists, and the organizations and community activists that support them. Rohrmeier and English-Lueck will dive into other facets of their geographic and ethnographic work. Both conduct applied research on the borderlands between Silicon Valley and Western Nevada, English-Lueck on the work of creators at Burning Man, and Rohrmeier on a new exhibit and research space at the Tahoe-Reno Industrial Center. Marlovits extends the inquiry to the global skateboarding creatives of Japan.

Mosaic America is the progenitor of the Mosaic Atlas, an equity tool designed to render the less visible cultural artists legible to their own communities, artistic collaborators in other cultural groups, and potential funders. Heher, a cultural geographer and urban planner, discusses the rewards and challenges of rendering culturally diverse artistic landscapes of indigenous, immigrant, and ethnic art, visible on an easily used interface. She reveals the decisions she has needed to make to create an accessible, equitable, and accurate version of the Bay Area's artistic unsettled landscape. Ammon, also working on the Mosaic Atlas, has a different set of challenges. She is working with the Bay Area's Muslim and Islamic cultural artists to create story maps in which they can represent themselves accurately and sensitively to wider artistic communities. These groups are themselves deeply diverse, spanning multiple races, ethnicities, and nationalities. Islamophobia has created social barriers for Muslim Americans, rendering their artforms invisible to the broader Bay Area community. Ammon will discuss her work with these communities as they tell their stories. The New Museum of Los Gatos is one of Mosaic America's collaborators and they are particularly committed to decolonizing museum practices in their representations of indigenous peoples. To that end, they are collaborating with the Muwekma Ohlone, one of the descendent communities of the South Bay. Garcia, who works on the Mosaic Atlas and is the ethnographic consultant for an upcoming exhibit co-created with the Muwekma, will discuss her experiences in decolonizing the landscape of the unceded homelands in the exhibit. Finally, Marlovits will discuss his research on creative skate culture in Osaka Japan, and his research on urban redesign and emergent social and economic identities. Skaters create performative art that comprises their work

to redesign public spaces. The work of art is complex, the multifaceted and fluid nature of “art” is simultaneously performance, production, curation, and politics.

June English-Lueck, Kerry Rohrmeier, Judith Heher, Caroline Ammon, Alexandra Garcia, John Marlovits

### 3-320 Exploring The Infopolitics Of Algorithmic Knowledge Production, Community Formation, And Governance

Oral Presentation Session (Virtual)

General Anthropology Division

02:00 PM to 03:45 PM

Algorithmic processes, machine learning (ML), and artificial intelligence (AI), are increasingly deployed in many corners of society (Eubanks 2019; Benjamin 2019; Besteman & Gusterson (eds) 2019). Alongside Lucy Suchman’s campaign “against the mystifying power of AI as a signifier,” we follow her definition of AI as “a cover term for new infrastructures of data storage and techniques of data analysis” (Suchman 2020). This panel explores the effects of AI and ML on social inclusion and exclusion in four different transnational and local contexts. The papers engage with AI/ML in various ways, including customer tracking, community formation, “inter-operable” databases and archives, AI data production, social credit scoring, and digital financial technology. Across these contexts, AI/ML is purported to enable new forms of social inclusion, connection, and identity data security. For example, the success of Kenya’s M-Pesa mobile money transfer platform has led many to view this technology as lifting “2% of Kenyan households above the poverty line”, but discussion often overlooks how pre-existing racial and ethnic divisions are exacerbated through such platforms (Qureshi et al. 2021; Suri & Jack 2016). In South America, many celebrate how national governments have sought to coordinate their response efforts to Venezuelan displacement through rational and data-driven planning. In mainland China and Taiwan, WeChat Pay has broadened beyond simple social messaging to provide multiple forms of transaction services, accessible in various transnational payment arenas for over one billion monthly active users. In other contexts, however, new mass data storage and analysis infrastructures risk eroding individual privacy and rights. As private and state collaborations expand the possibilities for customer and citizen tracking, both old and new forms of vulnerability are created. In the US-Mexico border, transnational data-sharing allows state agencies to expand their power to make and unmake citizen and non-citizen populations. In Kenya, borrowers are stuck in cycles of perpetual debt, and in South America, resources are diverted toward glossy infographics. Taken together, this panel will look closely at contexts in which AI and ML, despite being lauded for their inclusive and connective possibilities, are also expanding surveillance capacities and reproducing old and new forms of stigmatized categorization. According to Victoria Bernal and David Goldberg, this intersection of technology, information, and governance represents a new form of “info-politics” or “infopower” (2014; 2021). This panel contributes to the project of unsettling old and new intersections of information technology, state bureaucracy, predatory finance, and extractive labor.

Christine Kim, Orlando Lara, Farah Qureshi, Lucy Pei, David Goldberg

### 3-335 Mpaac: Let’S Talk Public Policy!

Roundtable / Town Hall (Virtual)

MPAAC



02:00 PM to 03:45 PM

From local to federal levels, a range of transformative climate, economic, educational, immigration, and racial justice policies are actively under debate. Our discussion will focus on the uses of anthropological evidence in public policy development and the role of anthropologists in current public policy debates. We will explore the unique contributions anthropologists can make to public policy. Of particular interest is anthropology's potential for tracing the harmful impacts of public policies in vulnerable communities. What are policies or policy areas where anthropology is particularly needed? What are some examples of anthropological scholarship that policymakers should be accessing? Embedded in these questions is the notion that anthropology is under-utilized in public policy development spaces. The reasons merit unpacking but include structural and normative factors both in and outside of the discipline. Therefore, our discussion will explore the barriers to the use of anthropological evidence in policymaking, and ways to address these barriers to fully realize anthropology's impact.

Rosalyn Negron, Alayne Unterberger, Meg Davis, Ismael Garcia-Colón, Matthew Nesvet, Debra Rodman, Hugh Gusterson, Krista Harper

### 3-340 Mpaac: Teaching World Anthropologies

Roundtable / Town Hall (Virtual)

Council on Anthropology and Education

02:00 PM to 03:45 PM

What is anthropological knowledge and theory, where and by whom is it produced, and how does it circulate? Despite the discipline's foundational emphases on plurality, alterity, and worldliness, the politics of our knowledge production is very uneven. While more anthropologists in the Global North are beginning to heed and consider calls to decolonize anthropology, because of the ways in which global academia is currently structured, it remains exceedingly difficult to disseminate anthropological insights produced by anthropologists outside the hegemonic centers. Access to anthropological theory and circulation of the knowledge they themselves produce remain difficult for many who are not part of well-funded academic institutions. The unequal visibility of anthropologies among different universities in different countries is perpetuated by the dominance of English-language publications and conferences. Changing all this would require a radical makeover of the systems of knowledge production and circulation. This roundtable features scholars and teachers of anthropology in several parts of the world who will discuss their efforts to tackle these issues starting with something most anthropologists still largely control themselves, namely what and how they teach.

Panelists will discuss the challenges and successes of classroom attempts to “decanonize” anthropology curricula, with attention to the particular issues compounded by the sociopolitics at work at different institutions and the countries in which they reside. Presenters will discuss their world anthropologies pedagogy as well as a pilot project to bring together an online global community of anthropology educators sharing these particular challenges, successes, and resources, called Antro Radikoj. Participants to the roundtable will include representatives of the IUAES Commission on Anthropology and Education, the EASA Teaching Anthropology Network, the Brazilian Anthropological Association's Commission on Education, Science and Technology, and the Royal Anthropological Institute's Education programme Discover Anthropology.

As part of the ongoing process of “decanonizing” anthropology, these educators seek to feature anthropological theorizing outside the hegemonic centers. This serves as a long overdue corrective to what is conventionally taught in anthropology curricula across the world. The historical and present-day

status of anthropology within (and outside of) universities in different countries differs greatly, reflecting political, educational, and socioeconomic processes. Indeed, the very nature of what shelters under the umbrella of “anthropology” varies according to local conditions. Shifting the focus to the so-called “periphery,” not as a place from where knowledge is merely extracted but where knowledge is also actively produced, means amplifying voices (in languages other than the currently dominant English) and spotlighting conceptual frameworks and insights that are usually silenced. Training the next generation of anthropologists is no small part of the effort to increase access to the global diversity of anthropologies. Not only is decanonization intellectually stimulating and enriching, but it also helps us disentangle the power dynamics involved in knowledge production, circulation, and consumption in general.

Emily Metzner, Noel Salazar, Shannon Morreira, Jakob Krause-Jensen, David Shankland, Guillermo Vega Sanabria, Heather O'Leary

### 3-360 Sect And Secularism

Oral Presentation Session (Virtual)

Society for the Anthropology Religion

02:00 PM to 03:45 PM

For decades, social scientists have asked: How do we conceptualize difference within and between religious traditions? The matter acquired new salience with the launching of the ‘war on terror’ and its casting of communal violence as an essential and primordial feature of Muslim life. This script, in which modern warfare appears a mere theater of atavistic religious feuds, has faced sustained criticism. Such critique—congruent with a general call to think “beyond Islam” (Zubaida 2010)—has emphasized the socio-political contingency of sectarian technologies and reasoning, highlighting their entanglement with colonial logics (Makdisi 2000), modern governance (Weiss 2010; Hashemi and Postel 2017), identity formation (Haddad 2020), and asymmetrical relations of class (Salamandra 2013; Deeb 2020) and gender (Mikdashi 2014; Nucho 2017).

In contrast, this panel considers religious disputation with the concept of discursive traditions, which contain multiple temporalities and are “elements of thought that are fundamentally irreducible to historical context” (El Shakry 2019: 25). In this scheme, so-called ‘sectarian’ or ‘communal’ dilemmas are not only inhibitive (of tolerance, solidarity, or full citizenship), but also generative of lively contestation, moral reasoning, embodied sensibilities, and ambiguity. Thus, the assembled papers think beyond the calculus of geopolitics and area studies, instead conversing with scholarship that examines ethical normativity—tied to knowledge, hermeneutics, and practice alike—as inextricable from the ways believers inhabit their everyday lives (Khan 2012; Tareen 2020).

Other contributions in this panel approach the construction of ‘sectarianism’ not directly, but through its shadows (Asad 2003: 16), building on studies that explore the operations of secular power in discourses of religious difference and freedom (Abillama 2013; Mahmood 2015). Panel contributions address a variety of questions: What makes ‘sectarianism’ an unbearable discourse of difference? How, as a dynamic object of knowledge, has it formed against a wide constellation of alleged others: compassion, coexistence, tolerance, inclusion, multiculturalism, unity, and solidarity? Though a variety of historical strands and forms of life animate these concepts, they partake in a shared genealogy of secularism that structures our conceptions of religion and politics. Thus, this panel seeks neither to redeem ‘sectarian’ reasoning nor identify its vices, but rather, to attend to the secular conceptual grammar in which it gains coherence and is deployed and contested.

The assembled papers draw upon the unique affordances of conceptual anthropology and ethnographic fieldwork to follow how 'sect' operates at disparate sites: the Lebanese judiciary, colonial Punjab, US-occupied Afghanistan, and the British Muslim charity sector.

Muneeza Rizvi, Emma Varley, Raja Abillama, Rajbir Judge, Anila Daulatzai, Noah Salomon

### 3-390 Unsettling Finance? An Examination Of Esg And Impact Finance

Oral Presentation Session (Virtual)

Society for Economic Anthropology

02:00 PM to 03:45 PM

We live in a historical moment when Environmental, Social and Corporate Governance (ESG), and impact, green, responsible, and social finance funds and markets are growing rapidly. Increasingly, capital markets are promoted as the most effective means of addressing the critical social and environmental challenges of our time and as a tool to force financial and economic actors to acknowledge their responsibility, and to take action to imagine and build a more sustainable, just, and inclusive future.

Playing with the double entendre of the panel's title, we first pose that these financial trends should be unsettled. That is, they need to be questioned, and deconstructed, as a privilege of settler societies and, more broadly, as colonial legacies in global economic relations. Regarding this approach, we ask: What are the forces that have fostered the emergence and further consolidation of these financial trends? How are environmental and social interventions, funded through these initiatives, being presented, and marketed? Are they producing the intended results and achieving success? Who benefits? What are the unintended consequences of the further advancement of this type of finance? And, even if the interventions are successful, what kind of values and logics do they foster?

Second, we explore how ESG, and impact finance are unsettling per se, i.e., ambiguous, disquieting and potentially disruptive, as they appear to be a force for good, but, at the same time, may be reinforcing dominant structures of inequality, wealth generation, and resource control and exploitation. How are the unsettling qualities of this type of finance experienced? What can ethnography reveal about the practices, narratives and lives of the people involved in it? We look at ESG, and impact finance real-world effects and the lived experiences of different actors, asking to what extent can these unsettling financial formations actually have an impact and generate good.

This panel is an opportunity to interrogate the popularity, intentions, and unsettling potential of ESG and impact finance initiatives, examining different types of interventions, in different locations, and the ways in which actors occupying positions in socio-technical formations conceive of, and make sense of, their role and actions. We bring together diverse perspectives around topics including public and private finance, financial instruments, moralities, governance, philanthropy, and development. We will do so shedding light on the role played by socio-technical devices, such as labels, taxonomies, as well as the unsettling "riddle of money", unveiling the intricate links between finance, technologies, and sustainability and how they inform financial understandings and ways of relating to the environment and societies.

This panel is organized by members of the project The HAU of Finance: Impact Investing and the Globalization of Social and Environmental Sustainability (IMPACT HAU), of the University of Bologna.

Natalia Gómez Muñoz, Claudia Campisano, Lydie Oiara Bonilla, Marc Brightman, Ainur Begim, Felix Stein, Jenna Marie Randolph, Alessandro Maresca

### 3-420 Wages And Wagelessness: Labor In The 21St Century

Oral Presentation Session (Virtual) Society for the Anthropology of Work

Critical Urban Anthropology Association

02:00 PM to 03:45 PM

The growing subfield Anthropology of Labor emerged in the late 20th century, as a decades-long assault on working people unfolded. Glossed as ‘globalization’ and fueled by neoliberal policies, this capitalist offensive has thrown millions into market dependence and poverty. Once powerful working classes face dispossession, and displacement, and union membership has declined. Urban informal sectors have exploded under the twin pressures of deindustrialization and the erosion of rural livelihoods. The legions of uprooted people who now populate burgeoning shantytowns are less heroic ‘microentrepreneurs’ who pull themselves up by their bootstraps than a growing mass of unwaged workers without legal rights or recognition. Free trade agreements, state withdrawal from social welfare, and disasters and crises intensify their vulnerability and fuel cross-border migration. Intertwined calamities oblige working people to seek new ways to identify, organize, and assert power. Anthropologists of labor seek to connect the particular experiences and histories of working people to capitalism as a globe-spanning system that produces difference as well as uniformity.

Of course, these circumstances are not wholly new; labor segmentation is the hallmark of capital accumulation. The papers in this panel place individual case studies within larger matrices of power, with the full 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 protests and accommodations, organizational forms, and cultural understandings that reflect engagements with capital, the state and workers in different places. Presenters are contributors to the newly published Handbook of the Anthropology of Labor (Routledge 2022).

Jaume Franquesa, Avi Chomsky, Don Kalb, Leigh Binford, Christian Zlolinski, Julia Soul, Andrew Sanchez

### 3-422 Desire Paths In Unsettled Landscapes: Fieldwork In The Atlanta Forest And Other Homes

Oral Presentation Session (Virtual)

Anthropology and Environment Society

02:00 PM to 03:45 PM

What desire paths constitute ‘fieldwork’ as ethnographers navigate cultural landscapes unsettled by a global pandemic, ecological crises, and late capitalist myopia? This panel reflects on concepts and

practices cultivated by three ethnographers drawn to an Atlanta forest amid professional, social, and political impasses. In 2021 the city of Atlanta announced a plan to clear-cut a public forest in order to construct what would be one of the largest police training academies and one of the largest movie soundstage complexes in the United States. While unable to carry out proposed plans for fieldwork in other locations, the three ethnographers in this panel encountered each other while following desire paths in the forest during a week of action in opposition to the city's plan. A 'desire path' is an unofficial trail worn into the landscape, as a result of a common, informal, disobedient desire to travel off official pathways. Found across a range of ethnographic fields—from lawns and forest floors to the anarchy of urban markets and migratory patterns—desire paths both reflect the deeply human practice of line making (Ingold 2007) and the feral possibilities of more-than-human landscapes (Tsing et al 2020). Closer to the ethnographer's vocational world, 'desire paths' also conceptualize the practices of fugitive planning and study (Moten and Harney 2013) we increasingly engage in as we navigate the neo-liberal university; police, bureaucratic, and border control; and professional, political, and personal commitments. The three ethnographers in this panel connect desire paths found in their various 'proposed' fields—from queer publics in Chicago, public litter in Bangalore, and green spaces in Beirut—to those they unexpectedly encountered in the 'unproposed' field of the Atlanta forest amid post-pandemic disruptions, anti-racist rebellion, and renewed environmental activism. In lieu of a planned multi-sited ethnography (Marcus 1995), we highlight an unruly ethnographic 'field' of shared desires, produced by the convergence of disparate social, ecological, and political circumstances.

Reimagining 'field-work' as the juxtaposition of desire paths traced in our proposed and unproposed fields, we explore ethnographic practices useful for unsettling landscapes and tending to already unsettled ones. While disciplinary attention has largely focused on technical strategies for accessing the 'post-pandemic' field, this panel asks: what kind of fields are produced when we sustain the desire to practice ethnography in inconvenient times? What possibilities for collaboration emerge when the ethnographers' desire paths criss-cross ongoing experiments in desiring and caring for habitable futures?

Shreyas Sreenath, Sasha Tycko, Peter Habib, Anna Grimshaw

[3-445 Author Book Interview: Erasing Opportunity: Latinization Of Indigenous Latinx Students In Florida](#)  
Interview (Virtual)

Council on Anthropology and Education

04:15 PM to 06:00 PM

This interview covers the interviewee's forthcoming book, *Erasing Identity, Restricting Opportunity: The Latinization of Indigenous Latinx Students in the Florida Heartland* (expected fall 2022, Lexington Books). The text provides data to support the argument that schools must recognize the multiple identities of students and their families, because the ways that schools understand students' identities impacts how they meet student needs. Framed within the goal of improving and sustaining educational equity, the manuscript draws on ethnographic research in the Florida Heartland where schools erased the Indigenous language and race of Indigenous Latinx students and families, and only recognized their Latinx ethnicity and Spanish language, a practice known as Latinization. Latinization, along with anti-Spanish and anti-Latinx school practices, restricted Latinx students' opportunities by generating barriers to school activities, resources, and information as well as by producing school and classroom climates

unwelcoming to the languages, cultures, and selves of Latinx students—especially for those who were Indigenous, lacked documentation, and/or were farmworkers. This manuscript concludes with approaches to improve schools' abilities to understand students and highlights the more culturally sustaining pedagogies less often observed at the district.

Rebecca Campbell-Montalvo, Megan Figueroa

### 3-465 Grassroots Collaborative Ethnography During Covid-19: Insights From The Pandemic Journaling Project

Roundtable / Town Hall (Virtual)

Society for Medical Anthropology

04:15 PM to 06:00 PM

This roundtable explores the power and potential of online journaling as a grassroots strategy for both coping with and chronicling the impact of a global health crisis. The Pandemic Journaling Project (PJP) is a combined virtual journaling platform and research study that chronicles the everyday experiences of ordinary people during the COVID-19 pandemic. To date, nearly 1,800 participants from over 50 countries have created over 24,000 entries. Participants contribute by writing, uploading photos, or recording audio through their computer or smartphone. PJP gives participants a structured opportunity to privately record their experiences of the pandemic and, at the same time, to join a community of journalers and make a broader societal contribution by participating in the creation of a historical archive. As a form of what we are calling “grassroots collaborative ethnography,” rooted in a logic of “archival activism” (Carney 2021; Flinn 2011), PJP is designed to use ethnographic and archival methods to advance broad goals of social justice and inclusion. From a health standpoint, PJP is rooted in an awareness that a population health crisis like a pandemic affects every aspect of daily lived experience, and that journaling can, for some, have a positive impact on mental health, especially during health crises and other in difficult times. As a form of engaged public scholarship, PJP decenters the ethnographer by inviting ordinary people around the world to participate in telling the story of Covid-19. PJP has been adapted for use in high school and college classrooms around the world, and materials contributed are being adapted for public display in a traveling multimedia exhibition. In this roundtable, people who have journaled with PJP will join the project's creators, along with faculty experts who have taught with PJP or developed similar publicly engaged research on the Covid-19 pandemic, to discuss the scholarly, health-related, and social justice implications – and limitations – of PJP, as well as its relevance for other current and future modes of archival activism and engaged scholarship.

Heather Wurtz, Sarah Willen, Katherine Mason, Kristina Baines, Rayna Rapp, Faye Ginsburg, West Coast Rachel, J. H.

### 3-495 Scaling Stories: Narratives And The Dialogic Regimentation Of Scale

Oral Presentation Session (Virtual)

Society for Linguistic Anthropology

04:15 PM to 06:00 PM

In the past decade, linguistic anthropologists have increasingly turned their attention to the issue of scale (e.g. Carr and Lempert 2016), the relevant dimensions or “levels” where social phenomena can be understood to meaningfully exist. These scholars have problematized the simple, stable “micro” vs.

“macro” dichotomy in which the individual reflects or challenges social structure; scales, rather, are emergent, partial phenomena. Scales cannot be assumed to pre-exist in the environment, but must be constantly constructed and negotiated through social action.

Similarly, there has been increasing attention to the varied work narrative can be used to accomplish in social life. With the move away from structural models of narrative assumed to unfold in dyadic interaction, addressing events in individuals’ biographical pasts, scholars have begun to address the range of social work participants do with narrative. With this more expansive view of narrative, there has been a move to bring questions of scale into what participants “do” with stories and how analysts approach them.

Narrative, as discourse that unfolds across multiple spatial, temporal, and social frameworks of narrating and narrated domains, is itself multi- and interscalar. The papers on this panel demonstrate the complexity of such scalar work in narrative.

The papers in this session focus on the role of scale in the dialogic relationship between narrators and audiences, in different types of participant frameworks and modalities, asking: how are scales produced, differentiated, regimented and blurred through story-telling and story-hearing, and how do differently positioned interlocutors (re)interpret those scales?

Scale can be a salient resource that interlocutors explicitly attempt to manipulate (Sebastian & Perrino) or a background assumption that shapes the available conceptual possibilities (Kramer). Regardless of level of awareness, scale is essential to the construction and uptake of narrative. The meanings of actions and events depend on the scale of analysis, whether that analysis is being done by anthropologists or lay interactants. Narratives provide the opportunity for interlocutors to align their interpretive scales—but, inevitably, there is also the possibility for schism.

Although scale is most often thought of as temporal or spatial (or chronotopic, a combination of the two), these papers show that scales can also invoke other dimensions of social life: degrees of intimacy (De Fina), agency (Lopez de Victoria Rodriguez), and levels of institutional organization (Römer, Koven). These scalar dimensions may operate independently, but they are likely to be intertwined, metaphorically or causally, through cultural ideologies.

How audiences then (re)scale narrative is another question addressed by these papers. As stories circulate, whether on the radio (Römer), on Instagram (De Fina), in art galleries (Sebastian & Perrino), in news media (Koven, Kramer), or even in ethnographic analysis (Lopez de Victoria Rodriguez), they have the potential to reach unfamiliar publics. All six of these papers emphasize the self-reflexive nature of scale-making in narrative; storytellers are viscerally aware of the circulatory possibilities of their stories, and that awareness of scalar open-endedness leaves its mark on the stories themselves.

Taken together, these papers demonstrate the richness of narrative as a site for producing—and studying—scale.

Elise Kramer, Michele Koven, Anna De Fina, Rachel Sebastian, Norma Mendoza-Denton, Patria C López de Victoria, Louis Römer

3-500 Techno-Futuristic Hauntings: Rethinking Spaces/Places With The Spectral Turn  
Oral Presentation Session (Virtual)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

What does it mean to become captivated by a specter of the future haunting the present? How does the act of wanting to capture this alluring specter produce, reconfigure and unsettle space? How are the technologies that serve this desire for capturing the spectral future haunted already by the epistemic, infrastructural, ethical ghosts of the capitalist, militarized, imperialist pasts that birthed them? This panel delves into an anthropology of future hauntings to tell us about the spaces and places we are producing/unsettling in the present.

Drawing on Walter Benjamin's provocation that time isn't linear but heterogeneous (Benjamin 1968), this panel draws attention to pasts and futures that surface only as specters in the present — as textures of feelings, as sensorial provocations, as seductive materializations that we cannot always already name or know. This panel asks how these specters haunt the domains of science, law, medicine, governance, economy, design and how they challenge the epistemic truths that stabilize these institutions with glimpses of yet-to-be articulated knowledge. How do the desires to sense these specters and render them sensible translate into techniques, technologies and tactics that we employ in the present? We explore how they come to unsettle and reconfigure the spaces and places rendered coherent through intimate and institutional practices thus far.

Papers in this panel examine both intimate and institutionalized practices as sites where ghosts of the past, present and future urge reflection, remediation, reparation in relation to the production of spaces/places. Following how our interlocutors grapple with climate change, technoscientific designs in space, sacred geographies, colonial infrastructures, invisible entanglements in medicine and multispecies relations, we attend to haunting as an invitation for examining how different temporalities are suspended in the present. The conversations that emerge from these papers contribute to the fields of medical anthropology, anthropology of outer space, environmental anthropology, anthropology of religion, speculative futurisms, imperial ethnographies and transnational studies. Together, we ask how we may deploy the spectral turn to attend to spacetime-matterings (Barad 2017) differently in these fields.

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Barad, Karen. 2017. "No Small Matter: Mushroom Clouds, Ecologies of Nothingness and Strange Topologies of Spacetime-matterings" in Anna Tsing, Heather Swanson, Elaine Gan, Nils Bubandt eds. *The Art of Living on A Damaged Planet*. Minneapolis: University of Minnesota Press.

Dana Burton, Shweta Krishnan, Marie Lecuyer, Lan A. Li, Hae Seo Kim, Gastón Gordillo

[3-525 Unsettling Human Rights And Transitional Justice](#)  
Oral Presentation Session (Virtual)

Executive Program Committee

04:15 PM to 06:00 PM



Human Rights and Transitional Justice have failed to deliver their utopian promises. Unevenly applied and often in the political-economic interests of corporations and states, human rights have achieved neither universality nor the goals of international justice. The cascade of transitional and international justice initiatives has more often resulted in legal and cultural impunity. For the last several decades, anthropologists have been critical in exposing these failures. Through fine-grained analyses of the social, legal, and institutional practice of human rights and transitional justice, they have shown the limits encountered in the realization of rights and international interventions as the solution to global inequity and injustice. Despite decades of efforts to the contrary, for example, human rights and many transitional justice initiatives remain plagued by their grounding in Eurocentric theory, their complicity in American exceptionalism, and their support for neoliberal governance and capitalism.

This executive panel takes this context as the setting for the unsettling of human rights and transitional justice ideals. It explores how human rights are unsettling but also how unsettling our approaches to human rights might open a space to explore what avenues human rights offer for the meaning and practice of justice at this global, historical moment. Key for this panel is how the shortcomings of human rights provoke disciplinary, intellectual, political, personal, and other forms of discomfort for anthropologists. Also central to this panel is the future opened by the unsettling of human rights. What possibilities for addressing hope, dignity, and humanity, for example, might be afforded by an unsettling of human rights ideas, institutions, and practices?

michael perez, Elizabeth Drexler, Darryl Li, Neve Gordon, Victoria Sanford, Alex Hinton, John Davis

### 3-570 Coastal Matters: Cultures Of Care In Shoreline Conservation And Development Oral Presentation Session (Virtual)

Anthropology and Environment Society

04:15 PM to 06:00 PM

This panel discusses thinking and writing about the materialities of coasts in anthropology. It brings together papers that discuss earthly and vibrant matters (Bennett, 2010) and their connections to shoreline conservation and development. Ranging from Singapore's created shorelines to Mumbai's and Sunderbans's eroding shorelines to the growing shorelines in the coral atolls of Lakshadweep, this panel deals with the politics of infrastructural development and coastal conservation. What happens when matter acts as a substrate for infrastructural developments? How do they participate in the matters of habitation and governance? What are the politics of care associated with these shifting grounds? How are the shared materialities of various things entangled with the matters of care? The panel is inspired by the literature that pays attention to the creative potentials of matter along with the cultures of environmentalism. The panel wishes to engage with the methodological challenges of writing about the ground ethnographically. We are interested in papers that discuss the entangled and heterogenous relations of materialities with humans.

Chitra V, Oviya Govindan, Lakshmi Rajeswary Pradeep, Zahirah Suhaimi-Broder

4-015 Contingent Lives: Honoring Caroline Bledsoe'S Mark On Anthropology  
Roundtable / Town Hall (Virtual) Association for Feminist Anthropology

Association for Africanist Anthropology

08:00 AM to 09:45 AM

This proposed session honors Caroline Bledsoe, Professor Emerita of Anthropology and the Melville J. Herskovits Professor of African Studies at Northwestern University. A meticulous colleague and mentor, Bledsoe's scholarship asks us to question the interpretive frames we take for granted, as scholars and social actors alike. Urging ethnographers to linger longer on the social categories and processes we may take as given, her career, which spans nearly four decades, has been devoted to unsettling the landscapes upon which we base our understandings of kinship, reproduction, migration, the life course, and even time itself.

Her committed analysis of fieldsites across West Africa (Liberia, Sierra Leone, and The Gambia) and its European diaspora have expanded the scope and impact of anthropology. Setting her gaze on themes of reproduction and fertility central to demography, Bledsoe's work stretched the scope of the discipline itself. Reframing anthropological understandings of the body and aging, she invites us to reconsider the sorts of questions cultural anthropology is positioned to answer. A self-proclaimed "steely cultural relativist" (Bledsoe 1990, 71), she has a knack for presenting her interlocutors' struggles and searches for dignity as fundamentally human pursuits, while simultaneously drawing attention to cultural puzzles so curious that the dire need to reframe our understandings of the issue are made plain.

Beyond the discipline, she and other socio-legal scholars interrogated the organizational contingency of research involving human subjects in terms of anticipated risk (Bledsoe et al. 2007). Through institutional service and academic theorization, she championed the ethical and practical reimagination of research oversight in the social and behavioral sciences. Via an analysis of university institutional review board (IRB) activities, they demonstrated that the bureaucratic processes in place ultimately depend upon subjective interpretation of federal regulations on the local institutional level. Such that the IRB serves to regulate research design rather than protect populations deemed vulnerable or in need of purported protection. Not only does this create barriers to access research communities that are underrepresented, but paradoxically contributes to these social groups continuing to exist on the margins of scientific research, especially the ethnographic record.

Participants in this roundtable session engage with Bledsoe's notion of "contingent lives," to think through the mark her scholarship, mentorship, and collegiality has left on anthropology. As she has noted, "contingency connotes a sense of social ties that underlie all aspects of life" (2010, 25), social and physical "proximity or contiguity," which gives rise to relations wherein "the acts of one will likely have repercussions for the other" and the cumulative effects of these events come bear upon the ways that the futures and fortunes of each unfold (2010, 20-21). We therefore extend this application of contingency to consider the ways that our own proximity to Bledsoe's scholarship, as her former students and colleagues, has shaped our work and, more broadly, impacted scholarship on reproduction, family, fosterage, social mobility, age, migration, and African Studies.

Matilda Stubbs, Chelsie Yount-André, Natalie Bump-Vena, Pamela Feldman-Savelsberg, Jennifer Johnson-Hanks, Helen Schwartzman, Arturo Marquez Jr., Amal Hassan Fadlalla

#### 4-050 Inalienable Intimacies: Land(Scapes), Labor, And Places Of Relations

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

This panel will foreground the productive and often transformative moments that inhere in unsettled landscapes through the centrality of labor. A common point of entry is to think about how unequal and precarious landscapes/sites – those constituted by resource extraction and militarization; ‘disputed areas’ and land reforms; performance engendering social stratification; deltaic trade and displacement; urban development; and land to water territory-making – might generate work-related quotidian negotiations and produce social contexts in which the question of inalienability can be explored conceptually. By considering moments of inalienability (Weiner 1992) within the terrain of capitalism, we dwell on how labor is constituted of heterogeneous processes that may not fit the neat boundaries of exploitation and accumulation, considering that labor manifests affectively and relationally (Bear et al 2015; Tsing 2015). The intention is not to elide the often enduring effects of displacement, dispossession, extraction and exploitation that equally constitute precarious landscapes. Instead, this panel explores what kinds of relations emerge out of the frictions between inalienable lifeworlds and the generative potentialities of capitalist projects. What kinds of ethical formations, notions of self-construction and moral horizons are made possible in such moments? How does labor and the situations generated by it make possible intimacies that lend themselves to a sense of identity and place? As anthropologists, we seek to dwell in the subjective, individual and collective experiences of social and economic heterogeneity generated by labor to unsettle ways of thinking about how these experiences sit with binaries - public/private, intimate/political, human/nonhuman - through which the social context of labor is usually thought about and imagined. This panel, therefore, explores the contingencies of labor and landscapes and how they are experienced, maintained, challenged and transformed.

mairead smith, Mairéad Smith, Radhika Moral, Anabelle Sutor, Eléonore Rimbault, Michael Berman, Mariachiara Ficarelli, Junnan Mu

#### 4-070 Sameness And Difference In Contemporary Europe

Oral Presentation Session (Virtual)

Society for the Anthropology of Europe

08:00 AM to 09:45 AM

With the proliferation of “crises” and other destabilizing narratives (migrant, refugee, extreme right, white nationalist) throughout Europe over the past decade, a heightened fixation on “European Others” (El-Tayeb 2006) has taken hold in both popular discourse and academic inquiry. However, as Janet Roitman (2013) has argued, invocations of crisis generate a sense of rupture that ultimately serves to obfuscate continuities and distract from the practices and arrangements of people that are made and justified in the aftermath. In Europe in particular, such narratives elide the embodied encounters and modalities that regulate processes of othering. These encounters constitute instances of “bordering,” through which Europe constitutes its own imagined community (Rexhepi 2017). Moving beyond attempts to fix alterity and familiarity through registers such as migration, ethnicity, and religion,

attention to the affective management of sameness and difference in Europe sheds light on the way “Europe” and “the Other” are constantly remade in everyday encounters. This panel seeks to unsettle perceptions of Europe and its Others through ethnographic engagement with contexts in which European difference and sameness congeal and dissipate along a range of intersecting lines (e.g. national, continental, racial, ethnic, religious, sexed, gendered, etc.).

Papers on this panel will ask: what forms does the affective management of sameness and difference take in contemporary Europe? What conceptual frames ought we to use to mediate the relationship between meaning and materiality in European encounters with alterity (e.g. affect, psyche, discourse, performance, mimesis)? How do encounters with these forms of difference materialize in discourses, fantasies, practices, performances, etc.? What registers and moods characterize these encounters (fear, desire, anger, envy, ecstasy, fascination, obsession, veneration, sympathy, pity)?

Katherine Maddox, Luke Johnson, Jagat Sohail, Anastasia Badder, Damani Partridge

#### 4-075 Stay Trucha, Be Watchful! Unsettling The Us-Mexican Borderlands

Oral Presentation Session (Virtual)

Association of Latina and Latino Anthropologists

08:00 AM to 09:45 AM

Bringing out the complexity of belonging in borderlands, this panel discusses the kinds of vigilant practices that many Latinxs adopt in response to being racialized as migrants, despite being US citizens. Experiencing racist discrimination and other forms of trauma in a context of coloniality can lead to becoming hypervigilant, which shapes affected individuals’ subjectivity. We will discuss the results of a long-term ethnographic research project (2019-2023) in San Diego, California, a city defined by its proximity to the border and the Mexican city of Tijuana. After the US-Mexican war and the Treaty of Guadalupe in 1848, California became part of the US. Living in this formerly Spanish, then Mexican, and now US-American borderlands, processes of acculturation, hybridization, and differentiation under conditions of structural violence produced new subjectivities. Among these, we have focused particularly on Chicanx subjects. Chicanx defiant belonging within the US is set against a backdrop of media and political discourse in which Mexicans have been portrayed implicitly or explicitly as an invading force who threaten the American way of life. Increasingly, draconian immigration policies are criminalizing immigration, which affect not only immigrants, but also their communities and those who are racially profiled as potential immigrants in encounters with the law. Moreover, many Chicanxs live in underserved communities with higher rates of incarceration, pollution, and health conditions, and lower rates of education and income levels. Gentrification and the unequal effects of the pandemic have added additional pressure. Via mutual aid networks, protests, and other forms of community organizing, Chicanxs seek to intervene against these various pressures and threats in their lives. We argue that the contested nature of their belonging in the borderlands creates particularly watchful selves and that this is a significant aspect of Chicanx subjectivity in general.

Rather than being passive products of the borderlands, we argue that Chicanxs have emerged as subjects through internalized vigilance as well as active political struggle to assert their own visibility and belonging in San Diego. In our forthcoming co-authored book, we discuss in which ways vigilance affects many Chicanxs and other POC San Diegans’ everyday life and how it shapes their political struggles. These have involved re-claiming infrastructural space as community space (Chicano Park), consciousness raising activities, participating in protests against structural violence, and also healing practices. Our

research was funded by the German Research Foundation and was conducted as part of the Collaborative Research Center “Cultures of Vigilance” at the LMU Munich.

Catherine Whittaker, Eveline Dürr, Christina Aushana, Ana Ivasiuc, Jonathan Alderman, Carolin Luiprecht

#### 4-080 The Anti-Refugee Machine: A New Framework For Migration Studies Roundtable / Town Hall (Virtual)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

This roundtable will tackle a puzzling problem: How and why do interventions that purport to target the ‘root causes’ of migration exacerbate conditions that create displacement while making it harder for migrants to achieve political asylum or other legal status? Through an historically-informed critical analysis of policies and interventions that aim to deter migration, such as development schemes and ‘partnerships’ among migrant sending, transit, and receiving regions, we examine how the ‘Anti-Refugee Machine’ defines the ‘root causes’ of migration and formulates interventions in ways that undermine refugee status in particular, and harm all migrants in general. Adapting Ferguson’s Anti-Politics Machine (1994) to the contemporary global migration regime, our working definition of the Anti-Refugee Machine identifies it as a coalescence of deliberate efforts and unanticipated side effects, often implemented in times of ‘crisis’ by elites in refugee-receiving, transit, and refugee-generating countries, to manage migration in ways that serve diverse and sometimes conflicting agendas and interests, largely to the detriment of migrants and the institutions and laws that define and protect their rights.

Through ethnographic case studies in Northeast and West Africa, the Middle East, Central Asia, Europe, and the North America, international members of the ‘ARM Collective’ will identify how this ‘machine’ operates to recast asylum seekers as economic migrants and/or criminals, empowers sending and transit governments who collaborate in detaining and deporting migrants, encourages trafficking and smuggling, inflames anti-migrant sentiment, and pre-empts the political basis of claims to legal recognition. We will also explore how governments and other empowered actors deploy the ‘anti-refugee machine’ for their own purposes, leveraging resources associated with migration control to entrench abusive and exploitative systems. What are the consequences for migrants, for migration policy and law, and for humanitarianism and human rights at a time when both refuge and rights are under assault?

Comprised of 16 diverse international researchers, ranging from graduate students to senior scholars, the ‘ARM Collective’ is forging a new framework for understanding global migration today. The proposed roundtable will provide an overview of the theoretical frame, followed by brief case studies rooted in original fieldwork. Discussion will focus on how these ethnographic cases ground and elaborate the theoretical frame, enriched by the external perspectives of our discussants. The roundtable is an extension of a workshop funded by the Wenner Gren Foundation, co-funded and hosted by New York University-Abu Dhabi in September, 2022.

Tricia Redeker Hepner, Magnus Treiber, Aurora Massa, Nina Glick Schiller, Loren Landau, Hera Brown, Rano Turaeva, Jennifer Riggan, Samia Tecele, Markus Hoehne, Anja Simonsen

#### 4-090 The Condition Of Being After: Thinking With And Through The “Post” In Armenia Oral Presentation Session (Virtual)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

Is there a particularity to the condition of being after? Being in the time after state socialism, or in the time after war(s), in the time of genocide and dispersion, or in a time after once having been an industrial hub? While these are all different forms in and of themselves, they are each marked by their being and becoming in the aftermath of something else. The existence of these various spatiotemporalities - because time is always in space - implies a connection, an attachment, a consequence of what came before. That which came before continues to affect, causing a certain kind of fixation, perhaps, to that past. While genocide, socialism, war, industrialization, nationalism, colonialism, and other conditions that leave their traces in material and imaginary realities are extremely disparate forms of their own, the "post" of each of these is marked by a hanging on, a continuous reflection, a past in the present, meaning a future that might also be continuously marked. Armenia is many things and in many places. It is a Republic that is marked as the aftermath of genocide, state socialism, the Soviet Union, industrialization, wars, and - at least by some estimates - nationalism (Panossian 2006). It is, for some who belong to it and with it, a country that is now in the past (Balakian 2009), a post-country. It is also a Diasporic nation, affected by time and space - and all of its traces - variously. Armenia is multiply marked by the condition of being after. The papers on this panel each explore this multiplicity, also drawing on frameworks that smuggle in other kinds of after, those that insist on moving beyond hegemonic forms in the social sciences and the humanities, such as post-humanism, post-critique, post-memory, or post-postsocialism. What does the case of Armenia - certainly not unique in its layered afterness - allow us to understand about multiply being in the post? In what ways do the multiple pasts that leave their traces in the present speak to one another? Affect one another? What are the effects of our retroactive stratigraphy - marking spatiotemporal eras and their intermediaries - on these pasts and on the present? When does the condition of being after end and how might we mark or name this end to open up imaginaries of the next?

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Panossian, Razmik. 2006. "Post-Soviet Armenia: Nationalism & Its (Dis)Contents." In *After Independence: Making and Protecting the Nation in Postcolonial and Postcommunist States*, edited by Lowell W. Barrington, 225-247. Ann Arbor: University of Michigan Press.

Tamar Shirinian, Nelli Sargsyan, Lori Khatchadourian, Shushan Karapetian, Hamlet Melkumyan, Sarkis Tricha, Christopher Sheklian

[4-120 Towards An Anthropology Of Friendship](#)

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

Friendship is integral to anthropological history, theory, and practice. Earlier social scientists such as Durkheim understood that all humans need companionship, and that the breakdown of family or community leads to social disorder. In turn, extensive anthropological attention has been given to

kinship and its role in mediating social relations. Less anthropological attention has been paid to friendship and its diverse forms and functions worldwide. Part of this paucity can be attributed to the problem of definition. What is friendship and how is it different from kinship? Following the work of Desai and Killick (2010), this panel seeks to open a conversation about the spaces, histories, and ideologies that shape understandings and experiences of friendship in increasingly unsettled and unsettling landscapes. In moments of crisis, friendships may transform, intensify, or break down and in the process re-shape social worlds in potentially transformative ways. The onset of COVID-19 offers us an opportunity to reimagine anthropological frames of friendship --through their intensifications and breakdowns-- towards more capacious understandings of companionship.

More recently, analytical attention has been paid to an “anthropology of the good” (Robbins 2016), emphasizing the study of morality and well-being among communities (Graeber 2001, Laidlaw 2002), empathy and care (Hillan & Throop 2008), and time, change, and hope (Deeb 2009, Robbins 2007). Black feminist scholars also offer us alternative ways of imagining companionship through shared experiences rooted in sisterhood and care - beyond framings of collective oppression (hooks 1986). These analytical frames provide us ways to imagine myriad iterations of companionship and friendship that may emerge in individual and collective moments of rupture, instability, and uncertainty.

What types of companionships are made, re-made, and lost in moments of crisis? What roles can radical friendship and love play when more traditional forms of companionship break down in society? How do anthropologists foster companionship, friendship, or sisterhood in the field, and with whom? Can a praxis of friendship --with our peers, interlocutors, and research partners-- complicate existing hierarchies and inequalities in the academic research and writing process? Is friendship in the field im/possible? We invite panelists to explore how friendship has figured into their research and writing, and the radical possibilities of an anthropology of friendship that attends to some of these growing questions.

Katy Lindquist, Sana Malik, Roshni Chattopadhyay, Ammara Maqsood, Austin Bryan, Shreyas Sreenath

#### [4-160 Beach Politics: Racial And Class Exclusion And Environmental Vulnerability On Unsettled Shores](#)

Oral Presentation Session (Virtual)

Critical Urban Anthropology Association

10:15 AM to 12:00 PM

The beach, defined as coastal borderland and sandy shoreline is a highly productive public space that is vulnerable to political, social, ecological and physical appropriations that impend its use for everyday work, recreation and living. Its role as one of the last remaining “commons” for residents, fishermen, sea grass/kelp/shell collectors, indigenous tribes and religious groups as well as tourists and visitors for walking, swimming and playing is being challenged by the same processes that destroyed previous commons for grazing, collecting and hunting that continue in name only today. While beaches suffer the same threats as other forms of public space, the risk is greater because of their ecological fragility, real estate value, unclear property ownership status and lack of a clear constituency. Further, issues that plague other public spaces such as limited access, privatization, securitization, and commercialization have more a deleterious impact because of these risks.

This panel provides an opportunity to discuss the vulnerability of beaches--and the precarity of those who depend on them--by examining different kinds of beach relationships and their disruption. Economic, social, cultural and ecological relations are considered in terms of how these relations are disrupted by tourism, disasters, private ownership, urban development, and environmental pollution. Different forms of ethnographic practice, political activism and theoretical approaches are included, however, environmental justice and social justice figure heavily in these race, class, gender and sexual orientation analyses of beach access, use and control.

Setha Low, Suzanne Scheld, Bryce Dubois, Dana Taplin, Matilde Córdoba Azcárate, Mariano Perelman, Maria Vesperi, Keisha-Khan Perry

#### 4-225 Rethinking Vulnerability: Human Trafficking, Gendered Spheres Of Motherhood, And Sex-Work

Oral Presentation Session (Virtual)

Association for Feminist Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: In the Vermont countryside, there sits an exclusive camp that costs up to \$20,000 for only a few short days. No ordinary camp, this is a “reunification” camp, in which parents (mostly mothers) accused of “parental alienation” may be court-ordered to engage in counseling and other activities, along with their children and former spouses.

Paper 2: Despite the prevalence of the sex industry, sex work remains illegal in South Korea and female sex workers (FSWs) are extensively stigmatized in the society. Following a previous government’s failed attempt to eliminate the sex worker population, FSWS continue to suffer greatly under both the strict social distancing policies under the pandemic as well as law enforcement.

Paper 3: A complex web of factors, including economic and material inequality, lack of labor protections, and restricted access to legal migration, intersect with inequities based on class, race, gender, sexual identity, age, and other relationships of power, increasing an individual's vulnerability to human trafficking. Yet these vulnerabilities do not disappear once a trafficking survivor is identified.

Paper 4: Currently, there are more than thirty-three thousand North Korean refugees in South Korea, and more than 70 percent of them are women. The majority of these North Korean refugee women arrive in South Korea as single women. When North Korean refugee women first arrive in South Korea, they quickly realize that they are primarily labeled as “North Korean defectors,” rather than recognized as new South Korean citizens.

Patty Kelly, Yeon Jung Yu, Alicia Peters, Jeongeun Lee



#### 4-230 Salish Sea Anthropologies: Past, Present, And Future Roundtable / Town Hall (Virtual)

Society for the Anthropology of North America

10:15 AM to 12:00 PM

The 2022 AAA Annual Meetings will take place in Seattle, Washington, on the lands and waters of the Duwamish and other Coast Salish peoples who have cared for the southern Salish Sea since time immemorial. What is the past, present, and future of Salish Sea anthropology? How might we unsettle the landscape of this year's meetings by examining settler colonial systems, knowledges, and borders at work in our region and in our discipline, and centering Indigenous knowledge systems, laws, lands, and futurities?

**Anthropological Pasts:** This roundtable brings together regional anthropologists in training and practicing anthropologists from both sides of the Canada-US border to examine the legacies of anthropology in the region and on Coast Salish lands and waters, especially in light of the recent AAA apology to Indigenous communities for extractive and harmful practices in the discipline. This will involve discussion of intellectual lineages in regional anthropologies, including the legacies of figures like Wayne Suttles, Erna Gunther, and Vi Hilbert, and questioning the anthropological origins and past and present mobilizations of terms like "Coast Salish" and "Salish Sea" (cf. Tucker & Rosewood 2015).

**Unsettling the Present:** We also aim to describe the current lay of the land in the practice of our discipline on Coast Salish lands and waters, including discussion of anthropologies of settler colonialism, borders, land contestation, and environmental racism and injustice. We will discuss our own experiences of current and recent anthropology curricula at bioregional universities "Northwest Anthropology" courses, ethnographic and collaborative research methods courses, and how we learn about theory and knowledge production. Examining the practice of present-day anthropology, we'll address (and unsettle) how the Canada-US border and settler colonial systems function in the region and affect our work and the communities where we work. We'll also discuss the circumstances of professional conference inaffordability, academic precarity, climate implications, and health and community considerations that led us to choose a virtual platform for this place-based conversation.

**Salish Futurities:** The goal of these reflections is to acknowledge past and present structures that exist and are being challenged and reimagined through co-creation of knowledge, Indigenous resurgence, and ecocultural regeneration and resilience in the face of climate change. From revitalization of Indigenous languages and law to critical analyses of settler state logics and systems, we will engage in a discussion about what the specificities of decolonizing, abolitionist, and liberatory futures look and feel like here in our local region as we weather the global storms of the climate crisis and environmental racism, the COVID-19 pandemic, neoliberalism, and war. What are the emergent strategies (brown 2017) of our collaborative and collective work in a region crossed by recent borders, developed by corporations and extractive industries, studied by anthropologists – and shifting - literally and figuratively - daily? What are the futures of our region, and what are our responsibilities to future generations here? Presenters in this roundtable will address these questions and consider our collective responsibilities to the past, present, and future.

Natalie Baloy, Sara Breslow, Erin Hanson, Molly Malone, Mavis Underwood, Iain McKechnie, Joyce LeCompte

#### 4-240 Synaesthetic Publics In Fragmented Art And Media Worlds

Oral Presentation Session (Virtual)

Society for Linguistic Anthropology

10:15 AM to 12:00 PM

The last few decades have witnessed significant changes in the forms of reproducibility and consumption of performance and artistic genres. People buy streaming packages for music popular media, from iTunes to Netflix; the emergence of NFTs have engendered controversies on the digital art market; several interfaces have also simultaneously permitted and influenced the performance and collaborations of disconnected artists and their fragmented markets. These digital distributions of art contents have significantly been amplified during COVID-19 pandemic.

Artwork and performing arts from the late 20th century onwards share a few significant features. First, their performances and material forms are aesthetic commodities, in that they are not only sold but also created as commodities for a market. Second, physical restrictions are less of a limitation for their consumption or critical acclaim that cathect value onto these expressions - they can be streamed, shared, appreciated, and traded in real-time, anywhere even in the absence of originals. Third, artworks and performances - though still imbricating and recruiting the sensorium - are mediated by significantly different conditions of mechanical reproducibility compared to their pre-mass mediated analogues.

These points lead us to some pressing inquiries: How does this expanded social, technological, and institutional domain of reproducibility and mediation complicate the relationship between the senses and aesthetic commodities? How do aesthetic commodities, via their form, resist commodification and reproducibility in ways that other kinds of commodities do not? What kinds of social processes mediate the contradictory interplay between marketable fungibility and artistic non-fungibilities that mutually-constitute value in 21st century artistic labor and aesthetic commodification? How do these conditions transform the sensorium in itself? If human perceptions are built through individual histories and their environment, what kinds of changes in art and its embodied conditions of reception are we likely to find?

Towards engaging these inquiries in interactions in context, the papers in this panel draw on semiotic anthropological methods and modes of inquiry into art's synaesthetic economies since the late 20th century. Through discussions with various ethnographic data from the panelists, this panel wants to broaden our understanding of the mediating conditions of contemporaneous artworlds.

Hei-won Byun, Jay Ke-Schutte, Xiao Ke, Aliyah Bixby-Driesen, Yalong Chen, Lily Chumley

#### 4-250 The Unsettling Landscapes Of Climate Change Data Practices

Oral Presentation Session (Virtual)

Executive Program Committee

10:15 AM to 12:00 PM

As climate change upends landscapes the world over, technocrats have depended on numerical data to model and to remediate the unfolding crisis. This panel will advance an anthropological perspective on the interconnections between climate change and data practices. In our papers, we ask how climate change (re)constitutes social obligations to data and how data practices, in turn, further unsettle landscapes in projects of climate governance as well as climate justice.

In recent years, scholars have considered the varied infrastructures (Edwards 2010), narrative devices (Ghosh 2019; Vaughn 2021), technological institutions (Harvey 2020), and social networks (Whittington 2020) that shape data about climate change. The first point to make about these studies is that there are structural limitations to how forms of data gain traction in climate policy arenas (O’Rielly 2017), since capitalist enterprise and preexisting bureaucracy continue to shape collective responses to climate change. However, in these same arenas, we recognize that numerical data is generative, given its primacy in institutional decision-making. While data can index a politics of crisis in overt ways, as in temperature increase, other forms of data—such as asthma rates or watermarks—may also enliven mitigation and adaptation imaginaries. A second point is that climate change fuels an historical awareness of how data is produced, used, and contested. Data practices promote a “rule of experts” (Mitchell 2002) that sidelines the firsthand knowledge of frontline communities who have endured the ravages of climate change and related environmental destruction.

But viewed in the wider context of the environmental turn in anthropology and the human sciences, the conceptual promise of data may also reside in how it consolidates new regimes of moralized personhood as well as related knowledge of survival. Data is “multiple,” in that it stabilizes ways of knowing climate change while muting others (see Mol 2003). While governments and corporations use data practices in an attempt to exert control over climate change, these strategies fail to capture its complexity and unpredictability. In facilitating a comparative analysis of how climate change data practices unsettle landscapes by misrepresenting them, this panel will contemplate the promise and the peril of numerical data in our struggle to address global warming.

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Sarah Vaughn, Jerome Whittington, Natalie Vena, Hannah Knox, Rachel Douglas-Jones, Shaila Seshia Galvin, Orit Halpren

4-305 Working Title: *Intersections Of Anthropology And Playwriting: Methods, Ethics, And Inspiration*

Roundtable / Town Hall (Virtual)

Society for Visual Anthropology

10:15 AM to 12:00 PM

The 21st century is a time of existential challenges and great social change. Anthropology and storytelling are being recognized as addressing these complex issues (1). The tools of anthropology and the arts have become viable ways to address some of these issues in context with innovative forms of technology.

This session proposes to discuss the intersection between anthropology and theater making. To what extent is anthropology a foundational skill in storytelling? How do the skills specific to ethnographic research -- such as participant-observation -- dovetail with the kind of research entailed in playwriting and, for actors, in preparing a role? What do dramaturgy and ethnographic/ethnohistorical research have in common? What are the ethics and boundaries involved in the anthropological and creative processes, especially when it comes to engaging with subjects and interviewees? For practitioners in both fields, how do we navigate our different roles, methodologies, and place within our communities? Further, what is the relationship between anthropological research and audience-hood? Are audiences watching a play researching the world of that play as ethnographers?

Theatre is a unique storytelling technique in that it uses live bodies, speaking language, usually reflecting cultural practices of contemporary, historical, or imagined society. Is theatre therefore the most anthropological artform? And in that case can theatre inform a deeper anthropological praxis and can theatrical work inform deeper anthropological praxis?

Theatre and playwriting are two sides of the same coin. Both ask questions about what it means to be human, about conflicting points of view, difference, and social dynamics. In this session, we describe the

intuitive, complementary traits of these superficially different disciplines, and describe ways to braid the two together in order to affect greater anthropological understanding through theatre—and vice versa.

(1) Gerardo, 2021: Educational Convergence: the Anthropology, Performance and Technology (APT) Program. In *Frontiers in Education*, 2021, Lincoln, Nebraska.

Hortense Gerardo, Amanda Andrei, Catherine Allen, Aaron Landsman, Rae Binstock, India Kotis, Amina McIntyre

#### 4-278 Cosmologies, Moralities And Virtual Spaces: Precarious Positions In Contemporary China

Oral Presentation Session (Virtual)

Society for East Asian Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: This paper describes the precarious subjectivities of middle-class Chinese families who pursue a good life in contemporary China. This article shows that traditional value is the paramount value that forms the basis of middle-class beliefs concerning their definition of a good life and is the value that informs their actions and practices in embracing neoliberal changes.

Paper 2: This project mainly studies the Chinese indie game communities' development history, production process, opportunities and challenges, and its various kinds of social, cultural, economic, and political attributes. Particularly, it explores the industry's complex and intertwined relations with its mainstream game industry based on my ethnographic studies with the Chinese indie developers.

Paper 3: This ethnographic research examines the ways in which the symbolic violence against women is constructed in narratives of parents' migration stories, which are told to the left-behind children by their multiple caregivers in hometown in China today.

According to the seventh national census, the number of internal migrants in 2020 has reached 380 million in China.

Paper 4: With the surge of nationalism in China in recent years, the space for women's articulation has been shrinking. On the one hand, women are called to return to conventional domestic roles.

Paper 5: In Tibetan indigenous understanding, the cosmology is constructed on dualist lines. Khyung, a bird-like deity is the one who uplifts the sky while Rūbel, a tortoise-shaped deity is the one who presses down the earth. After the incorporation of Tibetan areas into China in the 1950s, the introduction of the

universe based on observation and laboratory experiment has significantly invaded Tibetan epistemological space and reshaped their knowledge landscape.

Juan Chen, Feng Chen, Zhenwei Wang, Xuefei Ma, Bendi Tso

#### 4-400 Unsettling America: Structural Violence, Vehicle Residency, And The Nomadic Turn Roundtable / Town Hall (Virtual)

Society for the Anthropology of North America

02:00 PM to 03:45 PM

Official point-in-time counts of unsheltered people across the Western United States during the past decade show a growing population who inhabit vehicles, often parked for extended periods in public areas. Some of the largest western US communities report that one-third to one-half of people who sleep in public spaces reside inside vehicles such as a car, van, commercial-sized truck, recreational vehicle (RV), detached trailer, or bus. Our roundtable considers the rise of vehicle residency in the US during the past decade as a “nomadic turn” - a social movement of mobilized housing as an adaptive strategy to socioeconomic conditions and constraints. We discuss how people use vehicles as long-term housing in response to unstable and unaffordable housing markets to (re)imagine the beneficial potential of vehicle residency. By examining how nomadic vehicle residents tether and untether themselves to urban and rural landscapes throughout the American West, we ask: How does this current nomadic turn resonate with historic periods of economically-driven population displacement in the US and Europe? How is it an extension of settler-colonial logics of displacement that have justified land seizure for white occupation to establish western capitalist expansion? What are the implications of these “free spaces” being (re)occupied, often seasonally, by the largely white population of nomadic vehicle residents who themselves are being economically displaced out of urban and suburban job and housing markets in late capitalism. We situate this nomadic turn anthropologically to frame our discussion of the structural and social determinants of vehicle residency, current legal and social service responses to vehicle residents, as well as innovative new forms of life empowered by a vehicle residence. Panelists include: Bob Wells, founder of the Home On Wheels Alliance (HOWA) and the YouTube channel CheapRVLiving, who was recently featured in the Academy Award Winning Film “Nomadland;” Graham Pruss, a sociocultural anthropologist and postdoctoral scholar at the UCSF Benioff Homelessness & Housing Initiative who conducted ethno-archaeological research with vehicle residents from 2009 to 2022 and founded the Vehicle Residency Research Program in 2013; Vickie Ramirez, a medical anthropologist and senior researcher at the University of Washington One Health Center who has recently developed a photovoice project with animal/pet owners who live in vehicles; Tristia Bauman, Senior Attorney at the National Homelessness Law Center who has published studies on the criminalization of vehicle residency and co-organized the National Vehicle Residency Summit in 2022 with Dr. Pruss; Chris Weare, President of the Center for Homeless Inquiries and Lecturer at UC Berkeley Goldman School of Public Policy who oversaw the largest national study of parking programs for vehicle residents in 2021; and Robert Ortiz Stahl, a doctoral student at the UC Berkeley Department of Anthropology studying how political possibilities/futures are affected by the professionalization of housing and experiences of tenancy. Our roundtable discussants include Kelly R. Knight, a medical Anthropologist at UCSF who recently co-led with Dr. Pruss a study with residents of oversized vehicles in Oakland; and, ethno-archaeologist Sven Haakanson, Chair of the UW Department of Anthropology who has conducted research with Nenet communities that use nomadic practices while herding reindeer in Siberia.

Graham Pruss, Kelly Knight, Bob Wells, Vickie Ramirez, Tristia Bauman, Chris Weare, Robert Ortiz Stahl, Sven Haakanson

#### 4-405 Unsettling Global Capital In And From Asia: New Constructions Of Money, Markets And Futures

Oral Presentation Session (Virtual)

Society for Economic Anthropology

02:00 PM to 03:45 PM

In a time of “flexible” labor, “disruptive” technologies and innovative “solutions,” new forms and practices of finance, enterprise and development are emerging across Asia, unsettling established norms and networks of capital both in and beyond the region. Ambiguously located both at the forefront of global capital’s cutting-edge developments and at the peripheries of its traditional centers in Europe and America, Asia’s economies and their transnational connections are generating novel visions of global and local presents and futures that challenge existing conceptions of globalization and push us to theorize new frontiers – physical, temporal, cultural and ethical – for the expansion of capital.

This panel sets out to delineate and explore these emerging frontiers by focusing on the question of how money becomes entwined with people’s visions of the future and efforts to work in and on the present in such a way as to bring these envisioned futures about. Money – as a bearer of abstract value whose final form is always yet to be concretized (Hart, 2000; Maurer 2005) – carries the openness of the future within itself. We look at the different ways that individuals, enterprises and state organizations in Asia endeavor to use this intrinsic promise of possibility that money bears, to position and prepare themselves for the technopolitical, geopolitical and financial-political worlds that are appearing on their horizons.

Specifically, we ask how inherited and invented cultural and economic imaginaries (Chong, 2018; Oritz, 2014) are reshaping business and financial practices; what new repertoires and scales of valuation (Guyer, 2004) are being created and deployed in the process; and how present realities of labour and capital are being remade by and for prospective futures (Miyazaki, 2013). We further ask what promises, threats and projections of opportunity and risk today’s money practices are being remade by, with what racially, geographically and organizationally distributed effects.

We take up these questions through ethnographic engagements at four sites of economic endeavor. Chong looks at how the investment imaginaries of UK-based fund managers, which in theory are strictly economic and culturally neutral, in practice animate racialized visions of the world that place low-cost knowledge workers in China and high-value decision-makers in Europe. Ozden-Schilling engages with the employees of a Singapore-run port in Turkey to show how the global maritime logistics industry projects images of scalable efficiencies and mobilities, while simultaneously distributing the inefficiencies and immobilities that its operations engender onto the lives of its workers. Schmitz analyzes business development strategies at a Chinese state-owned enterprise in Angola, tracing how employees’ visions of both China and Angola may interfere with attempts at market expansion. Chua works with startup founders in Singapore who sign up for ventures that are more likely to fail than succeed, to think about the startup as a form of enterprise that serves less as a means to make money than as a space respite from the disciplining rationalities of financialized capital. In these diverse contexts, Asia’s socio-economies are unsettled by new constructions of money and in turn unsettle the ever-shifting landscapes of global capital.

Emily Chua, Cheryl Schmitz, Canay Ozden-Schilling, Kimberly Chong, Horacio Ortiz, Hirokazu Miyazaki

#### 4-410 Unsettling Normative Landscapes: Critical Inquiries Using Disability Studies Frameworks

Oral Presentation Session (Virtual) Society for Psychological Anthropology

Council on Anthropology and Education

02:00 PM to 03:45 PM

In this panel, we discuss our responses to normative landscapes that institutionalized structures impose and maintain in multiple sectors of contemporary society using disability studies frameworks. At various junctions across gender, sexuality, race, ethnicity, and disability, we examine the ways in which various forms of inequity and oppression dehumanize and marginalize people with disabilities. Exploring lived experiences and silenced voices in numerous educational contexts, we unsettle the status quo in the field of education and disrupt pervasive systems and discourses that influence the ways in which people with disabilities identify themselves and are perceived by others. We also investigate how various discourses regarding people with disabilities can perpetuate stigmas regarding their needs and desires, and function as the basis for providing prescriptive and limited forms of support. This panel challenges such discriminatory power relations by engaging voices of people with disabilities and calling attention to the counternarratives that can further humanize them.

Because teacher education programs primarily conceptualize diversity solely as linguistic and cultural diversity, teacher candidates enter the classroom with a “narrow view of race, sexuality, gender identity, and disability, rather than exploring their intersections and interdependencies” (Kulkarni et al., 2021, p. 655). Mac’s paper explores the use of vignettes as an instructional tool in a DisCrit informed teacher education class (Kulkarni et al., 2020) as a means of engaging candidates in conversations that explore these identities and intersections to prepare antiracist, inclusive teachers.

Seeking to address the dearth of literature and research centering the voices of young adults with I/DD regarding sexual health education, Sperling et al. engage directly with young adults with I/DD through interviews and guided activities. They invite young adults with I/DD to share their previous experiences with sexual health education, their beliefs about the importance of topics to their own lives, and their suggestions and recommendations for creating curricula or programming efforts based on their needs and desires.

Through a discursive and textual analysis of tribal newspapers and local news sites, Drexler examines how the Indigenous communities make sense of learning differences and special education programs. Using an Indigenous model of disability, Drexler argues that differences are seen as examples of human variance in Indigenous communities, rather than individual or family deficits. She examines Indigenous people’s use of special education as a tool for success, in contrast to the medicalized Western perspective on disability.



Burman and Steinbeck investigate taken-for-granted college rituals and myths from the theoretical framework of Critical Disability Studies. Utilizing focus groups of self-declared disabled students, they challenge ableist assumptions and structures present in higher education institutions. Through this process, Burman and Steinbeck aim to initiate conversations about physical manifestations of campus culture and their exclusionary consequences within the larger context of disabled or impaired individuals' voices being historically omitted and removed.

Sylvia Mac, MinSoo Kim-Bossard, Jenny Sperling, Rylee Murray, Peighton Pratt, Olivia Drexler, Sarah Burman, Mary Kate Steinbeck

#### 4-430 What Traces May Tell: De(Re)Compositions Of Landscape As Memory Roundtable / Town Hall (Virtual)

Anthropology and Environment Society

02:00 PM to 03:45 PM

Memory is not only the mind's faculty to remember, but a place-making force and practice of contestation (Benjamin 1978). Memory produces, places, and takes hold of objects to make, remake, and unmake the meanings of space. Memory ties up objects, subjects, and spaces to shifting affective anchors that lay deep in the political dramas of human and nonhuman histories. Sometimes, what remains of a certain place is just a memory. Other times, it is that which remains which helps remind what a place was, still is, will become, or what it would have or could have otherwise been (Nora 1989). Tracing remainders—performing the work of reminding—entails more than unearthing the past or recovering what is lost. Like memory, traces allude to a partial presencing through an incomplete absence (Seremetakis 1994). Posing a constant tension between ciphering the past in the present moment and conjuring future possibilities in the subjunctive tense, traces are indeterminate (Csordas 1993). Indeterminacy, a coming into and out of form, is frequently presented as a mandated or manufactured plasticity. In these instances, indeterminacies are uncertain presences and present-absences that condition and maintain other ways of being and relating (Chen 2012). And yet traces, too, can unsettle such iterative recharacterizations of landscape through time. Traces knit together seemingly discrete instantiations of place, storying differently the de(re)compositions of space—the ways that forms, figures, borders, and boundaries comprising these landscapes play out recursively (Agard-Jones 2013). In this way, traces often attest to entanglements, interdependencies in (unevenly) risky worldings (Haraway 2008, Masco 2010, Murphy 2017). A trace is in itself a finding—a reminder that memory is the work of creative speculation with remainders and not necessarily that of faithful reproduction or recovery. As fragments (Das 2007, Tsing 2015), traces can suspend linear logics of progression such that the speculative pasts, presents, and futures contained in the trace trouble settler colonial temporalities and materialities of loss. Traces upend facile (non)valuations the instructions bounding permissible (non)use of such landscapes (Fujikane 2021, Povinelli 2016). With memory as our collaborative axis, this roundtable swirls through spaces placed by the traces of ongoing settler colonial histories. A fictional city-state, a phosphorous island-mine off the coast of Haiti, the engineered wetlands of the US South, a forensic excavation-site in the Peruvian highlands, the US-Mexico border in Tijuana, a river confluence in Washington, DC, and the thermo-eroded plains of Alaska and Siberia each generate questions for us about how the temporalities of memory matter in struggles between unevenly-positioned world-making projects. How do traces disturb the multivalent attachments to landscapes? How do traces operate in the register of the opaque or strategically untraceable? This roundtable also considers how the diverse landscapes of our research interests necessarily shift through the course of graduate study, informing (and not so infrequently troubling) our activist alignments and ethical commitments. What does it mean to linger in the trace-feelings we are presented with when the

landscapes of our theoretical tetherings appear to shift? What of the pause that stays the scribbling of a pen or the clacking of a keyboard when the terrain of our thinking falters, does not quite hold?

Sheyda Aboii, Cori Hayden, Bernardo Moreno Peniche, Britt Dawson, Emily Fjaellen Thompson, Delaney Mitchell, Jasmine Martin, Nicole Mabry, Sara Eriksson, Rebecca Newmark, Bri Matusovsky

#### 4-640 A Conversation At The Intersection Of Anthropology And Theology

Oral Presentation Session (Virtual)

Society for the Anthropology Religion

02:00 PM to 03:45 PM

This panel is geared towards unsettling landscapes of anthropological ways of accessing truth, in this case, truth engendered by religion. Anthropology and theology have divergent locations in the tussle between the universal and the particular. This panel explores the productive possibilities of a conversation between anthropology and theology. This panel thus deals with this 'awkward' theoretical relation between anthropology and theology, as Joel Robbins (2006) puts it. He shows how theology either comes to be bases of anthropological assumptions, or becomes the substance of ethnographic 'data' about the religious lives of certain communities. To get beyond the awkwardness between anthropological theory and theological interpretations of religious experiences, it is important that at least from the anthropological side that there is an openness to the modalities of religion and the different syntax that its meaningful signs might carry. An interaction with theology, Robbins predicts should ideally help anthropology revise its core projects (Robbins 2006: 288). One step in the right direction towards capturing the pervasive relevance that religion still holds today among different societies is to desist from thinking of religion or religious experiences as mere data for conceptual determination. Saba Mahmood's study of feminine piety in Egypt, serving as a critique of liberal feminism, deviates crucially from this trend.

Religious experience and the register of truth that is generated from it, thus, generates a problem for anthropological practice. This panel presents diverse ethnographic and theoretical viewpoints to think through the problem of internality of such truth-experience, and anthropology's difficulty accessing these. The problem of finding a common hermeneutic register is brought to the foreground with greater immediacy especially when as an anthropologist, through her *Vor-struktur*, --- a Heideggerian term to imply, crudely put, all the conceptual and linguistic baggage that comes to overdetermine the interpretation of any particular experience--she takes it for granted that experiences can be translated into a conceptual framework that is either pre-given or that can be constructed post-facto. Ultimately this is a problem of translation between two languages -- the language of (internal) experience and the language of anthropological theory. The four papers on this panel will generate a rich discussion around this bifurcation of languages. G. Kanato Chophy provides an anthropological critique of tribal Christian theology asking why commentators of tribal theology do not use anthropological theories. Vishnupad Mishra argues that ethical secularity must commit itself to a dialogic engagement with the religious forms, notwithstanding, or especially because of, the hierarchic relation between the political and the religious. Sarover Zaidi seeks to render an Islamic everyday through her research in Bombay, separating from the anthropological fixation on the religious event. Raag Yadava and Atreyee Majumder show through Sri Aurobindo's spiritual epistemology, a revision of the idea of internality and internally experienced truths and anthropology's struggle with interiority.

Atreyee Majumder, Vishnupad Mishra, Sarover Zaidi, Kanato Chophy, Bhrigupati Singh, Raag Yadava

#### 4-450 Entangled Landscapes: Potency And Prowess In Places Of Radical Change Oral Presentation Session (Virtual)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

##### Entangled Landscapes: Potency and Prowess in Places of Radical Change

How do we live with, speak to, and activate the landscape? How does the landscape activate us? What is the relationship between people and potency in place?

Recent work across philosophy, anthropology, and critical theory, has focused on the productive entanglements that humans have with other, animated, non-human agents, from material (Bennett 2009), to animals (Haraway 2018), and beyond (Kohn 2013). Taking a slightly different tack, Elizabeth Povinelli emphasizes how different ways of seeing the world enable some kinds of animacies (of capital, of geology) and foreclose others. Anthropology, engaging as it does with a diversity of human experience, has a unique contribution to such discussions. Marisol de la Cadena proposes an “uncommons:” a recognition of assemblages of people and other animate actors that share a common good, but not a mutually shared ontological world – earth beings, possessing spirits, ancestors, all potentially share our world – or do not. Here, we seek to explore this idea of potential within landscape.

We take up the call to “slow down,” as Isabelle Stengers puts it, and understand these entanglements from a de-exoticised and de-magicalized perspective. Potency, what Marshal Sahlins called “earth energy,” is present in mountains, rivers, objects, stones, caves, and other such places. It is open to encounter and gets deployed toward multiple projects, both human and non. How does awareness of and communication happen with non-human actors, often glossed as spirits, gods, ghosts, and other such figures? What kinds of entities are animated within altered and “unsettled” landscapes? And, what can this communicative persistence say to classic and new anthropological theory?

Following the classic literature on Southeast Asia, we use the term ‘prowess’ to describe acts of awareness and communication that intentionally entangle the earth’s potency. We expand this classic notion to interrogate how claims to land and resource access are activated by wo/men of prowess both within and beyond Southeast Asia. Tracing the links between various kinds of animacy, we see entrepreneurs and colonialists, park rangers and spirit mediums; thieves, investors, and charismatic prophets all attempting to cultivate this prowess. Toward what ends are ‘earth energies’ activated? And, to what extent are communicative gestures toward entanglement gathering up newly animated entities in pursuit of or in resistance to various forms of capital? We explore works that engage with forms (and failures) of communication, new and transformed landscapes, and the ontological worlds that go along with them.

Courtney Work, Holly Cucack-McVeigh, Paul Christensen, Benjamin Baumann, Mary Keller

#### 4-455 Ethnography In And Of The Archive: A Creative Rethinking In The Context Of Hope And Uncertainty

Roundtable / Town Hall (Virtual)

Society for Cultural Anthropology

04:15 PM to 06:00 PM

This roundtable creatively rethinks the notion of archive from an ethnographic perspective by discussing how archival ethnography reveals transformative potentialities of hope under uncertainty and anxiety. Conducting ethnography of and ethnography in colonial/state archives has meant approaching the archive as an unfinished project filled with inconsistencies, gaps, hasty categorizations that revealed the power holders' anxieties. Yet, archives are not only things that are pre-formed, waiting out there to be analyzed. In our quest to speak the unspeakable, we as anthropologists ethnographically construct archives for analysis with materials collected from libraries; state, personal or media archives; family albums; online websites; individual and collective memory. If what makes archival research an anthropological fieldwork is exploring the historical conditions through which archives are produced, in this roundtable, we suggest more explicitly exploring the ethnographic processes through which archives of analysis are formed by anthropologists themselves. How do we attend to the uncertainties, inconsistencies, moments of anxiety in such archival construal while also locating the transformative possibilities of hope? How do we produce an ethnographic presence in such archival analysis? If archives are "reactivated by bodies" (Battaglia et. al. 2020) how do we ethnographically attend to multiple artefacts of experience in written, visual, and audial form? How can we consider multiple subjectivities "speaking in their own voice" (Hartman 2008) through multiple modalities that carry both the "remnants" of political violence (Navaro et. al. 2021) and transformative hope? How do we ethnographically rethink these voices in relation to digitized archives, accessible "from everywhere?" The discussants explore these questions through their diverse scholarly experiences in the fields of state violence and violations, Cold War politics, materiality and depopulation, oral history, mass mediation, resistance and oppression.

Nazli Ozkan, Leyla Neyzi, Deniz Yonucu, Ali Sipahi, Sidar Bayram, Joseph John Viscomi

#### 4-490 Knowledge, Representation, And Collaboration In The Anthropology Of Sport Oral Presentation Session (Virtual)

General Anthropology Division

04:15 PM to 06:00 PM

In the past decade or so, the contemporary sporting world has changed drastically. The rapid rise in access to the digital has ensured the proliferation of sporting discourses across the globe, changing the way people understand and engage with sport. Sporting practice and digital media are now acutely intertwined, shaping media ecologies of sport that affect anthropological endeavors in this area. As anthropologists of sport, we have found ourselves dealing with the ramifications of these media ecologies during and after our fieldwork. Rather than research these digital contexts overtly, we have experienced how the digital is now a social 'condition' of the worlds we inhabit. Our interlocutors bring their own well-developed sporting ideologies, understandings and intentions to the ethnographic encounter, affecting how knowledge is produced, what kinds of collaboration can be sustained, and our hopes of appropriate representation.

While visual methodologies have enabled anthropologists of sport greater access to tacit knowledge, the predominance of visual media online affects how this knowledge is presented, and the kinds of information we receive as researchers. Notwithstanding, the growing use of video technology in sport has meant our interlocutors are more able to express their embodied knowledge, highlighting the creation of joint understanding and an increasingly collaborative effort that typifies anthropological studies of sport. However, our interlocutors' expertise suggests the collaborative model requires re-thinking too, as immersion in media ecologies of sport brings certain expectations and affects the intentions of our informants. The anthropologist and interlocutor are therefore implicated in a wide

range of positions during research, problematising the production of knowledge and the agenda for consequent representation. Furthermore, putting knowledge 'out there' is no longer simple, as digital media has complicated the distinction between the 'public' and 'private' realms, suggesting we risk our informants in the increasingly prominent context of sport. The consumption of digital media in the wider context of sport means that typical concerns about exoticisation of informants in ethnography remains high, while we also risk entrenching the marginalised positions of problematic participants from the sporting world if we remain insensitive to representative issues. In this age of rapid production and consumption of digital media, sport incites polarised debate, and therefore to do ethnographic work requires a keen sensitivity to the shifts of digital discourses. These important ethical concerns implore the researcher to reconsider their approach to such issues.

We propose a panel that addresses both methodological and epistemological considerations for researching sport in the age of the digital, and the ethical imperatives that tumble out of this. The gathered works in this panel consider the interlinked themes of knowledge production, collaboration, and representation. They suggest that the context of sport and embodied practice in the age of the digital provides novel and productive ways of thinking about classic anthropological concerns, thereby speaking to wider issues within the discipline. Most importantly, we think that these considerations may allow anthropologists of sport to make contributions beyond academia, challenging potential problems and issues within societies that sport perpetuates or exacerbates.

Sean Heath, Ben Hildred, Raphael Schapira, Arthur Gaillard, Jasmin Seijbel, Francesco Fanoli, Henrike Neuhaus, Tom Fabian

#### [4-500 Moving The Needle Or Checking The Box: Anthropologists Tapped To Consult On Equity](#)

Roundtable / Town Hall (Virtual)

Association for the Anthropology of Policy

04:15 PM to 06:00 PM

Equity, in the sense of social justice, has become a popular concept and rhetorical device across many American sectors during the last twenty years. Equity is a powerful goal to pursue to address many of the engrained, structural, and discriminatory barriers facing diverse populations. As experts in culture and culture change, anthropologists and colleagues in related fields are often tapped by both private and public bodies to act as consultants to assist perpetuating equity focused changes. Conceptually, our expertise is sought for developing everything from policy statements to sitting on committees to collecting data from communities to developing innovative programs that address equity-based needs. In practice, though, the experience of consulting in these spaces is often complicated by the differing and often variable priorities of these institutions. Some seek to only highlight positives and to hide any negatives, while others want to simply show that they have an equity committee. It is within these circumstances that the work of the anthropologist risks being tokenized as merely part of the process of validating that an institution has done their due diligence by checking a box, regardless of the outcomes or the intentions. What happens to the work of the anthropologist when equity is, at best, unknowingly mismanaged and, at worst, purposefully misused by institutions? Drawing on experiences consulting on equity initiatives in healthcare, academia, businesses, nonprofits, and governmental bodies, this roundtable will address how anthropologists move the needle toward more equitable institutional models, whether checking the box or not.

Sarah Elizabeth Morrow, Max J. Stein, Patricia Murungi Bamwine, A. Rey Villanueva, John Parker, Madelaine Adelman, Mikel Hogan

#### 4-545 The Anthropology Of Labor

Oral Presentation Session (Virtual)

Society for Economic Anthropology

04:15 PM to 06:00 PM

The global crisis triggered by the Covid-19 pandemic laid bare massive inequalities in work, wealth, and power. The Covid shock was swiftly followed by widespread protests for racial justice. A growing popular consciousness of the long arm of racial capitalism temporarily focused attention on the inequalities of capitalist societies. Four decades of neoliberal disinvestment in health care, housing, education, and jobs had already deepened inequality, when the global pandemic prompted nation-states to distinguish between 'essential' and 'nonessential' labor, with stark consequences for each. The simultaneous relocation of some jobs from workplace to home highlighted long standing distinctions between mental and manual labor. Meanwhile, the unpaid labor of housework, child and family care grew more burdensome for many.

The multi-faceted, global emergency provides an entry point for assessing the state of labor today. Some laboring people are protected, while others face impoverishment and death, as they work in unsafe conditions, migrate to gain livelihoods, languish in the unwaged sector and become targets of law enforcement and state repression. Questions about labor are both necessary and urgent at this moment. What activities are made visible as 'work' and which labors are rendered invisible? How is labor identified and categorized and what are the consequences? What is the relationship of labor to the state? How do divisions of labor map onto race, gender, sexual, and national inequalities? What understandings and behaviors are produced via different forms of labor? And most importantly, to what degree can heterogeneous laborers articulate common experiences and identities, build new organizational forms, and claim power? Papers in this session addresses these and related concerns. Presentations are based on contributions to *The Handbook of the Anthropology of Labor* (Routledge 2022).

Sharryn Kasmir, Susana Narotzky, Sian Lazar, David Bacon, Chandana Mathur, Ismael Garcia-Colón, Andrew Herod

#### 5-000 "In Vitro" Temporalities: Openings For Landscape Ethnography Using Climate Fiction

Conversation or Debate (Virtual)

Anthropology and Environment Society

08:00 AM to 09:45 AM

In the graduate-run Landscape Lab at UC Santa Cruz's Department of Anthropology, we (Rikki Brown, Kathryn Gougelet, Natalie Ng, Lachlan Summers, Eda Tarak, and Brian Walter) have been exploring climate fiction as a genre that allows us to study and inhabit landscapes facing rapid socio-ecological transformations. We contend that this genre holds the potential to expand anthropological imaginings, offering novel methods to animate structures of oppression, identify possibilities for abolition/decolonization, and envision climate catastrophe, landscape devastation, and more-than-

human livingness. We are especially interested in the way that climate fiction might open pathways for holding together studies focused on human experience with interdisciplinary efforts to de-prioritize the human and do anthropology at the levels of landscapes and ecosystems.

For this “conversation,” we will center the film *In Vitro* as an example of climate fiction that has been especially generative for lab members exploring the temporalities of landscapes we work with. Set in Bethlehem after a mysterious ecodisaster has forced humanity underground, the film opens temporal questions about the multiple endings of worlds experienced by Palestinians, and how visions of the future are seeded by nostalgic understandings of the past that are both real and false.

We will begin this “conversation” with a screening of *In Vitro* (appx. 25 mins). After this, presenters from the Landscape Lab will each read their own “flash ethnographies” (McGranahan and Stone 2021) that engage with the poetics and temporal arguments of the film to explore the strange temporalities of our own fieldwork. Across our flash ethnographies, we demonstrate how this film in particular and climate fiction in general offer tools for carrying out social scientific research in disparate landscapes around the world. Finally, our discussants will guide audience members through a creative writing exercise that prompts audience members to utilize climate fiction worldbuilding in their own fieldsites or places they care about. The panel will conclude with an open discussion around how climate fiction can be utilized as a methodological and theoretical tool for expanding anthropological inquiry of landscapes and the socio-political formations with which they are enmeshed/entangled.

#### Works Cited:

McGranahan, Carol, and Nomi Stone, eds. *Flash Ethnography*. American Ethnological Society, 2021. <https://americanethnologist.org/content/7-features/2-collections/5-flash-ethnography/flash-ethnography-ebook-single-pages-final.pdf>.

Kathryn Gougelet, Lachlan Summers, Rikki Brown, Natalie Ng, Eda Tarak, Brian Walter

### 5-005 Data Science In The Classroom: Transforming How We Teach Anthropology In The Digital Age

Roundtable / Town Hall (Virtual)

General Anthropology Division

08:00 AM to 09:45 AM

Understanding people and communities across our blended digital and physical world requires confidence in digital methods, tools, training and ethics for all anthropologists, not just digital anthropologists. As new big data streams and scales permeate and drive culture, all anthropologists must learn how to navigate and understand these new layers of digital context at a fast pace of change.

Participants will share ideas or examples of how they’ve re-imagined the boundaries of their classroom and curriculum with interdisciplinary tools and methods that bring the fields of anthropology and data science together, while also demonstrating how these new blended skills lead to applied anthropology careers across the public and private sector.

This panel will be hosted by the Digital Innovation in Anthropology project from Unesco and the Liiv Center. This project is focused on advancing the digital technology and training of anthropology in the digital age, with the hopes of creating a more equal and ethical world for everyone and not just the privileged few.

Susan Fiddian, Katie Hillier, Sydney Yeager, Gabriela Ramos, James Ingram

### 5-015 Feminist Anthropologies In The Contemporary World: Theory, Praxis, Politics Roundtable / Town Hall (Virtual)

Association for Feminist Anthropology

08:00 AM to 09:45 AM

The past half century has been witness to the emergence and consolidation of feminist anthropology as a distinct field of inquiry within all subfields of anthropology. From its early iterations in the anthropology of women to its conceptual and analytical development into the anthropology of gender and sexuality, its relevance as a centerpiece of the development of anthropological theory and ethnographic praxis is now undisputed. Feminist anthropological scholarly production has never been more widespread and visible than today. Feminist anthropological research projects, articles, and ethnographic monographs are flourishing across a variety of different locales and the inclusion of feminist anthropology has become standard in anthropological curricula and training. Simultaneously, feminist anthropology and other cognate approaches to knowledge production within the larger field of gender, sexuality, and women's studies have never been more under attack than today. Governments are banning the teaching of gender studies at universities and basic premises of feminist anthropological contributions to knowledge production—such as the very notion of “gender”—are being derided by reactionary forces as “indoctrination into gender ideology.” This roundtable will bring together representatives from four major feminist anthropological associations to discuss the state of the art of feminist anthropology as a distinct subfield of anthropology, as well as its state of affairs as an increasingly expanding, as well as increasingly threatened, approach to anthropological theory and praxis. Presenters will include representatives from the Society for Applied Anthropology Gender-Based Violence Topical Interest Group, the European Association of Social Anthropologists Network for the Anthropology of Gender and Sexuality, the Association for Feminist Anthropology Section of the American Anthropological Association, and the International Union of Anthropological and Ethnological Sciences Commission on the Anthropology of Women. The direct precedent of and inspiration for this collective encounter of various feminist anthropological associations and traditions at the 2022 AAA Annual Meeting in Seattle is the roundtable entitled "Latin American Feminist Anthropologies in Changing Contexts: Theoretical, Ethnographic and Political Challenges" that took place during the IUAES 2021 Yucatan Congress. Following in the footsteps of this important discussion started by feminist anthropologists from Latin America at IUAES2021, we intend to discuss the theoretical, ethnographic, political as well as ethical, methodological, and pedagogical challenges of doing feminist anthropology across a variety of different contexts in the world today.

María Lis Baiocchi, April Petillo, Allison Bloom, Monika Baer, Florence Babb, Srimati Basu, Maria Kaczmarek

### 5-045 Shifting Landscapes Of Certainty, Everyday Life, And Ethnography Amid Covid-19 Oral Presentation Session (Virtual)



Society for Medical Anthropology

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: The low number of transplants in Japan led to a revision of the organ transplantation law in 2010, and donation numbers increased ninefold: total donations to date (03/27/2022) are 828. Nevertheless, the organ shortage is the most severe worldwide for two reasons: a rapid increase in candidates needing transplants and too few donated organs.

Infectious disease control is a requirement of transplantation medicine because recipients have to take immunosuppressive drugs after surgery.

Paper 2: The 12-week COVID-19 lockdown in 2020 coincided with the start of the academic semester in Aotearoa New Zealand, transforming the daily lives of young adults enrolled for the year. Within a few months, the country captured global interest due to a number of factors: its position far from the rest of the world; its leadership; its colonial history; and its strict elimination policy of COVID-19.

Paper 3: In May 2020, patient Elisa Perego coined the term “long Covid” on Twitter. Since then, the term has been used to describe a range of often disabling symptoms that persist long after the acute phase of COVID-19 is over. Although long Covid patients often struggle to be taken seriously, long Covid is increasingly gaining more attention.

Paper 4: The popular responses to the COVID pandemic can provide insights into local theories of contagion. In earlier work in Cambodia, we have found that villagers erect scarecrows as a defensive sentinel against the non-human malevolent spirits popularly believed to cause epidemics such as cholera and avian flu.

Vaia Sigounas, Maria-Keiko Yasuoka, Pauline Herbst, Abigail Dumes, Maurice Eisenbruch

### 5-055 The Craftiness Of “Craft”

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

08:00 AM to 09:45 AM

“Craft” has been examined as a category of objects and activities (Ingold 2001; Suchman 2000); a medium of self and social narration (Kondo 1990; Wilkinson Weber and DeNicola 2016); and a position within regimes (Myers 2001) and the global hierarchy of value (Herzfeld 2004). In this panel we seek to further explore craft’s ethical valences foregrounding its complex relationship with fields (Bourdieu 1984, 1993) such as fashion design, art, building construction, and anthropology. In particular, we investigate craft’s “crafty” potential to unsettle, resist, and sometimes transform the reward structures surrounding cultural institutions and platforms. We ask: how is the “craftiness” of things being negotiated? What forms of expertise, narratives, and capital are being invoked in such processes,

through which media, and to what effect on the everyday experiences of “producers?” Further, our papers take for granted that craft actors (individuals, organizations, states) may be self-aware practitioners of traditions and modernity, but also that there are significant barriers of access to knowledge and resources. Thus, we ask who is able to successfully negotiate, shape, and/or challenge judgements of craft value, who is left out of such arenas, and why? By clarifying the positions, stakes, and reward structures surrounding distinctions of craft value, our goal is to extract craft-marked practices from often siloing conceptual domains, such as “heritage” and “artisanal,” and to bridge theoretical perspectives developed within particular area paradigms.

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### 5-065 Unsettling Global Education Landscapes

Oral Presentation Session (Virtual)

Council on Anthropology and Education

08:00 AM to 09:45 AM

Abbreviated Abstracts:

Paper 1: Across the globe, the impact of child disability on educational inequality has been empirically underexplored until recently. An estimated one billion, or fifteen percent, of the world’s population live with disabilities, and children with special needs are among the most excluded from educational opportunities.

Paper 2: Schooling has a significant impact and influence on student identity, especially for racialized students (Khalifa, 2018; Nasir & Cooks, 2009). This is noteworthy for African immigrants because of their growing presence within U.S. society and schools.

Paper 3: My paper deals with the diasporic community education in form of a youth theatre institution for Anglophone migrants in the Czech Republic. The Anglophone migrants could be considered privileged due to the English language as their mother tongue with its position in the globalized world, their family background in the globalised North, and passports that let them travel easily.

Paper 4: The Micronesian island of Guåhan, also known as Guam, is classified as an unincorporated, organized territory, one of sixteen insular areas administered by the United States as a territory. Although the island is considered “American soil,” its residents do not have full U.S. citizenship.

Jinting Wu, Eskender Yousuf, Zuzana Terry, Rebecca Grunzke

### 5-280 Dwelling Otherwise. Terrains Of Endurance, Resistance And Reparations Oral Presentation Session (Virtual)

Association for Political and Legal Anthropology

08:00 AM to 09:45 AM

This panel brings together scholarship by anthropologists researching in Latin America, the United States, and India to reflect upon modes of inhabiting the world that unsettle dominant assemblages of power, place, and people. The panelists seek to theorize these reflections through the concept of “dwelling otherwise”; that is, alternative ways of being in the world that defy extractivism, unfettered growth, and racial/caste capitalism as imminent civilizational ends. In doing so, the panel weaves together stories of endurance, resistance, and restoration from: the US-Mexico borderlands; the India-Pakistan border; material landscapes of Bolivia and Mexico; and sugarcane factories and plantations of India. Each case study interrogates how terrains, capital, and cultures that are marked by entrenched hegemonic structures nevertheless also give rise to counter-narratives that have the potential to generate discourses about radically different futures, tending towards just reparations. The cases pay close attention to the particularities that make imaginations of such subversive futures possible, unearthing the collective subjectivities that foster alternative enactments.

Addressing current debates, the panel decenters anthropology’s poles and peripheries, documenting the turn from west-centric Anthropology with its colonial vestiges towards Anthropologies that include theorizing by previously subjugated peoples. In investigating pressing social problems through situated subjectivities, the case studies trace the global flows of finance, ideas, and actors that shape local domains of dwelling. As the narratives demonstrate, these flows often result in the global being assimilated by the local in unexpected configurations. Through such conceptual churnings, the panelists also reflect upon in what way their work has impacted and is impacted by the communities they work with. How might anthropological thinking be epistemically unsettled by the sustained relationships engendered in the field?

This question is contextualized by the complexities of “dwelling otherwise” that converge around the following spatio-temporal themes: borderlands; human-nonhuman interfaces; embodied precarity. While Kabella centers on the challenges to epistemic authority posed by racialized borderland

communities in New Mexico, Mittal illuminates how civilian peace-building discourses directly unsettle State-manufactured narratives on the India-Pakistan border. Torres discusses collaborative research methodologies developed by riverine communities in Mexico struggling for more-than-human justice. Orospe Hernandez, on the other hand, explores the human-nonhuman in Bolivian lifeworlds, impacted by extractive lithium mining, through the subjugated knowledges of Andean rituals and relationships to nature. Samhita Das focuses on agential subjectivity in her inquiry on how women workers in the sugarcane factories of western India interact with medical and industrial infrastructure to resist (un)gendering their bodies. Similarly, Sanghamitra Das investigates embodied refusals by indigenous “Adivasi” communities in south India’s plantations to engage with placeless biomedical interventions. This panel, therefore, brings together multi-sited early-career scholars whose work excavates sedimented inequities in seemingly stable social, (bio)technical, and political-economic configurations.

Mario Orospe Hernandez, Sanghamitra Das, Danielle Kabella, Maria Torres, Devika Mittal, Samhita Das

### [3-490 Risky, Fading, And Composite Places](#)

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

Abbreviated Abstracts:

Paper 1: The New York DIY punk scene has an established history in the city, existing as long as the creation of punk in New York city itself over 40 years ago. The “do-it-yourself” approach is less of an official ideology than it is an ethos, and its reverence for creativity, inclusivity and an independent approach to art removed from capitalist systems goes hand in hand with the values of punk.

Paper 2: Beginning in 2011, when the State Agency of Ukraine on Exclusion Zone Management began issuing permits for tourist groups to enter Zone, the narrative of Zone as a place of trauma slowly began to change. Mainly due to popular culture and the ubiquity of social media. Computer games, comic books, literature, films have caused the Chernobyl Exclusion Zone to slowly start transforming into a tourist attraction.

Paper 3: This research aims to ethnographically examine the earthquake risk assessment of building structures in Istanbul. Based on Anthropology and Science and Technology Studies, it discusses how risky building stocks are determined at the intersection of legal regulations and engineering knowledge with a focus on different risk assessment tests.

Paper 4: Underneath the city of Jerusalem, water flows through pipes equipped with sensors which detect its chemical composition in real-time. An algorithm in development at the urban water utility detects when chemical parameters cross standardised thresholds, to prevent the risk of biochemical contamination.

Krizia Zehr, Anna Duda, Ebru Kayaalp, Emilie Glazer

## 5-085 Beyond Silos: Interdisciplinary Collaboration And Epistemic Transformation Roundtable / Town Hall (Virtual)

Anthropology and Environment Society

10:15 AM to 12:00 PM

We are tired of academic silos. What possibilities and insights emerge from interdisciplinary collaborations that engage stark and generative epistemological differences? Ethnography and anthropological theory are powerful methods and frameworks which can travel further and with more purchase through cross-disciplinary engagement.

This roundtable explores the following provocations:

1) How might different understandings of data and methodology provoke new, energizing conditions for research? Distinctions between—and values assigned to—quantitative and qualitative data are often at the heart of methodological divides. Yet these complimentary forms of data are both conventions and compromises that reflect a certain vision of the world (Desrosières 1988). Together we might produce “better numbers” (Roberts 2021a, 2021b) and alternative categories of analysis. Interdisciplinarity provokes new “standpoints” and situated knowledges from which to view the world (Haraway 1991, TallBear 2014).

2) How does interdisciplinary collaboration lead to better scholarship? We work with complex objects of study—from the formation of ozone to health effects of chemical and smoke exposure, to economic impacts of climate change and human costs of immigration policy. Data to one scholar might be “noise” to another. Interdisciplinary collaboration helps us improve our theoretical apparatuses, making visible new facets of complex realities.

3) Cultural anthropologists are trained as solo researchers. Who would have thought working with fellow humans could be so fun? Interdisciplinary and collaborative scholarship align with feminist, decolonial modes of engagement (Bejarano et al. 2019; Harrison 2010; Held 2006; Thelen 2021; Todd 2018; Tronto 2013) that trouble the boundaries between personal and political, theory and action. Mutual respect is a condition for understanding the epistemologies of each approach (Bardhan and Ray 2008).

4) Yet collaboration entails giving up power. What does it mean to give up narrative and analytical authority to partners (Lamphere 2018)?

5) Collaboration features exciting potentialities and also disciplinary and institutional limitations related to scope, timescale, and funding.

6) We need interdisciplinary scholarship. Economic and social inequality demand that we seize new potential spaces for collaboration and dialogue. Quantitative data scientists may report numbers without seeing the benefit to human quality of life. Ethnography might “bring valuable insights to bear on complex problems, ... but because numbers drive policy, they have specific authoritative power for making reality” (Roberts 2021a: 2). Some problems—like climate change—are too urgent for us to remain siloed: our questions and findings must be legible both to interdisciplinary interlocutors and to the public, including policy makers.

Roundtable participants consist of a team studying air quality, wildland firefighting, and ozone (anthropologists Milkman and Goldfarb and atmospheric scientist Gaudel); collaborating economic anthropologist Peebles and socioeconomist Guérin; economic anthropologist Schuster discussing

collaboration with Paraguayan graphic artists; anthropologist Duncan describing participatory work with undocumented immigrant woman; and anthropologist Roberts, who collaborates with engineers and environmental health scientists to develop bioethnographic methodologies. Walley, collaborator with a Chicago museum, acts as discussant.

Kathryn Goldfarb, Arielle Milkman, Audrey Gaudel, Gustav Peebles, Isabelle Guérin, Caroline Schuster, Whitney Duncan, Elizabeth Roberts

## 5-110 Living Biomedical Uncertainties: Patients' Networks Of Care And Obligation Beyond Expert Knowledge

Oral Presentation Session (Virtual)

Society for Medical Anthropology

10:15 AM to 12:00 PM

Anthropological studies of biomedical uncertainties (chronic illnesses, occupational and environmental diseases, infectious diseases, and so on) examined people's fluid and unstable encounters with illnesses, diagnoses, medical institutions along with their familial and societal networks of care and obligation. These studies showed the limits of expert knowledge, questioned biomedicine's promises in diagnosis, cure, and prevention when a host of unknowns and indeterminacies pervade into the ecology of diseases. They further documented how the very (biomedical) expert knowledge and practices themselves might be implicated in the intensification or modification of uncertainties in people's everyday lives. For example, expert knowledge might contribute to the making of "at-risk subjectivities" (Gammeltoft 2013, Jain 2013); the suffering of minorities can be denied with the claims of "uncertain" evidence (Rouse 2009), or scientific practice might confound the impact and cause of environmental exposures or diseases (Lock 2014, Petryna 2013). However, critical analyses of authoritative expert knowledges and their multifaceted impacts rarely exhaust the realm of what is thinkable and actionable for ordinary people in the face of biomedical uncertainties. We ask: how do people's responses to biomedical uncertainties transform and are influenced by gendered, kin, and cultural networks of care, obligation, and reciprocity? For this panel, we invite papers that explore how people with various illnesses and disabilities deal with biomedical uncertainties within the broader context of their everyday lives and struggle to make their lives viable. Questions we invite for further exploration include:

- How do communities and individuals respond to biomedical uncertainties in expert discourses? How do uncertainties -some of which are strategically manufactured as in the cases of environmental diseases- impact and get informed by the existing social fault-lines across race, class, and gender?
- What kind of practices of self-care (bodily or otherwise), and care for others are mobilized to counter the impacts of uncertainties? What are the local moral worlds arising from living and being with others when facing several indeterminacies?
- How do uncertainties give expression to the texture of care within the households of those with chronic conditions? How do social, moral, and cultural networks mark the everyday tactics of individuals suffering from chronic diseases?
- How can we think of the ways financial capabilities of households are impacted by the health-related uncertainties? How do regimes of work and health intersect or contradict each other in responding to conditions where one's ability to work is ambivalent due the health-related hazards at workplaces?

•How do bureaucratic and institutional uncertainties define practices, politics, and ethics of waiting for treatment, documentation, prescription? How do bureaucracies contribute to the production and management of uncertainties around chronic diseases and disabilities?

We invite interested panelists to submit a paper title, abstract (250 words max), current affiliation and contact info to Zeynel Gul (John Hopkins University) [zgul2@jhu.edu](mailto:zgul2@jhu.edu) or Basak Can (Koc University) [basakcan@ku.edu.tr](mailto:basakcan@ku.edu.tr) by April 2, 2022. Decisions about acceptance of abstracts will be emailed by April 4, 2022.

Zeynel Gul, Basak Can, Alice Street, Imogen Bevan, Çağrı Yoltar, Dilara Çalışkan, Chiara Moretti, Elspeth Davies

### 5-145 Reimagining Digital Spaces: Disrupting Structures Of Power Through Design Roundtable / Town Hall (Virtual)

National Association for the Practice of Anthropology

10:15 AM to 12:00 PM

This roundtable will present research from a design anthropology study on communication and community in online gaming. We will bring together an engaging group of anthropologists and designers from industry and academia to discuss the salient topic of preserving dignity in digital spaces. As our lives become entangled with screens, remote work, and even the metaverse, avoiding replicating systems of oppression and existing power structures in our digital spaces becomes more pressing.

Starting the conversation with an introduction to our research on toxicity in online gaming, we will break down types of interaction design and online behaviors that create or allow for toxic experiences. Then, with the input of anthropologists and designers, and those from industry and academia, we will unpack the complexities of toxicity in our digital worlds. How do we understand the issue of dignity in online spaces through our unique professional lenses? What stands in the way of solutions to toxic online spaces? And finally, how do we prioritize systems that allow for safe and inclusive digital spaces?

Sally Darling, Jingwen Wang, Ben Clark, Arooj Qureshi, Lisa Stocker, Jessica Keller, Diana Hubbard, Michael Kilman

### 5-160 Sensing Out Tectonic Shifts, Unsettled Settlements Oral Presentation Session (Virtual)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

To put it simply, this panel brings attention to the nature and impact of ongoing forces, factors, and processes eroding the co-constitutive relationship of a people and a place (both imagined and real). In other words, the panel is an attempt at bringing to the fore some of the ways the systems of control and oppression -embedded in the (post)colonial power structures working hand in glove with neoliberal globalized capitalist forces - are dismantling the previously relatively 'stable' material-social-cultural-aesthetic landscapes. The historical, socio-political forces and processes are not only bringing about ecological degradations but also helping perpetuate different ways and means of suffering, grief and pain seep into the very seams of what forms/ed the (more- than-human) lifeworlds today. Keeping in view the contradictory nature of globalized 'village', landscapes could range from a material-social-

cultural landscape which, until 'recently', has been safe from the sway of the overarching and all-encompassing urban force(s), to a soundscape (or language-scape) characterizing a historic district undergoing gentrification of sorts. A landscape could also mean an expanding digital media-scape of a religious grouping aiming to expand the contours of their virtual abode as they re-act to/within a national political context. Paying attention to such issues at a moment of history, which is being referred to as the "anthropocene", we aim to highlight what it means to live in/through what the late Lauren Berlant (and others) calls the general condition of "creative destruction", referring to the system that feeds on and into the making and un-making of lives. Within this broad spectrum of ethnographically grounded quarry, the participants in the panel aim to highlight issues such as: i) how a familiar landscape helps a people or community inhabiting a particular place organize their relationship to time and space?; and ii) what it entails for them to re-position, be re-attuned and get 'used to' the dis-embodied, toxic sense(s) of the everyday life; in the face of the promises of infrastructural developments bringing places, peoples, and landscapes in the midst of instability and uncertainty (to say the least). Last but not the least, sensing out the tectonic shifts, unsettled settlements, and dangers, potentialities and possibilities inherent in the transformations, this panel aims to make a humble but significant contribution to the ongoing conversations about how, through a range of new lenses of theoretically and methodologically informed approaches, there are potentially rewarding dividends of re-writing the always already known maps of the Global South.

Sardar Hussain, Meztli Yoalli Rodriguez Aguilera, Sarah Eleazar, Sardar Hussain, Krishantha Fedricks, Abhimanyu Pandey, Kamran Asdar Ali

### 5-295 Danger, Vulnerability And The Future: A Panel On Contemporary Politics Of Childhood

Oral Presentation Session (Virtual)

Society for Cultural Anthropology

10:15 AM to 12:00 PM

This panel explores the increasingly important role of the child in contemporary politics: children are centered in discussions of climate change, migration, gender transition and even "terrorism." Most recently, the discovery in Canada of bodies of indigenous children buried by residential schools is forcing a reckoning with the violence of settler colonialism and the need for reparations. The longstanding debate within the anthropology of childhood on whether to theorize the child as being or becoming challenges cultural figurations of the child as futurity. Not all children, however, are seen as embodying the desired futures of family, race, nation and humanity. In this panel, we will center children who unsettle the dominant cultural imaginaries of childhood, by examining cultural politics surrounding Indigenous children in Canada, unaccompanied migrant children at the US-Mexico border, children of Belgian fighters in Syria and trans children in the United States. To explain contemporary configurations of the politics of childhood, we will discuss the interplay between vulnerability and resistance, innocence and criminality, and between the child-in-danger and the child-as-(future) danger.

Sahar Sadjadi, Leslie Sabiston, Nadia Fadil, Valentina Glockner Fagetti, Miriam Ticktin

### 5-205 Countering Modernity/Indigenous Communalism

Roundtable / Town Hall (Virtual)

Society for Medical Anthropology



12:15 PM to 01:45 PM

This bilingual (English/Spanish) Roundtable will engage panelists and our audience on the topic of Indigenous communal lifeways and related strategies for practicing, honoring, and protecting those relational priorities in the communicative maelstrom of modernity. By emphasizing communal processes, the discussion will take up:

- \* the tensions of global vs. local community-building;
- \* the potential violences of representative democracies, the trope of nationhood, and other collective representations which erase Indigenous Peoples;
- \* the human exceptionalist perspective on identity;

ethnographic evidence of individualist oppressions of modern media, law, and markets;

\* Indigenous relational and cooperative models including Buen Vivir, Living with Rom, and other alternatives that resist modernity;

\* and best practices for solidarity, collaboration, and research as and among Indigenous Peoples.

We will conclude the Roundtable by questioning what models Indigenous Peoples offer for combatting the hyper-individualism, standardization, and anonymity of mass-scale society. For audience convenience, panelists will post white-papers (at <https://people.smu.edu/smithmor/>) in advance of the session.

Carolyn Smith-Morris, Cesar Abadia, Alejandro Cerón Valdez, Andres Tapía, Gaynor Macdonald, Jocelyn Bell, Ivan Peshkov, Steven P Black

## 5-210 Cultural Heritage In Unsettled Landscapes

Conversation or Debate (Virtual)

Society for the Anthropology Religion

12:15 PM to 01:45 PM

Drawing from ethnographic and archival fieldwork and/or interviews conducted in Australia, South Africa, and Northern and Southern Europe, the presenters in this conversation, entitled “Cultural Heritage in Unsettled Landscapes,” will ask the following:

\*\*How has the recent creation of the 175km “Aussie Camino” (aka “the poor man’s Camino”) created problems for the indigenous people of Australia, whose traditional laws have been ignored and whose sacred lands have been uprooted?

\*\*When it comes to peoples for whom the physical embodiment of pilgrimage is vitally important, what are the consequences of being restricted from favored sites deemed essential for health and well-being? Irish “Traveller” communities serve as a case in point. Having been seriously impacted by lock-downs, deprivations, and movement limitations necessitated by COVID-19, Travellers have found their frustrations compounded by forced settlement as well as digital disenfranchisement – that is to say, by being trapped literally on the wrong side of the digital divide.

\*\*How has a group of local children in Piran, Slovenia, been a source for communal healing of land as well as spirit, notwithstanding the impact of structural inequality exacerbated by global tourism?

\*\*Archival accounts of shipwreck survivors on the coast of the Indian Ocean raise issues regarding sacred sites in South Africa, how they are accessed, how they are used, and how they are maintained. More importantly, such accounts prompt the question: How do indigenous technologies of inquiry – divination, for example – intersect with academic ways of coming to know contested historical materials?

\*\*Especially in terms of grappling with real, imagined and/or intangible spaces and borders, how does the politics of exclusion and dehumanization challenge the vision of the South African National Development Plan, the aims of which are to eliminate poverty and to reduce inequality by 2030?

\*\*In 1847, (aka ‘Black 47’, the worst year of the Great Irish Famine) a landlord “force-marched” 1,490 of his tenants from their County Roscommon dwellings to the docks of Dublin via pathways that ran along the edge of the Royal Canal; there they were expected to board emigrant ships to North America. How has the re-creation of the evictees’ 165km trail been framed by the Irish State and various tourist groups as “destination space” for cultural heritage purposes?

\*\*What kinds of coordinated efforts can be envisioned – and enacted – to maintain sacred heritage destinations in the Mohokare River Valley of South Africa, despite challenges caused by COVID-19 quarantines and despite alternative conceptions of sacrality, different sets of values, and contrasting ideas of land ownership promoted by opportunistic property owners?

\*\*In sum, these case studies – and the questions they raise – challenge the implication that the re-use of sacred places is a foreground conclusion. Moreover, the conversationalists emphasize that re-use has not been devoid of the people who interact(ed) in those sites and whose cultural heritage is – or was – affected by conditions like religious appropriation, political and military involvement, economic privilege, etc. Foregrounding the various power differentials that overtly or covertly thwart(ed) goals toward equity, inclusion, and diversity, the conversation pivots towards major efforts at re-balancing, strategies for advocacy, and tactics for “settling” unsettled spaces.

E. Moore Quinn, Shirley Du Plooy, Ian McIntosh, Dominique Santos, Motsaathebe Serekoane, Kevin Griffin, Irena Weber

## 5-215 Ethnographic Interventions In Epidemics, From The Hyperlocal To The Transnational

Roundtable / Town Hall (Virtual)

Society for Medical Anthropology

12:15 PM to 01:45 PM

According to the Global Preparedness Monitoring Board – a body co-convened by the World Health Organization and World Bank Group – we have entered “...a new era of high-impact, potentially fast-spreading outbreaks that are more frequently detected and increasingly difficult to manage.” As occasions increase for using extraordinary measures to limit contagion in one or more landscapes, how could or should the work of anthropology evolve? Ethnography has the power to improve upon biomedicine’s partial, often inequitable solutions, by attending to the complex social realities of an epidemic. Yet, having one person, in one place, for a long time, who later pens a book – the imagined default in ethnographic research – may not comprise an effective mode of intervention amidst the urgent need to stop transmission, save lives, and prevent cascading social, economic, and psychological effects.

This session explores how anthropologists and other social scientists have experimented with and/or established novel organizational forms, methodologies, and outputs enabling ethnographic interventions in an epidemic, that can accomplish both an immediate reduction in human suffering and more enduring transformations in the societal conditions that spur on outbreaks and their disparate impacts.

Presenters will interrogate what possibilities and challenges arise when ethnographers break with more traditional research strategies to work during epidemics at scale, with speed, spread afar, and/or in synchrony with non-anthropologists. What disruptive powers can ethnographers wield if they shift their model for exercising agency from being a lone researcher to acting as a research coalition, pick up the pace from studious highly nuanced inquiry to timely high-human stakes guidance, multiply insights by operating in more than one field site at a time, and/or enter equal partnerships with other disciplines and other sectors? What beneficial impacts during epidemics are possible when the principal research output is not a 280-page monograph but a 280-character tweet or a 2-page policy brief? At the same time, what downsides can come with unsettling ethnographic research in these ways?

Roundtable participants will include anthropologists who have worked to make social science more operational for public health emergencies, organized national and international networks of social scientists working to apply locally relevant knowledge in health emergencies, outlined strategies for fully integrating the social sciences in epidemic preparedness and response, and built cross-sector multi-disciplinary alliances that allow for just-in-time interventions as well as foundational policy improvements that lead to greater wellbeing for affected communities.

Monica Schoch-Spana, Emily Brunson, Heidi Larson, Tamara Giles-Vernick, Megan Schmidt-Sane, Kevin Bardosh, Santiago Ripoll, Kristin Hedges

## 5-220 Ethnography Of Environment And Practice

Oral Presentation Session (Virtual)

Anthropology and Environment Society

12:15 PM to 01:45 PM

Abbreviated Abstracts:

Paper 1: Anthropocentric climate change is a multi-layered and intriguing problem in human history. Humans have recklessly exploited the land, water, forests and resources for the economic needs of growth and industrial productivity in the last two centuries

Paper 2: In Argentinian Patagonia, the Mapuche people live with the presence of oil companies since the beginning of the 1970s, connected to a scenario of contamination and serious health problems. In the early 1990s, the Mapuche understood that the health problems they have are related to oil and gas extraction, and began a series of direct actions, such as road cuts, occupations of headquarters of state organizations, and marches, to defend their territory.

Paper 3: Understanding the emergence and practice of dietary and other behavioral taboos is essential for exploring the influence of environmental conceptions in people's daily engagements with their world. Some studies suggest that this practice is an adaptive response to potentially harmful food.

Paper 4: Environmental damage is one of the critical issues facing humankind today. Of all the natural resources bearing the burden of indiscriminate human activities, the water resources, specifically the vast seas and the coastal ecology are most disturbed.

Reddi Sekhara Yalamala, Karine Narahara, Caissa Revilla-Minaya, Shivangi Bahadur